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OCCULT SCIENCE.

THE BASIS OF ALCHEMY ON THE UNIVERSAL MATTER
ANCIENT AUTHORS QUOTED—A KEY TO SYMBOLIC WRITING.
BY LEX ET LUX.

THE basis of alchemy, although very secret, is withal very simple, and may be comprehended in the statement made by Arnold de Villanova, in his "Speculum," "that there abides in nature a certain pure matter, which being discovered and brought by art to perfection, converts to itself proportionally all imperfect bodies that it touches." And this is the sole foundation of all transmutation, metallic or otherwise, viz., the universality and homogeneity of the radical substance of things; and on the fact that metals, minerals, vegetables, and animal natures, being all created of the same first principles, may be reduced into their common basis or mercurial first matter. On this theory the whole hermetic philosophy is founded. To quote from "The Hermetic Mystery":

The multiform body of the world lies open, but the source is everywhere occult; nor does ordinary analysis at all discover this universal matter of the adepts. It has been accordingly objected that natural species cannot be transmutable, because the transmutation of different species, one into another, naturally implies mixtion and a spurious offspring; thus, that if it were admitted possible, by any means, to infuse gold into lead, or other inferior form, it would still remain imperfect, and the better species be defiled by the vile admixture; that the result would not, in fact, be gold at all, but a middle nature according to the proportionate virtue of the metals conjoining, golden or leaden as the case may be. Since species are indestructible, therefore the transmutation of metals has been regarded as a sophistical proposition, and not as a true art. And this argument the alchemists also admitting, have seemed sometimes to contradict themselves and their science; but such is not really the case, and only for want of understanding them has it been supposed so. It is not species that they profess to transmute; nor do they allege that lead as lead, or mercury as mercury, specificate, can be changed into gold, any more than a dog into a horse, a tulip into a daisy, or vice versa in this way, anything of unlike kind. But it is the subject-matter of these metals, the radical moisture of which they are uniformly composed, that they say may be withdrawn by art and transported from inferior forms, being set free by the force of a superior ferment or attraction.

"Species," says Friar Bacon, "are not transmuted, but their subject-matter rather. *Species non transmutantur, sed subjecta specierum optime et propriissime.*" Therefore the first work is to reduce the body into water, that is, into mercury, and this is called solution, which is the foundation of the whole art. And the first foundation and preparation of the hermetic art, says the author of the "Rosarium," is solution, and a reduction of the body into water, which is argentive. Although Lully declares that species are absolute, and cannot be changed one into another, we shall not understand him as denying the art, but a false portion of it only: the fundamental possibility and principle of transmutation being not of species, but of their universal subject or first matter.

And this universal subject is the alleged foundation of the whole hermetic experiment; not only the thing transmutable in natures, but the thing transmuting only when set free, and segregated in its proper essentiality. The fermented spirit assimilates the light throughout. Trust not, says the adept, those imposters who tell you of a *sulphur tingens* and I don't know what fables, who pin also the narrow name of *chemia* on a science ancient and infinite. It is the light only that can be truly multiplied, for this ascends and descends from the first fountain of multiplication and generation. This light (discovered and perfected by art) applied to any body, exalts and perfects it in its own kind. If to animals, it exalts animals; if to vegetables, vegetables; if to minerals, it refines minerals, and translates them to the best condition; where, note by the way, that every body hath passive principles in itself for this light to work upon, and therefore needs not to borrow any from gold or silver.

The last advice is given to correct a common error, that the alchemists extracted the form out of these metals, to transmute and increase with. Gross misconception of their initial principle has indeed caused their positions frequently to appear ridiculous; as of the common talk, for instance, of weighing and proportioning the elements so exactly as to constitute them into lasting accord; of consolidating the metallic vapor by heat artificially introduced, or by the rays of the sun and moon drawn to simultaneous co-operation, and several such-like literally imputed follies, far from their minds, who protested against such misunderstanding, having assumed to themselves another principle and another method of generating metals by which they were enabled to follow nature independently, and help her to exceed the ordinary limits of her (apparent) law; not by the condensation of imaginary vapors, in the mines, or by the assistance of the great luminary or lunar light, but by working, as it is said, the only universal living occult nature by and through itself, scientifically, which contains within itself the true original of all these, even of the whole manifested existence. Thus we read in the "Lucerna Salis":—

"A certain thing is found in the world.
Which is also in every thing and in every place.
It is not earth, nor fire, nor air, nor water,
Albeit it wants neither of these things;
Nay, it can become to be fire, air, water, and earth.
For it contains all nature in itself, purely and sincerely;
It becomes white and red, is hot and cold,
It is moist and dry, and is diversifiable every way.
The band of sages only have known it,
And they call it their salt.
It is extracted from their earth,
And has been the ruin of many a fool;
For the common earth is worth nothing here,
Nor the vulgar salt in any manner;
But rather the salt of the world,
Which contains in itself all life,
Of it is made that medicine which will preserve you
from all maladies."

The stone is one, says the monk in his "Rosary"; the medicine is one in which the whole mystery consists, to which we add nothing nor take away anything, only in the preparation removing superfluities. All is made of mercury, says Geber; for when Sol is reduced to his first original *i.e.* the mercury, then nature embraceth nature, and by open and manifest proof we have concluded that our stone is no other than a foetant spirit and living water, which we have named "dry water," by natural proportion cleansed and united with such union that they can never more be absent each from other. And Aquinas says, It is mercury alone which perfects in our work, and we find in it all we have need of; nothing different must be added. Some, mistaking, believe that the work cannot be perfected with mercury alone without his sister or companion; but I do assure thee that working with mercury and his sister (*i.e.* as agent and patient), that thou addest nothing different from mercury; and know, also, that gold and silver are not unlike in kind to this our mercury, for it is their root; if thou workest, therefore, with mercury alone, without foreign intervention, thou obtainest thy desire. The white and the red proceed from one root, for it dissolves and coagulates itself—whitens, rubifies, and makes itself to be both yellow and black; it unites with itself, conceives itself, and brings forth itself, to the full perfecting of our intention.

It is only in her manifold changes that nature is known and made apparent in ordinary life; but since these alchemists profess to have enjoyed another experience, and through their art to have discovered her, in her simple essentiality, to be that total which works all-conditionedly throughout existence, it will be necessary to consider their whole doctrine with reference to this presumed unity, and by no means be led aside by their metaphoric language into a common misconstruction of its meaning; but since, according to the old maxim, All is in mercury which the wise men see, let us seek, therefore, to identify this mercury, and whether the same ancient material be yet on earth.

It is well known that the Greeks and eastern sages derived all things in common from a certain pure and hidden fire; Stoics, Pythagoreans, Platonics, and Peripatetics vie with each other in celebrating the occult virtues of the "ether." In it they place the providential regulation of nature; it was the very life and substance of their theosophy, in which, from the highest to the lowest confines of existence, from Jove to the last link in the infernal monarchy, all were inhabiting the ethereal world. That there is a fluid or vitalizing principle invisibly permeating all things, and resident in the air we breathe, common experience indicates, for life cannot subsist without air, nor in all kinds of air; but there is some one quality, or ingredient, in the atmosphere which is a secret food of life, and on which it immediately depends. What this ailment is, though many names have been invented, the moderns, in default of knowledge, have not agreed. The chemist Homberg, with Boyle, Boerhaave, and others eminent of that period, hold with the alchemists that there is a distinct substance, universally diffused, though sensible only in its mixed forms and powerful effects; that it is the only pure and active source of all things, and most firm bond of the natural elements, giving life to all bodies, penetrating and sustaining all things, and enlivening all; that this mighty ether, moreover, is always at hand, ready to break forth into action in predisposed subjects, fermenting producing, destroying, and governing the total course of nature. Bishop Berkeley,

too, in his "Siris," contends learnedly in favor of the same universal material, and considers that it is from thence that the air has its power of sustenance and vitalization.

These, with a few others in recent times, have so far concurred with the ancients in distinguishing the fontal spirit of nature, apart from its manifestation. But then they adduce no tangible proof of their doctrine. The world could not see their invisible fire. It has, therefore, been regarded as a speculative chimera, and therefore disbelieved. For philosophy, laudably anxious to prove all things, yet too idle to theorize, will suppose nothing that is not openly shown. How, then, should she recognize that recondite fire?

For although experiments of recent date seem to supply concurrent evidence, and the phenomena of mesmerism (and Spiritualism) have helped to force again on the minds of the more observing portion of mankind the supposition of a new imponderable or odic force, yet few believe, and we will pass it now to continue our research concerning the elder quintessence of the Magi, which they introduce, not as a being of speculation merely, but of experimental science; not perceptible only in mingled forms, in the common air or elementary water, but as an essence compact and tangible without heterogeneity, in which pure estate the Cabalists, also describing, call it "the Vehicle of Light," and the Greeks "the Free Ether"—that is to say, freed from the prison of gross matter and able to work of itself intimately, by the virtue of its own included light. Thus Zeno defines it as a plastic fire, ever generating by rule; and Cicero as that most heavenly, high, ethereal, igneous nature, which spontaneously begets all things:

"The light of life, the vital draught,
That forms the food of every living thing:
And e'en the high-enthroned all-sparkling eye
Of ever-mounting fire; th' immense expanse
The viewless ether in his genial arms
Clasping the earth; Him call thou Lord and Jove."

The Key.—To comprehend what has been written, know that there are just two principles in nature: good and evil, or love and hatred, wrath, or anger; that "living mercury," "argentive," and "gold" are merely different names for the Divine essence, universal principle, or Light. "Lead" and other inferior or "impure metals" are corrupt qualities in man's mind, or spirit; the "body" is man's spirit as a whole, not the earth casement, as it is never referred to in the hermetic philosophy strictly speaking. The "light" is the soul-principle in man, represented in the cerebellum and the organic functions of life. "Common mercury" represents man's perceptive powers in attaining knowledge, as "Saturn" represents his reflective powers or understanding and judgment. The intellect as a whole, as represented in the cerebrum, is the "spirit," through and by which he has asserted his *self-will*, and so brought sin into the world, *i.e.* he departed from the rule or guidance of his soul or "Sol," "gold," God, "Anam," the "red earth," or "tincture;" as the "white" is the spirit, "Moon" or "Lunar," "silver," female principle, "Eve," "Mother Earth." Thus man is a dual being spiritually, but a trinity with his body, but before they can be made perfect, as at first "Adam" and "Eve" have to be joined together in marriage and blended in one harmonious whole, the Divine Light guiding every thought and action, and this is the Philosopher's stone, of which I shall have something more to say. *Medium and Daybreak.*

SINGULAR COINCIDENCE,

THE Amador (Cal.) Ledger, says: We have been informed by Mr. Andrews—father of Mr. Thomas Andrews, whose unaccountable death we announced last week—that a few days before the death occurred his son had a very impressive dream "that had become possessed of two bodies—one a human body, the other a spiritual body; that his spiritual body was perched upon a barn and the human body lying upon the ground being devoured by hogs." Only a short while after this dream, which appeared to trouble him a great deal, his body was found dead near a barn, and the hogs had almost completely devoured the dead body. Whether this dream had any connection with the sad occurrence that followed, we leave our readers to form their own conclusions. We cannot say but what the spiritual body, in reality, sat upon the barn, as indicated in the dream, and witnessed the devouring of the human body by the hogs. To say the least, this appears to be a very strange coincidence.

"JUSTICE."

To the Editor of the *Spiritual Scientist*:

DEAR SIR:—Under the above caption, I noticed in your issue of the 23d, an article which would more properly have been headed, "Injustice," in so far as it refers to the "Scientific Committee" of the American Spiritual Institute in their efforts to unearth the very nuisance, you have again and again referred to in the columns of your paper, *viz.*:—*frauds*. In this same issue, in speaking of the "genuineness of mediums," you say,—

"Manifestations were endorsed without enquiry. Exposures were passed over lightly. Persons received aid and sympathy as mediums who subsequently proved cheap tricksters. Shrewd designing knaves are reaping harvests all over the country by giving exhibitions claimed to be evidences of spirit-power. We have no patience with the present state of affairs,—the legitimate outgrowth of the attempt to smother honest investigations with puff-balls of what some medium had done or was doing."

Now please compare these quotations with the article in question, and explain to me and your readers the consistency contained therein. Being a member of the "Scientific Committee," I wish on behalf of those we represent, as well as those in search of the truth, to clear up the misrepresentations we have been credited with; trusting also that you will give my statement as much credit, as you have those who were instrumental in occasioning the article "Justice." Bearing in mind that it is with great reluctance that either of the "Committee" have been compelled to speak about this matter, (which we deemed for the present to be unwise) we do feel that it is necessary to remove any doubts that may exist. "It is not our province, in the present article, to discuss or pass an opinion upon the genuineness of Miss Fay's mediumship," but we do not intend being credited with statements which are ridiculously absurd to say the least. Being prompted by the approval of the "London spiritual press," as also by the "electrical tests of Mr. Crookes, F. R. S." those of the "Scientific Committee" repaired to the residence of Miss (?) Fay for an examination under *test conditions*, notwithstanding your idea that "she was entitled to respect, and to be received and assisted as a genuine medium." 'Tis true "she announced herself ready to submit to any and all tests that might be imposed" by us, but unfortunately, when we were ready to submit our tests we were met by all manner of restrictions, and we quietly submitted her to her usual test; that of tying by strips of cloth. Now, Mr. Editor, did it ever occur to you that there are other ways of testing mediums save that of tying with strips of cotton cloth or paper?

We disapprove entirely of tapes, strips of cloth, court plaster, sealing wax, rings, wires, or, in short, any of the appliances now in use by many mediums. We have one simple test, and when we are allowed to apply it, then, and not until then will we be able to give those interested an account of an examination of the physical manifestation under *test conditions*. I will say here that the "committee" have never pronounced Miss (?) Fay's manifestations as fraudulent, whatever the inference may be to the contrary.

In reference to the other party, (who it seems we had engaged, for we are made to extend an invitation to a correspondent of the Herald), I will say this:—this "Committee" were invited to the residence of the lady in question, in addition to some ten or fifteen others, not with the intention of exposing Miss (?) Fay, but to see if it was not a possible thing to perform the same manifestations, without the aid of the invisibles. Myself and one other, were called upon to tie the lady,—for it was known that we had tied Miss (?) Fay—and we tied her precisely in the same manner that we tied Miss (?) Fay; to relate here what occurred, would only be to repeat the article in the Herald, which was entirely devoid of any *strawberry and cream* or *most bitter* remarks, but explained simply the facts.

One other charge and I am done; you say:—"These people were ready to believe, without further evidence, either *pro.* or *con.*, that the manifestations were produced by her without the aid of spirit power." By what right you make that declaration, I am wholly at loss to know; when you say "these people," you make a broad statement, for notwithstanding it would be reasonable to suppose that one with several years practice, could more readily produce these manifestations, than one with only a few days bungling; we emphatically made the statement then and there, that even then, with all that time for practice, it was no criterion that the manifestations produced by Miss (?) Fay were not of a spiritual origin.

By giving the foregoing space in your columns, you will at least be doing the "committee" "Justice." JUSTICE.

We give place to the communication of our correspondent, "one of the committee of the American Spiritual Institute," who considers himself capable of judging of the consistency of our remarks; for we are very glad, at all times, to have an opportunity to verify whatever statements we may make editorially, in the columns of the Scientist. Our correspondent first speaks of the efforts of the Scientific Committee

to unearth the nuisance of fraud, and then, in a few paragraphs below, disclaims any intention to pass an opinion upon the genuineness of Miss Fay's mediumship. He next certifies that they DID attend a seance for an examination under "test conditions," which he wishes us to infer they did not get. Well, the committee are welcome to the inference which comes with the position they place themselves in by this declaration; for it is a most positive fact that this same committee DID ENGAGE Miss Fay to give a public seance, under the auspices of the American Spiritual Institute, at Rochester Hall, on the following Sunday evening. Had they a right to give to the public as spiritual, that which they imagined might be something else? We say now, as we did last week, that this scientific committee were so far satisfied with the genuineness of Miss Fay, that they engaged her services. If they had not sufficiently tested her, if they were not allowed to apply that "simple test," they had no right to engage her, standing, as they do, between the public and the mediums. Our correspondent says "the committee have never pronounced Miss (?) Fay's manifestations as fraudulent." Perhaps not; but those who read his article can draw an inference as to the opinion of a minority of that committee, at least.

And here we would remark upon the punctuation in his communication; it has used up a large number of our interrogation points by inserting one each time the word Miss (?) is used. Such a use of the point, serves only to cast a reflection; what is intended is best known to its author.

As to the second part of the communication we have little to say, still holding, however, to the opinions we have previously expressed. We consider it a bitter, unfair attack upon any person's character to publish openly the charge, that a lady "was turned out of a boarding-house." Especially when the proprietors declare the next day that the charge is without foundation. This imputation, we understand, was given forth by the lady who was honored with the attendance of the Scientific Committee who desired to see an imitation of the performance which they considered sufficiently spiritual to place before the public, under the auspices of the society with which they were connected. But still "it was no criterion that the manifestations produced by Miss Fay, were not of a spiritual origin." Precisely so; and consequently can be of little or no value in unearthing "FRAUDS," and while mediums profess to be ready to submit to any tests, and some committee has a very "simple one," which they desire to apply, it needs no further directions from us as to what action they should take in the premises.—[ED. SPIRITUAL SCIENTIST.]

MRS. CORA L. V. TAPPAN IN AMERICA.

Just as we close our columns we have received a letter from Mrs. Tappan, the message of which it is almost impossible to credit, and it will be learned with as much regret in many places as it was received by us. It is no less than to the effect that Mrs. Tappan's engagements at Liverpool and Southport are the last she will at this time fulfil in England. She says—"The guides last night have distinctly revealed to me that I am to go to America toward the end of this month." Mrs. Tappan will be in London from to-day till Monday, and no doubt her friends will make some arrangement to have a parting meeting and a few last words with her. The many plans for her continued usefulness in this country are thus superseded, but no doubt there is a work to be done elsewhere, and while we regret the sudden termination of our relations with our sister worker, we are at the same time deeply grateful for what has been done. From what we can judge of the state of the platform in America, Mrs. Tappan will prove a much needed acquisition there at this time.—*Medium and Daybreak.*

We agree with the London Medium and Daybreak, in saying that Mrs. Tappan is needed on the platform of American Spiritualism, and her orations should be phonographically reported, that all, may be benefitted by them. The editor of the Medium has done valuable service in this respect, and we hope that a similar enterprising spirit will manifest itself in this country. Mrs. Tappan was to have made her farewell address Sunday evening, Sept. 12., and will arrive in New York, Oct. 1st., remaining there one week, after which she will visit this city. The arrangements now making for her reception are not fully completed, but she will probably deliver one or two lectures. The winter will be spent in California. We bespeak for her a cordial welcome.

HISTORICAL AND PHILOSOPHICAL

THE BOOK OF SPIRITS.

BY ALLAN KARDEC.

TRANSLATED FROM THE FRENCH FOR SPIRITUAL SCIENTIST
BY MRS. EMMA A. WOOD, OF WASHINGTON.

XIII.

THE above observations lead us to say some words on another difficulty, that of the diversity that exists in the language of spirits.

Spirits being very different as to knowledge and morality it is evident that the same question may be solved in an opposite sense according to the rank they occupy, absolutely as if it were among men, propounded alternately to a scholar, an ignorant man, or a joker. The essential point, we have said, is to know whom we address.

But, they add, how is it that Spirits recognized to be superior do not always agree? We will say first, that independently of the cause we have just mentioned, there are others that might exercise a certain influence on the answers, setting aside the quality of the Spirits, this is a capital point of which study will give the explanation; for this reason we say that these studies require regular attention, profound observation, and above all, like all human sciences, connection and perseverance. It requires years to make even an ordinary physician, and three-quarters of life to make a scientist, and yet people expect in a few hours to acquire the science of infinity! Let no one deceive himself; the study of Spiritism is immense, it touches on every question of metaphysics and social order; it is a whole world opening before us; should we be astonished if it need time, and much time to acquire it?

Besides the contradiction is not always as real as it may appear. Do we not daily see men professing the same science, vary in the definition they give of a thing, be it that they employ different terms, or that they look upon it from a different standpoint, though the fundamental idea may be always the same? Remember, if you can, the number of definitions given of grammar. Let us add also that the form of the answer often depends on the form of the question. It is then puerile to find a contradiction when often there is only a difference of words. Superior Spirits are not tenacious as to form; for them the depth of the thought is everything.

Let us take, for instance, the definition of the soul. This word having no fixed acceptance, Spirits may, the same as ourselves, differ in the definition they give of it; one may say it is the principle of life, another call it animal spark, a third say it is internal, a fourth that it is external, etc., and all will be right from their own standpoint. It might even be believed that some of them profess materialistic theories, and yet that is nothing. It is the same with the word *God*; this may be, the principle of all things, the Creator of the universe, the Sovereign Intelligence, the Infinite, the Great Spirit, etc., etc., and yet really it would always be *God*. Lastly let us cite the classification of Spirits. They form an interrupted series from the lowest degree up to the highest; this classification then is arbitrary; one may make it three classes, another five, ten or twenty at will, without, for that, being in error; all human sciences offer us such examples; each scientist to his system; systems change, but science is unchangeable. If one learn by the system of Ginnacus, of Jussieu or of Tournefort, he will none the less understand botany. Let us cease then to give purely conventional things more importance than they deserve, and think only of what is truly serious, and oftentimes reflection will unveil to us in what seemed most divergent a similarity that, on the first inspection, had escaped us.

XIV.

We should pass lightly over one objection of certain skeptics on the subject of faults of orthography committed by some Spirits, were it not that it may give occasion to an essential remark. Their orthography, it must be said, is not always irreproachable; but one must be very short of reasons to make this the object of serious criticism, saying that as Spirits know everything, they should know how to spell. We might remind them of the many sins of this kind, com-

mitted by more than one savant in the world, which detracts nought from their merit; but there is in this fact a grave question. For Spirits, and especially superior Spirits, the idea is all, the form nothing. Disengaged from matter, their language among themselves is rapid as thought, for it is thought itself that is communicated without an intermediary; they must, then, find themselves ill at ease when they are obliged, in order to communicate with us, to make use of the long and entangled forms of human language, particularly when we remember the insufficiency and imperfection of this language to give all their ideas; this is what they themselves say; so it is curious to see the means to which they often resort to diminish this inconvenience. It would be the same for us if we had to express ourselves in a language longer in its words and style, and poorer in its expressions than the one to which we are accustomed. It is the annoyance the man of genius experiences, impatient of the slowness of his pen which is always behind his thought. It may easily be conceived from this that Spirits attach but slight importance to the littleness of orthography, especially when grave and serious instruction is in question; besides, is it not marvelous that they should express themselves indifferently in all languages and that they understand all? It must not be concluded from this that the conventional correctness of language is unknown to them; they observe it when it is necessary; for instance, the poetry dictated by them often defies the criticism of the most hypercritical purist and this *in spite of the ignorance of the medium*.

XV.

Again there are people who find danger everywhere, and in everything they do not know; so they do not hesitate to draw unfavorable consequences in that some persons in giving themselves up to these studies have lost their reason. How can they, as sensible men, see in this fact a serious objection? Is it not the same with all intellectual preoccupations on a weak brain? Do they not know the number of idiots and maniacs caused by mathematical, medical, musical, philosophical and other studies? Must these studies be banished on that account? What does it prove? By corporeal labor the arms and legs, which are the instruments of material action, are made lame; by intellectual labor the brain, the instrument of thought is lamed. But though the instrument may be broken, the Spirit is not for all that; it is intact; and when it is disengaged from matter, it does not the less enjoy the plenitude of its faculties. In his genus as man he is a martyr to labor.

All the great preoccupations of the Spirit may cause insanity; the sciences, arts, religion even, all furnish their contingent. Insanity has for its great cause first, an organic predisposition of the brain, which renders it more or less accessible to certain impressions. Given a predisposition to insanity, this will assume the character of the principal preoccupation which then becomes a fixed idea. This fixed idea may become that of Spirits to one occupied with them, as it might be that of God, of the angels, of the Devil, of fortune, of power, of an art, a science of maternity, of a political or social system. It is probable that the religious maniac might have been a Spiritist maniac had Spiritism been his dominant idea, as the Spiritist maniac might have been one under another form according to circumstances.

I say, then, that Spiritism is not specially privileged in this relation; but I go further; I say that well comprehended, it is a preservation against insanity.

Among the most numerous causes of cerebral, over-excitement must be reckoned, deceptions, misfortunes, thwarted affections which are at the same time the most frequent causes of suicide. How the true Spiritist sees the things of this world from so elevated a point; they appear to him so small, so petty compared to the future that awaits him; life is for him so short, so evanescent, that its troubles are, in his eyes, only the disagreeable incidents of a journey. What with another, would produce violent emotion, affects him moderately; besides he knows that the sorrows of life are trials which serve for his advancement, if he endures them without murmuring, because he will be recompensed according to the courage with which he has borne them. His convictions give him resignation which preserves him from despair, and consequently from one incessant cause of

insanity and suicide. He knows furthermore from his communications with Spirits, the fate of those who voluntarily abridge their days, and this picture is well calculated to make him reflect; also the number is large who have been arrested on this fatal brink. This is one of the results of Spiritism. Let skeptics laugh as much as they desire, I wish them the consolations that are granted to all those who have taken the pains to sound the mysterious depths.

To the number of causes of insanity, must be added fear, and fear of the Devil has deranged more than one brain. Can any one tell the number of victims that have been made by striking feeble imaginations with this picture, which is ingeniously made more fearful by hideous details? The Devil, they say, frightens only little children; it is a curb to make them good; yes, like Croquemitaine and the mere-wolf, and when they are no longer afraid, they are worse than before; and for this fine result they reckon not the number of epileptics, caused by the shock to a delicate brain. Religion would be very weak if, wanting fear, its power could be compromised; happily it is not so; there are other means of acting on souls; Spiritism furnishes more efficacious and more serious means, if religion would know how to profit by them; it shows the reality of things, and by that neutralizes the fatal effects of an exaggerated fear.

[CONTINUED NEXT WEEK.]

COMMUNICATION.

To the Editor of the *Spiritual Scientist*:

I am compelled to ask space in the columns of your very valuable paper, to make a brief reply to Mrs. Jennie Holmes' second article of accusations against myself, published in the *Banner of Light*; and also to state a few facts which will give light to the public concerning the action of the editor of that paper, and his manner of dealing with those he not only asks, but expects to sustain him. The short statement, to which Mr. Colby in his editorial summing up refers as my "reply to Mrs. Holmes," was not my reply, but a simple synopsis of the evidence we could obtain, and which I promised to bring against Mrs. Holmes. Mr. Colby knows there is now in his office, my specific reply, in which I produced such evidence as promised, with but the single exception of obtaining the sworn affidavits of the gentleman who obtained the mask; the reasons for this omission I will make apparent before I close. In the same issue in which the *Banner* editor complains of not having space to publish Miss Hinman's reply to Mrs. Holmes, there was more than three columns of worthless matter, which, if published at all, might have been postponed one week or six. Mr. Colby has given two columns to Mrs. Holmes, used by her in making charges and assertions, which carry upon their surface the evidence of their own falsity; whilst he has persistently withheld everything in reference to the seances, the manner in which they were conducted, etc., that would give any light, or tell in any way against Mrs. Holmes. The whole space given to Mr. Wardwell, Mrs. Hussey, and myself, including his own comments upon Miss Hinman's reply, is less than one column! The *Hartford Times*, to whom it appears Miss Hinman has sent her M.S., administers to him a just rebuke for his refusal to give her a hearing, saying that "honest journalism allows fair replies to personal charges." In regard to Mrs. Holmes, I must say that the utter recklessness she displays, disregarding the principles of truth and honor in concocting falsehoods, does not merit any consideration, either in choice of language, or mildness of expression. Mrs. Holmes is aware that she angrily refused every test proposed by myself and others; she claimed the bag to be an all-sufficient test. With reference to her charges concerning Dr. Bloede, I wish to say, I met and asked him in presence of two witnesses whose affidavits I could command at any time, "Dr. Bloede, did I refuse to tell you Mrs. Holmes's address?" His answer was "No; you directed me to the house and I found it without the least difficulty." "Did I refuse you or any of your friends admission to the seances?" He again answered "No." And here it will not be out of place to state, as additional evidence, that one evening I presented the Dr. with a complimentary ticket to the seance which he accepted, saying, "you are very kind." Thus, it will be seen, Mrs. Holmes stands condemned by the mouth of her own witnesses. She tried to make a strong point against me, because I failed to pay her \$45.00. In my reply to Mrs. Holmes, which the *Banner* editor refused to publish, but which has since been printed in the *R. P. Journal*, I proved the utter falsity of Mrs. Holmes's charges, by showing that my agreement was made with her, in full faith that the manifestations would be genuine, and was kept to the letter, until I was convinced that they were gross frauds; and longer than that my obligations to her could not be binding. The

money was offered Mrs. Holmes with an additional sum, if she would submit to the test we desired, and thus prove the genuineness of her manifestations; in failing to do that, as she did, she had no moral right to the money. My letter to Mrs. Holmes contains nothing that can be construed into a desire to make money, at her expense, as any candid reader can see. The professed letter, which Mrs. Holmes gives publication without a signature is, in my opinion, purely a fabrication; no person could have taken the position the letter represents, as there was no trouble in any of the seances to attract me to her defence. There was no demand made upon Mrs. Holmes, beyond the mere suggestions of tests (which she always snappishly refused) until the last evening, when the demand was made publicly for her to submit to the test of being searched by ladies. Of its result the public have already been apprised, and we have proof that at the date given, July 3d, Mrs. Holmes was not in Brooklyn, nor had she any intention of coming there. If she had such a friend, and there was a real author to the letter, why is the name withheld? As a friend, *incognito*, is seldom worthy to be styled such, and this friend, if indeed she have such, ought to know that no forth-coming work, written up without the evidence on both sides, and of all parties concerned, can carry any weight whatever in the public mind. Mrs. Holmes charges have been made as assertions, coming from herself, without a particle of evidence presented to sustain them, *nor is there any*; they are false and libelous, and an outrage upon those who would gladly have been her friends. Mrs. Holmes accusations against me, to the effect that the mask secured, was by me deposited in the vault from which it was taken, evinces a depravity to which human nature having even the garb of respectability, seldom descends. I have a written statement over the signature of two gentlemen of unimpeachable character, concerning the circumstances under which the mask was deposited and found, and furthermore Mrs. Holmes was seen to go there, and go into this closet at midnight, and her action at the time, created great curiosity in the minds of those who observed it; and furthermore, those gentlemen *know* that the mask which they found the very morning that Mrs. Holmes fled the city, was in their possession several days, before I was made aware of its being secured. And though these gentlemen readily gave me a statement of the facts and circumstances over their signatures, no argument has as yet been sufficient to induce them to consent to the publication of their names in connection with the affair. While I am deprived of this, I am debased the full vindication from these vile charges, from a still viler woman, which I otherwise might have. And Mr. Colby, in lending his influence to screen her, by shutting out the evidence in the case, and showing only one side, becomes accessory to her frauds.

Yours against fraud,

GEO. YOUNG.

BROOKLYN, Sept. 1875.

From the *Morning (San Francisco) Ledger*, Sept. 11.

A HAUNTED HOUSE.

THERE is now a good opening for a responsible tenant at No. 59 Clemantina Street. The Dempsey family, who occupy the house, are about to remove. Several months ago strange and unearthly noises seemed to come from every part of the house. Doors opened and shut of their own accord; the keyholes gave out shrieks; the floors groaned beneath the tread; the walls seemed sparkling with electricity, they shocked the nerves like a galvanic battery when touched in the dark. Tables refused to hold the lamps placed on them, twisting and turning and moving from the grasp. Voices invisible forboded evil. A book was found that warned them by parallel and inuendo to leave their quarters and retire. The family were just about doing so, when a week or two ago, Mary Dempsey, five years old, while playing with matches in the cellar of the house, was burned to death. Her clothes took fire and the wind created by her motion while running up stairs burnt her so that she was terribly disfigured. No inquest was held, as she lived for many hours before dying. Next the master of the house himself was taken sick with what is supposed to be typhoid fever. The man who nursed him, a stout phlegmatic German, corroborates his story. Gory flesh, chunks of bloody meat flew towards the sick man, typical, perhaps, of this impending destruction. The house is a two-storied double house, with a basement. The manifestations have taken place only on the Dempsey side of the house, and they and the terrified neighbors believe these things are warnings of coming deaths. Former tenants of the house were never troubled in this way, but the facts here given are substantially correct, let them be explained how they will.

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NEW EVIDENCE.

The casual student of Spiritual Science, cannot fail to discern a gradual improvement in the methods employed in experimenting in spiritual phenomena. Until within a few years, the facts obtained were more properly the results of observation, and of little value compared with the experiments which are now being made. In the past, the investigators taxed their ingenuity to determine how the medium should be secured so as to render it impossible for him to take part in the manifestations. That this has been unsatisfactory in many cases cannot be denied: seeking proofs of a medium's honesty, usually created disturbing influences, which affected the manifestations; they had a tendency to arouse suspicion in the minds of the investigators, and awaken temptation on the part of the medium to supplement spirit power with their own, if possible, and thereby raise the exhibition to the general average of those previously witnessed under more favorable conditions.

But now there is a new departure in the endeavors to secure evidence of spirit-intelligence which cannot be counterfeited by the medium. Spiritualism is developing its own scientists who are forcing upon the world such discoveries as cannot fail to attract public attention and awaken general enquiry. The latest and most important announcement in this direction, is that made by Prof. William Denton, whose reputation as an author and lecturer, is a guarantee of his ability to arrange and successfully carry out the series of experiments, of which he gives an interesting account on another page. He has succeeded in obtaining CASTS OF SPIRIT FINGERS. The results now in his possession necessitates that the fingers representing them, should be capable of dissolving in order to leave a perfect mould. It is a convincing and satisfactory evidence of the presence and power of spirit agency in producing materializations, and opens up a wide field for investigation.

What the future may bring forth, if this line of experiment can be carried to a successful issue, may be but a fulfilment of the wildest dreams of fancy. Within the range of probability, however, is the contemplation that instead of faces, scarcely recognizable in uncertain light, we shall have plaster casts, that will remain as evidence against any imputation, that we who witness the phenomena of materialization, are but the victims of delusion. They can be submitted to the closest scrutiny by the strongest light, and possibly may be sufficiently exact to serve as an unfading answer to the problem, "If a man die shall he live again?"

We are anxious to learn how those scientists who so

readily invent theories will dispose of these facts. They discountenance the use of the rifle, because there is "danger of shooting the medium," and if the medium isn't shot, "there is no proof that a materialized spirit was seen." But here we have a simple experiment, almost absolute in its requirements that a power shall be present, outside of that possessed by medium or sitter, and its results remain to confound those who attempt to explain how they may be obtained. Unconscious cerebration, epilepsy, or insanity cannot produce CASTS OF SPIRIT FINGERS.

AN IMPORTANT QUESTION.

Our contemporary, the Banner of Light, has an editorial article, "The New Departure," which reviews Col. Olcott's letter in the Tribune, and a communication wherein Col. Olcott says, "he has had direct conversation with members of the parent Eastern Lodge of the Brotherhood of Luxor," and then remarks on closing:

Let those who would get at the truth on this subject ask the Colonel two questions:

First: Have you had "direct conversation" with any persons, visible and tangible to your senses, who, not being mediums, could by mere forms and words, communicate to others, and available by them, produce "all the most startling phenomena of Modern Spiritualism?"

Secondly: Have you known materialized forms of spirits to be made to appear simply by the use of cabalistic words or forms of invocation, in the absence of mediums?

We do not think it at all improbable that there are humbugging spirits who try to fool certain aspirants to occult knowledge with the notion that there is such an art as magic. A spirit may possibly make a medium believe that by the use of certain words and forms the latter may invoke and control spirits. But that there is a science, apart from mediumship and accompanying phenomena, and depending merely on a knowledge of forms and words, by the use of which spirit aid may be had, has never yet proved, and we doubt if it ever will.

"Has never yet been proved" to the writer of that article, nor to many others perhaps. Neither has Spiritualism or Mesmerism been demonstrated to the masses. The simple declaration of the truth of this or any other science bears little or no weight. The student in Mesmerism knows that an operator, or spirit *in* the body, can, under certain conditions, control a subject, or spirit *in* the body. The investigator in Spiritualism, believes, that, under certain conditions, a spirit *out* of the body can control a spirit *in* the body. Is it illogical to conceive that there *may* be another branch to this occult science which teaches how the spirit *in* the body, may control the spirits *out* of the body?

Spiritualism, through its teachers, has taught that the medium and sitters should be in a "passive" condition—in other words, the circle negative, and the force controlling positive, in order to secure the best manifestations. And what has been the result? Simply to place the medium and sitters at the mercy of such spirits as might be present. The "mind" of the investigator, its "positive" or "receptive" condition, has been a fruitful subject for discussion. It is known that an exercise of the will, can destroy the power of a control. Can we not see in all this some proof of the possibility of the existence of a science "apart from mediumship and its accompanying phenomena, and depending merely on a knowledge of forms and words, by the use of which spirit aid may be had?"

We think the science of Mesmerism, and what little is known of mediumship, are propositions that will warrant the inference of the existence of a system by which a spirit *out* of the body can be controlled by one *in* the body. Admit that the spirit world is governed by certain laws, and the possessor of a knowledge of those laws is enabled to control the spirits amenable to them. What is the power required? THE WILL. Evidence:

that in Mesmerism, an outside force sometimes attempts to interfere with the operator and take control of the subject. The will of the operator holds the subject, and virtually the former has controlled or conquered, the opposing force, or spirit. Why does the will of an investigator interfere with spiritual manifestations?

That our thoughts will draw our spirit friends, is believed by the majority of Spiritualists. If such a simple exercise of the mind can have this effect, does it require a very fertile imagination to conceive of a circle composed of positive minds having power to command such as are wanted to be present, and then to control them to derive information concerning the unseen world and its hidden truths?

It is not necessary that we should declare our belief in the existence of such a science. Those who study and understand, can form an opinion for themselves. We have presented the above thoughts for the consideration of our readers. By an exercise of reason one can soon understand by intuition. The subject is awakening considerable attention, not only in this country but in Europe. The American Spiritual Magazine has a department where questions are answered by a medium under control, and among other questions asked and answered, we quote the following as appropriate:

Question—From all past time there has come to us through tradition, and through half-suppressed foot-notes, a story, that men who knew the way and the formula, could summon to their aid and counsel, spirits who have certain superhuman mundane powers, but who are supposed not to belong to the best, or even a good order of spirits. There is a belief that men hold communion of the kind at the present day, calling it the "black art"—how far is there truth in the above?

Answer—There is an art known as the black art still in existence. This was what in olden times the Persian Magi exercised. It is the power of spirit over spirit. To this day the knowledge is retained among the Medes, Persians and Arabs. They have introduced it into many countries. It is known to many of France and Germany, and exercised to a considerable extent. This power has sometimes through man resulted in evil. The same can be said of all knowledge where man has the power. That it attracts bad spirits can only be said when the spirit in man is impure and prone to evil. The art is great, one of the wonderful results of scientific researches, and can only be understood after long and earnest labor. The Magi of Persia were held in high repute; were often called to act as counselors to kings. There is no witchcraft, nothing of *voodoo* incantation in this ancient art. The Magi invoked the good demons, and with religious ceremonies opened their exercises. With judicious discipline it can be brought to bear upon principles with such force that the will of one man could remodel and change the entire laws of a country, through his will over the masses. It shows itself in an incipient stage to-day. All through the human family you see the workings of the will power; the action of the strong will over the weak. It is a science of wonderful merit, which, in time, will, through some clear, unselfish soul, be revealed to all mankind, giving a new impetus to governments.

CLAIRVOYANCE.

MARVELOUS DEVELOPMENT OF A PRESBYTERIAN MINISTER.
HE IS ALSO A TRANCE MEDIUM.

THE Nashville American, publishes a long article concerning a Presbyterian minister, who sings hymns and delivers sermons while in an unconscious trance state. He is clairaudient, and also has the power in his natural state to find lost articles, and tell of events transpiring at a distance. The American gives us the following information concerning his development:

"In these days of spiritual manifestations and materializations of shadows, it may be of interest to our readers to learn there is a first-class medium in the neighboring State of Alabama, who far outdoes all the Fosters, Holmes, or Rosses, and yet claims nothing for his extraordinary powers but the great misfortune of an attack of sickness, that by its peculiar effects upon the brain has enabled him ever since to, as it were, disengage his soul from his body and send it on an exploring expedition.

He is a humble minister of the Cumberland Presbyterian Church, and always feels humbled and humiliated after one of his trances. He is in middle age, and in all respects

healthy. He is a married man, and lives in North Alabama, and though we withhold his name, as a notoriety of this kind is never agreeable to him, we nevertheless feel it due to society to tell them of this extraordinary man, who could, if he wished it, produce a No. 1 sensation as a Spiritualist, and yet is content to pursue his humble path as a Christian, and not impose his misfortune on the community as a gift.

He had no evidence of unusual powers until after his youth. Then, after marriage, he had a severe attack of fever, with congestion of the brain, and large quantities of quinine were used. So soon as recovery took place this condition began. He is familiarly known as the "sleeping preacher," and great curiosity is felt wherever he goes to witness one of these sleeping performances."

Here follows a graphic description of a seance, written by one of the leading Presbyterian ministers of the Church, who says:

"When questioned about these somnambulistic sermons, he knows nothing about them; not even a dream of it has left its shadowy trace behind. This is not the only result of his sleep. If he is sitting by a table writing when this spell comes on, he continues to write but not on the subject that engaged his thoughts, and he awakes to find sometimes the strangest revelations, one or two of which we have appended."

Of these we extract the following, to us exceedingly remarkable, as we have heard the same revelations in almost the exact language even to the sentiment concerning "blood money." The location then named was on the Massachusetts Coast, and is to us, a well known spot. Of course such communications are without any value, for no opportunity is afforded to test their truth; but it is nevertheless noticeable that the opinion concerning "influences" of "blood money," are not confined to any one authority. The American says:

"He told a friend, in one of his visions, he saw, as if a long while ago, a vessel with a large quantity of gold on board and sailing for this country. He saw a mutiny on board, and the mate and officers murdered. He saw the schooner run into the mouth of a certain creek on the sea shore, and at a certain spot, washed in a certain way, he saw them remove the gold to the shore and at the same time scuttle the vessel. Three men only were engaged in it, and they buried the gold at a well-marked spot. Here, they separated, and being afraid to come for it, soon it transpired that they were all three killed or died, and the gold was left undisturbed in its hiding place, and there it still rests in its bed. "Why don't you go and get it? Would you know the spot?" "Yes, I can go there and put my hand on the box, but it is ill-gotten gold. It is blood money, and it will carry a curse with it." And no argument would alter his determination or make him reveal its hiding place to any one."

Much of the evidence would seem to indicate that many of his powers are but the results of the exercise of his own faculties unaided by spirit power. It is said among his neighbors he can read any letter through its envelope. The whole neighborhood apply to him when anything is lost, and he can always, if asked while in a trance, answer correctly.

His powers of clairaudience must be wonderfully developed. He remained at home during one church service, but wrote down at once a text divided into various heads and made a synopsis of the sermon, giving the leading arguments. This was shown that evening to the Methodist minister who delivered it, and others, and they all recognized it as almost the literal sermon.

It is said that if asked where any missing article or property is, he at once sees it and is able to tell its precise location. A boy stole his wife's breastpin, and on being informed of its loss, Mr.—without any hesitation named the party who had it, and it was recovered.

The American concludes by saying:

"How can these things be? That they are so is unquestionable, as Drs. Provine, Baird, and Blake will testify; but how they are so, puzzles the scientific mind. Mr.—scouts the idea of spirits aiding him, and will not, under any circumstances, receive money for any information, nor will he give the information, if asked for it, at any other time except while under the influence of his epileptic or cataleptic exacerbation."

NOTICES.

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For the Spiritual Scientist.

"THE FIRST SHALL BE LAST, AND THE LAST SHALL BE FIRST."

BY J. M. FEEBLES.

THAT each atom of matter follows the line of its strongest attraction, and that the law of force moves in the direction of the least resistance, are affirmations that require no proof. It is the weakest point in the dam that gives away under the pressure the Spring flood. It is the most tender and sensitive buds that quickest respond to the touch of April sunbeams.

Now, then, as the spirit-world lies all around us like a circling mantle, and as it is a world of positive activities, continually pressing upon *this*, where, or with what class of minds should we naturally expect to witness the first exhibition of spiritual manifestations. Certainly with the impressionable and negative; if not the weak and superstitious. This, comparatively true to-day, was eminently true in Jesus' time! "I thank thee, O Father," exclaimed the Nazarene, "because thou hast hid these things from the wise and prudent and hast revealed them unto babes." Here these mediumistic "hermen" and herdsmen—the twelve apostles—are denominated "babes" in contradistinction from wealthy Pharisees, swollen with pride and conceit. Paul penned the same thought in these words: "Not many wise men after the flesh, not many mighty; not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and the weak things of the world to confound the things which are mighty."

The christianity of the New Testament—synonymous in my estimation with modern Spiritualism rightly interpreted—found its first converts among the poor and the uncultured. It was "the common people," according to the Evangelist, that "heard Jesus gladly." But spiritual forces are aggressive, and truths more than "nine days' wonders." The spiritual phenomena and divine teachings of Jesus and the apostles, getting a strong hold of the peasants of Palestine, christianity began to ascend to the higher classes, till finally it overwhelmed the philosophers and orators, even of Remo and Alexandria, becoming in Constantines' reign the *court-theology* of an empire.

The late cycle, the modern wave of Spiritualism, was decidedly humble in origin. The impressionable and emotional of Hydesville, N. Y., first cradled the messenger. The church sneered. The aristocratic clung closer to their idols. The scientific were too deeply absorbed in the purely intellectual to catch the cry—*A future existence demonstrated! Faith a fruition!*

The years went gliding by, and now Spiritualism, like a mighty rolling river,—bearing on its surface, to be sure, considerable froth and flood-wood,—has become such a recognized power that one of our ablest American clergymen recently said that "Spiritualism strengthens hope and settles faith in immortality." And what is more encouraging, scientific men, especially in Europe, are giving it respectful attention. England, Russia and other continental countries of the old world are leading us in the line of critical investigation and physical research. American scientists are not only laggards, but slaves cringing at the feet of that imperial tyrant, "public opinion!" Enough of this grandiloquent Fourth-of-July talk about freedom and moral independence—enough of this sham and swagger! Down on your knees, members of American Scientific(?) Associations, and do honor to William Crookes, F. R. S., editor of the London Quarterly Journal of Science; to Cromwell F. Varley, F. R. S., the leading electrician of England; to Alfred R. Wallace, the naturalist; to Camille Flammarion, the astronomer; and many others in Europe famous for scholarly attainments.

Mr. Crookes, discover of the metal thallium, and light as a force, says that Baron Humboldt, at a dinner sometime prior to his death, at which Spiritualism came up as the subject of conversation, made this observation touching spiritual phenomena: "The facts are undeniable; it remains for science to furnish an explanation of them." What Emerson is to America, Von Fichte, son of the distinguished Johann Gottlieb Fichte, is to Europe. Presented a copy of Prof. Hare's work, (entitled "Spiritualism Scientifically Demonstrated") by Gregor Constantine Wittig, he returned the following reply:

"Stuttgart, July 7th, 1871.

MY DEAR SIR: Accept my warmest thanks for Hare's work, which had you not sent it to me, would probably have escaped my notice. I made myself acquainted with its contents without delay, and can state the following as being my present impression in relation thereto. As to its revelations concerning the world beyond, they seem to me to be of the highest importance, because they not only, at least for the most part, harmonize with those which have been given by other spiritual seers, but because they are intrinsically reasonable, Godworthy and truly cheering. I myself have the greater reason to think them valuable, as they essentially agree with the principles of my own psychological investigation, which is entirely independent of them. I refer to that which is really essential and decisive, laying aside a great deal that is unessential in these "revelations," (such as the demonstration of the existence of spiritual spheres which are said to surround our planet,) &c.

"As to my present position in regard to 'Spiritualism,' I had an opportunity last year of becoming acquainted with its phenomena and testing them repeatedly. This was through my personal acquaintance with Baron Guldenstube and his sister, who spent the Winter of 1869-70 at Stuttgart, and who honored me with their full confidence. I have come to the conclusion that it is absolutely impossible to account for these phenomena, save by assuming the action of a super-human influence. * * * I feel deeply interested in the cause, for I am by no means unaware of its high importance, both in a religious and social point of view. I shall therefore be grateful to you if you will continue your communications, and I assure you and your worthy friend, Councillor Aksakoff, of my most grateful appreciation of the indefatigable zeal with which you so perseveringly devote your powers to that cause.

Yours with high respect,

"J. H. VON FICHTE.

"To MR. GREGOR CONSTANTIN WITTIG, Breslau."

When in England for the first time, several years since, I was frequently at the residences of the Varleys, the Crookes, and other scientific gentlemen. Lecturing Sundays upon Spiritualism during a period of five months and a half, in the Cavendish Rooms, London, I was very often honored with the presence of Alfred R. Wallace. Occasionally his excellent family accompanied him. During this October, saddest month of all the year, I am to lecture in Washington, D. C., and I query whether or no Prof. Henry will attend the lectures. The inquiry should provoke no smile; for Spiritualism, spanning the whole realm of matter and spirit, is the science of all sciences. Humiliating as it may be, there is a bravery, a noble independence, manifest in Europe touching the claims of Spiritualism not seen in America, and so "the last shall be first, and the first last."

Hammon, N. J.

SCIENTIFIC.

For the Spiritual Scientist.

CASTS OF SPIRIT FINGERS.

BY WILLIAM DENTON.

SEVENTEEN YEARS ago, through Miss Jordan as a medium, I obtained at Muncie, Indiana, impressions of the hand of a spirit, on the surface of smoothed flour putty and clay, and outlines of hands drawn by the spirits upon paper, all of them larger than the hand of the medium, which lay upon the table in full light while the outlines were being drawn beneath it, the medium and I being the only persons in the room.

Similar outlines were made for me in Buffalo twelve years ago, Mrs. Swain being the medium, under similar conditions, one of the outlines representing a larger hand than I ever saw belonging to any person.

I have long thought that if casts of such hands could be obtained, they would be of great service in convincing sceptics of the existence of spiritual beings, who can, under favorable conditions, manifest themselves to the dwellers in the body.

Having found a ready way of obtaining moulds from fingers by means of melted paraffine, I wrote a note to John Hardy, the husband of Mrs. Hardy, the medium, and requested an opportunity to sit with Mrs. Hardy and try to obtain casts of the spirit hands that have been so frequently seen at her seances. He courteously replied that they would be glad to give me an opportunity to experiment. Of the method I wrote not a word. On Thursday last, with half a pound of

paraffine and a package of plaster, I went to Hardy's, and we proceeded at once to experiment.

A table four feet long and two feet wide was placed in the centre of the front parlor, and over it, reaching down to the floor, were placed a quilt and a piano cover, so as to make it nearly dark under the table. A common bucket was nearly filled with hot water, in which the paraffine was dissolved, and floated upon the surface. By dipping the finger in this and carefully detaching the adhering paraffine a very perfect mould can be obtained, which, when plaster is poured into it, gives an exact cast of the finger.

The bucket was placed under the table, near the centre, and Mrs. Hardy sat down at one end of the table, Mr. Hardy and myself on either side; their hands lay on the table in full sight before me, and no other persons were in the room, the doors of which were closed.

In a short time movement was heard under the table, and then the water was disturbed. A request was made by raps, the alphabet being called, and Mrs. Hardy, in accordance with it, placed her hand a few inches down the side of the table, between the quilt and the piano cover, not changing her position in the chair, and brought up first small fragments of paraffine, then larger fragments, and eventually moulds, first of small fingers, then larger and very large, and then extremely minute. While this was going on, by placing my hand down the side of the table I could feel hands, and at one time saw three tiny, fair fingers, no larger than those of a child three years old.

Before the close of the seance, Moses A. Dow and John Wetherbee came in, and a few of the moulds were made in their presence.

DESCRIPTION OF THE CASTS OF THE SPIRIT FINGERS.

No. 1 is the cast of a finger looking like, as it was claimed to be, that of a girl three years old. It is one and one-eighth inches long, and from the centre of the nail to the centre of the finger opposite is three-eighths of an inch; the nail, which is well defined and very convex, is five-sixteenths of an inch long and one-fourth of an inch broad. There are no ridges of the skin visible, but the surface has a ruffled and folded appearance in places, as if the finger had been covered with some very delicate membrane that had been pushed or drawn out of place. Although quite long enough for them to show, there are no indications of either the first or second joint. The end of the finger is plump, beautifully rounded, and extends beyond the end of the nail. It is the cast, I think, of the middle finger.

No. 2 is nearly of the same length as number one, which it closely resembles; it is somewhat smaller and the nail is a little narrower. In every other respect it resembles No. 1.

No. 3. A cast from a finger of the same hand. The mould was considerably injured in taking it off. It is, I think, the cast of the forefinger. The description of No. 1 and No. 2 applies to this also.

No. 4 measures three-fourths of an inch; the nail is a little shorter and narrower than that of the others. The cast is, I think, that of the little finger.

No. 5 is, I think, the thumb of the same hand. It measures one and one-fourth inches, and shows the joint quite plainly, though no ridges of the skin are visible or furrows at the joint. The nail measures nearly seven-sixteenths of an inch in length and a little more than five-sixteenths in breadth, while from the centre of the nail to the centre of the thumb opposite is three-eighths of an inch.

No. 6 is the cast of what appears to be the end of the finger of a child about a year old. It measures half an inch in length, and is very plump. The nail, which is very well defined, is three-sixteenths of an inch long and about the same breadth. This cast, it was said, was from the finger of a Negro baby.

No. 7 is the cast of a thumb to the first joint, and is very perfect. If the cast of a grown person's, it must have been that of a delicate lady. The distance from the end of the finger to the first joint is an inch; the nail is half an inch long and seven-sixteenths of an inch broad at the end. The ridges and furrows of the skin are very distinctly visible, as much so as those upon any ordinary thumb of its size, while the ridges at the joint and the wrinkles on the upper surface of the thumb are much more strongly defined than is usual.

No. 8 is apparently the cast of the end of a toe. The nail is very small in proportion to the size of the toe. The cast is three-fourths of an inch long, but is imperfect on the under side. The nail is one-fourth of an inch long, and nearly three eighths wide at the end. The toe at the end is five-eighths of an inch wide. The surface is marked with the furrows and ridges of the skin quite distinctly,

No. 9 is a cast of the end of a very large thumb, with small nail for the size of the thumb. One side of it is imperfect, but measuring from the centre of the nail to the side of the thumb it is one and three-fourths inches broad at the base of the nail. The nail is eleven-sixteenths of an inch long and five-eighths of an inch broad at the end. The surface is marked with ridges and furrows, but they are much finer than might be expected for so large a thumb. The whole surface is exceedingly delicate and marked near the base of the thumb with fine papillæ between the ridges. The hand to correspond with such a thumb must be enormous.

In answer to our questions, it was said to be the thumb of "Big Dick," a Negro who has frequently manifested at Mrs. Hardy's seances, which furnished the mould.

In addition to these, we received impressions of the palms of three different hands. One with lines very large and coarse, corresponding with a hand of great size; a second that might be of the palm of a lady; and the third very fine and delicate, apparently from the hand of a child.

I am quite sure that the hands of Mrs. Hardy were never nearer to the bucket containing the paraffine than about two feet, and the casts are all of them different from the digits of every person who was present at the time they were made.

What may we not expect? I think we may have before long casts of perfect hands and feet and masks of the face, and doubt in reference to the return of your friends on the part of those sincerely desirous of knowing the truth will no longer exist.

Wellesley, Sept. 17th, 1875.

LATEST DEVELOPMENTS.

The first attempt that I made to obtain casts of spirit hands was made at the house of Mr. Eddy, Orange, Mass., through Mrs. Emma E. Weston as a medium, and in the presence of Eugene L. Eddy, through whom the medium had been obtained and the materials for the experiment provided. We obtained moulds of several fingers beautifully perfect; yet, although it did not seem possible that any deception could have been practised, and the medium's hands were tied with cord and bound with adhesive plaster when the last mould was formed, yet we were sadly chagrined to find on comparing the casts from these moulds with those that we subsequently obtained from the medium's fingers, they so closely resembled each other that they could hardly be distinguished, and a scar present on the medium's hand was faithfully represented on the cast of the supposed spirit's fingers.

If it was indeed true that casts of the medium's fingers could be obtained, and at the same time the corporeal fingers of the medium not be used for the purpose, it was an important fact, and it would help to solve a great deal that had perplexed many persons in their investigations into spiritual phenomena; but I was not satisfied. With all our care, it seemed to be just possible that the medium might have reached the paraffine, since her hands were under the table, and this formed the moulds.

Following this came the experiments at Mrs. Hardy's, detailed in my last article. In the meantime Mr. Eddy had been busy at Orange, experimenting with his brother-in-law, Mr. Allen (the well-known "Allen Boy") of which he had informed me by letter; and when I arrived at Orange yesterday, I found that he had obtained through him, no less than five casts, the perfect of which had four attached fingers. I am quite sure, from experiments that I have made, that no person could get his hand out of the paraffine mould from which the least perfect cast was formed, and leave the mould entire. Indeed it is quite impossible to get a mould of one finger beyond the knuckle, for the finger is narrower beyond it, and the mould invariably breaks in the attempt to pull it out.

The most perfect cast that he obtained lies before me. It is 6 1/8 inches long, from the cut of the middle finger to the end of the palm; it is not entire however, and probably extended in the original hand about one-half an inch farther. It represents the hand of a man of more than medium size, not tall, but strongly built. The middle finger measures at the knuckle an inch across. The ridges, furrows and wrinkles of the skin over the entire surface are almost as perfect as on an ordinary human hand. It is curved so that when a ruler is laid on the inside of the middle finger and the end of the palm, there is a hollow at the centre of the palm of 9.1-6

of an inch. Between the ball of the thumb and the palm of the hand is a furrow 3-8 of an inch deep, the lines of the skin are perfect all over it. Between the base of the thumb and the base of the forefinger is also a deep and very narrow furrow, in which the lines of the skin appear to be equally perfect.

Mr. Eddy informed me that he took Mr. Allen into a dark closet, with a pail of paraffine, which was placed upon the floor; the two sat opposite to each other. Mr. Allen's hands were bound with cord, then more securely fastened with adhesive plaster, and lastly he held his thumbs during the whole sitting. When light was admitted, there lay upon the floor, the mould of an entire hand; but very large at the wrist, as its size had been increased to liberate the hand. Other casts were obtained at other sittings; but they all closely resembled Mr. Allen's hand.

I found that Mr. Eddy had also obtained an absolutely perfect mould in paraffine, of a hand up to the wrist, through Mrs. Weston as the medium. This he had not filled with plaster, as he considered its spiritual origin was more clearly evident in that shape. In no other possible way could it have been obtained than by the hand having shrunk or been dissipated out of it. It is the hand of a woman, but whether similar to that of Mrs. Weston remains to be seen.

In a few minutes after my arrival at Orange, the paraffine was prepared and Mr. Eddy, Mrs. Weston and I sat down for another experiment, in a light room, and no other person present. The paraffine had a heat of about 180° Fahrenheit. It was in a wooden bucket which we placed under a table; when we darkened the space beneath it with quilts. The medium's hands were firmly bound and secured with adhesive plaster, and Mr. Eddy and I sat together at one side of the table, the medium sitting at the end.

In twenty-four minutes raps were heard, and on looking under the table, there lay a pearly hand upon the floor, that certainly was not there previously.

The cast from this, is that of a medium-sized man's hand (the medium had urged the spirits to make a different hand from hers.) It measures 4-7-8 inches from the end of the forefinger to the middle of the palm, beyond which it does not extend, and it is 2-3-4 inches wide. As far as made it is very perfect. Every line of the skin is distinct, and even the impressions of hairs are visible on the backs of two of the fingers. The little finger seemed slightly deformed. A line drawn through the centre of the base of the finger and the knuckle would pass to the outer edge of the nail instead of its centre. The hand is entirely distinct from that of every one who was present. I have no doubt that we shall have before very long casts of perfect limbs and masks of the face.

Brattleboro, Vermont, Sept. 21, 1875.

MATERIALIZATION.

MESSRS. Colby, Rich, Wilson, and Day of the Banner of Light, accompanied by Dr. Pike and Mrs. Wilson, have recently visited a newly developed materializing medium in Portland, and devote nearly five columns of space to descriptions of the extraordinary phenomena witnessed by them. They are united in expressing their earnest conviction that they were brought face to face with the materialized spirit of the late Mrs. J. H. Conant, into whose eyes they were permitted to look, whose hand they took, whose caresses they received and whose familiar smile they recognized beyond the shadow of a doubt, unless the evidence of the human senses is altogether unreliable. We copy from the Banner of Light:

The first manifestation which spoke the presence of the invisible operators was the coming of a delicately-formed hand, which seemed to wave a welcome to the party. This hand made its appearance on the side furthest from the medium, and seemed to push both parts of the curtain over toward her. Then came a hand and arm; two hands and arms at one time seemed to salute the people; finally the curtain moved slowly aside, giving place to a female apparition clothed in dazzling whiteness, but whose face could not be distinguished, being covered by a delicate lace veil, the figures upon which were distinctly visible to those who, as they were invited by her waved hand, went up to the curtain and gazed at her at a distance of less than one foot. During the entire evening this one apparition continued to come, and each member of our party drew near, as invited; some were

patted by the spirit affectionately upon the head or cheek, some joined hands with her, and all were privileged to look into her face at the close proximity which we have cited.

Dr. Pike received from the hand of this visitor from the realm of the unseen a sprig of white gladiolus—no flowers of that species being in the garden of Mr. Palmer; and subsequently she made her appearance with the delicate tissue of her white dress gathered up in her hands and lit up with the bright hues of geranium blossoms and other flowers, and the green tints of the money plant. These flowers she essayed to pass out to us as we responded to her invitation to come to the curtain; but before we had succeeded in getting near enough for the purpose of reaching them, the power of materialization seemed to be leaving her, and she hastily handed to us one spray, scattering the rest at the feet of Mr. and Mrs. Rich and Dr. Pike. As this was transpiring we were at a position so near that we distinctly saw the white dress she tried to hold up in her hands fade out of her grasp as she receded within the folds of the curtain.

One thing was strongly marked during the seance, and that was the variation of this figure as it appeared from time to time; when first it became visible its hands had a most unlife-like aspect, and were much too large in proportion to the arms, but gradually they seemed to reach their right shape; and the figure, too, improved in symmetry of form, standing out finally as objectively to the eye as did the body of any one present. The face continued to be the object of the most anxious search by our party, the interest reaching at length almost painful intensity, as each one went up to the curtain. Our first view failed to place the features, but at the second, some minutes after, we distinctly saw the eyes, and their old expression too, as they gazed upon us, which told us that the form before us was none other than the materialized presence of our old friend and co-laborer, Mrs. J. H. Conant.

The medium who is a highly respectable lady, shrinks from publicity, and the Banner is not permitted to give her name to the public, although it is well known to many Spiritualists. While seated in the cabinet her dress was pinned to the cabinet, outside of the curtain, and constantly visible during the time the apparition was in view, thus rendering it impossible for the medium to have personated the spirit.

ELEMENTARY SPIRITS.

COL. HENRY S. OLCOTT writes to the Tribune that it is his belief, after much study and experimentation, that a majority of the phenomena attributed to agency of disembodied human spirits are, in fact, due to another class of beings, who do not partake of our future existence, who have intelligence and craft, but not yet that immortal breath of God which we call the soul, and the Occultists the *Aegæides* (*Aigæides*)—in short, to the "elementary spirits." What these creatures are may be ascertained, he says, by the diligent and intelligent student who chooses to consult the standard works written upon the Hermetic and other Occult philosophies. In brief, adds Col. Olcott, they bear about the same relation to man as he exists upon this and other inhabited planets as the sketch of the artist to the finished painting. He proceeds to describe them, however, and giving a minute account of their depraved and frivolous moral condition, it appears that they are the spirits of future human beings waiting to be born upon this sphere. But besides these "elementary spirits" there is a "large residuum of real apparitions," who give genuine messages through mediums. Col. Olcott comes to support this theory of the Occultist, because the "embryonic men" account for the incongruities, contradictions, puerilities and disgusting features of the spiritualistic manifestations. The letters of Col. Olcott have brought out from three well-known scientific gentlemen belonging to the Liberal Club of New York City, a card over their own names, in which they say:

Some years ago, the "unspiritual members," of the club suggested that the undersigned, being one physicist, one physician who made a specialty of nervous diseases, and one lawyer, with such assistants as they might find necessary, should act as a committee to investigate "spiritual facts and phenomena," within this city or vicinity. This committee have been and still are waiting for more business. This offer is not made to gratify an idle curiosity. It has seemed to us that "the phenomena," even if they are not "facts of Spiritualism," may have a scientific value. So far as we have been able to discover, however, we find no "spirit hypothesis" needed to account for them. They all fall quite readily under one or more of the following categories:—1. Fraud; 2. Illusion; 3. Delusion; 4. Disease.

If any man or woman can produce or knows of phenomena that they will assert upon their honor that they believe cannot be so produced, the undersigned will give such phenomena and their conditions a careful, and as far as possible, a scientific investigation.

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 lead 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 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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By "Diogenes."

Suppose an individual should say, "I will become a candid investigator of Spiritualism, and visit the prominent spiritual mediums of Boston for this purpose,"—what would be the result? We thought this would be an interesting record, and shall present such an experience. These articles will be continued; but each is complete in itself, and deals with one medium. The investigator at all times places himself in that "condition" supposed to be favorable to the best results. The experience is genuine, and is truthfully related.—Ed.

One of the most able writers on the Boston Press was engaged for the above purpose and his experience is a record of facts worthy the attention of every Spiritualist. Admitting the honesty of the medium, and the unconscious control, the experience is indeed a subject of study, and worthy the attention of every medium and Spiritualist. The investigator passes his comments, on each sitting, and we are enabled to see the average amount of evidence which he gets from a general investigation. How can mediumship be improved and perfected? should be a prominent question for consideration among Spiritualists. The series includes SIXTEEN of the most prominent of the public mediums Boston, at that time. As follows.

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