

SPIRITUAL SCIENTIST

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"Try to understand Yourself, and Things in general."

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From the London Spiritualist.

LIFTING A CORNER OF THE VEIL.

IN THOSE most early ages whose history has faded, save a few faint vestiges, before the Aryan races separated on their march eastward to India and westward to Europe, there lived in the ancient Aryan dwelling-place, men who strove, as men strive to-day, to lift the veil that hangs over life, being, and the inner world; and, it may be, raised it as high as any of their descendants. Greatest amongst those forgotten sages was one whose name has come down through Greek channels as Zoroaster, the dimmest and most shadowy of all those ruling souls whose influence cannot die, but stretches through time to the furthestmost generations of kindred spirits. For thousands of years his wisdom survived, but perished in the ruin of letters and civilization in the fourth century, perhaps because in that dark period sympathetic thought and communication between the material and unseen spheres were stayed; but some few sentences survived in the mystic pages of the Platonists, and these oldest of utterances—older than Thales or Orpheus, more venerable than the Vedas—will reveal to understanding eyes that spiritual illumination was clear and decided in the primitive Persian days. Filtered through many milleniums and languages, their drift and teaching, rather than their original garb, remain. None can tell how much may have been observed or misunderstood; eyes bathed with Spiritualist discernment will probably read them best. Drawing from these sources, Macrobius says of the soul's origin that "it is a particle of ether (the akasa, or fifth element, of the Puranas, by which supersensual sounds and intuitions are conveyed) which gravitating to the earth unites with and animates matter or body, and when the body dies its gross elements dissolve; but this incorruptible particle returns to the great ocean of ether, if not retained by its union with the lunar air. If so retained, it keeps the shape of the body, and becomes a phantom or ghost, the representation of the deceased. This is what the Greeks called the ——— of the soul, the Pythagoreans its chariot, and the Rabbins its vessel or boat." Zoroaster, as reported by Proclus, terms these particles —

Intellectual conceptions from the paternal fountain,
Partaking abundantly the flower of Fire in the point of restless time;
Borne through the vast recesses of the world like swarms,
From the primary self-perfect fountain of the Father,
Poured forth these primogenial ideas.

In the same vein of philosophy Milton speaks of souls arrested and in degradation—

Such are those thick and gloomy shadows damp
Oft seen in charnal vaults and sepulchres,
Lingering and sitting by a new-made grave,
As loth to leave the body that it loved.—*COMUS*, 470.

In another place Zoroaster intimates that souls not purified pass through many cycles of generation, saying that a "girded soul perpetually views and passes through all things in a certain space of time, which being performed it is presently compelled to run back again through all things, and unfold the same web of generation to the world; for as often as the same causes return, the same effects, will, in like manner, be returned." What is meant by a girded soul, may be inferred from another saying, that "the ungirders of the soul, which give her breathing, are easy to be loosed." But souls that are not retained or cumbered, or have accomplished "the telestic life" which "through a divine fire removes all stains," rise swiftly upwards, even above the "starry chime," as it is further said "ascending souls sing a psalm," and that in the Intelligible World "the veins of fire extend every way to the unfashioned soul," that is, a soul fresh from earth-life or just released from the cycles of generation and dazzled by the first opening of what the oracles mystically call "the flower of Fire." Here it becomes drawn into those or principles spoken of in some of the most mystic surviving verses, which only in latter days are beginning to reveal their meaning.

The Principles, which have understood the Intelligible works of the Father,
He has clothed in sensible works and bodies,
Being the intermediate links standing to communicate between the Father and Matter.

Rendering apparent the images of unapparent natures,
And inscribing the unapparent in the apparent frame of the world.

There was a poet of our own days, of a genius incomparable and companionless, more versed than any of his time in the recondite sources of these primeval intuitions, to whom, as to Swedenborg, glimpses seem to have been given of that supersensual sphere where music and color and perfume are one; where hues are audible, and harmonies visible; and who in sleep composed verses rare and precious beyond all waking inspiration. It seems likely that various intimations scattered through the Oracles suggested to him, perhaps under guidance, a vision that hints the secret of what is meant by "the intellectual whirlwinds," "the principles that always remain in ceaseless revolution," "the superlatively blessed souls which understand the works of the Father, and are ever pouring from heaven to earth," and who are declared to be "swift to the persevering mortal." Some such hidden allusions may have been in Coleridge's remembrance and influenced him when he wrote:—

Of that innumerable company
Who in the broad circle, lovelier than the rainbow,
Girdle this round earth in a dizzy motion,
With voice too vast and constant to be heard:
Fillest unheeded! for oh, ye numberless
And rapid travellers! what ear unstunned,
What sense unmaddened, might bear up against
The rushing of your congregated wings?

Such, it is hinted, maybe the destination and employment of some of the higher circles of those countless nations of the dead, sweeping in infinite legions round their discarded dwelling-place, and watching all the changes and trials of the mortal life they have left; sometimes, under what restrictions cannot now be known, interfering or influencing, warning or encouraging, and there are times when the rushing of their wings is more audible, and glimpses are caught of the gleaming travelers. From those swift armies came the Shape that daunted Brutus and made all the bones of the Termanite to shake, and from those radiant circles descended the "voices" which the one absolutely pure and sublime recorded medium, Joan of Arc, unwaveringly declared ever impelled and guided her on her marvellous mission to save France, bore her faint and wounded through opposing hosts till she could strike the wall of Orleans with her sword, and, as by some miraculous influence, cow the garrison into surrender, and sang hymns of rejoicing in her ears as she crowned the dauphin at Rheims. To those voices the heroic girl bore the supremest attainable testimony when on the myrter-scaffold, with flames rising fiercely round, she lifted her head, exclaiming, "The voices! they are of God!" Ten thousand men wept, and a fanatic English soldier, who till now had believed her a witch, and sworn to throw a faggot on her scaffold, and *did* so, suddenly turned away a penitent for life, saying everywhere that he had seen a dove rising upon wings to heaven from the ashes where she had stood. Perhaps his eyes were unsealed and he saw a reality!

Many of the Zoroastrian Oracles shadow forth the idea of spiritual guidance and guardianship, and the distribution of intellectual orders over all regions of life and being, by whose superintendence the Kosmos is bound together. The terms of modern science, such as conservation of force, indestructibility of matter, persistence of type and evolution, indicate the methods by which they operate. These are swayed by "the mind which conducts the empyrean world," and an oracle adds, "Power is with them, but mind is from Him," *i. e.*, "the Eternal Father, the framer of the fiery world, the Mind of minds." This, the one principle of the universe, can only be celebrated as "unknown darkness," three times pronounced so!

These most ancient doctrines of intercommunication, interpenetration, and universal adjustment have been set forth anew in our times, by the Master to whom every aspect of myriad-fold modern culture was familiar, and who could marshal and dispose of all sciences, philosophies, mythologies, arts and literatures, as easily as a gardener sets plants. His eyes, touched with "the flower of fire"—

Saw all things with each other blending,
Each to all its being lending,
All on each in turn depending;
Heavenly ministers descending
And again to heaven up-tending,
Floating, mingling, interweaving,
Rising, sinking, and receiving,
Each from each; while each is giving
On to each, and each relieving;
Each the golden streams—the living
Currents—through the air is heaving—
Breathing blessings, see them bending,
Souls from hurtful taint defending,
Whilst everywhere diffused is harmony unending!

From the Boston Post (Editorial) October 1, 1875.

SPIRITS IN PLASTER.

THE scope of so-called spiritual manifestations is evidently widening as the skill of the "mediums" or of the spirits themselves, whichever it may be, increases by practice; and, what is of more general interest, each new development is in the direction of some practical and material work. Thus, in place of contenting himself with useless rappings and the production of dimly oracular messages, one of the recent priests of this art has invoked a band of unseen attendants who supply him with the delicacies of the season for his eating, and pass around cigars in the dark for the entertainment of his visitors. This is an advance upon even the performance of Daniel D. Home. But in another department of material labor a discovery is announced which opens a yet more attractive field for speculation. The Spiritual Scientist

of this city, which has a deserved reputation for judicial fairness in its treatment of such phenomena, vouches for the authenticity of certain "casts of spirit fingers," the moulds for which were obtained by the simple process of placing the melted material under a table and catching them as they were tossed out.

ts, varying in size and conformation from the finger of a baby to that of a giant, are less interesting when considered in the way of "evidence of the presence and power of spirit agency" than when regarded as indicating still greater possibilities in the development of the plaster art. The Spiritual Scientist suggests that there is likely to be a fulfillment of the wildest dreams of fancy; but it is rather fact itself which would be realized.

For it can certainly be a matter of no greater difficulty to obtain casts of spirit-faces than of spirit-hands, and eventually the production of full-length statues will naturally follow. Then will all the ages march past in a procession of heroes and statesmen, none in plaster from moulds of paraffine, and the errors which the art galleries of the world have perpetrated for so many years will be corrected in the light of portrait casts done from the subjects themselves, if not exactly from the life. The case with which an individual could then surround himself with effigies of his ancestors, would perhaps be offset by the necessity which the process demands of absolute truth in representation, without the kindly flattery of the sculptor's art, and doubtless many favorite ideals would be overthrown. But how much laborious argument over the Chandos and Droeshout portraits, the Stratford bust and the German "death-mask" would be avoided were William Shakespeare's materialized ghost to consent to an authentic cast of his features. How eagerly would the patriotic spirit of William Tell hasten to disprove modern scepticism, which declares him to be a myth, by leaving an impression of his bodily face and figure; and how numerous would our deceased American statesmen crowd the moulding-rooms to correct the libels on their personal appearance which the sculptors of the lobby have set up about the Capitol at Washington. While art itself might in a measure suffer, there is no doubt of the vast practical importance of a method which promises to re-produce past generations in individual facsimile.

CORRESPONDENTS.

LETTER FROM A DISTINGUISHED OCCULTIST

A VOICE OF WARNING.

To the Editor of The Spiritual Scientist:

DEAR SIR:—The author of the article on "Ancient Works on Occult Science," in a recent number of the Spiritual Scientist, makes a bold assertion when he says that he "is in possession of the Key to the Hermetic Mystery." If this be so, he has the key to unlock the doors of the ancient sanctuaries. In other words, he possesses the knowledge that will enable him to raise the Veil of Isis, and penetrate into the "unknowable," as Herbert Spencer terms it, and grasp the hidden secrets of Nature. But few, very few of the ancient sages, were able to accomplish so much. A knowledge of the Hermetic secrets will not only enable the recipient to make the Universal Medicine and the *Lapis Philosophorum*, but give him also a knowledge of universal nature. General Hitchcock claimed to have found the Key of the Hermetic philosophy, and wrote a work entitled, "Remarks upon Alchemy and the Alchemists," in which he attempts to explain the great mystery; but every Occultist student knows that he was far from the truth. *He who knows it will not reveal it.* Therefore, until the writer of genius gives it to the world as he promises, I will not believe he possesses it. The secret is hidden to them who would reveal it; for the Divine Mind will not permit his secret laws to be known to any until they have so advanced in purity as to be enabled to secure them, and when once revealed silence is enjoined upon the recipient; and if the injunction should be violated, the consequences would be most severe to the faithless one. A true initiate never boasts of his knowledge publicly. He is a man of silence, for one of the fundamental laws of Occultism is SILENCE.

The world at present is as unprepared to receive the secrets possessed by the Magi of the ancients, as it was thousands of years ago; and until it advances to that degree of harmony which is essential to the reception of Divine truths, so that they will not be abused, those truths, depend upon it, will not be revealed.

I cannot imagine a greater misfortune to humanity than to

give them possession of the Divine Hermetic secrets. A great blessing would, in a short time, be converted into an abominable curse, and the spirit of Satan would soon take possession of society. Such knowledge cannot and will not be made public by the recipient. God would not, in the present condition of society, permit it. "From one who knows." LUX.

From the Boston Herald.

SPIRITUALISM IN THE COURTS.

THE courts have rarely been called upon to decide upon the merits of what is known as Spiritualism. The decision of the French courts, a few months since, in the case of the spiritual photographs, is the only one of high standing on record. We have now pending in America two cases which involve the same subject. One is in Detroit, and known as the Ward will case. Capt. Ward was a capitalist, worth at the time of his death, last January, \$4,000,000. Purely under the "advice of spirits," he got a divorce from his first wife and married his second wife in sixty days after the divorce. He made his will also under the same instruction, excluding entirely the children of his first wife, who now bring action to destroy the will, on the ground of insanity, of which his Spiritualism is cited as one evidence. Some of the most noted mediums of the country, Slade and one of the Fox girls among them, are witnesses for the defence. The other case is in New York. The widow of James R. Taylor had employed Mr. Rufus T. Andrews as her attorney in the well-known Taylor will case, and he, at her request, had associated with him as counsel, Hon. Roscoe Conkling. Their conduct of the case had been successful and satisfactory, and litigation was nearing an end, when Mrs. Taylor took to consulting the spirits through Kate Fox, and received advice to substitute somebody else for Mr. Conkling. This Mr. Andrews declined to consent to, as an insult to a lawyer whose advice had been eminently successful in its results. The spirits thereupon advised that Mr. Andrews also should be discharged. This proposition Mr. Andrews fights in the courts, on the ground that he has nearly brought the case to a successful termination, and that the spirits ought not to be allowed to interfere, especially as the executor (Mrs. Taylor is executrix) was of that opinion also. Arguments in the case are through, and the decision reserved. The ruling of the court, in both cases, is looked forward to with a great deal of interest.

THE GENERAL OUTLOOK OF SPIRITUALISM.

BY J. M. PEBBLES.

AS A FACT—a science—a philosophy—it was never better. Not as an organization—not as one grand army; but as an enlightening power, a diffusive leavening principle, is it marching on unto victory. The truth is always safe. The deliberate thinker has no anxiety as to its final triumph. It has an absolute existence unharmed by traitors, untouched by impostors, unaffected by the belief or disbelief of men. It cannot, as Bryant sings, "be crushed to earth." The faith of a few of its votaries may be temporarily shaken; they might be beguiled from their steadfastness, or entangled in the meshes of the psychological, peopling this or the other side the river of death; but, prodigal-like, they return again to their Father's house. Theological husks do not satisfy. Forms are but flitting shadows. Genteel society is too often a sham, while the most respectable churches are but warehouses for exhibiting the latest fashions. The times call for men and women all aflame with truth. Speak, then, the divinest thought of the soul. No matter what the people say, Jesus, says the apostle, "made himself of no reputation." It is not reputation, but *character*, that endureth forever. Spiritualists need organization, order, harmony—more charity, toleration, devotion—more consecration, enthusiasm, *religion*! Call me enthusiastic, fanatic, dreamer, if you will; still the dream, the hope, the knowledge of a present angel ministry, I carry in my soul as a seed of heavenly planting. Already is it rooting, budding in a million hearts, to ere long blossom and bear immortal fruitage. Discipline awaits all. Swift feet press toward the goal.

"Everywhere I see a cross,
Where'er the sons of God have breath;
There is no gain except by loss,
There is no life except by death."

The future is not only fair and golden, but rainbow-crowned.

From the Banner of Light.

THE LATE MRS. J. H. CONANT.

MEMORIAL SERVICE IN MUSIC HALL, BOSTON, OCT. 10TH.

Mrs. Emma Hardinge Britten:—

MADAM:—The undersigned, friends of the late Mrs. J. H. Conant, appreciating her faithful services in the Cause of Spiritualism,—so many years a prominent medium of rare power, estimable character, and of unquestionable honesty,—feel as if something of the character of a Memorial Service would be but a fitting tribute to her worth, as well as a gratification to us, and to her friends in general, who are the body of Spiritualists all over the world.

Knowing you to be one of our gifted speakers and a sister-medium, who knew her well, we have thought it would be a pleasure to you, as well as to her friends in general, to under take such a service, and we therefore invite you to deliver an oration upon her life and work, as you are qualified to give on such an occasion.

You will please select such time as will be most agreeable to you, and when informed we will make all the necessary arrangements suitable for such a service. Hoping this will meet with your approval and acceptance,

We remain, most truly yours,

(Signed),—Allen Putnam; J. S. Ladd; John Wetherbee; Phineas E. Gay; Daniel Farrar; Anson J. Stone; David Wilder; L. A. Bigelow; J. F. Alderman; M. V. Lincoln; Fred. A. Gould; George W. Smith; R. H. Spalding; George A. Bacon.

BOSTON, Sept. 17th, 1875.

To Messrs. Allen Putnam, Judge Ladd and others:—

GENTLEMEN:—Your favor of the 17th inst. has been received by me with feelings of unmixed gratification and interest. From the time when our most excellent and esteemed co-worker, Mrs. J. H. Conant, closed her mortal pilgrimage amongst us, I have felt for myself and all who participated in the new light and life that Spiritualism has brought us, a sense of pain and humiliation at our lack of opportunity to testify to the whole world how gratefully we remember her invaluable services, how tenderly we appreciated the martyrdoms her mediumistic life had imposed upon her, and how strongly our sympathies were moved by the obvious fact that in the prime of her early womanhood the faithful and self-sacrificing laborer has sunk beneath the cross she bore, and all too soon for us and for the world, has left us to shoulder the burden too heavy for her to endure longer.

When some years since I had the honor of representing Spiritualism in the memorial services held in this city, in memory of the venerable John Pierpont, one of the leading journals commented somewhat severely on the fact that this act of grateful reverence to a "Spiritualistic notable" was remarkable for its rarity, on the part of Spiritualism.

I lament to think that such a rebuke was too justly merited, by the apathy we have displayed in rendering public testimony to the worth of many noble workers who have vanished from our ranks, leaving mighty footprints in their tracks, but too often exacting from us only slight and tardy recognitions of their glorious services.

I rejoice to believe that the proposed tribute to one so eminently worthy as Mrs. Conant, may afford us the opportunity of wiping away this reproach, and I am especially grateful for the selection which confers on me the gracious task of tendering the ascended spirit of our beloved friend a just and well-merited recognition of the noble and life-long work of devotion she has performed amongst us. However incompetent I may deem myself to meet the requirements of the great demand you make upon me, I shall not hesitate for one moment to do your bidding. I feel as if every true and honest Spiritualist in America must be with us, and if not in person, at least in the spirit of love and sympathy, so many grateful thousands will join in this memorial service, that my shortcomings will be forgotten in the intention of so honorable an occasion.

Holding myself and my services entirely at your disposal, gentleman, in the order of the exercises you propose, and only suggesting that you should name the time most suitable for convening an assemblage worthy the subject of the meeting, I am gentlemen, very faithfully yours,

EMMA HARDINGE BRITTEN.

206 West 38th Street, New York, Sept. 18th, 1875.

HISTORICAL AND PHILOSOPHICAL

THE BOOK OF SPIRITS.

BY ALLAN KARDEC.

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

XVI.

Two objections remain to be examined; the only ones that really deserve the name, because they are founded on rational theories. Both admit the reality of all the phenomena, material and moral, but they exclude the intervention of spirits.

According to the first of these theories, all the manifestations attributed to spirits are nought but magnetic effects, mediums are in a state that might be called waking somnambulism, a phenomenon that every one who has studied magnetism may have noticed. In this state the intellectual faculties acquire an abnormal development; the circle of the intuitive perceptions extend beyond the limits of our ordinary conception. Then the medium draws from himself, by reason of his lucidity, all he says and all the ideas he transmits, even on things which are strange to him in his habitual state.

It is not for us to dispute the power of somnambulism, having seen and studied all its phases for more than thirty-five years; we, in fact, agree that many spirit manifestations may be explained by this means; but a continued and attentive examination shows a multitude of facts in which the intervention of the medium, save as a passive instrument, is materially impossible. To those who partake this opinion we will say as to the others: "Look and observe, for assuredly you have not seen everything." We will present to them two considerations drawn from their own doctrine. Whence comes the spirit theory? Is it a system imagined by a few men to explain the facts? Not at all. Who then has revealed it? Precisely these same mediums whose lucidity you extol. If, then, this lucidity is such as you suppose it to be, why should they attribute to spirits what they have drawn from themselves? How give such precise, logical, sublime teachings on the nature of these extra human intelligences? One of two things, either they are lucid or they are not; if they are and confidence may be had in their veracity, we cannot, without contradiction, admit that they are not in the truth. In the second place, if all the phenomena have their source in the medium, they would be identical with the same individual and we should not see the same person hold contradictory language nor express by turns the most contrary things. This defect of unity in the manifestations obtained by the medium proves the diversity of the sources; if then they cannot all be found in the medium, we must certainly seek them outside of him.

According to another opinion, the medium is also the source of the manifestations, but instead of drawing them from within himself, as the partisans of the somnambulic theory suppose, he draws them from his surroundings. Thus the medium would be a kind of mirror reflecting all the ideas, all the thoughts, and all the knowledges of the persons who are around him; he would say nothing that was not known to some of them. We cannot deny, and this even is one principle of the doctrine, the influence exerted by the assistants on the nature of the manifestations; but this influence is quite different from what is supposed to exist, and from this to the medium being the echo of their thoughts, is a long step, for thousands of facts conclusively establish the contrary. This is then a serious error, proving once again the danger of premature conclusions. These persons not being able to deny the existence of a phenomenon which ordinary science cannot explain, and not wishing to admit the presence of spirits, explain it after their own fashion. Their theory would be specious if it could include all the facts; but it is not so. When they are shown, even with evidence, that certain communications of the medium are completely foreign to the thoughts, to the knowledge, to the opinions even of all the assistants, that these communications are often spontaneous and contradict all previous ideas, they are not stopped by so small a thing. Radiation they say extends far beyond the immediate circle that surrounds us; the medium

is the reflexion of all humanity in such a way that if the medium does not draw his inspiration at his side, he goes to seek it outside, in the city, in the country, in the whole world, and even in the other spheres.

I do not think there will be found in this theory an explanation more simple than that of spiritism, for it supposes a cause equally marvellous. The idea of beings peopling space, and who, being in permanent contact with us, communicate to us their thoughts, has in it nothing more contrary to reason than the supposition of this universal radiation coming from every point in the universe to concentrate in the brain of one individual.

Still again, and this is a capital point on which we cannot too strongly insist, the somnambulic theory and what may be called the *reflective*, have been imagined by a few men; these are individual opinions created to explain a fact, while the doctrine of spirits is not a human conception; it was dictated by the intelligences themselves, when no one thought of it; now we ask where did the mediums go to find a doctrine that did not exist in the thought of any one in the world? We ask besides by what strange coincidence thousands of mediums in every part of the globe, who never have seen each other, should agree in saying the same thing. If the first medium who appeared in France felt the influence of opinions already accredited in America, by what caprice did he go 2000 leagues beyond sea to draw his ideas among a people foreign in language and manners, instead of sending them from those around him?

But there is another circumstance of which they have not dreamed. The first manifestations in France, as in America, were not by writing, nor by speech, but by rappings agreeing with the letters of the alphabet, and forming words and phrases. By this means the intelligences revealed declared themselves to be spirits. If then the intervention of the thought of the medium might be supposed in verbal or written communications it could not be the same for rappings whose signification could not be known in advance.

We might cite a number of facts which prove an evident individuality and an absolute independence of our will in the intelligence manifested. We recommend then to dissenters a more attentive observation, and if they will study without prejudice and not come to a conclusion before they have seen all, they will recognize the powerlessness of their theory to account for the whole. We will limit ourselves to the following questions: Why does the intelligence, whatever it may be, that manifests itself, refuse to answer questions on subjects perfectly well-known, as for instance, the name or age of the interrogator, or what he has in his hand, what he did yesterday, his plans for the morrow, &c. If the medium is the mirror of the thoughts of the assistants nothing would be easier than to answer.

Our adversaries retort by asking why spirits who ought to know everything cannot tell the most simple things according to the axiom: *He who can do the most can do the least*; whence they conclude that these are not spirits. If an ignorant person or a mischievous joker should come before a reverend assembly, asking, for instance, why it was daylight at high noon, do you think they would take the trouble to answer seriously, and would it be logical to conclude from their silence or from the jests with which they might gratify the questioner that its members are but asses? Now, it is precisely because spirits are superior that they do not answer idle, ridiculous questions and do not desire to be placed at the bar; for this reason they are either silent or tell us to attend to more serious things.

Finally, we would add, why spirits come and go at a given moment, and why, when this moment is passed, neither prayers nor supplications will recall them? If the medium acts only by the mental impulsion of the assistants, it is evident that, in such case, the concurrence of the united wills should stimulate his clairvoyance. Thus if he yields not to the desire of the assembly and his own will it is because he obeys an influence foreign to himself and to those who surround him, and that this influence proves by that its independence and its individuality.

XVII.

Skepticism as to the spirit doctrine, when it is not the result of an interested, systematic opposition, has nearly

always its source in an incomplete knowledge of the facts, which does not in the least prevent some people from judging the question as if they knew it perfectly. One may have much wit, much instruction even, and lack judgment; now the first indication of a defect in judgment is to consider one's self infallible. Many persons also see in the spirit manifestations only an object of curiosity; we hope that, by the perusal of this book, they will find in these strange phenomena something beyond a simple pastime.

Spirit science comprises two parts: one experimental on the manifestations in general, the other philosophic or intelligent manifestations. He who has observed only the first is in the position of him who would understand physics merely by some recreative experiments, without having penetrated the depths of the science. The true spirit doctrine is in the instruction given by spirits and the knowledges which that teaching brings are too grave to allow of their being acquired otherwise than by a serious and continued study, in silence and concentration of thought, for in this condition alone can be observed an infinite number of facts and shades which escape the superficial observer and enable one to form an opinion. Should this book have no other result than to show the serious side of the question and to induce study in that sense, it would accomplish much, and we should rejoice to have been chosen to accomplish a work for which we do not pretend to take personal credit; for the principles it sets forth are not of our creation; the credit must be entirely given to the spirits who dictated it. We hope it will also have another result, to guide men desirous of being enlightened, showing them, in these studies, a grand and sublime end: that of individual and social progress, and to indicate to them the road to follow to attain it.

Let us close with a last consideration. Astronomers, in sounding space, have found in the distribution of the celestial bodies, gaps unjustified and in disagreement with the laws of the whole; they have suspected that these gaps must be filled by globes that had escaped their search; again, they have observed certain effects whose cause was unknown to them, and they have said to themselves: There ought to be a world, for this gap cannot exist, and these effects must have a cause. Judging then of the cause by the effect, they have been able to calculate the elements, and later the facts have come to justify their foresight. Let us apply this reasoning to another order of ideas. If we observe the series of beings we find that they form a chain without break from brute matter up to man, the most intelligent. But between man and God who is the alpha and omega of all things, what an immense gap! Is it rational to think that at man the links of this chain are broken, that he, without transition, passes the distance that separates him from infinity? Reason tells us that between man and God there must be other steps, as it said to the astronomers, that between the known worlds there must be unknown worlds. Where is the philosophy that has filled this gap? Spiritism shows it to us filled with beings of every rank of the invisible world, and these beings are no other than the spirits of men in the different degrees that lead to perfection; then all is bound together, everything is linked in a chain from the alpha to the omega. You who deny the existence of spirits, fill the void they occupy! and you who laugh at it, dare also to laugh at the works of God and his almighty power!

SHOOTING AT A SPIRIT.

THE accounts of the seance at St. Louis, and the firing of the rifle shot at the spirit face in the cabinet, has been printed in many English newspapers. The editor of the London Spiritualist passes the following opinions:—

The foregoing circumstances lead to the consideration of what is actually known about materializations by spirits. One kind of materialization has been thoroughly examined and tested in this country for many years, and is intimately connected with those dark circle manifestations at which voices are heard, and musical instruments fly about the room. In every case in which the chief voice spirit of a medium has afterwards made himself or herself visible, in consequence of the sensitive afterwards sitting for materialization manifestations, the said spirit has always been to a large extent—intermixed sometimes with marked differences—the double in appearance of the medium; in some cases it has been

definitely proved that there has been an actual materialization, and that while the medium was sleeping in one place, a living, breathing form, resembling the medium, robed in white, yet claiming to be a spirit, has appeared in another place; it is equally certain that on some occasions the spirits at the root of the whole matter have freed their mediums from bonds and sent them out of the cabinet as materialized spirits. Mrs. Compton's spirits in America have done good work by letting this latter phase be carefully examined; for tie and seal her how the observers would, the spirits freed her and sent her out in white robes, allowing the spectators to examine the empty cabinet; yet after the seance was over the spirits put the medium back in her former place with the knots and seals intact.

There is another kind of manifestation at materialization seances of which scarcely anything has as yet been published, but which has been studied to some extent in private through several different mediums, by sitting for what are called "recognizable faces." Heads then appear at the aperture of cabinets, sometimes without life in them, and strongly resembling masks, although there has not been imposture on the part of the medium. It may be that spirits make these objects in the attempt to produce *fac-similes* of the features of departed persons, or it may be that they are veritable masks which they bring in and carry away in the same manner that they bring in and take away white drapery, fruit, flowers, and other things at seances. Mask-like as these faces look, I have seen one change considerable in the course of a quarter of an hour. In one case one of these faces went away and came back again with projecting teeth, which it had not before. It went away and came back again with its tongue hanging out. Whether the face would have further developed, and at last have become living in appearance, had the sitting continued, I do not know. Dr. Slade gets faces of this kind in America, and daily newspaper have commented upon them as "Slade's masks," yet they have appeared under excellent test conditions.* In some cases he has suspended a cloth a yard square from a string stretched across the room, so that the cloth hung at the distance of about a yard from the wall. Then he and the spectators took their places in front of the cloth. After waiting a little time, the cloth whisked up into the air, to show that at that moment there was nothing behind it but the bare wall. After falling back into its place, mask-like faces, such as I have already described, have appeared at the aperture. If anybody seized them and they proved to be masks the evidence would have been complete that tricky and deceiving spirits brought them there; but if the same person obtained them under less satisfactory tests conditions, the medium would be condemned as an imposter who brought them there himself. Circumstances like these show how very seriously the question of deceiving spirits is interwoven with that of the integrity of mediums.

There is another class of manifestations in which the veritable living spirits of the departed have appeared to favored individuals beyond all doubt, the best authenticated case of the kind being perhaps that in which the departed wife of the late Mr. Livermore, the New York banker, appeared over and over again to him in a good light, and wrote letters to him in her own handwriting. Mr. Livermore afterwards lithographed specimens of the handwriting of the spirit, also specimens of his wife's handwriting executed before she left this world, and there was no difference whatever between the two. I have never recognized a spirit face.

On reading the account of the shooting at a spirit already quoted, I at once came to the conclusion that in all probability not one of Slade's masks but one of Clark's masks was brought in by the spirits, fired at by Mr. Cunningham, and taken away again by abnormal agency, so that nothing was afterwards found in the cabinet. This idea was confirmed by the sentence in which the spirit was thus described,—“There was not the slightest movement of a muscle or an eyelid that could be distinguished.”

The questions at issue in this matter are serious enough, because the narrative, in the form in which it has been so widely published, almost challenges disbelievers to shoot at materialized spirits, and if they do this at such seances as Mrs. Compton's, a medium will be killed. It is serious also if it proves that tricky spirits can show masks at seances without the knowledge of the medium, for if this took place when the medium had not been bound and searched so thoroughly as in the present instance, he would innocently be condemned as an imposter.

* Dr. Slade has been quite successful in obtaining faces that have been recognized; we have considerable testimony to this effect.—(Ed. SCIENTIST.)

SUBSCRIPTIONS AND ADVERTISING RATES.

Subscriptions.—The SPIRITUAL SCIENTIST is published every Thursday by the SPIRITUAL PUBLISHING COMPANY, and can be obtained of any newsdealer; or will be sent at the following rates:

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

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SPIRITUAL AND OTHER MEDIUMSHIP.

Mediumship has not received the study it merits, and certainly is not sufficiently understood at the present time, to warrant a dogmatic opinion upon any of its phases. Nevertheless, there are those who presume to consider themselves as authority, and to pronounce upon the most difficult problems with the most profound assurance. Nor are they always particular to reason upon the consistency, each with the other, of the propositions they would have us accept. Some are tenable and seem to be founded in truth, so far as general observation can determine; but others are damaging to the whole spiritual philosophy, and will find favor only with those who desire to palliate their vices or crimes.

Under this latter category we place the oft-repeated declaration that the fitness of the medium for spirit-control, is unaffected by his or her moral status; or, as stated more fully by the Banner of Light, in its leading editorial, last week, October 2,

"The revelation of imposture on the part of any medium is not in reality a blow *at* but *for* the Cause; while the much-repeated cant concerning the social delinquencies or moral idiosyncrasies of the sensitives who have been chosen by the Invisible Power now acting among men to be its agents to the world, fails of its office in the last analysis, since there is no firmer established fact in existence to the mind of the student of the Spiritual Philosophy and Phenomena, than that the social or moral status of the instrument or medium, has nothing to do with the fitness of the same for spirit-control, the conditions sought for being rather magnetic adaptation than social surroundings, intellectual endowments, or spiritual saintship."

We are well aware that it is difficult to prove the negative of this proposition by experiment, but the question is open to argument and the affirmative cannot be a firm "established fact" in the mind of even a casual "student of spiritual philosophy." The medium may, at all times, be an "instrument" for unseen influences to play upon, but we believe that the instrument falls below "concert pitch" very easily and cannot be kept in tune for angelic music, if the desires are sensual and earthy. In other words the mediumistic powers may remain, but the medium is "magnetically adapted" for a peculiar class of intelligences only. The social surroundings of the medium,—who is sensitive, not only to the influence of spirits *out* of the body, but also to those *in* the body—will therefore decide, to a great extent, whether a sensitive shall be a SPIRITUAL medium or simply the unconscious tool of sensual, deceitful and gross influences that have not outgrown the earth condition; while "intellectual developments" will often determine the social status and habits of the "sensitive." The higher and purer the aspirations, the more SPIRITUAL will be the influences that are

attracted, and the greater probability that the communications will be alike truthful and of some value as spirit-teachings.

To a certain extent we are all mediums chosen by the Invisible Power; each and every one is capable of improving his or her spiritual condition while on earth; one in every seven, it is calculated, can be developed as a medium, in the general acceptance of the term, for some phase of manifestation. But to teach that our "social delinquencies or moral idiosyncrasies" have nothing to do with our spiritual condition, or with our "fitness" to reflect the fruit of THE SPIRIT,—which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against which there is no law"—is to make manifest the works of the flesh, which are these, "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, hereses, envyings, murders, drunkenness, revelings and such like."

How can we expect a better condition of affairs among Spiritualists and spiritual societies if such doctrines as we have above quoted, are constantly taught, and the teacher supported by at least one-half of the so-called Spiritualists of the United States?

There are a class of people who have become satisfied of the continued existence of *some* individuality, and therefore they argue that *their* future existence is an assured fact, whatever may be their conduct in the earth-life. They give reign to their ideas of "freedom," and accept as spiritual whatever is in harmony with their prejudices, and believe in those persons who will sustain them in their practices; but should some spirit-friend have the temerity to preach Spiritualism to these people, or should the spirit venture to advise them to do individually one spiritual act as a foundation for a future life, the identity of that spirit, and the honesty of the medium through whom the communication came, would be most surely doubted, and the teachings would be denounced as "conservatism." Spiritualists of this pattern will believe that "the much-repeated cant concerning the social delinquencies or moral idiosyncrasies," of mediums "fails in its office in the last analysis."

We have by no means reviewed all the arguments in favor of our position, but have endeavored to enter a protest, for Spiritualists, against any such principle as above quoted, being incorporated with the Spiritual Philosophy. The works of the flesh have been winked at and encouraged long enough; let us now sound the trumpet of reform, teach Spiritualism, and as Spiritualists set an example by living spiritual lives—avoiding "social delinquencies and moral idiosyncrasies."

EDITORIAL PARAGRAPHS.

We sent out a few weeks since a number of bills, aggregating a large sum of money, and many have not been returned. We hope subscribers will give this matter their immediate attention, and if unable to pay at present, will send us a postal card to that effect.

Gen. F. J. Lippitt, who is a most able writer, and one who has given many years of attention to Spiritualism, has had a business call to Washington, D. C., and will change his residence from Boston to that place this week. Gen. Lippitt is an eminent lawyer, a gentleman social and genial in his manners, and all who come within his influence will desire to be numbered among his friends.

Bound volumes of the Scientist containing the first 52 numbers of the paper. Price \$3.50. Only a few copies on hand.

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COL. OLCOTT ANSWERS THE BANNER.

A REPLY THE REVERSE OF EQUIVOCAL.

NEW YORK, Sept. 27. 1875.

To the Editor of The Spiritual Scientist:

SIR:—The Banner of Light Editor, puts in his issue of last week, certain direct questions to me, in a weak and untruthful article, entitled, "The New Departure," which he wants answered in "plain speech." On Sunday evening, 26th inst., I lectured before the Spiritualists of this city, and as my Boston editorial inquisitor seemed so very anxious for knowledge, and as some of his representatives were in my audience, I concluded not to keep him waiting over Sunday, and answered the questions in presence of a hall full of people.

His first query is this: "Have you (I) had direct conversation with any persons, visible and tangible to your senses, who, not being mediums, could by mere forms and words, communicable to others and available by them, produce all the most startling phenomena of Modern Spiritualism?"

Answer:—I have met four such persons, have seen two of them display their powers, and am to see a third do likewise as soon as my engagements give me a leisure evening.

His second question is this: "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?"

Answer:—I have seen spirit-hands, faces and heads; a full form; butterflies, a canary bird, and a large fly (in mid-winter), evoked under such circumstances. I have seen atmospheric phenomena produced, of a most incredible description. I have had a gold ring caused to leap out of a moss-rose, held in my own hand, in full light. I have known of a sentence being instantly engraved in the inside of a gold ring, while held in the closed hand of a certain editor. I have had letters to myself, in answer to letters written by me, made to come into the closed envelopes, laid upon the mantle-piece of the room where I was sitting, and never out of my sight nor touched by any one in the room; these answers being upon separate sheets of paper, and of a different kind from those upon which I had written. I have had writings instantly appear and disappear from paper, note-books and other books, when I was either holding the same or had them in view; and in broad daylight.

I have had all these, and more, which I shall not recite, for I have already spent too much time in answering an editor who is such an ignoramus as to say that there is no proof that there ever was or will be a Science of Magic. I have neither the time nor disposition to save editors of Spiritualist journals the trouble of learning the rudiments of their profession. It is a sufficient commentary upon the gross ignorance which prevails among American Spiritualists about the origin and nature of the phenomena which they have been watching for twenty-seven years, that their self-styled leading organ should be guilty of making such statements and propounding such silly questions as are to be found in this article on "The New Departure." I remain, Sir,

Your obedient servant,

HENRY S. OLCOTT.

THE "NONCOMFORMIST" ON SPIRITUALISM.

THE Nonconformist publishes a long and fair article about Spiritualism and its phenomena, giving long extracts from the books of Messrs. Wallace and Crookes. The writer remarks:—

It is just because the general attitude of the scientific mind towards Spiritualism has been that of a clown, rather than that of a philosopher, that we know so little of the meaning of these mysterious and capricious phenomena. Nay more, those few brave men who, combining an unsullied reputation with the resources of scientific knowledge and the vigilance of trained observers, have ventured to grapple with Spiritualism in the true spirit of the scientific explorer, unbiassed by the prejudices of theory and unhindered by the contumely of the vulgar—these men have had their patient, unpaid toil requited them by the ridicule of the public press, and by the contempt of their fellow-laborers in the field of nature.

The following is the conclusion of the article:—

Imperfectly, but honestly, we have now placed some of the phenomena of Spiritualism before our readers. The subject demands fuller and abler treatment than we have given it, but

already we must apologize for having transgressed the proper limits of a newspaper article. Summing up the evidence, we find that Spiritualism undoubtedly presents new and wonderful facts, which must sooner or later compel the attention of thoughtful men. Viewed in the "dry and pure light of science" we see in these strange phenomena the counterpart of the mystery of our conscious life. For metaphysicians and physiologists alike admit that there is that within us which baffles inquiry, and will ever baffle it. The realm of consciousness is the region of the unknowable; and this region constitutes a real existence distinct from our material body. Mr. Herbert Spencer, for example remarks,—"The thoughts and feelings which constitute a consciousness form an existence that has no place among the existences with which the rest of the sciences deal." Inasmuch, then, as we know of matter *plus* a closely associated consciousness, and of matter *minus* this consciousness, is it altogether unreasonable to suppose that the phenomena of Spiritualism may present the other antithesis—of consciousness *minus* closely associated matter? It is true we cannot comprehend this, but we cannot comprehend the existing nexus between our consciousness and the world outside ourselves. An eminent authority, the late Dr. Mayo, professor of physiology and anatomy in King's College and in the Royal College of Surgeons, has remarked, "It is conceivable, on the assumption of mind being a separate principle from matter, that the human soul may be capable of retaining its union with the body in a new, unusual, and abnormal relation." If on the other hand, Spiritualism be only a phase of ordinary mental action, "my marvel is," as Judge Edmonds remarks, "that men of science, instead of acting as they do like scared children, do not look into the matter like men of sense, and find out what it is that thus strangely affects all classes." The apathy of scientific men towards these phenomena may partly arise from the fact that Spiritualism presents a region of such disorderly mystery that every attempt to find a clue seems hopeless, for the phenomena cannot at pleasure be submitted to cross-examination. We venture to think natural science will never probe the mystery with the aid of its present resources. Speaking for ourselves, we are grateful for the objective proof Spiritualism offers of facts of transcendent importance; for, upon any hypothesis, the facts if admitted—and every patient inquirer has more or less admitted them—must inevitably destroy the hard-and-fast lines of materialism, stirring the potent conviction that "there is a spiritual body."

A WELCOME HOME TO DR. CHAS. MAIN.

Dr. Chas. Main, who has been absent for the past four months on a European trip, having returned to the city, a "welcome home" was arranged by a few friends, prominent among whom, were Messrs. J. B. Hatch and Dr. Samuel Grover. It was thought advisable to make a surprise call, and consequently, the large number who availed themselves of this opportunity to pay their respects to him, met at the residence of Dr. Grover, near that of Dr. Main, on Dover Street. At eight o'clock they filed out and were soon in possession, not only of Dr. Main's house, but of Dr. Main himself, who was completely surprised at the ovation. After all present had individually greeted him, Mr. Hatch called the assembly to order and offered a few words of explanation, informing Dr. Main that his many friends had considered that he merited a public welcome and they were there to give it. Knowing him as they did, they were not surprised at the great success which had attended him at every step of his journey, and although they were glad to hear of the praise bestowed, still they were not sorry that they had him again with them. Addresses were also made by Dr. Samuel Grover, Dr. Currier, Mrs. Hattie Wilson, George Bacon and others, and many interesting features were introduced by the children of the Lyceum. Their song of welcome, presentation of autumn flowers, &c., was particularly appropriate.

That our readers may have an opportunity of knowing how Dr. Main has prospered in his absence, we append the following from the London Medium and Daybreak:—

From the moment of his arrival in London on Friday last, Dr. Main has been devoting his time and energies to the various departments of spiritual work. A prince of healers, he has drawn around him numbers of sufferers, who, in many cases rejected by medical art, come to him as a forlorn hope. Our pages could be filled with the records and evidences of his most remarkable gifts, the like of which, we believe, are unknown in the British Islands. They are no ordinary gifts. His plan of operation is unique. His marvelous power descends from, and is interwoven with, his lofty, spiritual nature. His whole existence is a meeting-point of the heavenly and the earthly, and his work is never done till divine principles are recognized in the life. Every gift of the spirit-world seems to have been imparted to him, and these he exercises for the uplifting of man. A healer of the body he is supremely a healer of the soul.

JESUITISM AND ITS PROBABLE BEARING ON SPIRITUALISM.

THE Buguet affair is the subject of an article by William Howitt, in the London Spiritual Magazine, and after showing the action of the Jesuits in the matter he refers to Catholicism, saying:—

To what base subterfuges Popery has now fallen under the rule of Jesuitism, to what a condition of degradation it has sunk, has just been made awfully manifest in the debate in the Italian Chamber of Deputies on the Exceptional Measure for Public Security, directed chiefly against Sicily. All the world knows the frightful condition of that island from the prevalence of brigandage, but it was not prepared for the astounding revelations made in the debate just mentioned in the Chamber of Deputies. Such an exposure of the horrors of brigandage, theft, murders of all kinds and degrees, which defied all the energies of the Government to subdue, and which now came out as perpetrated by or in direct connection with the executive and the magistracy. The mysteries of the *Maffia* were thrown open to the glare of full daylight, and prefects, syndics, officers, civil and military, magistrates of every grade from the highest to the lowest, policemen, rural guards, troopers, and gendarmes, all were found knit up in a league with the thieves and brigands, and living on the common produce of every crime and violence. The world had wondered at the long impunity of the most notorious and openly walking brigand chiefs; at the neglect to seize them; at their escape or acquittal when taken: but now the wonder was at an end, and a greater wonder took its place—that of a whole country preyed upon by its own officers of public security—a whole country where the public officials practiced not simply embezzlement, but were in partnership with the brigands and thieves, and obtaining a common revenue from their outrages. No such revelation of public iniquity, of executive profligacy and official robbery, was ever made in history, as was opened up by the speeches of the Sicilian Deputies Tiani, Cesaro, and others.

Signore Tiani, late Procurator General of the King in Sicily, electrified the house by a series of details all based on official documents which he produced and from which he quoted. He declared that "the judges in Sicily were become criminals and the criminals judges." The more apparent means of protection to the subject were increased the more was the increase of crime. A body of rural guards was established, and the rural districts became at once one general scene of plunder and violence. Cesare stated that not daring to go to his estates in the country without a guard, he demanded one of the Syndic of Palermo, where he was lying, and he saw these very men on the way meet and embrace armed brigands. This *expose* was the tearing open of a Pandemonium: Sicily was literally a hell. We ourselves know Sicilian proprietors who for years have not dared to go near their estates, because they refuse to pay black mail to the brigands.

It should never be forgotten that, though the unity of Italy is politically accomplished, yet it has the grand misfortune of having seated in the very heart of its capital, the old and most deadly of the enemies of Italian unity and of general progress. The politically dethroned, but still spiritually reigning monarch of all national divisions and embarrassments, sits aloft, surrounded by his army of Jesuits and other blacks, with their black battalions distributed over every surrounding country, watching and looking for the overthrow not only of the new unity, but of all freedom everywhere; and their legions of spies ever on the hover in the vicinage of all Courts, ever going to and fro, bearing tidings of all movements and discussions in the most secret council chambers of kings. There sits aloft this triple-crowned King of Anarchy and Spiritual Slavery, openly avowing his irreconcilable hostility to the new unity, and the overthrow of Victor Emanuel. It should never be forgotten that Victor Emanuel himself, physically brave, is spiritually timid;—that he was educated by Jesuits in the court of his father in a state in which the Roman hierarchy held more preponderating sway and more wealthy establishments than in any other part of Italy except Rome itself. Whilst, therefore, Victor Emanuel yearns internally and persistently for reconciliation with the papal power, behold his very ministers at the present moment

consisting, in a great measure, of old ministers of Pius IX! Behold the Prime Minister Minghetti, former Prime Minister of Pius! The reconciliation of Victor Emanuel and the Pope would be the deathblow of liberty in Italy. And yet every day there are people who see with strange unconcern these reactionary ex-papal ministers of the King of Italy making the most deadly inroads on the great statutes of Charles Albert of 1848. Nothing could more happily encourage the efforts of the liberal portion of the Italian Parliament and people than the sound and candid comments of the English press on the ominous policy of the present Italian administration; a policy which, if continued, must bring grievous disasters on Italy, and which must be felt through every vein of European society in the augmented influence and audacity of the black tribes of the Roman superstition.

But my most immediate object in reference to these startling revelations of the Sicilian deputies, men who hold or have held high offices in the executive or magistracy in Sicily, is to show its probable bearing on Spiritualism. Signor Tiani, in his speech in the Italian Chamber, directly traced this universal corruption of the Sicilian officials to the Pope. It is well known that for ages the Catholic Church has had a fixed price for every possible crime. The tariff of crimes and their monied extinctions was originally framed by the Popes, and has been gradually modified and perfected by their successors. The price of absolution from these crimes is levied by the confessor; and this papal list is the *vademecum* and handbook of the confessors, who cannot correctly tax the sins confessed to them without it.

As early as the seventh century, Theodorus, Bishop of Canterbury, wrote a work in which was given a catalogue of different sins, and their respective pecuniary penalties. The title of this index of sins is *Teodori Cilicis Penitentiale*. An improvement on this work is the so-called *Specchio della Confessione*, the production of Reginus, Abbot of the Monastery of the Benedictines of Prum. More lately, under John XXII., appeared the *Taxa Camera seu Cancellaria S. Domini Nostri Leonis X.* The last improvement of the register of taxes on sins bears the date of 1744, under Benedict XIV.

Thus there has been from the seventh century—above 1,000 years—a formal register of taxes on sins, and naturally the Popes have not neglected to enlarge and perfect this register from time to time, so that it has become a prolific source of revenue to the Church. The prices of absolution for all sins are carefully and rigidly fixed; but it is enough to say here that according to Leo X.'s edition you could kill your father or mother for twenty gold florins, but you could not perpetrate polygamy or adultery for less than twenty-four! On what principle of moral theology the Popes determined such curious anomalies one is at a loss to conceive; but I have not here space for more of these graduated prices of crimes, but they are in many cases as eccentric as those just quoted. "Let any one imagine," says Desanctes, himself a Catholic priest, confessor, and inquisitor for seventeen years, in his *Roma Papale*, "what general corruption of principle, what assassinations, adulteries, forgeries, thefts, resulted from this doctrine, by which for a couple of florins, in our time, such sins could be compounded for, and thus all morals, all rectitude, became totally ruined."

Well, in his speech in the Italian Chamber, Signor Tiani declared that he had seen a bull of the present Pope called *La Bolla di Compositone*, or Bull of Compounding, issued in 1866. This bull, he said, was a *resume* of the taxes and rules of the aforesaid papal register of taxes on sins, but that it went far beyond it, and beyond all the atrocious rules of his predecessors by entering into a direct compact with all thieves, murderers, brigands, cheaters at play and other criminals; with women not openly of lewd character, but who received money for infamous purposes, with Government or other officials who defrauded their employers, &c., by which on paying 30 per cent. of their vilely gotten gains, the parties could retain 70 per cent. of them, and into the bargain receive full absolution—full and absolute purification of their characters and consciences! Such a revelation of unheard of iniquity in the very chair of the Popedom, such a compact with all the agents of wickedness by *soi-disant* the Vicar of Christ, and representant of God upon earth, could never have

been believed; but there was the bull, an undoubtedly authenticated document bearing the Pope's arms and seal. Having seen this, Signor Tiani saw himself at once at the source of all the crime and criminal complicity in Sicily, which involved in one full category, brigands, thieves, sharpers, prostitutes, betrayers of official trust, and perpetrators of every crime both official and unofficial. He had detected the source and sink of the whole corruption of the island.

On the publication of this speech, the organs of the Vatican and of Jesuitism, the *Osservatore Romano*, and the *Voce della Verità*, edited by Cardinals and Monsignori, instantly and pointblank, denied the existence of such a bull. It is part of the system of Jesuit Popery to deny unblushingly and hardily every fact, however well authenticated, or notorious, which in its discovery could damage the Church. We had plenty of such instances in the late Gladstone controversy on the Roman Catholic disputants; but the *Gazetta d'Italia*, one of the leading Government organs in Italy, has published the bull with the necessary proofs of its authenticity. To this there has been no reply. Certainly among all the infamous acts of the Roman hierarchy through long ages, this is one of the infamous. The full copy of this bull now lies before me, and the articles 1, 7, 8, 11, 16, and 17 bear out every assertion made by Deputy Tiani in the Italian Chamber.

In the present utterly demoralized condition of the Roman Curia, and the triumphant rule of the black bands of Ignatius Loyola throughout the Roman Catholic Church, Spiritualism cannot expect to escape the attacks of this iniquitous body, the great power of evil in the earth, the army of Satan doing daring battle against all that is holy, free or enlightened. Let us be assured that Spiritualism, which holds the present living evidences of the divine facts of immortality and Christianity, will be one of the most marked objects of the attacks of the rampant army of the hills. Let us be assured that no pains, no stratagems, no lies will be left unused to destroy its credit and therethrough its life. Let us be prepared for unlimited bribery to such men and women as are at once strong mediums and weak mortals, capable of assisting in the development and materialization of spirits, and equally capable of betraying their sacred office for filthy lucre. Can there be any doubt that there have been more such cases than that of Buguet, though not perhaps on so conspicuous a platform? With the hatred of Spiritualism in various quarters, and pre-eminently in clerical ones, can we expect that the future will not produce others and perhaps more scandalous ones.

What must be the attitude of Spiritualists towards these diabolical attempts? Not those of fear or faint-heartedness. They must put these cases forward, rather than shrink from them. Bring them out into the fullest light. Seize, question, dissect them; hunt out their weak places, for all falsehoods have their weak places. Expose them, denounce them! Show that having unquestionable and abundant proofs of the realities of spirit communications, they fear no defeat, no dishonor. Standing on the unassailable rock of fact and knowledge, let them challenge all the world to disguise, or pollute, much more to annihilate the truth. Let knaves and cheats wherever found be exposed and condemned. Their condemnation is not the condemnation of the truth or the true. Spiritualism in its purity is a great, divine, and universal truth, standing on the collective testimony of the best and wisest of many lands and ages, and cannot be set aside, however much it may be checked and delayed by the worst efforts, the most artful stratagems of the hosts of Satan. It is for its enemies to fear it, not for its friends to fear for it. As the Bible has withstood the most violent and most ingenious attacks of its enemies, so Spiritualism, in alliance with the Bible, will resist and triumph over the malice and cunning of the learned, the powerful, the interested, and the base. Let no one trouble for it. Let the winds of opposition blow; they have no power but over the chaff; they can but purify the genuine, solid grain. In every field and garden the weeds spring unsown, unbidden, in millions. They ask no culture; in legions they push themselves up from the unsolicited earth, and flourish and abound. No frost nips their early shoots; no hail cuts them down, no draught consumes them, but they flourish and threaten to overtop and suffocate the true plants.

But if they do it will be the fault of the gardener or the husbandman. They must fall before the hoe and the exterminating hand. Let a thousand Buguets come against single, isolated Spiritualism; in the words of Frederick Douglas, "God and one are always a majority."

MEDIUMSHIP.

Under conditions such as I labor, it is difficult to write that which I wish to. More than seven years ago I was taken under control by a spirit, one who called himself teacher. More than seven long years I have been under his power; more than willing am I to have him quit me.

A CORRESPONDENT writes the above to the *Religio-Philosophical Journal of Chicago*, and the editor replies:—
Mediumship, what is it? What peculiar traits of character, temperament and physiological endowments are necessary for the development of an interesting and valuable phase of mediumship. is a question that may require great thought and deep study to answer to the satisfaction of the investigator.

It will doubtless be conceded by most people who have investigated in the field of spiritual philosophy, that so-called mediums are so acted upon by an extraneous or outside influence, that it is often the case that their minds are apparently stimulated or intensified to a degree of sharpness incomprehensible to the observer.

Such minds claim to be the subject of another person or persons, who have passed from the physical body, and occupy a higher and more spiritual plane of life than when possessing a physical body.

Let us for a moment assume that to be true, and further, let us imagine that while such a spirit is *en rapport* with his medium, that the mind of the medium is also active. Now we will suppose that the spirit attempts to impress the yet active mind of the medium with a name, the sound of which is in some small degree similar to some one that the medium is perfectly familiar with—a friend, per chance. Notwithstanding the medium is sufficiently impressed by the spirit to pronounce a discourse far above his natural capacity, is it not more than likely that he will give utterance to the name which was so familiar to him, rather than a similarly sounding one, which the spirit attempted to force him to utter?

When the mind of the medium once becomes positive even upon a name, the spirit no longer has superior control—then the medium manifests less intelligence than he ordinarily does, the spirit is confounded in his efforts, and the listener is disgusted at what purports to be a communication from a Daniel Webster or some other familiar name. It is neither a communication from a Webster nor any other spirit. It is but the result of an over stimulated brain, stimulated by a practical control of a spirit, who has failed from natural causes, to hold his medium subject to his own will. The medium is honest while the spirit is chagrined, perhaps, at his failure, and the nonsense he has been instrumental in making the medium give utterance to.

We are all creatures of circumstances. We often think that mediums who are subjects to such conditions—conditions that produce sorrow and suffering—physical and mental, would do well to abandon the whole subject and turn their attention entirely to physical labor.

In such cases we judge from our own standpoint, and not from theirs. The course our correspondent is pursuing, however unpleasant, is his only means of development. He gets that which is legitimate to conditions that exist with him.

Our few thoughts above expressed, may induce him to look at the subject of mediumship in a somewhat different light from what he heretofore has, and in that way be less troubled by apparent contradictions, falsehoods and disappointments.

Our opinion is, that all experience is profitable, and the legitimate result of pre-existing causes.

There are probably millions of cases of so-called insanity among people who never made any pretensions to a belief in Spiritualism, but would scout the very thought of it, who are nevertheless victims of psychological conditions induced by undue spiritual stimulant imparted from spiritual beings. It is an intoxication, so to speak, which unbalances the victim. Knowledge upon this, as well as all other subjects, is the remedy for all evil consequences.

We make these suggestions in hopes to prompt the investigator to more thought upon the subject of mediumship.

SPIRITUALISM IN THE NORTH OF IRELAND.

A CORRESPONDENT of the Belfast News, says:—

Some time ago we had a wonderful sensation about the Cooktown Ghost. Here we have had a visit of a somewhat similar nature. In Union place, Dungannon, Dr. Dickon has lived for upwards of forty years. He is now nearly eighty years of age. He and his niece live together. About ten days ago, some strange occurrence took place—breaking windows in front of the house, which is a large two-story, slated one. Watch was kept night after night, and during this time panes of glass were broken, and no trace of any person could be seen who might be supposed to be the delinquent. Night after night it continued, and during the day the windows were repaired. Again at night they were broken. This proceeding has gone on for some time. Some laboring men were employed for several nights to watch. They were unable to discern any human being, and yet the panes of glass were broken as usual. They at length tried, and now for several nights the constabulary have been watching. Some nights, as many as eight in number have been engaged to watch, and, notwithstanding all their vigilance, some of them secreting themselves in gardens and lanes, they are unable to find out anything of how the smashing of panes is managed. I have visited the place, and about nine o'clock last night I found four constables watching. I also visited it this morning, and found that glass had been broken during the night. In one window no less than six panes are broken. There are shutters on the inside, and no marks of any kind are to be seen upon them. It is hoped that some of your numerous readers will suggest some means by which this mystery may be solved.

From the London Spiritualist.

MRS. TAPPAN'S DEPARTURE FOR AMERICA.

MRS. TAPPAN'S early departure for the United States made it impossible for Mr. Coleman to complete in time for presentation to her the beautiful illuminated address, but at a meeting which took place at the Queen's Hotel, Southport, when a small but faithful band of representative Spiritualists assembled to hear her parting words, a copy of her address, accompanied by some useful *souvenirs*, was presented to her. These little marks of remembrance consisted of an exceedingly handsome traveling cloak, a gold chain, a locket ornamented with a forget-me-not, a handsome silver sandwich-case, and a photograph album. The words, "Presented to Mrs. Cora L. V. Tappan, by her friends in England, 1875," were engraved on the locket, sandwich-case, and album.

The delay in preparing the illuminated address, which in itself will be a work of art, will give time to make the testimonial a more substantial one than was at first contemplated. The illuminated address will be on public view at the offices of the National Association of Spiritualists, 38 Great Russell Street, before it is forwarded to the United States, whither it will follow Mrs. Tappan.

Last Tuesday afternoon, Sept. 21, at three o'clock, a deputation waited upon Mrs. Tappan at the Queen's Hotel, Southport, to present her with the articles already mentioned. Mr. Martheze was among the friends present. In the afternoon Mrs. Tappan delivered an address in the public room of the same hotel, and last Wednesday morning she set sail for New York, accompanied by Mr. and Mrs. G. R. Hinde, late of Darlington, who are about to settle permanently in California.

From a telegraph sent to us from Southport on Wednesday, by Mr. Martheze, we learn that about twenty friends were in attendance when the farewell address was presented to Mrs. Tappan at the Queen's Hotel. Dr. Hitchman presided; Mr. G. Thompson, formerly Member of Parliament for the Tower Hamlets, the great anti-slavery advocate and anti-corn-law agitator of bygone political times, was present, and spoke on the occasion. During occasional visits to America he investigated the phenomena of Spiritualism, and he spoke on the subject when the address was presented to Mrs. Tappan.

THE FAREWELL TO MRS. TAPPAN AT LIVERPOOL.

(By Telegraph.)

At three P. M., Wednesday, Sept. 22, the steamship England steamed slowly down the river Mersey amidst fog and rain, outward bound for New York. Among the passengers were Mr. and Mrs. G. R. Hinde, of Darlington, who accompany Mrs. Cora L. V. Tappan to her destination.

I called upon her this morning at Mrs. Nosworthy's, in Liverpool, and regret to state that I found Mrs. Tappan

thoroughly prostrated after her exertions at Queen's Hotel, Southport, yesterday, when the address to her was read by Mr. J. Lamont, and the gifts presented by Mr. Geo. Thompson, who said he was sad because they would see her no more in the body for a long time to come. In her they had an extraordinary teacher and philanthropist, and he was surprised at the strange want of interest that scientific men took in a spectacle like that presented by her orations, as well as in the sublime philosophy and beautiful discourses the public had been privileged to hear. He joined in good wishes regarding her.

At night a crowded and fashionable audience listened with marked attention to an address "On the Origin and Destiny of the Human Soul," delivered by the spirit-guides of the medium.

To-day a concourse of friends met Mrs. Tappan at the landing-stage, and among those who accompanied her to the ship were Dr. Hitchman, Mr. Webster Glynes, Mr. Geo. Thompson, Mr. John Lamont, Mr. John Priest, and Mr. J. Coates, who parted from her with waving handkerchiefs and dimmed eyes.

From the Manchester (Eng.) Evening News.

AN EXTRAORDINARY STORY.

A STRANGE story reaches us from Warrington. A few days ago a flatman, named Houghton, went to the parish church and asked to see a clergyman. He was told by the clerk, whom he saw, that none of the clergy were about, and during the conversation which ensued, Houghton, who came from Runcorn, told him that he had had an extraordinary dream, in which it was revealed to him that he would die that day. The clerk tried to persuade him that he was laboring under a delusion, but without effect. The man persisted in his statement that his dream would be realized, and to divert his attention the clerk showed him the church. When inside the building Houghton at once made for the communion rail, and there knelt down and offered up an earnest and audible prayer for the forgiveness of his sins. He afterwards saw the rector, to whom he related his dream, who spoke kindly to him, and advised him to keep out of harm's way. He thanked him and went away. During the afternoon of the same day he went to his flat, which was laying at Howley's Quay, and on reaching the river a fellow workman, who was at the other side, beckoned to Houghton to bring a boat across to take him on board. Houghton jumped into the boat, and when sculling across the river his oar slipped out of the oarlock into the water, and in his endeavors to reach it he fell overboard. He was shortly afterwards rescued by his friends who witnessed the accident. Restoratives were applied, and the man taken home. He seemed to be in a fair way for recovery, but he repeated his statement that he would not get better, and to the surprise of his friends died a few hours after his immersion. He was quite sober at the time of the accident.

NOTES AND NOTICES.

WE HAVE received the first of the Spiritualist Library series of neatly-printed shilling books, in limp cloth covers, just issued, in the shape of an essay entitled "Spirit People," written by Mr. W. H. Harrison. It contains scientifically accurate descriptions of manifestations recently produced by spirits, and simultaneously witnessed by the author and other observers in London. As these manifestations were witnessed in the presence of thoroughly reliable people, whose names were given, and as they include many which took place at the house of Mr. Cromwell Varley, the Atlantic Telegraph electrician, they form good evidence of the reality of the phenomena to place in the hands of the general public. The book consists for the most part of the paper which Mr. Harrison read before the Dalston Association of Inquirers into Spiritualism, but the said memoir has been carefully revised and additions have been made. A preface has been added, and the whole neatly printed on toned paper.

BY REFERENCE to an advertisement in another column it will be seen that Mrs. C. M. Morrison will treat, in each State, one case of epilepsy free of charge. The invisibles, it is claimed have given the recipe for the compounding of pills that have already worked marvelous cures.

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 heads. 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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We ask then the co-operation of all friends of the cause here and in Europe in strengthening our hands, that we may make the "Spiritual Scientist," what we hope to make it, and what it ought to be—the organ of the best and highest thought on the great subject that is destined to have such a leavening effect upon all existing systems and creeds. Now is the time for effectual aid.

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THE SPIRITUAL SCIENTIST, published in this city seems to us to be a very fair and able paper, and to occupy a place in the Spiritualist literature of this country which no other paper hardly does. We are glad to see that it is prospering.—INDEX.

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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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