

SPIRITUAL SCIENTIST

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IMPORTANT TO SPIRITUALISTS.

THE SPIRITUAL MOVEMENT resembles every other in this respect: that its growth is the work of time, and its refinement and solidification the result of causes working from within outward. The twenty-seven years which have elapsed since the rappings were first heard in Western New York, have not merely created a vast body of spiritualists, but moreover stimulated a large and constantly increasing number of superior minds into a desire and ability to grasp the laws which lie back of the phenomena themselves.

Until the present time these advanced thinkers have had no special organ for the interchange of opinions. The leading spiritual papers are of necessity compelled to devote most of their space to communications of a trivial and purely personal character, which are interesting only to the friends of the spirits sending them, and to such as are just beginning to give attention to the subject. In England the London Spiritualist, and in France the Revue Spirite, present to us examples of the kind of paper that should have been established in this country long ago—papers which devote more space to the discussion of principles, the teaching of philosophy, and the display of conservative critical ability, than to the mere publication of the thousand and one minor occurrences of private and public circles.

It is the standing reproach of American Spiritualism that it teaches so few things worthy of a thoughtful man's attention; that so few of its phenomena occur under conditions satisfactory to men of scientific training; that the propagation of its doctrines is in the hands of so many ignorant, if not positively vicious, persons; and that it offers, in exchange for the orderly arrangements of prevailing religious creeds, nothing but an undigested system of present and future moral and social relations and accountability.

The best thoughts of our best minds have heretofore been confined to volumes whose price has, in most instances, placed them beyond the reach of the masses, who most needed to be familiar with them. To remedy this evil, to bring our authors into familiar intercourse with the great body of spiritualists, to create an organ upon which we may safely

count to lead us in our fight with old superstitions and mouldy creeds a few earnest spiritualists have now united.

Instead of undertaking the doubtful and costly experiment of starting a new paper, they have selected the Spiritual Scientist, of Boston, as the organ of this new movement. Its intelligent management up to the present time, by Mr. E. Gerry Brown, and the commendable tone that he has given to its columns, make comparatively easy the task of securing the co-operation of the writers whose names will be a guarantee of its brilliant success. Although the object has been agitated only about three weeks, the Committee have already received promises from several of our best known authors to write for the paper, and upon the strength of those assurances many subscriptions have been sent in from different cities. The movement is not intended to undermine or destroy any of the existing spiritualistic journals: there is room for all, and patronage for all.

The price of the Spiritual Scientist is \$2.50 per annum, postage included. A person sending five yearly subscriptions, is entitled to a copy for himself without extra charge. Subscriptions may be made through any respectable agency, or by direct communication with the editor, E. Gerry Brown, No. 18 Exchange Street, Boston, Mass.

For the Committee of Seven,

BROTHERHOOD OF LUXOR. **

SPIRIT DOCTRINE.

A brief recapitulation of the principal points in the spirit doctrine, given by superior spirits to Allan Kardec, the founder of Modern Spiritualism in France, as drawn from an unpublished translation of his "Book of Spirits" containing the entire doctrine.

BY EMMA A. WOOD.

SPIRITS are created simple and ignorant; they do not themselves know how they are created, they know that there are spirits who are charged with the elaboration of all spirit matter, spirit of plants and animals of every kind; when their material part is destroyed, preparing it for higher uses, but how, or when, or into what it is evolved is yet a mystery—but they (spirits) have at first, only an instructive existence, scarcely conscious of themselves, or of their actions; like an infant in corporeal life—with intelligence and life but in the germ, though differing from infants in having no instinctive tendencies either for good or evil; passing gradually through the phases of infancy, childhood, adolescence, to maturity, which is the perfection of the spirit. At this point he remains. There is neither decrepitude nor old age for the spirit.

Looking at the life of the spirit from our stand point, it would seem to require an immense length of time for his development, that is, to pass from infancy to maturity. His life is a series of corporeal existences in different worlds, in each

of which he progresses, acquires knowledge and experience. He cannot remember his first existences any more than we can remember our infancy; but as we sometimes remember special events that happened when we were very young and then, by degrees, gather a firmer hold of memory, so it is with the spirit, until he begins to have a consciousness of his actions, and full possession of his free-will, to choose the good or the evil way—to heed the advice of good spirits, or to listen to the evil. His first incarnations (selected for him) are in worlds inferior to ours, inasmuch that when he is incarnated among such beings as our cannibals, it is already an advance for him. Then by successive incarnations, in every one of which he casts off some impurity of matter—sometimes a very small advance—sometimes very rapid—as he will, until he reaches the final goal—perfection. There is no retrogression for the spirit, he may remain stationary for a time making no advance, but he never retrogrades.

In the intervals between his incarnations he is in a state of erraticity, or wandering, in which his former existences are unrolled before him and he sees what is needed for his further progress; then he can see what trials will advance him, what he needs for his further purification and is allowed to select the trials and even the very body into which he desires to be incarnated. The rapidity of his progress depends upon how he bears these trials, *of his own seeking*, for as man sometimes loses a day in which he does nothing, so an existence for the spirit may be one in which he accomplishes nothing for his advancement, one existence of a spirit being to his life not more than an hour's existence to us. Sometimes a spirit may select a life of trial too much for him, then suicide is the result and that much is lost—the existence is to be recommenced.

The impurities of matter that are to be eliminated are pride, egotism, sensuality, and all other evils, but these mentioned are most deeply rooted and most difficult to eradicate. As he casts them aside, there spring up to fill their place the opposite virtues—Love of God and trust in Him—Love of the neighbor and purity of life—but even the perfection of what we, in this world, consider purity, is far removed from real purity; we cannot yet conceive of it in our world, except some superior spirits who are sent here on missions, to advance us; we are but children as to the spirit, and our utmost efforts will fit us for existence in worlds superior to ours, where we shall still advance until we reach the highest point possible for a creature, our advancement depending upon our will and effort; for we do not advance save by endeavoring to do right in all things.

Some spirits remain a long time in a state of *erraticity*, they are cowardly and dread the trouble necessary to advance, but there comes a time to them all, however cowardly, when they must be reincarnated; in the meantime, in that wandering state they can study and advance by learning what will be necessary for them to do in another corporeal existence. As spirit they see and hear only what they choose to see and hear being able to retire within themselves, as it were, even though surrounded by other spirits, the only thing they are obliged to listen to is the advice of good spirits—spirits superior to themselves—superiority in spirits is from goodness *there is no other superiority among them*.

The mass of spirits around us, that may be called stationary, are those who are yet very imperfect though among these even are many who are studying and observing. Our guardian spirits are always those who are superior to ourselves.

During the sleep of the body, the spirit goes where it will, to visit friends in the spirit world or in this.

Spirits are incarnated in the bodies of either men or women, that is, a spirit may pass one existence as a man and the next as a woman in order that he may have all experiences. If he were incarnated only in a male body he would have only the experience of a man; there is no sex among spirits, for this reason spirits say there should be perfect equality between man and woman.

The difference between persons as to intellectual and moral development arises from the fact of the spirits incarnated in some of them having passed through more existences than the spirits of others. Moral and intellectual development do not keep pace. A spirit may be very much advanced intellectually and still have very little moral development;

in one existence he may advance in one thing, in the next in another; in one he may become proficient in music or in painting or in any science; in the next he may be perfected in patience, in love, or in some moral quality.

There are worlds in which the perfectly purified spirits live; but they can go and come at will, not being confined to any special place. Inferior spirits cannot go into these worlds, for they would destroy harmony and could not exist in so pure an atmosphere; they may go to some worlds that are superior to the one in which they have last lived corporally, but it is as a looker-on, that they may see something to instruct and improve them.

Three things are necessary for perfection—justice, love, and science; three things are opposed to it—ignorance, hatred, and injustice.

For the Spiritual Scientist.

LADY SHELLEY A SPIRITUALIST.

AMONG the distinguished English ladies who are Spiritualists is Lady Shelley, widow of the renowned poet, Percy Bysshe Shelley, a name dear and precious to Americans. Mrs. Shelley comes of a highly intellectual stock on both sides: her father was the celebrated William Godwin, author of "Caleb Williams," and her mother was the hardly less distinguished Mary Wolstoncroft, authoress of a "Vindication of the Rights of Woman," and one who bravely anticipated many of the advanced notions on social questions which are current in our day. She died in giving birth to her one child, who afterwards became the wife of the poet. Shelley, in one of the most exquisite of his poems, beautifully alludes to the parentage of his wife. In dedicating to her his poem of "The Revolt of Islam," he writes,—

"And what art thou? I know but dare not speak:
Time may interpret to his silent years.
Yet in the paleness of thy thoughtful cheek,
And in the light thine ample forehead wears,
And in thy sweetest smiles, and in thy tears,
And, in thy gentle speech, a prophecy
Is whispered, to subdue my fondest fears;
And through thy eyes, even in thy soul I see
A lamp of vestal fire burning internally."

"They say that thou wert lovely from thy birth,
Of glorious parents thou aspiring Child:
I wonder not—for One then left this earth
Whose life was like a setting planet mild,
Which clothed thee in the radiance undefiled
Of its departing glory; still her fame
Shines on thee, thro' the tempests dark and wild
Which shake these later days; and thou canst claim
The shelter, from thy Sire, of an immortal name."

Of the well-known circumstances of his own union with Mary Wolstoncroft, bound as he was by the oppression of ignominious laws, he writes,—

"Thou Friend, whose presence on my wintry hearth
Fell, like bright Spring upon some herbless plain,
How beautiful and calm and free thou wert
In thy young wisdom, when the mortal chain
Of Custom thou didst burst and rend in twain,
And walked as free as light the clouds among,
Which many an envious slave then breathed in vain
From his dim dungeon, and my spirit sprung
To meet thee from the woes which had begirt it long."

The opening stanza of the Dedication is among the most beautiful:—

"So now my summer task is ended, Mary,
And I return to thee, mine own heart's home,
As to the Queen some Victor Knight of Fairy,
Earning bright spoils for her enchanted dome;
Nor thou disdain, that ere my fame become
A star among the stars of mortal night
If it indeed may cleave its natal gloom,
Its doubtful promise thus I would write
With thy beloved name, thou Child of love and light."

Mrs. Shelley, to whom these charming lines were written more than half a century ago must be now in the seventy-sixth year of her age; and we rejoice to see that in her advanced years she has life and energy enough to give her invaluable services to the cause of Spiritualism. She is taking an active part in the Bazaar to be held in London, about the 20th of May next, for the purpose of raising money for hiring and furnishing rooms for the British National Association of Spiritualism. (And we hope, by the way, there are readers of the Spiritual Scientist who will send contributions to the various tables. Anything from an oil painting to a photograph will be acceptable).

Sir Percy Shelley, Shelley's only child, and the representative of a noble estate which he holds from his grandfather, resides at Boscombe on the Isle of Wight, a much esteemed country gentleman, and a worthy son of his immortal father.

Mrs. Shelley has good reason to be a Spiritualist; for Shelley himself, one of the grandest names in English litera-

ture, was undoubtedly a medium. In his rebellious hatred for all forms of oppression, political and religious, he had not only emancipated himself from all sectarian fetters, but had thrown off, as he supposed, all belief in God and a future life. But he was wiser than he knew. Throughout his writings his internal consciousness is continually contradicting the merely external errors into which he had fallen. Belief in immortality was as natural to his heart as love of the beautiful. But he had been foully persecuted because of his anti-religious notions, and he too hastily confounded all belief in things supersensual with the systems whose tyranny he abhorred.

Shelley was subject to trances, and was partially a somnambulist. In her admirable "Shelley Memorials," Mrs. Shelley relates several instances, showing that he was undoubtedly a sensitive. He was drowned, it will be remembered, in the wreck of his own small sailboat, in a violent storm, on his return from Leghorn to his house, on the gulf of Lerici, July 8, 1822. His friend Williams, who perished with him, wrote in his diary, on the previous 6th of May, the following passage:—

Fine. Some heavy drops of rain fell without a cloud being visible. After tea while walking with Shelley on the terrace, and observing the effect of moonshine on the waters, he complained of being unusually nervous, and, stopping short, he grasped me violently by the arm, and stared steadfastly on the white surf that broke upon the beach under our feet. Observing him sensibly affected, I demanded of him if he was in pain; but he only answered by saying, "There it is again! there!" He recovered after some time, and declared that he saw, as plainly as he then saw me, a naked child (Allegro, Lord Byron's daughter, who had recently died) rise from the sea and clasp its hands as if in joy, smiling at him. This was a trance that it required some reasoning and philosophy entirely to wake him from, so forcibly had the vision operated on his mind."

We are glad to see so honored and conspicuous a name as that of Mrs. Shelley associated with the cause of Spiritualism. The experiences of her married life, her knowledge of the noble and gifted being who has entwined her name imperishably with English poetical literature, have undoubtedly helped much to satisfy her that the facts on which Spiritualism is based are eternally and impregnably true. Long and happily may she live, cheered by the mellow light shed on her declining days from the unseen world—from the land where Shelley awaits her.

THE PROPOSED SPIRITUAL TEMPLE.

AN adjourned meeting of the Spiritualist Convention was held at Rochester Hall, Sunday afternoon, April 25, H. S. Williams presiding. The records of last meeting was read and approved.

The Temporary Executive Board asked further time to enable them to prepare a plan of organization. It was stated that the Committee would recommend a corporation to undertake the building project, and the property be vested in a board of trustees.

The rallying committee returned about seventy-five names as members. Some few additional names were obtained before the close of the meeting, thereby enlarging the roll of the society to nearly 300 members.

Notice was given that a meeting for consultation of the signers would be held Monday evening. A full committee meeting was called for Saturday evening next. The convention then adjourned, *sine die*.

A SEANCE UNDER TEST CONDITIONS.

WE HEAR that a flower seance occurred one evening last week, at which the medium, Mrs. Thayer, was placed under strict test conditions. But few persons were present, the medium coming unattended. The ladies present satisfied themselves and all present that there was nothing concealed about the medium, but in addition to this she was enveloped in a muslin bag, tightly drawn around the neck and sealed at the back with sealing-wax, marked with a signet. The doors and windows were also secured against any possible intrusion. In a few seconds a white dove was brought, followed by a canary bird and an orange, with leaves and stem attached. In a few minutes more the table was covered with flowers; among those brought were an annunciation lily with four buds, two rose buds, a sprig of acassia, *Bourgain Vilier*, a leaf of a

calla lily, a lump of moss, three varieties of ferns, and several unknown plants. The seance was given at the rooms of Dr. H. B. Storer; the following persons, all known as of high respectability, were present: Mr. and Mrs. Charles Houghton; their daughter, Mrs. Clark; Mr. and Mrs. M. J. Folsom; Dr. H. B. Storer; Robert Cooper of England; C. M. Plumb; Francis Amory; A. P. Blake; John Wetherbee. Several of those named we believe to be careful investigators, and they are unanimous in their endorsement of the genuineness of the phenomena.

MR. OWEN ON THE HOLMES CASE.

After mature consideration of the subject Mr. R. D. Owen has arrived at the conclusion that the Holmeses are truly mediums for the materialization phenomena, and that some of those which he and others witnessed last summer may have been genuine. He believes, however, that those mediums have not shrunk from supplementing their phenomena with frauds when these would save trouble or produce a new effect. The fact of spirit materialization is, however, fully established, and even the Holmeses have contributed to this end. Such being the case Mr. Owen is of opinion that there must soon be a reaction in the public mind favorable to the admission of the facts, and that the prejudice and indifference caused by the suspicions excited against Mr. and Mrs. Holmes will be but temporary. Probably either Col. Olcott or Gen. Lippitt or both will have some comments to make in our next issue on the conclusions of Mr. Owen.

WE TAKE pleasure in informing our readers of the fact that we have made arrangements for the appearance of a series of articles upon the philosophy and phenomena of Spiritualism, by a number of the best known writers of Europe and America, whose names will be duly announced. Among the earliest contributors will be Col. Henry S. Olcott, whose recent work, entitled "People from the Other World," has excited so deep an interest in the public mind. While his letters from Chittenden, Vt. were passing through the N. Y. Daily Graphic, the sales of that paper, at some of the news agencies, were increased forty-fold, and the secular newspapers burst out into a sudden discussion of Spiritualism which fairly divided the public attention with the political campaign then in progress. Our readers are aware that Col. Olcott's Book was written from the stand point of strict impartiality and it therefore constitutes one of the most valuable contributions to the service of Spiritualism.

MRS. STEWART'S MEDIUMSHIP.

A GENTLEMAN of character and intelligence, Mr. Theodore F. Price of Indiana, gives an interesting account of remarkable phenomena at the seances of Mrs. Anna Stewart in the seance rooms of Dr. Allen Pence in Terre Haute, Indiana March, 1875. The medium, dressed in some plain drab material, entered a cabinet which was completely isolated from everything which could have been made accessory to collusion or trickery. A spirit form, dressed in white and having on a dainty pair of white slippers, came out and said, "We will bring out the medium to-night," and then returned to the cabinet.

After the lapse of a few minutes both spirit and medium came out of the cabinet, and remained standing in front of it for some minutes, the spirit answering questions, and asking that all present should satisfy themselves of the identity of the medium, and that they should closely scrutinize the features of each. The light was clear and sufficient, and the conditions were such as to dispel all doubt of confederacy or fraud. The spirit form was subsequently weighed; her first weight was 90 pounds, her second 114 pounds, her third 14 pounds, and her fourth—nothing at all! She had become so light she could not be weighed by the scales.

We shall be glad to receive from Mr. Price or Dr. Pence further particulars of the phenomena through Mrs. Stewart. The simultaneous appearance of spirit and medium is a test such as it was difficult to get in the case of Florence Cook, and renders Mrs. Stewart's case a marked one.

HISTORICAL AND PHILOSOPHICAL

RATIONAL SPIRITUALISM.

MORALS, THEOLOGY AND RELIGION—SEEKING LIGHT AND REJECTING AUTHORITIES—VIEWS OF THE DIVINE NATURE. MAN CONSTITUTIONALLY IMMORTAL—THE FACULTIES AND AFFECTIONS ALL GOOD—CONSEQUENCES OF THEIR PERVERSION—DEATH AND THE AFTER LIFE—PROGRESS THE COMMON LAW OF ALL WORLDS—RELATIONS OF THE VISIBLE AND INVISIBLE SPHERES—PHILOSOPHY OF INSPIRATION.

BY S. B. BRITTIAN.

SINCE the people have at length resolved to inquire into the causes of the mysterious phenomena of our time, and the press, at last, seems disposed to give Spiritualism a fair hearing, a brief statement of the general views of enlightened Spiritualists on the cardinal questions of Religion, Theology, and Morals appears to be demanded. Two considerations suggest the importance of such a declaration at this time. First, it is called for by thousands who are seriously considering the subject, and would like to know what conclusions have been reached by those who have had a long and varied spiritual experience, and the best opportunities for a careful observation of all the outward phases and aspects of the subject. I find the other consideration that impels me to the preparation of this statement in the fact that the views of the great body of Spiritualists are grossly misrepresented by the teachings and conduct of certain professed believers, and are, therefore, misapprehended by the public. To aid honest inquirers after truth, and to unload the spiritual body of its implied responsibilities and seeming immoralities, by an excretory process, is the two-fold object of the writer in submitting this statement to the public.

On moral, theological, and religious questions the views of Spiritualists are widely diversified. Coming, as the believers do, from all sects and parties, in and out of the Church, with no accredited formula or acknowledged theological standard; rejecting all arbitrary authorities and insisting on no sharply defined opinions; but preserving always a paramount regard for the freedom of the individual mind, great liberty must, of necessity, be allowed. At the same time unusual contrarieties, with respect to the opinions and practices of the believers in Spiritualism, become natural and inevitable. And here it should be observed that any abstract of the ideas and doctrines of Spiritualists, made by any one, can only be accepted as the author's statement of his views respecting the essential elements of a true Spiritualism, or of the general opinions of so many as may be pleased to recognize him as their representative. In no case should such a statement be regarded as binding on any other member of the Spiritual Brotherhood. Nevertheless, the orderly presentation of such important views and doctrines as are believed to be entertained by a large majority of American Spiritualists may be of service to those who desire authentic information on the subject. Accordingly, the following statement is respectfully submitted:—

1. Spiritualists, with a few exceptions, acknowledge the being of one God, self-existent, omnipresent, omniscient, and all-powerful. They regard him as a spirit—the Spirit of Love and Source of Life—the indwelling presence or Soul of the Universe; the intelligent and loving "Father of the spirits of all flesh;" from whom, as the primal Source, all things proceed according to divine order, radiating in concentric circles through cycles without number, by the constant unfolding into outward life and form of what is latent, inmost, and divine in the essential constitution of things; and to whom all natures tend by a law of universal progress and in obedience to the supreme attraction of the infinite Mind.

Of the mode of the Divine Existence; of the precise methods of his procedure in the work of creation and the procession of his performances; of the exact nature of his relations to the sphere of natural causes and the realm of visible effects, those who are best informed are little inclined to dogmatize; but they are reverently disposed to study the illustrations of his presence in the kingdoms of Nature, the drama of history and in the revelations to the conscious soul.

2. Spiritualists very generally believe that Man is immortal by virtue of what may be denominated the universal Incarna-

tion, or the infusion of the elements of the divine life into the soul and body of every man, and the consequent indestructibility of our spiritual constitution. Hence the continued existence and future identity are conceived to depend on no extraneous cause, mediatorial agency, arbitrary appointment or incidental circumstances outside of himself, or distinct from the essential elements of that life, as they were originally implanted in the human constitution and are necessarily developed in the everlasting life of man.

3. All the faculties, affections and passions of human nature, are believed to be of divine origin and essentially good in themselves. It is maintained, that so long as they are legitimately exercised within the limits prescribed by nature, recognized by justice or demanded by the common interests of mankind, they are only productive of good to the individual and the race. But it is also believed that every faculty, affection and passion may be perverted, and thus rendered the source of personal unhappiness, social inharmony and moral discord; that such perversions of human nature and the functions of our common life inevitably impair the integrity of the faculties, derange the most important relations, corrupt the springs of thought and life, and may finally subvert every earthly interest.

4. Most Spiritualists believe that the abuse of the faculties must necessarily involve consequences that reach forward into the immortal state of being. Many suppose that such remote and uncertain consequences are chiefly or altogether of a negative character, while others presume that men may retrograde for a season in the next life, owing to a certain moral momentum acquired during a downward career in this world. From this their general views of the nature of rewards and punishments may be naturally inferred. It is held that every action, whether good or bad, carries with it certain inevitable consequences, and that from these there is no escape. Under the Divine Administration men are not rewarded and punished for, but *in their deeds*. The noble act, in the most essential sense, carries the blessing in itself and to the actor, while, in respect to every deed that either breaks the social harmony or involves a moral discord, the natural consequences constitute the proper penalty of the violated law.

5. The change denominated death is believed to be chiefly confined in its effects to the general mode and specific circumstances of our existence. It is not presumed that it materially modifies anything that is really vital in human nature. The man carries with him all his faculties, including his power over the elements of this world. All the characteristics that mark the separate individualities among men, are supposed to remain, and, it is believed, they are clearly distinguishable after the transition. The idea that the redeeming Power of the Universe is confined to the earth and circumscribed by the mortal lifetime is everywhere rejected; and very few, if any, are disposed to admit that death either fixes the moral state or otherwise determines the relations of the soul. If it does not suspend the exercise of the mental and moral faculties it cannot interrupt the voluntary functions of being. That death may, and often does, quicken those faculties by releasing them from corporeal restraints and the chains of habit—also by subjecting them to the influence of superior principles and incentives—is presumed to be true; and while it cannot extinguish the desire for happiness in a single soul that is immortal, it neither destroys the capacity for improvement nor places the most abandoned nature beyond the means of reformation.

6. Instead of a state of arbitrary and unalterable conditions the life to come is regarded as one of endless progress in knowledge, spiritual refinement and consequent happiness. The almost universal opinion doubtless is that the tendency of all souls—if we regard their existence as a whole—is forever upward, toward the Divine Source and Centre of all life; that all men, in every sphere of being, are governed by a kind of moral and spiritual gravitation, that rises above the possibility of the most aspiring mind, and descends below the humblest capacity of earth. This divine attraction is believed to be stronger and more enduring than human ignorance, alienation and aversion; and since the supreme influence is of necessity irresistible they hold that no wandering child of God can be irretrievably lost.

7. Progress is thus regarded as the common law of the Universe that determines the development of all forms, and

souls, and systems. The great forces and essential elements of being have a common movement in the same general direction that can never be reversed by local obstacles, nor other incidental causes. The seeming retrogression in certain parts of the universal economy can only result from temporary conditions and obstructions, which cause the currents of life, and the tides in human affairs to set back a little way, like the waters of a river when the channel is filled up; at the same time, the direction of the stream and its relation to the ocean remain unchanged. The notion that retrogression is not merely superficial and temporary, but absolute and eternal—involving the most vital principles of our spiritual being—is ascribed to the fact that our inspection of human life, and our knowledge of the laws of human nature, are necessarily fragmentary and otherwise imperfect. It is insisted that a clear and comprehensive view of man's whole existence must inevitably solve every doubt, by revealing the Divine purpose in the ultimate social, moral and spiritual reformation of the world.

8. The visible and invisible worlds are believed to be as intimately related as the spirits and bodies of men. The latter is conceived to be the animating soul of the former, from whose vital centre emanate all the mysterious forces displayed in the outward creation. By the law of their relation their elements commingle, and by the force of mutual attraction their respective inhabitants associate together. All men, and, indeed, all gradations of form and life in the natural world, are influenced by super-terrestrial causes; and hence all life, as revealed in organic forms, depends on a perpetual influx of vital principles from sources invisible, spiritual and Divine.

9. Spiritualists very generally believe that Inspiration—or the infusion of the elements of truth into the interior of the human mind—is as natural as the introduction of the vital air, into the lungs. They regard this inspiration as the gift of all ages, races and countries, and they believe that in the degree, that if men live true lives and are normally developed, they will become natural channels and receptacles of spiritual truths and divinely inspired ideas. The ancient prophets, philosophers, seers and apostles, are believed to have been thus inspired. The processes are never unnatural, but always in harmony with the cerebral susceptibilities of the individual, the controlling influence of spiritual beings and psychological laws.

10. This inspiration is not always derived from the same proximate source, nor is the process at all times the same. The perceptive powers of the mind are sometimes opened interiorly to the realm of causes, so that the inward principles of the natural world and revelations of truth from other spheres of being flow into the consciousness through spiritual channels, as naturally as we obtain knowledge of outward objects and occurrences, through the external avenues of sensation. Inspired ideas are often derived from an unconscious immersion of the spiritually sensitive nature in the general mental atmosphere that surrounds a particular class of minds on the earth or in the heavens. At other times the receptive mind is informed by a direct influx of ideas and thoughts from some individual intelligence in the Spirit-World. In some instances the ideas thus communicated are but dimly perceived, owing to imperfect physical and psychical conditions; at other times the mental images are sharply defined, and even clothed by the inspiring agent with his own peculiar forms of expression, so that the internal evidence of identity is complete. Now, as the physical, mental and moral states of men are subject to constant modifications as our relations change, with respect to inward principles and outward objects, it follows that the same individual may never be in precisely the same state any two days in the whole course of his natural life. While, therefore, the truth may flow through him at one time—under the most favorable circumstances—without interruption or adulteration, on another occasion it may be obstructed by some indulgence of the appetites, colored by the excited state of the passions, or filled by interpolated suggestions from the disordered mind.

(CONCLUDED NEXT WEEK.)

ENGRAVING watches seems to be a new specialty with one of the London mediums. A watch is taken from a gentleman's pocket and is returned with an engraving upon it. Recently the word "Joey" was engraved, the time occupied being less than two minutes.

SPIRIT TEACHINGS.

THE following communications recently appeared in the London Spiritualist, having been given through the mediumship of a gentleman in private life, who does not wish his name to be published. Most of the spirits gave their names, and proved their identity, and the extracts they gave from their writings were found, after laborious search in the British Museum Library and elsewhere, to be true. Hence there is evidence that spirits can give teachings through a medium free, to a large extent, at all events, from color from his own thoughts; consequently the opinions printed below, obtained through his mediumship, may be assumed to be to a considerable extent "Spirit Teachings." The communicating spirits are many; each gives his name and details of his earth life very fully. These facts, in all cases unknown to the medium previously, have been invariably found to be correct in every particular. The handwriting peculiar to the communicating intelligence is always preserved and the individuality remains throughout the same.

EXPLANATORY.—After the last communication spirits were brought to give me evidence of their identity, and proof of continued existence after bodily death. One was a well-known person with whom I had been acquainted. I wished very much to communicate to his relatives the messages I received. It was said:—

It is impossible and unwise to attempt it. They know not of the truth of spirit communion, nor could we manifest to them. Were you to tell them, they would receive your word as the idle tale of a madman. You would not be able to reach them. This is one of the sore trials of those who endeavor to communicate with the world which they have lately quitted. Usually they cannot reach personal friends. The very anxiety with which they strive prevents the realization of their wishes. It seems to them so important, so desirable that personal evidence should be given to their friends, that their very eagerness, coupled with the sorrowing tearfulness of their friends, places an impassable barrier between them. It is not till the eagerness is past, and they have soared above the atmosphere of personal feeling, that they are able to reach your sphere. You will know more of this hereafter.

Our friend who now communicates is shut off from those who were united to him by ties of kindred. Any attempt to force on them knowledge for which they are unprepared would be mischievous and fruitless. This is one of the unalterable laws with which we have no power to interfere, we can no more force on men a knowledge for which they are unfit than you can explain to a child the deep mysteries of science into which your sages gaze with wonder. Nay, less, the child would not understand, indeed, but he would not be injured. We, on the contrary, should retard, by unconscious forcing, the end we have in view, and should injure those whom we would benefit. No such attempt is made by the wise. They see, as you cannot, that if they were able to force on the unprepared advanced knowledge, and to anticipate the orderly working of Divine laws, your world would cease to be a sphere of probation. It would become merely a field for the experiments of any spirits who desired to try their power, and there would be an end to law and order. No such reversal of law would be permitted. Rest assured of that.

Some days after I had a remarkable vision, which I do not record here, bearing upon the course of teaching through which I was then passing, and my mind was lifted out of the personal questions to a more comprehensive view of the whole subject. On August 29, 1873, I asked a question whether an extraordinary effort were being made by spirits to impress men. It was written:—

In one sense this is no new thing. The age has never been when spirits did not act upon men. From the earliest ages of which we know it has been so. And in proportion as man has cultivated the spiritual side of his nature, have we been best able to operate on him. During the long dreary days that are passed, when man had lost all knowledge of spirit communion, and had well-nigh eliminated angel and angel-ministry from his creed, we were forced to withdraw our influence. We had no option; even as with the voluntarily depraved the guardian is powerless, and is gradually driven further and further away, till in the end it is forced to flee.

SUBSCRIPTIONS AND ADVERTISING RATES.

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

Single Copy, One Year, \$2.50; Six Months, \$1.50; Three Months, \$1.00.

Advertisements.—The *SCIENTIST* is a very good medium for Advertisements. It has a large circulation; it is preserved for binding, and the advertisement is not lost to view amid a mass of others. Advertisements will be inserted at the following rates:—

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Correspondence.—Correspondents who write letters consisting of personal opinions are requested not to make them more than a quarter of a column in length. Letters containing important facts or interesting news may be longer sometimes.

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

SPIRITUAL SCIENTIST.

VOL. II.

APRIL 29,

No. 8.

SALUTATORY.

Without disparagement to any other organ of Spiritualism now before the public, we may confidently say, that there are many investigators who feel the need of a weekly like the "*Spiritual Scientist*," less filled up with advertisements than the other journals, less secular and miscellaneous, more singly devoted to Spiritualism, pure and simple, more strictly scientific in its scope and intent. We hope that all Spiritualists who receive this number will do what they can to help us to a circulation.

We have now the prospect of valuable editorial assistance, not only from the most cultivated inquirers in America but from eminent men of science in Europe who have become convinced of the amazing phenomena, now becoming so common, and who are ready to do battle for the truth.

We ask then the co-operation of all friends of the cause here and in Europe in strengthening our hands, so 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. We send this number to several persons who, we hope, will be disposed to lend a helping hand in our establishment.

A MESSAGE FROM LUXOR.

The readers of the *Scientist* will be no more surprised to read the circular which appears on our first page than we were to receive the same by post, since the appearance of our last number. Who may be our unknown friends of the "Committee of Seven," we do not know, nor who the "Brotherhood of Luxor," but we do know that we are most thankful for this proof of their interest, and shall try to deserve its continuance.

Can anyone tell us anything of such a fraternity as the above? And what Luxor is meant? Is it the ancient city of that name, whose majestic ruins, afford but a faint idea of the splendor of its prime? Once a metropolis whose smallest public building must have eclipsed in size any of modern times, it is now a desolate waste, guarded only by a handful of Arabs, whose flocks graze the avenues that in past ages glittered with wealth, and who dare not enter it by night for fear of the *Afrites*, or unprogressed spirits; who flit with noiseless footsteps through the deserted passages and chambers, underground. Travellers tell us of grand rooms in the temples the walls of which are ablaze with frescoes of quaint device which looks as fresh as if the paint were laid on but yesterday. Can it be that the shades of the departed

Magi, banded together into a Council, meet there to rule the spiritual destinies of mankind?

It is time that some Power, terrestrial or supernal, came to our aid, for, after twenty-seven years of spiritual manifestations, we know next to nothing about the laws of their occurrence. Have we learnt aught concerning mediumship, its cause, its perils, its possibilities, its advantages? Have we examples of the co-operation of spirits with mortals upon equal terms, or the subserviency of the latter to the former, as in some cases is meet and proper? Mediumship in our day seems to be synonymous with Slavery, and it really appears as if the medium class had no rights that their invisible masters were bound to respect.

We cannot help regarding this as an evil of magnitude, and if we could only be satisfied that the appearance of this mysterious circular is an indication that the Eastern spiritualistic fraternity is about to lift the veil that has so long hid the Temple from our view, we, in common with all other friends of the cause; would hail the event with joy. It will be a blessed day for us when the order shall be, **Sit Lux.**

EDITORIAL PARAGRAPHS.

GREAT credit is due Mrs. Thayer for having voluntarily placed herself under such conditions as might be devised by a number of prominent spiritualists for the purpose of settling the question as to the genuineness of her mediumship.

SEVERAL Editorial Paragraphs are transferred to page 87.

INTERESTING "Personals" may be found on page 94.

A REMARKABLE PICTURE.

To the Editor of *The Spiritual Scientist*:

OUR friends in the other world seem to be using every method they can devise to demonstrate to us the scriptural truth that besides the natural body "there is a spiritual body." The manifestations are thus daily taking on new phases. One of the newest is the painting of pictures directly by disembodied spirits. A most beautiful one has just been painted expressly for me by the spirit known as "John King," and which has been forwarded to me from Philadelphia.

I will briefly state the evidence that has satisfied me that

THE PAINTER

was a disembodied spirit.

I. The positive testimony of Madame Helen P. Blavatsky, by whom the picture was sent to me, a Russian lady of rank and of high intelligence, now residing in Philadelphia; who, not only has no conceivable motive for deception in the matter, but is known by her friends to be the very soul of sincerity and honor. I know from her own lips that the spirit calling himself "John King" has been manifesting his presence to her in a variety of ways for a number of years; that she has had frequent communications from him, many of them by writings executed in her presence independently of all human agency; and that he has also repeatedly painted pictures for her, and performed various other acts obviously beyond the power of human beings in the flesh.

II. This testimony of Madame Blavatsky has been corroborated to me by the statements of Col. Henry S. Olcott and of Mr. M. C. Betanely, an intelligent and honorable gentleman from Caucasian Georgia, who have been personally present when some of the most marvelous of these facts have occurred. Of one of them, moreover, I was myself a witness last January. The writing then executed in my presence by this same invisible agent, which was a reply to a remark just before made by Madame Blavatsky, I now have in my possession.

III. That it was by this identical spirit that the picture I have received was chiefly executed, is proved to me by the testimony of Madame Blavatsky, Col. Olcott and Mr. Betanely. Moreover, that this was the same John King that Col. Olcott and I repeatedly saw, touched and spoke with last Jan-

uary at the Holmes's, will appear by the following facts, which also demonstrate that he was really a disembodied spirit.

On one occasion, at the window of the Holmes' cabinet, to prove to Col. Olcott his identity, he gave him a certain sign which Col. Olcott had requested him to give when conversing with him that same day in Madame Blavatsky's apartments.

On another occasion, I myself heard him from within the cabinet speak to Col. Olcott about "his boy Morgan," in allusion to a promise made to him that day in Madame Blavatsky's presence.

On another occasion, I myself heard the same "John King" of the cabinet respond promptly and correctly to requests made to him in French, Spanish, German, Russian, Georgian, Latin and Greek; the mediums being notoriously ignorant of any language but their own.

On another occasion, the same "John King" at the Holmes's cabinet window borrowed from Col. Olcott his signet ring. At the close of the sitting, he not having returned it, the cabinet was searched for it in vain. Shortly afterwards, on retiring to rest at his lodgings, a mile or more distant from the Holmes's, Col. Olcott found his ring under his pillow.

One instance more: On the evening of January 24, 1875, at an improvised sitting in Col. Olcott's lodgings, at which I was present, the bed-room closet was made to serve as a cabinet, by a curtain hung before the door opening, in which a slit was cut for a window. The moment the medium had been seated in the closet, tied and sealed up in a bag, and the curtain had been let fall again, the same "John King" thrust his head through the aperture and spoke to us in his usual gruff voice. A few minutes afterwards he called up to him Mr. Betanely, who, on returning to his seat, could not recover from his astonishment; John King, as he declared to me, having described to him, speaking in the Georgian language, an occurrence known to no human being but himself.

These statements will be found fully corroborated in that marvelous book, just published, of Col. Olcott's—but no more marvelous than truthful—*People from the Other World*.

So much for the painter, and now for

THE PICTURE:

my description of which, as I am not an artistic person, will be very imperfect.

It is painted on a piece of white satin, eighteen inches square. In the centre, on a tastefully carved marble balcony, (said by him to belong to his spirit home) stands John King himself; an exact likeness of the "John King" who appears in London, but better looking than our Philadelphia John, though, on the whole, the same face. With his white turban and long black beard, he looks like an Arab. The balcony is adorned by rich foliage, climbing round spear-headed rails of gold. Beneath, and forming the entire base of the picture, is a wreath of gorgeous flowers, among which are darting two humming birds, in their full brilliancy of plumage. The background is a lovely landscape, the most striking features of which are a silvery lake, temples and porticos, rather Oriental than Grecian, and a feudal castle in the distant perspective. Spirit forms are floating here and there through the blue ether, but all more or less veiled by a soft haze that pervades the atmosphere. Among them are a mother and child; and one, in a long, flowing white garment, is lifting up a torch towards one of the porticos bearing the inscription which will be presently mentioned. The only one of them whose face is distinctly seen, is that said to represent "Katie King." Several persons in Philadelphia by whom she was seen last summer recognized her, as I am informed, at once. I have not been so fortunate. The Katie I saw last May had the same style of face, but a shorter nose, and much more the look of an ordinary mortal. The Katie in the picture, loyalty to truth requires me to state, in the very ethereal drapery that veils her exquisitely graceful figure, might be taken for a beautiful houri, but never for a Scriptural angel.

On the frieze of one of the porticos is inscribed, in Greek:

"εἰς ἀσέβειον"

(the unquenchable fire). The Hebrew word "Esh" on another front signifies "lightning" or "the fire of God," as Professor Sophocles, of Harvard University, informs me. John King

holds in his hands a large, crimson-bound volume, on which are several inscriptions in gold:

"Α Ω"

"To my best medium"; something that Prof. Sophocles thinks to be the Hebrew word "Shem," "the name," (meaning "God.") Under this the sign Libra; then what Prof. Sophocles supposes to be Egyptian hieroglyphics, of which he could decipher only the letter M; ending with the Hebrew letter S.

Standing against the balcony are the two pillars of Solomon's Temple, so familiar to the Masonic fraternity, on which Hebrew words ("Jachin" and "Boaz," no doubt) are inscribed. Between them are a double triangle, and a *croix cramponée* (Solomon's seal and Thor's hammer, an ancient Scandinavian emblem, says Prof. Sophocles.)

From recent information, I have reason to believe that John King is dissatisfied with these partial explanations, declares that the whole of these mystic symbols, taken together, have a definite meaning, and invites me to "try and find it out," which I despair of doing, being no antiquarian or Orientalist.

Several artists who have examined the picture have expressed themselves as puzzled to know by what process it could have been painted on the satin.

The circumstances under which the picture was executed are stated in a letter to me from Col. Olcott, from which I take the liberty of extracting the following:

PHILADELPHIA, April 20, 1875.

DEAR GENERAL:

In reply to your postal card, as well as to your letters to Madame de B., which she has shown me, I give you the following explanation of the way in which the John King picture was done:

By John King's request, Madame de B. bought some fine satin, and a piece of the required size was tacked on a drawing-board. Dry colors, water, and an assortment of brushes were provided and placed in the room devoted to the spirits, and the whole left there over night, covered with a cloth. In the morning the whole upper portion of the picture and John's face were found traced in faint outline; the spirit figures were surrounded with a faint body of color, which formed the outlines, as you see them now, without the usual single sharp lines of the pencil. When Madame de B. sat down at the table, John told her to begin the wreath of flowers and the vines which form the perpendicular supports of what may be called the central panel. Dissatisfied with her work, he bid her go away, after covering the satin, and when he called her back, she found that he had laid in the outlines of the perpendicular foliage and the marble balcony upon which he stands. She then went to work upon the large wreath below the latter, and thereafter confined herself exclusively to that, John doing everything else himself—piecemeal, sometimes by day and sometimes by night. I was in the house most of this time, and on more than one occasion sat near her while painting, and with her stepped out for a few minutes while the spirit artist drew some portion of the picture beneath the cloth that was spread over its face. The Greek and Hebrew words and the cabalistic signs were put in last of all.

You may properly estimate the favor done you when I tell you that the Madame has vainly begged John to do something like this for her, for years past.

Col. O. adds some particulars within his own personal knowledge, which enable him to "certify to the impossibility of Madame B.'s having drawn the charming figures which appear on the John King picture."

And Madame B. writes me herself that, "except the flowers below, and some leaves round the balcony, I did not paint or touch one inch of the picture."

Why the spirit "John King" should have bestowed so much time and labor upon this picture, and then present it to one who is a stranger to him and to whom he can be under no personal obligation, I cannot explain except by supposing that an association of spirits is trying, as Katie King expressed it in a note to Robert Dale Owen (*People from the Other World*, p. 468), "to teach the people of this world they still live after death;" that John King, on account of his exceptional power over matter, coupled with a strong will and an untiring energy, is employed as an apostle, perhaps the chief apostle of this new dispensation; and that I happened to be selected as the recipient of the beautiful gift as being believed to be one of those persons who would not be likely to "hide it under a bushel."

F. J. LIPPITT.

"PEOPLE FROM THE OTHER WORLD."

SUCH is the title of Col. Olcott's remarkable work on the materialization phenomena at Chittenden, Vt. and elsewhere. It is published by the American Publishing Company of Hartford, Conn., and sold by subscription. It forms a neat volume of 492 pages. The type is clear and open, the paper good, and the work is embellished with some sixty highly appropriate and interesting engravings, illustrating the precautions which the author took in making his investigations at the house of the Eddy family and elsewhere; giving likenesses of the mediums, and of many of the individual spirits, sketches of the spirit groups, diagrams, plans, landscapes, and fac-similes.

The book is perhaps to the general reader the most interesting that has ever appeared on the subject of Modern Spiritualism. Entering upon his investigation wholly unbiased, and determined to give results faithfully without fear or favor, the author wins our confidence at every step of his narrative, not only by the internal evidence of perfect candor and honesty, but by evidence of his thoroughness and vigilance as an investigator. When the question of the occurrence of the phenomena is to be tested he takes nothing for granted, but exhausts his ingenuity in multiplying precautions and eliciting proofs.

The principal part of the volume is devoted to the Eddy phenomena, but a very interesting account is given of the author's experiences at the seances of the Holmeses in Philadelphia, and of Mrs. Compton in Havana, N. Y. Though he did not trouble himself with the question whether Mr. and Mrs. Holmes had ever given fraudulent imitations of the materialization phenomena, he *did* satisfy himself, by the most irresistible tests that *they are genuine mediums for those phenomena*, and he leaves it to the reader to infer whether or no the accounts by Gen. Lippitt, Dr. Fellger, Dr. Roue, Mr. J. B. Crosby, and others, of the phenomena last May and June, when Katie King appeared, and was dematerialized before their eyes, may not be in every respect literally true. The injustice inadvertently committed by Mr. Owen and Dr. Child, through their repudiation of all the phenomena they had witnessed through the "Holmes, because of a suspected fraud in *some* cases, a wrong mainly because of the slight thrown on those prior and contemporary investigators who had testified in behalf of the facts and had not seen occasion to doubt them. Col. Olcott, in summing up his conclusions in regard to this case, remarks "The accuser of the Holmeses (Mrs. White) is apparently successfully impeached, and her indorser (Dr. Child) shown to be incompetent to testify. The real mediumship of both Nelson and Jennie Holmes, and 'especially the appearance of materialized spirit forms through the same' seems to be demonstrated."

It is evident that the author regards as secondary and unimportant the question whether or no the mediums may, at any time of their lives, in any transaction professional or not, have been guilty of trick or imposture. It is the business of the investigator to rule out the possibility of fraud and confederacy, and not base his conclusions on premises so insecure, that at any future time, when he may hear that the mediums have been tricky, he should be ready to abandon his own testimony and reject that evidence of his senses and his common sense, which has convinced him of the reality of his facts. These are the considerations which seem to have influenced Col. Olcott in all his dealings with mediums. "I have not," he writes, "nor will I play the part of the *mouchard*, searching out the immorality of mediums or the trickeries they resort to, except in so far as it may be necessary, in the one case, to weigh their testimony, and in the other to learn how their roguery may be made impossible of repetition."

We have already given some account of what Col. Olcott has to say of the wonderful manifestations through Mrs. Compton. It forms one of the best parts of the book. A characteristic likeness of Mrs. Compton, also a full-length drawing showing how she was tied in her chair, illustrate the text. These phenomena are among the most astounding of which we have any record. The disappearance of the medium from the cabinet, and her subsequent re-appearance, tied precisely as she was at the beginning of the seance, and the coming forth of spirit forms in face and figure wholly unlike her, are a series of marvels, which, strange as they may seem,

are attested by many and competent witnesses besides Col. Olcott.

We hope that every Spiritualist will try to have this beautiful volume in his library; for it deals not so much with theories as with plain irresistible facts, and it corners skepticism with reiterations of testimony, so respectable and irresistible, that one must either give heed to it or willfully shut eyes and ears. The style of the book is excellent; animated but precise, genial and entertaining, and yet careful and meeting the demands of the scientific inquirer. Such testimony as is here embodied cannot surely be long resisted by the scientific world. The facts which Prof. Tyndall regards as "degrading" are facts nevertheless; and being facts they are God's facts, and we have no fear but that good and not evil will come of them.

Col. Olcott is entitled to the gratitude of every truth-seeker for his noble contribution to the literature and science of Spiritualism. His book will long be memorable as among the first and certainly as yet the most important, giving a full and faithful account of the materialization phenomena of the years 1874-5.

From the New York Sun.

"SPIRITUALISM PUT TO USE."

"THE REMARKABLE DISAPPEARANCE OF A YOUNG MAN FROM SING SING.—A GRANDFATHER'S ASSURANCE THAT HE IS ALIVE.—A MOTHER'S HOPE."

ON ONE of the highest bluffs about Sing Sing, which overlooks a broad sweep of the loveliest part of the Hudson, in a beautiful dwelling that is provided with every luxury and attraction of an artistic tast, is the home of Frank Buckhout, who disappeared a little over a year ago, and who has not been heard of since. His father, Mr. Benjamin B. Buckhout, a genial, free-hearted gentleman, is one of the wealthiest residents of Sing Sing. He owns a large farm in Unionville, and, in addition to his fine residence in Sing Sing, has a large, new brick building on Main street; part of which he rents for stores, reserving until lately an angle apartment for a billiard room. The billiard hall is closed. Mr. Buckhout has always lived in Sing Sing, and his two sons, Frank and Edward, received their education and went into business in that village. Frank, the older son, after leaving school, obtained a good position in a grocery store when about nineteen years old. He worked faithfully, and was known as a sober, industrious, and pleasant young man. He was rather retiring in disposition, was free from vices, and spent most of his evenings in his home, to which he was more than ordinarily attached. His brother Edward was clerk at the same time in a dry goods store on Main street.

Last evening Mrs. Buckhout, a fine looking lady with snowy hair and a grief-stricken countenance, rehearsed the story of the disappearance with trembling voice, and with the vague, yearning look of the mother who longs yet half dreads to hear tidings from her missing boy. Said she,—

"It was on Wednesday of March 4, 1874, that I left home for a short visit to a relative in Bedford Place, Brooklyn, having arranged with my son Frank that he should meet me either in Brooklyn or in Orange, N. J., whither I intended going on Saturday. On Sunday Frank spent the day in reading at the house, but went out early in the evening, and did not return till late at night. His brother, with whom he slept, awakened on his return, but nothing was said about the trip projected for the next day. In the morning Edward was obliged to rise early to open the store and he left Frank sleeping. This was the last he has seen of his brother. Frank started that morning for New York with a young man, John Van Liew, who worked in a shop in Jersey City. He took but little money, was without his valise, and as the day was very warm he left his overcoat behind. It was the arrangement with Van Liew that Buckhout should apply that day at a ship chandler's shop in Jersey City for employment, and they went to the place together. The application was unsuccessful, and Frank told his companion that he should start at once for Orange to meet his mother. Van Liew showed his friend to a street car for Hoboken where he could take the train for Orange, and here ends all clue to the fate of the young man. Mrs. Buckhout returned from her visit to Brooklyn expecting to find her son at home, and the family

believed that he had gone to Orange to visit with his mother. A week had elapsed since he had set out for Jersey City, and his parents in alarm telegraphed to Orange, but the message was returned that he had not been seen there. Then search was made through Jersey City and Brooklyn, and every means taken to trace his whereabouts, but no tidings could be obtained of him subsequent to his parting with Van Liew at the Hoboken car. His parents have advertised in the local and in the New York papers, and offered a reward for information of his whereabouts and for his safe return, but they believe that he has been led away and murdered. "He must be dead," said the mother in conclusion, "for if he were not he would not stay away so long, he was so fond of his home and of me."

A short time ago a relative of the family, a gentleman, called at the office of a noted spiritualist of New York, as a last hope of obtaining a clue to the fate of young Buckhout. The caller and the medium had not met before, and the latter was ignorant of the story of the disappearance. Before the gentleman could make known the purport of his call, the spiritualist said: "Sit down, sir, and write on a sheet of paper the question you wish to ask." The caller complied, and wrote at the head of a large piece of paper the words: "Can you tell me what has become of Frank?" The question was directed to Mr. Isaac Birdsall, a quaker, the father of Mrs. Buckhout. He has been dead for several years.

The paper was folded in widths of half an inch or more, and then was tightly sealed with wax and handed to the medium. He laid it upon the table before him, and with closed eyes made several passes over it with his hands. Then seizing another sheet of rough white paper, he wrote rapidly the following words:

MY DEAR NEPHEW: These have come asking the whereabouts of dear Frank. I know the concern and anxiety of his family for his safety and whereabouts, but tell them not to be concerned. Frank is yet alive, I am quite certain, and in good time will return home again. He cannot be a spirit. Was he, I should have met him here, it would seem. It appears to me, from tracing the magnetism, he is on the water. There is water connected with it, but feel not alarmed. We feel confident Frank is safe, and in proper time the dear ones will see him walking in again. Thine affect. ISAAC BIRDSALL.

The gentleman again made application to the spirit land, but this time called on another deceased relative David Griffin who died recently. He folded the paper as before, in neither case mentioning the name of the spirit to be interviewed.

The medium went through the same passes as before, and, closing his eyes again, wrote hurriedly. The reply came in a rather impatient style from Mr. Birdsall again. He said that he had met Mr. Griffin in his walks a few days before, but that he knew nothing at all about the fate of Frank. The writing concluded with the forcible words, "I tell you he is safe." In the extreme corner of the page, and entirely removed from the rest of the lines, was the word, "water," doubly underscored. To make the communication the more wonderful, Mrs. Buckhout, who recollects her father's personalities perfectly, admits that in emphasizing his remarks, he was accustomed to lift his long, forefinger energetically and clinch an argument with the unanswerable "I tell thee."

He also spoke with the use of the Quaker "thee." From these communications, out of which the bereaved mother seeks to extract a grain of hope and consolation, the family are cheered into solacing themselves with the possibility that the absent son has been induced to set out on a long whaling voyage.

Young Buckhout is about 21 years old, of medium height, with very dark hair, eyes, and mustache, and of slender physique. He had money in the savings bank in Sing Sing, but he left it untouched when he went away. It is not, therefore, believed that he set out on his own accord. A story is told in the village that a New York detective professes to have seen him working as a deck hand on a fall river steamer, the officer has not appeared to claim the reward, and the report is discredited.

ADDISON says: "At the same time, I think, a person who is thus terrified with the imagination of ghosts and specters much more reasonable than one who, contrary to the reports of all historians, sacred and profane, ancient and modern, and to the traditions of all nations, thinks the appearance of Spirits fabulous and groundless. Could I not give myself up to this general testimony of mankind, I should to the revelations of particular persons, who are now living, and whom I can not distrust in other matters of fact. I might here add, that not only the historians, to whom we may join the poets, but likewise the philosophers of antiquity, have favored this opinion."

—Spectator, No. 110, July 6, 1711.

BRIGHAM YOUNG PROPHECYING.

A DESPATCH from Salt Lake says, "At the closing exercises of the forty-fifth annual Conference of the Mormon Church, Brigham Young said that an Indian prophet in the southern part of the Territory had received a revelation from God through Adam, Enoch, and Noah, that the Indians were descendants of Joseph who was sold into Egypt; that the Indians must be baptized for a remission of sins, become friends with the Mormons and stop killing each other, and that the Mormons must resist the United States Government and kill all United States troops sent against them. Brigham closed by prophesying that woe and sorrow would fall upon the United States, that they would soon be disunited, and that God had come forth from his hiding place and would bring misery and degradation upon the United States for their sins."

"DOUBLES."

TWO INTERESTING CASES IN ILLUSTRATION.—A THEORY IN EXPLANATION.

IN A paper on "Inherited Mediumship" read before the Dalston Association of Spiritualists by H. D. Jencken, he closes with the following:—

The facts now brought to light respecting doubles, which Swedenborg notices, may assist in forming some hypothesis as to the cause of these phenomena. The experiments of Mr. Wm. Crookes and Mr. Varley, on the well known medium, Mrs. Corner (late Florence Cook), the double produced in the presence of Miss Showers, have been, though in a different phase, confirmed by "M. A. (Oxon.," whose double was photographed in Paris, on the 31st of January. Human Nature of March last contains several instances confirming the fact that the human form can appear, even during life, and leave a record of its presence on the sensitive plate. In my own experience these doubles have appeared again and again. I will instance two cases, which may perhaps interest you. In March, 1874, a gentleman called at my house, entered the drawing-room, the nurse present, and at once addressed Mrs. Jencken, stating the object of his visit. As Mrs. Jencken knew nothing of the man, had never heard his name, she asked why he came to her. Alarmed, she left the drawing-room; the gentleman followed, repeating the message he had to deliver, entered the nursery, and then suddenly disappeared. The name, the description of the person, the matter he had spoken of, were all correctly stated. At the very time he appeared to my wife, I was in court with him engaged in an important trial. A few days later Maggie, the sister of Mrs. Jencken, entered the drawing-room, seated herself opposite to my wife, and in the presence of the nurse, kept up a conversation for nearly an hour, and then disappeared. "M. A. (Oxon.," experienced a similar fact in a railway carriage on his road to Bristol. D. D. Home mentioned to me that on the occasion of his visiting St. Petersburg, many years ago, his double had been seen by his sister-in-law and her friend two days before his arrival. A sister of mine, nearly twenty years ago, used to be seriously alarmed at seeing her double. On one occasion, as she entered her sitting-room, her double was seated in her arm-chair and her lap-dog asleep on the fold or skirt of the dress of the double. The second-sight of the Highlanders, what else is it but the appearance of the double to a living being? Indeed, I could go on multiplying facts upon facts, but I have said enough for my purpose.

What theory do I then venture to suggest, for I only suggest (I leave dogmatising to those who have had more experience than I have had), to explain this wondrous revelation we call spiritual? for it is a revelation of a new order of things.

It has occurred to me, that for the purpose of my theory, we may assume a law of evolution, a developing from one state or condition into another and further advanced state; in other words, that everything now existing has had a pre-existence—I am borrowing from the great philosopher, Leibnitz—and that all that is created enjoys an after existence. Our present state rests thus between two worlds, is for evermore battling to hold its own in opposition to these; central positive action enables it to effect this. Loosen the central hold, I mean without dissolution by death, and forthwith the

borders of the two states—conditions or worlds—touch; we become aware of that fact by the phenomena which we call spiritual. We term them "spiritual" because intelligent beings make use of the opportunity of communicating with us in understandable language; they, the spiritual beings, are not the cause, they only use the opportunity; they step in for a moment, and lift the veil that shrouds our future. The condition, the state favoring such intercommunication is present, in obedience to independent and immutable laws of nature. And what does the fact of the presence of a *double* teach us? Why this, that we actually pre-exist in another state, even before death has come and severed earth's existence from our soul being. Some eight years ago I ventured to hazard a theory, which I called the theory of *Intro-coexistence* and *predevelopment*. The many opportunities I since have had to verify this theory have, if anything, tended to confirm my conviction of its applicability to the state of facts now before me.

To conclude—for I am growing wearisome—I contend that Spiritual gifts, medial powers, are not the property of a family, or a race; they belong on the contrary to the whole human family, varying in intensity and diversity, according to the characteristics of each race, and to the circumstances affecting the race; but nevertheless common to all mankind. And in the diastole of the great heart of nature we are periodically brought nearer to the other world which borders on earth's existence. And when the systole sets in, concentration supervenes—the human race bears with it, as acquired knowledge, the consciousness of the presence of another next nearest world. The knowledge so acquired has been used in all ages past as the groundwork of new religious beliefs. In all time past this has been the case. And I may venture to say, that no movement of the present age is fraught with greater significance than this very Spiritualism, which, sneered and scoffed at in its early stages, is now imperatively commanding attention.

PERSONAL.

AMONG the early Spiritualists of England no one has done better service than Benjamin Coleman of Upper Norwood. In his pleasant house near the Crystal Palace he keeps up his active interest in all that relates to Spiritualism; and few students of the subject have a wider acquaintance with facts and phenomena. He has done much to bring about the increasing interest in them, now manifest in England.

WE ARE glad to see that Hudson Tuttle has not laid aside his pen, but is still an active worker in the cause he has so much at heart. His notices of the recent works on Spiritualism are fine specimens of appreciative criticism. Mr. Tuttle and his gifted wife are among the best and noblest of our workers. In the good time coming the writings and books of Hudson Tuttle will be esteemed as unexcelled in their careful statements, their broad and liberal views, their concise and accurate style. His residence is Berlin Heights, Ohio.

THE writings under the signature of M. A. (Oxon), which have appeared in the *Spiritual Scientist*, the *London Spiritualist*, and *Human Nature* are attracting merited attention from the fact that the author is not only an accomplished scholar and elegant writer, but one of the most remarkable mediums of the day for both physical and mental phenomena. Did the Rev. M. D. Conway, in his recent defamatory assertion that, "there is now not a medium of any fame in London whose fraud has not been exposed," mean to include M. A. (Oxon)? But the insincerity of Mr. Conway's misrepresentations is now perfectly well understood both in England and this country.

WE HAVE seen a recent letter from Mr. William Crookes, London, in which he says,—"I have resumed my seances with Mrs. Corner (late Florence Cook). We have tried sitting by moonlight, and have had things carried about, and musical instruments played on in the sight of all present, while some of us have seen hands touching and patting us." We are glad to see that Mr. Crookes is still prosecuting his researches, and we hope he has not given up his idea of recording in a book his studies of the materialization phenomena.

WE HAVE many inquiries from England about Col. Olcott's book. It is regarded as settling the question of materialization phenomena. When will the thick-headed public learn that Spiritualism was not annihilated by Mr. Owen's card?

THE best accounts that we have seen of the phenomena through Mr. Slade of New York are those from the pen of Mrs. Louisa Andrews of Springfield, a lady who in all she says about Spiritualism carries with her the convictions and

the sympathies of every intelligent, pure-minded inquirer. Some of her recent writings are worthy a place among our *Spiritual Classics*.

MR. NEWTON of New York, an amateur photographer, has recently had a beautiful proof of the reality of spirit photography. At a sitting where his daughter was in the chair, but Slade the medium was present, though not where the camera could reflect him, a wonderfully clear and well-defined spirit form appeared. It was recognized as a figure of a sister of Mr. Slade. We have seen the photograph, and pronounce it one of the best we have ever seen. The conditions seem to have been perfect, and such as to rule out all chance of trick.

MR. ISAAC B. RICH, publisher of the *Banner of Light*, has recently had some very successful seances with Mr. Slade, the justly celebrated New York medium. Mr. Rich saw the materialized form of an old friend, and Mrs. Rich saw the form and features of her mother. The conditions were thoroughly satisfactory. Mr. Rich always does things by the square and rule, and his intelligent explicit testimony to the phenomena through Slade, is deservedly prized by Spiritualists.

STEPHEN R. ALLEN ESQ., is the author of the remarkable volume recently published by Campbell, Tremont St, Boston, entitled "Religion and Science; the letters of 'Alpha' on the Life-forces of Mind and Matter, &c." One does not read far before finding that Mr. Allen is not only a profound thinker in science but a confirmed Spiritualist.

ONE of the earliest advocates of Modern Spiritualism was Alfred E. Giles Esq., now of Hyde Park, Mass. He is at present on a Southern tour, taken partly for his health; and was the other day the guest of Dr. J. R. Buchanan of Louisville, Ken., Mr. Giles expects to go as far as New Orleans. We hope he will return home with renewed strength and ready to take up the pen again for the cause he loves.

MR. W. H. HARRISON, editor of the *London Spiritualist* has recently published in a small but beautiful volume his "Experiences in Spiritualism." The work will soon be for sale in this city, and will attract attention not only for its intrinsic merit but its typographical beauty. Mr. Harrison is a careful investigator and rarely makes mistakes.

MR. ROBERT DALE OWEN has been invited to deliver a lecture in Rochester, N. Y., by some of the leading Spiritualists of that city. He will no doubt take this occasion to set himself right on the record in regard to the confirmation of the phenomena through Mrs. Holmes.

TO A COTERIE of literary gentlemen assembled a few evenings ago at the house of Dr. Buchanan, the distinguished host read a chapter of his forthcoming work; "Philosophy and the Philosophers." The essay was chiefly devoted to a discussion of Herbert Spencer's speculative philosophy, and was pronounced by the critical auditory a profound and philosophical commentary. Dr. Buchanan's work, we are informed, is a historical and critical review of the systems of philosophy from Plato to Huxley, and demolishes the pretensions of metaphysics and the doctrines of materialism to solve the actual problems of life. Those who have read the Doctor's masterly essay on "Moral Education," published in *Home and School* last month, will await the publication of this work with eager expectation.—*Home and School for April*.

NOTES AND NOTICES.

A COPY of the *Spiritual Scientist* will be sent to any address in the United States for twelve months, on pre-payment of two dollars and a half. As it is highly desirable that copies should be distributed gratuitously in quarters where they are likely to have a beneficial effect, donations to that purpose will be thankfully accepted.

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

LET seven harmonious minds form a circle in their desire to obtain the higher knowledge of spirit-life; when this is determined, appoint a Secretary to record the communications given, and it will be found that there are seven attendant spirits whose names will be given; these names will reveal the character and quality of the controlling spirits who are representatives of some human quality of intelligence and affection. If those who are seeking interior truths relating to the human spirit will adopt this course, they will be richly rewarded—so says an English writer.

THE Children's Progressive Lyceum will give an entertainment at Rochester Hall, Friday evening next.

TO INVESTIGATORS.

ABOUT MEDIUMS.

Many who give their attention to Spiritualism for the first time frequently ask, "Why is a medium necessary to communicate with the spirit world?" If my mother or child in spirit-life desires to communicate with me, why do they not do so direct? Remember you are on one plane of existence, while they are on another of a very different grade. If you yourself desire to do a thing, you must use the necessary instrumentalities to effect it. You must be provided with a spade to dig, a pen to write, or a vessel to hold water. You have legs to walk, hands to work, and vocal organs wherewith to speak. But these agencies have no power in themselves. All power resides in the spirit within the organism, the parts of which it simply uses as so many tools to effect its manifold purposes. The connecting link between spirit and material structures is the nerve fluid and other finer elements, which are impalpable to our senses. Now to the spirit these ethereal fluids are as real as flesh and blood and bricks and stones are to us who are in the body. Some persons give off from their bodies a superabundance of this nerve fluid, of such a kind that those in the spirit world can attach themselves to it, and thus bring themselves into relation with the world of matter. Some mediums give off a fluid that enables the spirits to move heavy objects and make sounds or raps. Other mediums give the spirits power to materialize themselves from the vital elements derived from the medium's body. A class of mediums can be put into the trance state, and the spirits can speak through them in the same way as a mesmerist operates on his subject. Spirits can also move the hands of some to write; others get impressions. All are mediums of some sort, and by forming a spirit-circle these gifts may be cultivated.

Ample instructions for conducting the spirit-circle may be found on another page but the most important thing to observe is a proper attitude of mind on the part of the investigator. Mrs. Tappan, in one of her inspirational orations has said: "The true key to spiritual investigation is sincerity, candor, a willingness to receive the truth; no simple probing or penetrating inquisitiveness will answer, no curiosity that seeks for mere mental sensation, nothing that seeks to augment the individual opinion upon any individual subject. You should go about this investigation with the mind free from influence upon this subject. Let it be as free as the air, as clear as water, as transparent also as light and life; and then each minute vibration of the spiritual world may reach you; whether it be upon your own mind or upon the mind of another, you will be able distinctly and positively to determine."

AT THE CIRCLE.

As hand in hand we sit and sing,
Magnetic currents run
Twixt Heaven and Earth to make the ring
That weds two worlds in one.

GERALD MASSEY.

WHERE ARE THE DEAD?

Yes, friend, where are they? Where are those loved and dear ones who have passed from your mortal sight? You alone perhaps knew how hard and bitter the parting was, with hardly a gleam of hope to bring comfort to your sorrowing heart. You know how doubtful it seemed when and where you would meet that loved one again. "Where are they?" is ever the burden of your cry, but it has met with no response. "Where are they?" Why with

you still; cheering and guiding you through the path of life though you know it not. Mother, thy child is still living, in a brighter and fairer sphere. Widow, he who was thy life's joy here is still watching over you, still loving you, and caring for you.

Father, mother, sister, brother, husband wife—the dead are not dead. They are but living in another condition of life. They can under certain conditions communicate with you, and assure you of their continued love and care. Hark! their voices are speaking to you through the gloom and sorrow of your heart's night, bidding you weep no more, but to rejoice in the truth which has brought comfort and joy to millions of people all over the globe. Spirit-communion is no fiction, but a glorious fact, revealing the blessedness of the life beyond.

A WORD TO INQUIRERS.

"Is there another state of existence beyond the present? Do those we call dead still live?" are questions which occur at some time or another to all in every condition of life. To the educated and the ignorant—the happy and the wretched—rich and poor—high and low, the change which men call death, comes and removes some one from their midst, leaving those who are thus bereft in the deepest sorrow. To many the dead are indeed dead. They neither know when and how they will meet the departed one again; nor what the state is in which they now exist, if there is even a continued existence, of which they are not sure. Which one of us has not lost some loved one—a father, mother, sister, brother, husband or wife; and which one of us has not wished for some intelligence of the departed one? Yet many would be surprised if told that such is possible, and that the so-called dead are living in a world of their own—and still possess their individual loves and affections for those they have left behind. The method of communication will be found described in another column.

REST FOR THE WEARY.

No mortal lives who does not yearn for the spiritual; who losing a friend, does not long for some positive evidence of immortality and the reappearing. What beseeching at the gates of heaven!

In the effort to supply the fainting pilgrims, the popular church digs up old dead roots from Judean dirt for food. They give a serpent for a fish. Hence almost everybody is sick—wrecked in hope—bewildered in darkness.

But there is a rest. At the inspirational founts of pure Spiritualism is rest for the weary. They who have felt the magnetic currents of spirit-life coursing in body and mind, drinking deep at the springs of God do enter into rest. And what a rest! How unspeakable—how ineffable—how full of glory, is this rest of soul!

SPIRITUALISM TRUE.

How do we prove this? You enter any court of justice to take human evidence, to assemble a certain number of witnesses, three of whom shall be acknowledged as wholly unreliable—wholly untruthful; you examine these separately, and despite their unreliability, they shall each separately confirm each other's statements; and this is evidence which no court of civilization can reject—evidence which for hundreds of years has been accepted as testimony in all courts of judicature. Now enlarge upon your position; let your three witnesses be truthful; the fact that they

shall confirm each other is no additional weight—none at all. It is deemed by the keenest analyst of human nature impossible that three persons separate from each other shall represent the same circumstances exactly, unless those circumstances have a common origin in truth, no matter whether the witnesses be reliable or not. But double the number of witnesses treble it, multiply it by hundreds, by thousands, by millions—remove your witnesses to every part of the world, separate them by oceans and continents and spaces of time that it is possible to bridge over; and when, instead of three millions, you have three times told three millions of persons, each testifying to the same general points of faith, that is authority which we think we are justified in presenting to you and it is upon such authority Spiritualism rests. EMMA HARDINGE

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 communications 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 avowed feeling against them is a weakening influence.

5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to get near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

9. A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles, with no strangers present, are usually the best.

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

Probably 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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