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For the Spiritual Scientist.

THE DIVINE BOOK OF THE HINDUS.

BY HUDSON TUTTLE.

THE BHAGAVADGITA, or "Divine Lay," is the most wonderful portion of the Mahabharata, a most voluminous poem said to have been written upwards of four thousand years ago, by Kreeshua Dwypayn Veias. It is composed in the form of a dialogue between Kirshua and Arjuna, held between the armies of two opposing dynasties, who silently await the result of this communion between a God and a mortal. Arjuna scruples, at the shedding of blood; but Christua teaches him the true Sovereignty of the Soul, which death cannot harm, and the path of duty. On this incident rests the whole poem, which contains the entire system of Hindu ethics, theology and philosophy. The Brahmins regard it as containing all the mysteries of their religion, and Wilhelm Von Humboldt says it is the "most beautiful, perhaps properly the only true philosophical song, that exists in any known tongue." It is the best known of any of the sacred books of the Hindus, European scholars being almost as enthusiastic in its study as the Brahmins themselves.

It is the perfect blossom of Hindu intellect, and one of the few immortal forms of literature. It inflexibly holds aloft the stern mandates of duty, the triumph of the pure spirit over the animal and passion nature.

Even the Sacred Vedas are of secondary importance to the Soul in its onward march. In real worship they have been passed, and given place to direct support of the Deity. It says:—

"As great as is the use of a well when it is surrounded by overflowing waters, so great and no greater is the use of the Vedas to a Brahmin endowed with knowledge."

Christua appears in the light of a god and an incarnated savior, teaching the paths of duty, honor, righteousness and wisdom. His position was similar to that of Christ's. Thus he says:—

"Rest assured. . . . that they who worship me, shall never die. I am the pledge of their bliss."

"Forsake all other reliance, and fly to me alone. I will deliver thee from all transgressions."

"I am the sacrifice; I am the worship; I am the spices; I am the invocation; I am the ceremony to the names of the ancestors; I am the provisions; I am the pie; I am the victim; I am the father and the mother of this world, the grandsire and preserver. I am the holy one worthy to be known, . . . the comforter, the creator, the witness, the resting place, the asylum,—and the friend. I am the generation and dissolution; . . . I am sunshine, I am rain, . . . I am death and immortality; I am entity and nonentity."

"Be of my mind, my servant my adorer, and bow down before me. Unite thy soul, as it were, unto me, make me thy asylum, and thou shalt go unto me."

Arjuna, his disciple said:—

"All the Saints and the Prophet Narad call thee the Supreme Brahm; the supreme abode; the most holy; the most high god; the eternal, the divine being before all other Gods, without birth, the mighty Lord! . . . These alone, oh, first of men! knoweth thy own spirit; thou art the production of all nature, the ruler of all things, the God of Gods, and the Universal Lord."

The spirit can reach such a state of abstraction which shall unite it directly with Brahm, a state above all others desirable.

"A man being endowed with a purified understanding, having humbled his spirit by resolution and abandoned the objects of the senses, who hath freed himself from passion and dislike; who worshippeth with discrimination, eateth with moderation, and is humble of speech, of body and of mind; who prefereth the devotion of meditation, and who constantly placeth his confidence in dispassion; who is freed from ostentation, tyrannic strength, vain glory, lust, anger, avarice; and who is exempt from selfishness, and in all things temperate, is formed for being Brahm. And thus being Brahm he neither longeth nor lamenteth. He is the same in all things, and obtaineth my superior assistance; and by my divine aid he knoweth fundamentally, who I am and what is the extent of my existence; and having thus discovered who I am, be at length absorbed in my nature."

"The sensibility of the faculties give heat and cold, pleasure and pain; which come and go, and are inconstant. Bear them with patience, for the wise man, whom these disturb not, and to whom pleasure and pain are the same, is formed for immortality. . . . These bodies which envelope the souls which inhabit them, which are eternal, incompatible and surpassing all conception, are declared to be finite beings. The man who believeth that the soul may be destroyed, are both alike deceived; for it neither killeth nor is it killed. It is not a thing of which a man may say, it hath been, is about to be, or is to be hereafter; for it is a thing without birth; it is ancient, constant and eternal, and is not to be destroyed in this, its mortal frame."

"As a man throweth away old garments, and putteth on new, even so the soul, having quitted its mortal frames, entered into others which are new. The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind dryeth it not away; for it is indivisible, inconsumable, incompatible."

"Make pleasure and pain, gain and loss, victory and defeat, the same, and then prepare for battle." . . . "Be, then, free from a threefold nature; be free from duplicity,

and stand firm in the path of truth; be free from care and trouble, and turn thy mind to things that are spiritual."

"Seek an asylum in wisdom alone."

"When thy reason shall get the better of the gloomy weakness of thy heart, then shalt thou have attained all knowledge which hath been, or is worthy to be taught. When thy understanding, by study brought to maturity, shall be fixed immovably in contemplation, then shall it obtain true wisdom."

"A man is said to be confirmed in wisdom when he forsakes every desire which entereth the heart, and of himself is happy, and contented in himself. His mind is undisturbed in adversity, he is happy and contented in prosperity, and he is a stranger to anxiety, fear and anger."

"A man's aim, religion, though contrary to, is better than the faith of another, let it be ever so well followed."

"He who hath faith findeth wisdom; and above all he who hath gotten the better of his passions; and, having obtained this spiritual wisdom, he shortly enjoyeth superior happiness; whilst the ignorant, and the man without faith, is lost."

Of Brahm: "The learned behold him alike in the reverend Brahm, perfected in knowledge,—in the ox, in the elephant, in the dog, in him who eateth the flesh of dogs. Those whose minds are fixed on this quality, gain immortality even in this world. They put their trust in Brahm, the Eternal, because he is everywhere alike, free from fault."

"Self is the friend of self; and in like manner, self is its own enemy. Self is the friend of him by whom the spirit is subdued by the spirit. . . . The sail of the placid, conquered spirit, is the same collected in heat and cold, in pain and pleasure, in honor and disgrace. The man whose mind is replete with divine wisdom and learning, who stands upon the pinnacle and hath subdued his passions, is said to be devout." . . . "The man is distinguished whose resolutions, whether amongst his companions or friends; in the midst of friends or enemies, or those who stand aloof or go between; with those who love and those who hate; in the company of saints or sinners, is the same."

THOUGHTS ON SPIRITUAL SUBJECTS.

BY J. M. PEEBLES.

THE thought has been broached in my presence several times, that "sensitives" is a more meaning term to apply to those spiritually gifted, than "mediums." I favor the thought. If a breath will influence a thermometer, if a pocket knife will affect the surveyor's compass, if a footfall or a quick motion will seriously modify the sea-captain's sextant observations, what may not, what *will* not affect the psychic force of sensitives in giving spirit-manifestations? A harsh word, a disagreeable odor, the sudden opening of a door, the introduction of a certain individual into a seance, *these* and other disturbing causes may destroy all the conditions necessary for the influx of thoughts and ideas from the ethereal world or spirits. Genuine mediums and competent lecturers should have the choicest conditions, the very best surroundings. These bar away *diakka* influences. Personally, I am as sensitive to spheres as is the aspen leaf to the tremulous breeze. How symbolically significant the old biblical phrase, "Touch me not." The psychic auras of some persons are as magnetically dangerous as the dews upon the foreheads of the dead. And yet, sensitive ladies traveling as mediums or lecturers, are often put into families for entertainment, where the aural atmosphere is poisoned with avarice and selfishness. Lust and hypocrisy! To stay in such an atmosphere is to suffer, to sin, to die the "second death!"

The spiritual is the real. All that the physical hand can touch, all that the external senses can cognize, is unreal and shadowy. The mortal body is but a changing vesture, a traveling-dress for the soul—to be laid aside when the death angel bids us cross the crystal river. All things, all beings, from cells to angels, are either dual or trinal. Accordingly, the apostle speaks of "body, soul and spirit." And as here the earthly body is clothed in fading garments, so in the future world of blessedness the spirit-body is arrayed or robed in spiritual vestures.

In the twenty-eighth chapter of Matthew a spiritual being is said to have a "raiment white as snow." The sixteenth chapter of Mark describes a young man sitting by the "sepulchre, clothed in a long, white garment." In that spiritual manifestation recorded in the first chapter of Acts, there were seen "two men who stood by them in white apparel." And John, the seer of Patmos, tells us that when a door was opened in heaven, he saw seven angels coming out of the

temple, "clothed in pure white linen." This "linen," this "raiment," and the long "white garments" of those residing in the world of spirits, may be so manipulated, so materialized by resurrected scientists and chemists in spirit-life, as to become visible to the physical eye. Children and infants have appeared at materializing seances.

When, or at what period of foetal life do the unborn begin to be immortal? Taught by the angels, I reply: Immortal life begins in its outward manifestation from the sacred moment of embryonic existence. Evolution is the term now generally used in place of creation. But evolution implies something to be evolved from; and what is more, it implies conditions, and parents afford the conditions for new incarnations. Matter and spirit are both pre-existing and eternal. And accordingly, Emerson, our American Plato, speaks of the infinite "Over Soul." In this conscious "over-soul," this divine realm of the Absolute, all finite souls, allied thereto as drops, or streams to a living fountain, primarily pre-exist, and have a "glory with the Father." They descend from the pure ether of the heavens for experiences with the material thing of earth.

The law of correspondence is founded in science. Alkalies and acid correspond to the male and female principles. And whenever an alkali and an acid unite there is formed immediately a third and a different compound, a *salt*. So with the paternal and maternal relations. Or again: two clouds positively and negatively charged are just conditioned to evolve the lightning's flash. And so with the positive and negative procreative principles; when there is a proper relational interblending in marital life, the conditions are given for the descent of the spirit, for the implantation of the soul-germ, the Deific spark; and from this consecrated moment the foetal being is consciously intelligent and immortal.

The spiritual or soul-germ once rooted in the *matrice* its destiny onward is a necessity. Nature takes no backward steps. There is no law of absolute retrogression—no law whereby something, or *substance*, ultimates in nothing—consciousness in unconsciousness!

Therefore, from embryonic conception the infantile being is immortal. And physicians, nurses, parents, who purposely blast these buds, who through medicinal violence, strip these frail yet immortal buds from the "tree of life," are guilty in the eyes of God and angels of feticide—guilty of murder!

CLAIRVOYANCE AUTHENTICATED.

AT A RECENT meeting of the Psychological Society, of Great Britain, the president of the society, Sergeant Cox, whose name has already become familiar to Spiritualists in consequence of his researches into the phenomena of Spiritualism, made known the following particulars of a case which had occurred in his own family:—

Matilda C—, aged fifteen, had fits of a cataleptic character, which attacked her at irregular intervals, and seized her at unexpected times. At such times she became insensible, and had to be carried to a couch; at first she was rigid, but the flexure of the limbs was afterwards partially restored; her power of speech was lost, and she could express her feelings only by actions. While in this state she had a supersensuous power of perception. She was conscious of her father's approach before any of her senses had been affected in the ordinary way; she could feel his influence when he was at least quarter of a mile from the house. The insensible form upon the sofa gave notice of his approach with unfailing certainty a quarter of an hour or more before he arrived. If he (Mr. Cox) opened a book containing pictures, she could see those pictures, although she was in another part of the room, and would throw herself into the attitudes of the persons represented in any engraving at which he might be looking at the time. Even had her eyes been open she could not have seen those pictures in the ordinary way. This state lasted for more than a year, and experiments were tried many times during that period, so that the facts were proved conclusively, beyond all manner of doubt. It had been objected that she perhaps knew the book and guessed at the pictures, consequently he tried her with books and pictures borrowed from strangers; moreover, in a volume containing thirty pictures, she never once made a mistake as to the particular picture at which he was looking. He found by experiment that she saw his mental impressions, and not the pictures themselves, for she could only see as much of any engraving as he saw himself. Sometimes she wished for something not in the room, and if her attendant, who went to fetch it, touched the wrong thing, she showed signs of displeasure and annoyance.

This experiment was repeatedly tried. She did not see the object itself, but the impression on the mind of the attendant, for when the latter was blindfolded there was no perception on the part of the patient. While in this abnormal state the patient was graceful in all her actions, and more than commonly intelligent; she could play games of cards with skill with her eyes closed, whilst in her normal state she could not play a game at cards at all. In her waking state she could not tell what had taken place in her cataleptic state; but in one cataleptic state she remembered all that had taken place, during her previous attack. She was his own sister. He took it to be a case of mind-sympathy, not of mind-reading.

"WHAT WE BELIEVE."

The Herald wonders if the Scientist, believes the unsupported assertion of the Washington correspondent of the Hartford Times, that Mrs. Hardy "puts the paraffine molds under the table with her feet, and then with a sponge, which she has attached to one of her feet, absorbs a quantity of water from the bucket sufficient to make up the additional weight of the 'glove.' And as for the spirit-hands they are the same 'gloves' manipulated from under the table."

If we had known it to be true we should have so stated it, positively and unequivocally; our design in quoting several of the many slurs that are cast at Spiritualists and the phenomena of Spiritualism is to show how simple a matter it would be to have conditions that would effectually silence these theories that Mrs. Hardy's feet are concerned with the results of the manifestations. Had she ever been under test conditions we would have refuted the above charge.

It is not necessary that we should assume how Mrs. Hardy *might* obtain her manifestations, or to charge her with fraud. The evidence is in favor of her mediumship; but there has never been an absolute demonstration. We are in the same position with regard to Mrs. Hardy as the Banner was when the genuineness of Mrs. Thayer's mediumship was doubted. The question was then settled; and if Mrs. Hardy can substantiate her claim as clearly as Mrs. Thayer did at the seance in Dr. Storer's office, there will be reason to rejoice for the sake of Spiritualism. We ask test conditions and if, as the Herald informs us, she will give a molding seance at Paine Hall, or any other place, under the conditions proposed by Mr. Lamb of Worcester, or under conditions that will effectually dispose of the possibility that her body can come in contact with the pail of paraffine, we shall be quite ready to announce the fact. Until then we do not recognize the manifestations as of spiritual origin, even though they may be; nor are they of value as evidence of spirit-existence and communion, even though Mrs. Hardy may be a superior medium.

PAINE HALL MEETINGS.

On Sunday afternoon Mrs. Emma Hardinge Britten lectured on the "Cause and Cure of Crime," which subject she treated in a very masterly manner. After a passing allusion to the optimist doctrine, "Whatever is, is right," which she characterized as a grand truth, according to intellectual logic, and defining crime to be "wrong" and conferring benefits to be "right," said crime was due to the animal instincts of our nature, and was mainly attributable to ante-natal causes. It was dependent upon ante-natal influences, on educational influences and on the surroundings. Though much attention was given to the breeding of animals, which had been reduced to a science, no attention whatever was given to that which was of infinitely greater importance, the breeding of children, who were to be our successors, for weal or woe, in the coming ages of the world. This was left entirely to chance. Mrs. Britten maintained that every mother could determine what her future child may be, and gave very striking cases in proof of this assertion, illustrating the power of psychologic influence in these matters. To the doctrine of this vicarious atonement she attributed much of the crime that had pre-

vailed in the past and was so rife at the present time. What else could be expected, when men were taught that by paying pew rent and exercising a little faith, their sins could be made as "white as wool." Such a doctrine virtually sanctifies vice. The lecturer concluded an eloquent address by enforcing the duty upon Spiritualists who knew the truth, to give practical effect to these ideas, and to educate the young aright. They were masters of the situation, and they were responsible for the light that was in them. She hoped, before long, to see jails converted into infirmaries, for the mentally diseased, and characterized the hanging of criminals in cold blood, worse murder than the original offence. The lecture was listened to with interest by a large and attentive audience.

Loring Moody will lecture in Paine Hall on Sunday evening, Feb. 20th, on "The Mechanical Theory of Evolution or, The Despair of Material Science."

On Sunday evening the large room of the Paine Memorial Building was crowded to overflowing, the object being the recognition of Dr. Gardner's services in connection with Spiritualism. The principal speakers were Mrs. Britten and Miss Lizzie Doten. The former made an interesting statement respecting the progress Spiritualism was making in the world, and the latter concluded a suitable address by reciting an original poem, written for the occasion. Dr. Storer read a letter from Allen Putnam, and also one addressed to Dr. Gardner, from P. B. Randolph in spirit-life. Several other letters had been received, which time would not allow of being read. Dr. F. Willis read an interesting letter which he had addressed to Dr. Gardner, showing their connection at an early stage of the movement. Mr. Wetherbee, Robert Cooper and Prof. Eccles, followed with suitable addresses. In the course of the evening, the chairman, Dr. Richardson, in an appropriate speech, presented to Dr. Gardner a letter, containing, it is presumed, something valuable; but what it was did not transpire, as the recipient was enjoined not to open it until he got home.

Dr. Gardner spoke feelingly in reply, and gave an account of his initiation into Spiritualism, which was through the instrumentality of Margaret Fox, and stated many particulars respecting the progress of Spiritualism in these parts, which showed the important part Dr. Gardner had played in the early history of the movement. He has evidently been the right man in the right place. The proceedings were enlivened by some excellent singing by Mrs. Clapp, and the rostrum was adorned by a most magnificent display of flowers. Altogether the occasion was of great interest,—one of those sunny memories that will linger in the mind for years to come. The proceedings did not terminate till 10, 30; at which hour the hall was well filled.

SPIRITUALISM IN SPRINGFIELD, MASS.

To the Editor of the *Spiritual Scientist*:

DEAR SIR:—The Free Religious Society of Springfield, have just been enjoying the lectures of Rev. E. F. Strickland, from Chelsea, Mass. He is quite a dramatic speaker, and secures the close attention of his audience. The society unanimously passed the following resolution at the close of his lecture, delivered to a large house.

"Resolved, That the thanks of this society are cordially tendered to Rev. E. F. Strickland, of Chelsea, Mass., for the lectures which he has given the last two Sundays, marked by an interesting and dramatic manner of delivery, and sparkling with beautiful thoughts and practical illustrations drawn from experience and observation; and especially would this society congratulate Brother Strickland upon the rapidly-maturing gift of the seeing of spirits, which will enable him to carry the conviction of the truth of spirit intercourse to thousands of his hearers."

Societies will be well served who engage Bro. Strickland. Prof. Eccles is expected next Sunday. B.

WE HOPE that those of our readers who have the opportunity, will investigate the phenomena through Mrs. Seaver, of 34 Bromley Park. Mr. Thomas P. Hazard reiterates his testimony, from further experience, in her behalf, and we hear of many other parties, prominent Spiritualists, who have had most satisfactory proofs of the genuineness of the manifestations.

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

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

THE OCCULT PHILOSOPHY.

OF
HENRY CORNELIUS AGRIPPA,
OF NETTESHEIM.

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

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

CHAP. VII.

OF Compounds, their Relation to the Elements, and the Relation of the Elements to Each Other, and to the Souls, Senses, and Dispositions of Man.

AFTER the four simple elements follow the four kinds of perfected bodies compounded of them: stones, metals, plants, and animals; and although all the elements are represented in their composition, yet each follows and resembles the most predominant. All stones are earthy, being naturally heavy and full, and are so hardened with dryness, that they cannot be melted; but metals are watery for they can be melted as naturalists know and chemists have proven that they are generated of a viscid water or watery, argentiferous life. Plants have an affinity with the air without which they can neither bud nor increase. And animals

Have in their natures a most fiery force,
And also spring from a celestial source.

Fire is so natural to them, that without it they die. And these are distinguished in variety according to the degrees of the elements. Stones are specially earthy, which are dark and heavy; watery, which are transparent, as crystal, beryl and pearls; airy, which swim upon the water, and are spongy, like the stones of a sponge and the pumice stone; and they are fiery, out of which fire is extracted, or can be resolved into fire or are produced from fire, as thunderbolts, firestones and the stone abestus.

In metals, lead and silver are earthy; quicksilver is watery, copper and tin are airy, and gold and iron are fiery.

In plants the roots resemble earth by reason of their density; the leaves, water because of their juice; flowers, the air because of subtilty; and the seeds are fire because of their multiplying spirit. Some also are called hot, others cold, moist and dry in accordance with the elements.

Animals, also, are, in comparison of others, earthy, as worms and moles which dwell in the earth; others are watery like fishes; others airy, living entirely in the air; and fiery, which live in the fire, as salamanders and crickets, and such as are of a fiery nature, as pigeons, ostriches, lions, and such as the wise man says have the breath of fire. Also, in animals the bones resemble the earth; humors, water; flesh, the air; and the vital spirit, fire; and the humors have an elementary classification: yellow choler is of fire; blood, of air; phlegm, of water; and black choler of earth.

Lastly, in the soul itself, according to Austin, the understanding resembles fire; reason, the air; imagination, water; and the senses, earth. And the senses have an elementary classification: sight is fiery, as it is inoperative without fire or light; the hearing is airy, for sound is through the medium of the air; smell and taste are of the water, without which there is neither taste nor smell; and lastly, the feeling is wholly earthy, having only gross bodies for its object. The actions also and the operations of man are governed by the elements. The earth signifies a slow, firm motion; water signifies fearfulness and sluggishness in work; air, cheerfulness and amiability; and fire a fierce, quick, and angry disposition.

The elements therefore are the first of all things; and all things are of and according to them, are in all things, diffusing their virtue through all things.

NOTE.—The modern reader will have a more intelligible understanding of Agrippa's meaning if for earth, water, air and fire,—solids, fluids, gases and electric as vacua be substituted.

From this classification was derived the arrangement of the temperaments, Sanguine, phlegmatic, sanguine, and nervous.—BUDDHA.

CHAP. VIII.

How the Elements are in the Heavens, Stars, Devils, Angels, and lastly in God Himself.

PLATONISTS unanimously agree, that as in the original ideal world, all things are in all, so in this corporeal world all things are in all; so also the elements are not only in those inferior bodies, but also in the heavens, stars, devils, angels, and lastly in God, the maker and original example of all things.

In the inferior bodies, the elements are accompanied with much gross matter; but in the heavens the elements are nearer their own natures and virtues, that is, in a celestial or more excellent manner than in sublunary things. For the firmness of celestial earth is there not intermixed with the grossness of water; the mobility of the air without running over its bounds; the heat of fire without burning, only shining and giving life to all things by its heat.

Amongst the stars also, some are fiery as Mars and the Sun; airy, as Jupiter and Venus; watery, as Saturn and Mercury; and earthy, such as inhabit the eighth sphere; and the Moon, which notwithstanding by many is accounted watery, but being as it were earth it attracts celestial waters, which being imbibed are communicated to us by reason of its proximity. Some of the signs are also fiery, others airy, watery and earthy; the elements also rule them in the heavens, giving to each the threefold characteristic of every element: the beginning, middle and end. Aries possesses the beginning of fire; Leo, the progress and increase; and Sagittarius, the end. Taurus the beginning of earth; Virgo, progress; and Capricorn, the end. Gemini the beginning of air; Libra, progress; and Aquarius, the end. Cancer the beginning of water; Scorpio, the middle; and Pisces, the end. Of the combinations, therefore, of these planets, signs and elements are all things made.

Devils also are, on this account, distinguished, some being fiery, others airy, watery and earthy. Hence those infernal rivers: Phlegethon, fire; Cocytus, air; Styx, water; and Acheron, earth. Also in the gospel we read of hellfire and eternal fire into which the cursed shall be commanded to go, and in the Revelation we read of a lake of fire. Isaiah speaks of the damned, that the Lord will smite them with a corrupt air. In Job also, They shall skip from the waters of snow to the extremity of heat; and, that the earth is dark, and covered with darkness of death and miserable darkness.

Also the angels in heavens and the blessed intelligences partake of the elements; the stability of their essence is an earthly virtue in which is the steadfast fear of God; also their mercy and piety is as the cleansing virtue of water; hence they are called Waters by the psalmist, where speaking of the heavens, he saith, Who ruleth the waters that are higher than the heavens; also in their subtle breath is air, and their love is shining fire; hence in the Scripture they are called the wings of the wind; and in another place he says of them, Who maketh his angels spirits, and his ministers a flaming fire. Also according to the orders of angels some fiery as the Seraphim, authorities and powers; earthy as Cherubim; watery as thrones and archangels; airy as dominions and principalities.

Do we not also read of the original maker of all things, that the earth shall be opened and bring forth a Savior? Is it not spoken of the same that he shall be a fountain of living water, cleansing and regenerating? Is not the same Spirit breathing the breath of life? And according to Moses and Paul, God is a consuming fire.

That the elements, therefore, are to be found everywhere and in all things after their manner, no man can deny. First in the inferior bodies foul and gross; in the celestial more pure and clear; but in super-celestials living and in all respects blessed. Elements, therefore, in the ideal world are ideas of things to be produced; in intelligences are distributed powers; in heavens, virtues; and in inferior bodies, gross forms.

CHAP. IX.

OF the Virtues of Natural Things, Depending immediately upon the Elements.

OF THE natural virtue of things, some are elementary in regard to heat, cold, moisture or dryness, and are called operations or first qualities and the second act; for the

qualities alone change entirely the whole substance, which none of the other qualities can do. And some are in things compounded of elements and these are more than first qualities, and such are those that are maturing, digesting, resolving, mollifying, hardening, restringing, absterging, corroding, burning, opening, evaporating, strengthening, mitigating, conglutinating, obstructing, expelling, retaining, attracting, repercutting, stupefying, bestowing, etc.

Elementary qualities do many things in a mixed body which they cannot do in the elements themselves. These operations are called secondary qualities, because they follow the nature and proportion of the mixture of the first virtues as is treated of largely in Books of Medicine. As maturation is the operation of natural heat according to a certain proportion in the substance of the matter. Induration is the operation of cold; so also is congelation, and so on of the rest.

And these operations sometimes act on certain members so as to provoke urine, milk, or menstrea, and are called third qualities, which follow the second as the second do the first. According thereto these first, second and third qualities many diseases are both cured and caused. Many artificial things are made which excite men's wonder; as is the fire which burns water, called Greek fire, of which Aristotle teaches many compositions in his particular treatise of this subject. In like manner there is a fire which is extinguished with oil, and is kindled with cold water being sprinkled upon it; and a fire which is kindled either with rain, wind or the sun; and there is made a fire which is called burning water, the confection of which is well known, and it consumes nothing but itself; there are also fires made which cannot be quenched, incombustible oils and perpetual lamps which cannot be extinguished by either wind or water or any way, which seems utterly incredible, were it not that there has been such a most famous lamp, which shone in the temple of Venus, in which the stone asbestus burned, which being once kindled can never be extinguished.

Also, on the contrary, wood or any other combustible may be so ordered that it can receive no harm from fire; and certain confections are made with which if the hands be anointed red hot iron can be carried in them, or put into melted metal, or if the whole body be anointed it can pass through fire with impunity, and many such things can be done. There is also a kind of flux, which Pliny calls asbestum, which is not consumed by fire, of which Anaxilaus says that a tree compassed by it may be cut down with insensible blows which cannot be heard.

From the London Medium and Daybreak.

WHAT SPIRITUALISM NEEDS.

OUR movement may well be called a "spiritual" one, for it is but little indebted to human talent or culture for its promulgation. There are, no doubt, many scholars and geniuses in its army, but they are as dependent for light as are less gifted or less ambitious minds, and only a small proportion of those eminent individuals who accept Spiritualism take any conspicuous part in the warfare. The obscure, the illiterate, the lowly, and the uncultured, have been made the chief instruments of spirit-work in the popular sphere. These instruments have not necessarily been of inferior organization, but quite the reverse, and they have served a purpose which has aroused a larger share of interest, attention, and knowledge of new facts, than have all the geniuses, scholars, scientists, and philosophers, during the last twenty-five years.

The chief platform work is achieved by men and women under spirit-influence. But little of this kind of work is done, to be sure, and it is generally effected at a great disadvantage. All Spiritualists know, that for a medium to be used effectively or creditably, certain conditions are necessary. It is impossible to thrust spiritual impression and intellectual enlightenment upon a motley crowd who are neither disposed nor prepared to receive them. The most gifted and forcible orator could not succeed in maintaining his prestige amidst an audience prejudiced, unsympathetic, and ribald. He might, perchance, be heard, but he would speak as to the wind. No enlightenment, no conviction would follow upon his labor. In the case of a speaker abnormally controlled

by spirit-influence, the influence is much greater. Not only has the speaker to impress the audience, but the spirit has to impress the speaker; and if the thoughts of the normal orator miscarry, and thus be tossed to the winds, how much more likely are the ideas sought to be conveyed by the spirit to be distorted, and the words of the medium fly, like chaff, before the torrent of prejudice and oftentimes of abuse which rule in pioneering meetings? Not only is the opportunity lost, but the cause is injured by such attempts. The ignorant mob being told that a spirit is addressing them, think that a medium should expound like a divine oracle, and carry on the discussion with a force of conviction which requires no credentials. But the very opposite is the case. Instead of being wiser than an ordinary human being, the control, under improper conditions, becomes disturbed, the sentences are not coherent, and the performance, as an intellectual feat, is decidedly a failure. And the medium suffers also. His forces are dissipated; the tone of mediumship is lowered; and on subsequent occasions, permanent difficulties have to be overcome by the controlling friends.

We think it is an abuse of mediumship to use it for pioneering work in stormy meetings. We would suggest that all such opening difficulties be undertaken by speakers while in the normal state. But where shall we find them? There are not perhaps half-a-dozen efficient normal exponents of the Cause in the United Kingdom. This is a sad want, of which we should be heartily ashamed, and for which we should endeavor to find a remedy. We have been all the time busy developing mediums, most of whom are of little practical use in bringing the question before the public, and as Spiritualists and men of intellect, we have neglected to develop ourselves. Our culture has been wholly vicarious, and we have supinely hoped to sail our bark into the popular port upon the borrowed merits of spirits and their human instruments. There is plenty of material in our ranks for producing an abundance of normal speakers, and that of good quality. We have attended many conferences in London and various parts of the provinces, and have introduced upon the platform not a few speakers who have occupied that position for the first time. These attempts have been eminently successful. Our conferences have been more interesting than any lectures, except those of the higher class, and oftentimes we have observed that the audience dispersed with a feeling of satisfaction, and stimulated by hope which could not be derived from any lecture.

Why, then, should not this conference form of work be more largely adopted by the promoters of the movement?

It is in such little gatherings that the power of spirit-control would be felt, and produce its legitimate results. Medical advice, personal admonition, tests of departed friends and explanations would follow each other, mixed up in such a way as to present a mass of evidence that would bring help and comfort to all. Whereas, a general lecture given to an unsympathetic or hostile audience would touch no one, and produce no direct result.

Mediumship is not for this rough pioneering work. It is the abuse of a heavenly gift, and great ingratitude to unpaid humble men and women, thus to subject them to what many mediums have to suffer on the public platform. Instead of pushing our mediums ahead, we ought to go before and prepare the way for them, protect them, and place them in conditions where they may work with comfort to themselves, and with advantage and benefit to the Cause.

This normal speaking is the great demand of the day. Where are the genius, education, and culture of our renowned Spiritualists that these gifts are not forthcoming? Why is it that they allow the harvest to rot in the field for want of sufficient reapers? Why should they not come forward and demonstrate their abilities and their earnestness? We are besieged by importunities to visit all parts of the country. We do what we can. During the year that has just closed, we have delivered "free gratis and for nothing," as the saying goes, some hundred discourses, beside taking part in a great many other meetings, and this fact, and the further fact that we might have done so many times over, admonish us that the words given above are exceedingly seasonable, and we hope they will lead to needful steps being taken during the coming year.

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:

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

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OBJECTIONS TO ORGANIZATION CONSIDERED.

Allen Putnam, in an article on the "Remissness of Spiritualists," accepts the declaration that "the best method of investigating is, when possible, to institute spirit-circles at home among the family," and argues that

"Wherefore such accumulations of funds, such erections of costly structures, such absorptions of the individual in associations, such hampering by creeds and philosophies as are prevalent among sectarists and partisans, leading naturally to centralization and deterring from isolated action, would as naturally diminish investigations in the home circle, the best place."

While agreeing with him in the first proposition, we certainly do not in the second, for, in our opinion, the tendency would be the exact reverse. Organized societies, founded on a declaration of principles, that could be formulated from the higher teachings of Spiritualism, would inevitably make mediumship a study, a work in which all would be interested, and thus the best possible conditions would be furnished for the development of latent spiritual qualities, in each and every one attending. Indications of mediumship would here be obtained that might not be awakened in the family circle; for the majority of circles, formed for development, are impatient for results and often become discouraged even on the eve of discovery. But give them the first proof of the presence of the invisibles and their ability to manifest, and the interest does not weaken. Let the family know that they can obtain evidence of spirit-communion from one of their number, and we can safely conclude that they will cultivate this gift. Therefore, we say that organization will not "deter from isolated action" nor "diminish investigations in the home circle."

As to the "erections of costly structures and absorptions of individuals in associations"—What can there be objectionable in this, and how can a Spiritualist consistently raise his voice in opposition? Spiritualists, one and all, believe in "influences;" not only as surrounding individuals but localities. It would naturally follow that they should set aside a place for their meetings, conferences, circles or devotions; for if it becomes permeated with the congenial influences, as it inevitably will, who can doubt that the work to be accomplished will be materially advanced? The more harmonious the surroundings, whether of architecture, colors, music or paintings, the greater possibility and probability of the presence of those higher influences for which we should all aspire. Harmony is distasteful to the undeveloped—whether they dwell upon the garb or in the spirit; while that which awakens a conception

of the beautiful is always attractive to the spiritual spirit. The truth of these latter propositions is evident even to a casual observer. We are in favor of a "church for the Spirit," and a "church of the Spirit." It is not essential that new structures should be built for some of those already standing, and devoted to other purposes, are sufficiently beautiful for our Cause; and we do not hesitate to prophesy that when once Spiritualism is placed before the world in its true light, when phenomenals are transformed into Spiritualists, there will be many of these edifices dedicated anew to the Wholly (Holy) Spirit.

"The general influences amid which the present generation passed its youth, and the specific example of religious sects, political parties, reformatory associations and the like, which is ever before the eyes of all, naturally and forcefully prompt some Spiritualists to seek advancement of their special cause by resort to organizations, free contributions of funds and broadly combined efforts. Is it wise to comply with such desire?"

What would be the fate of these religious sects, reformatory institutions, &c., if Spiritualists, we mean persons actuated by the spirit, did combine? Why has Spiritualism grown to its present strength unless the age needed its truths more than those taught by these sects or institutions? As to what *might* be the fate of Spiritualism or Spiritualists if they did unite, does not concern us. "Duty and to-day are ours; results and futurity belong to God." As it has been in the past so will it be in the future. When religious sects practically ignore the spirit, then do we witness their decay; for they worship images. The success of any sect or of any nation is in proportion to their obedience to the spirit, the fruit of which, as Paul says, is "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against which there is no law." But when the works of the flesh are manifest, which are these: "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, and such like"—then we have but to look backward through ancient and modern history to learn the result.

He says:

We surely are doing well, for what other revolutionary fact ever so rapidly gained a lodgment and welcome in the many minds rendered adverse to its reception by education, and effected such aggressive and disintegrating advance upon the domains of religious error and the factitious limitations of Nature's permissions by scientists, as has our belief that departed spirits act upon man and matter, thereby proving their survival of the body, and their power to tell us of the land they inhabit, which also is our destined home.

He answers "never before;" but we assert that, making a proper allowance for conditions, any and every other revolutionary fact, that was founded on right, that had at stake the "divine principle," accomplished results fully as important. The number of phenomenals, who call themselves Spiritualists, who would go to the guillotine, the martyr's stake, or yield up their life for their faith or belief, is, we consider, quite small. Other revolutionary facts have contended with these conditions; Spiritualism has not. In an age that permits the greatest freedom of thought and an unprecedented liberty of action for the individual, Spiritualism numbers a few millions of believers who have not the requisite earnestness to support an educational or benevolent institution, and has not a temple reared as a monument of gratitude or a beacon to the traveler in the dark. Its entire public property in the United States amounts to \$100,000—against the millions possessed by those who sustain a doctrine diametrically opposed to the teachings of Spiritualism, and productive of the present unsettled state of society—namely, ATONEMENT.—"Confess and

be forgiven: repent and be saved to a future of eternal bliss."

"Mr. Putnam says Spiritualism

"is under the supervision of supernals, who are our financiers and guides, and whose plans it may be unwise for us to try and supersede or supplement by any that may be hatched in our tyro brains."

Granted that the supernals are our guides; but, as some of the most ultra of the phenomenalists are constantly demanding "conditions" for the spirits, rather than test conditions that will enable us to determine who and what the spirits are, so possibly even the supernals may be limited in their powers and require twenty-eight years as a condition necessary to demonstrate to these phenomenalists the necessity of an organization that the spirit may triumph. It is not for Mr. Putnam to say that any plans which may be given out, are "hatched in our tyro brains;" those in favor of an organization may be the instruments of the higher powers, with whom victory always rests. Whatever Spiritualism has accomplished thus far is the result of the untiring efforts of the dwellers-in-the-spirit. Were those on earth more ready to believe and accept their teachings, regarding SELFISHNESS, the record would be a brighter one both for individuals and Spiritualism. "If we live in the spirit, let us also walk in the spirit."

HYPER-SKEPTICAL.

Mrs. Elizabeth Denton, wife of Prof. Denton, writes to the Investigator a long and learned, but not very sensible letter, the gist of which is, that if the materialization and other phenomena are proved to be true, they would afford no proof of the existence of spirits—matter with its "possible potencies" would still be able to afford an explanation. She says,—"I cannot understand that the presence of any material form, or forms, ever did or ever can prove the presence of individual spirit-existence. . . . If any form of materialization could prove spirit-existence, would not this form (the human form), do so?" The writer further says:—

But how are we to prove that these material forms are in any way connected with the spiritual existences they are said to represent? Is it by the intelligence they manifest? Who of us but have felt our blood run chill, and our very hearts grow sick, as we have listened to the inconsistencies, the pitiful follies, the insufferable stupidities that have been presented us as the "higher wisdom" of the upper "spheres."

The position of Spiritualists with regard to these matters is this—the phenomena in question prove the operation of intelligence outside ourselves, and consequently is disembodied and independent of what we know as matter; and that the *quality* of the intelligence does not affect the question at issue. The momentary production of materialized forms and those produced by natural growth are obviously very different matters—there is no analogy between them.

That Mrs. Denton should write so well and reason so illogically, is as great a marvel as the manifestations, the reality of which she calls in question.

MESMERISM, AND ITS RELATIONS TO SPIRITUALISM.

At a recent meeting of the British National Association of Spiritualists some experiments in mesmerism were tried with the intention of discovering what relation it might bear to Spiritualism. A youth upon the platform was thrown into that passive state which placed him completely under the will of the operator. After the usual edifying performances he was told to see a spirit; whereupon he gave the name and description of a young lady whom he had known when she was a dweller-on-earth. On being told that she was inspiring him to speak he uttered a few sentiments which had not their origin in the will of the mesmerist. Commenting on these experiments, the London Spiritualist says:—

"When it is remembered that some of the more experienced mesmerists dispute the spiritual origin of the phenomena, on the ground that the medium is a mesmeric sensitive, acting under the desire or anticipation of the circle that he will see spirits, the importance of these experiments will be

apparent. Supposing the sensitive to have had a natural talent for oratory, and an idea that he was able to instruct the public, might not a long oration have been given instead of a few sentences?"

Dr. Buchanan's experimental demonstrations of the psychic functions of the brain, lead us to suggest that the experiments of the National Association would have been far more interesting and valuable, if some knowledge of the natural capacity of the boy-subject had been obtained, either by inquiry or phrenological examination. If the sensitive had a natural talent for oratory, the question, now put in the form of a supposition by the Spiritualist, might have been solved in one case at least. The Spiritualist says further:

"An attempt might also be made to obtain physical effects by ordering the spirit of a mesmerized sensitive to move a chair or a table."

In such an experiment mediums, clairvoyant in their normal condition, would render essential service. Their testimony would be the only true evidence that the spirit of the mesmerized sensitive did produce the result; for there might be those of the undeveloped invisibles who would use their power in this direction. In our early investigations into the phenomena of Spiritualism we found this experiment of having a clairvoyant at either side was of great value, especially at seances for physical manifestations, where identification of intelligences was difficult or doubtful.

The British National Association will attain important results by the study of the causes that underlie the phenomena.

EDITORIAL PARAGRAPHS.

WE HAVE received a communication from Mrs. Morrill of Springfield, which we shall publish in our next issue.

IF YOU ARE about to purchase any books, order through the Spiritual Scientist. We are benefitted by the patronage.

DR. SLADE, who goes to St. Petersburg before the Scientific Committee there assembled, receives an offer of £4 per day, with expenses paid from New York to St. Petersburg and return.

THE MEDIUM AND DAYBREAK has a well-timed article upon "What Spiritualism Needs," and we have transferred it to our columns as eminently worthy the thoughtful attention of Spiritualists in this country. Spiritualism does need these pioneer speakers, and conference meetings would develop them rapidly.

READ THE article by Hudson Tuttle, commencing on the first page of the present issue. As Dr. Eugene Crowell says, "everything that Hudson Tuttle writes is valuable and interesting, and instructive." We commend our readers to a perusal of his books, a list of which may be found in our advertising columns.

MR. EPES SARGENT'S Reply to Tyndall, has been republished in England, not only in the Medium and Daybreak, but in Dr. Sexton's Spiritual Magazine. A new revised edition of the Reply has been lately issued by Colby & Rich. Fifty copies sold for Two Dollars. Our readers can order them through us if they desire.

THE ACCOUNT of the seance held in Central City, Cal., is well written and valuable as a collection of facts, so far as minor details are concerned. In it we have a description of the medium, the names of the sitters and how arranged, the conditions under which the manifestations were obtained, and an idea of the nature of the phenomena. It is seldom that persons who write either for the secular or spiritual press, can remember to give these most essential particulars.

MRS. THAYER'S mediumship, of the genuineness of which Mr. and Mrs. Denton, though in no unfriendly spirit, have raised a question, seems to be corroborated by the testimony of Col. Olcott, Mr. Robert Cooper and many others. Dr. H. B. Storer got the manifestations under good test conditions. It seems to be the destiny of our very best mediums to be followed by suspicions of fraud; but is this remarkable when we consider the wonderful character of the power, which, if the phenomena be genuine, must be exerted? A power which overrides all current notions in regard to the nature of matter, and shows that gravitation itself is no impediment to the action of spirits. Give us good tests, that will conclusively demonstrate the agency of this power, and then when we have got hold of a fact we shall not be likely to part with it.

PHENOMENAL.

Selected from a paper read before the Dalton Association of Inquirers into Spiritualism.

OCCULT PSYCHOLOGICAL PHENOMENA.

BY GEORGE SEXTON, LL.D.

CASES OF TRANCE AND ABNORMAL SLEEP.

DR. BINNS mentions the case of a woman who slept for forty days, and of another one—Elizabeth Perkins—who in 1788, fell into a deep sleep from which nothing could arouse her, and in which she remained for eleven days, when she awoke spontaneously and went about her business as usual.

Dr. Oliver mentions the case of one Samuel Clinton, of Tinsbury, near Bath, who had several attacks of this kind; going to sleep on one occasion, when the barley was being sown, and not awaking until it was being cut. On one of these occasions, during a prolonged sleep, a number of very cruel experiments were tried upon him—such as bleeding, cupping, the application of hartshorn, and other stimulating substances to the nose, and the thrusting of pins under his finger-nails—but he neither moved nor spoke, nor gave any sign of suffering.

Dr. Binns also relates a somewhat analogous case of one Phineas Adams, a private in the Somersetshire Militia, where almost unheard-of torture was resorted to for the purpose of awaking him, by men who, like the skeptics of to-day, can believe nothing but what is of ordinary occurrence. This poor wretch was—in an abnormal state—"blistered, bled, punctured, drenched with drastic purges," had pins thrust under his finger nails, and, to complete the process of the surgical Inquisitor, the scalp was divided, dissected off, and the skull scraped with a scapel.

It is recorded by Pliny, Diogenes Laertius, Valerius Maximus, Suidas and other writers, that Epimenides, the Cretan philosopher, when young, going in search of sleep, fell asleep in a cave, and did not wake for fifty or fifty-seven years (both periods being mentioned), which case beats Rip Van Winkle hollow. Under ordinary circumstances, to take fifty years out of a man's life for sleeping at a spell would be to make a considerable reduction from the time allotted to his existence on earth. In the case of Epimenides, however, he lived to the age of a hundred and fifty-seven years, and, therefore had a pretty long life after all.

THE BURNING OF AN ENTRANCED PERSON.

In many cases the condition of sleep has approximated so nearly in appearance to death that premature interment has taken place. Pliny informs us that Aulus Aviola, having fallen into a trance, was supposed to be dead. Preparations were made for the obsequies; he was carried to the funeral pile and the fire lighted, though he was all the time conscious, but unable to move or speak. At length the agony of the anticipation of death, or perhaps the acute pain of burning, broke the spell in which the voluntary organs were bound, and he called aloud to those around the pile. But, alas! it was too late to save him. The flame had taken uncontrollable possession of the inflammable pyre, which, fed by the oils copiously heaped upon it, blazed with great fury; and thus the temporary dischainment of his voice served only to inform his friends that they had burned him alive.

The Praetor Lamio met with the same fate, but Talero, who had also been Praetor, was more fortunate; he alarmed his friends just in time for them to snatch him from the greedy flames.

THE TEMPORARY INTERMENT OF ENTRANCED INDIAN FAKIRS.

The most remarkable cases on record of this character are those of the fakirs of India, who seem to possess the power of simulating death so perfectly that they actually consent to be buried and to remain entombed for a considerable period. The tales told of these men are so extraordinary, that they would seem perfectly fabulous did we not know from strong and conclusive evidence that they are based upon fact. The late Mr. Br. I., of Manchester, took a great deal of trouble in investigating the cases, and published a little volume containing conclusive evidence of their truth. I should have been glad to have made some lengthy extracts from this little book, had my time permitted; but I intend hereafter to

reprint the entire volume, and probably in the *Spiritual Magazine*. The following case occurred under the eye of Lieutenant A. Boilleau, a British officer, and is recorded in his Narrative of a Journey in Rajwarra, in 1835, and is that referred to above by Sir C. E. Trevelyan.

"Just before our arrival at Jesulmer, the Rawul had adopted a most singular expedient to obtain an heir to his throne, and the circumstances of the case are altogether so extraordinary that we should hardly have given them credence, had they not occurred so immediately under our notice. We were told soon after our coming that a man had been buried alive of his own free will, at the back of the tank close to our tents, and that he was to remain under ground for a whole month before the process of exhumation should take place. The prescribed period elapsed on the 1st of April, 1835, and in the forenoon of that day he was dug out alive, in the presence of Goshur Lal, one of the ministers who had also superintended his interment. The place in which he was buried is a small building of stone, about ten feet long and eight feet broad, built on the west edge of the large tank called Gurressie, so often mentioned. In the floor of the house was a hole about three feet long, two and a half broad, and the same depth, or perhaps a yard deep, in which he was placed in a sitting posture, sewed up in a linen shroud, with his knees doubled up towards the chin, his feet turned inward towards the stomach, and his hands also pointed towards the chest. The cell or grave was lined with masonry, and floored with many folds of woollen and other cloth, that the white ant and such insects should be the less able to molest him. Two heavy slabs of stone, five or six feet long, several inches thick, and broad enough to cover the mouth of the grave, were then placed over him, so that he could not escape; and I believe a little earth was plastered over the hole so as to make the surface of the ground smooth and compact. The door of the house was also built up, and people placed outside to mount guard during the whole month, so that no tricks might be played or deception practiced. . . . Lieutenant Trevelyan and I set off together to see what might remain to be seen. The outer wall of the house door had been broken up, the covering of the grave removed, and the covering lifted out in the presence of Goshur Lal. The moonshee arrived in time to see the opening of the shroud as above mentioned, and stated that he was taken out in a perfectly senseless state, with his eyes closed, his hands cramped and powerless, his stomach very much shrunken, and his teeth joined so fast together that the bystanders were obliged to force open his mouth with an iron instrument in order to pour a little water down his throat. Under this treatment he gradually recovered his senses, and was restored to the use of his limbs. . . . He conversed with us in a low, gentle tone of voice, as if his animal functions were still in a very feeble state; but so far from appearing distressed in mind by the long interment from which he had just been released, he said we might bury him again for a twelvemonth if we pleased."

THE CONDITION OF THE MIND DURING ENTRANCEMENT.

Now the condition of the mind during the period that the trance has continued in these cases is, as I have already remarked, various. In the majority of cases, I believe, the person on coming out of the trance has no recollection whatever of anything that has occurred during the time that it has continued, and would therefore be said to have been in a state of perfect unconsciousness. For my own part, however, I do not believe that the mind is ever unconscious, but simply has in these cases; as in some others, the bridge of memory broken down. We know that dreams frequently escape us altogether on waking, except as to the merest outline of that which was most vivid at the time they occurred, and we know that sometimes a dream has gone altogether, leaving no trace behind, until some unusual circumstance has brought it to mind. The balance of evidence is, therefore in favor of the supposition that in sleep we always dream, and that with the mind consciousness never ceases. In some cases of trance the person so affected has had a most distinct recollection on awaking, of everything that had transpired around his material organization during the whole period. And in other cases the spirit has evidently gone to roam in other regions, and has brought back with it distinct recollections of its experiences. There are innumerable cases on record illustrating this fact, which will be familiar to everyone who takes an interest in topics of this kind.

FRIENDS who desire extra copies of the *Spiritual Scientist* sent to acquaintances who are interested in the cause of labor, will please send names to this office, and sample copies will be sent free of postage.

For the Spiritual Scientist.

Cabalism.

PREPARATORY

BY "LEUS."

MAN, HAVING a free will, becomes a free agent, to do good or evil. Deity governs the world by His will. The difference between the will of God and that of man, is this: The former is guided by a harmonious intellect, the latter by an inharmonious one. If the harmony of nature becomes disturbed, it is immediately corrected. If it was not so the world would soon become destroyed and pass back into chaos. If the earth is ever destroyed, it will be by fire, the objective manifestation of Deific power, which is called the mouth of God. The will of man acts, though his soul controls the movements of his physical organism, as the will of God operates through the soul of the world and controls the material universe.

The initiated understood will-power, and how to control it. It was by will that they achieved wonders.

The animal passions are essential for this life, but should be under the control of the intellectual. The intellectual faculties are dual, subjective and objective. If the former are not cultivated, men can have no conception of a spiritual life, he will doubt the existence of a God, as well as a spiritual life hereafter. The ancient sages made a greater effort to cultivate the subjective than the objective, which accounts for their knowledge of the causal world.

If humanity had made the same effort in the last eighteen hundred years, to cultivate the subjective as they have the objective, man would to-day be intellectually and morally as far above what he is, as he is intellectually above the Orangoutang or Champawgee.

How is this to be accomplished? By *daily self-examination and meditation*, "Seek and ye shall find, knock and it shall be opened unto you."

His life is intended to be one of probation for the spiritual. How few there are that regard it as such. It is as much so as the embryotic and foetal life is a state of probation for the physical; without it a physical existence cannot be sustained after gestation. In other words, the physical life during gestation is a physical probation and constitutes the first birth of the individual. The second birth is a spiritual probation while an inhabitant of this mundane sphere. If the condition is not acquired here, it will have to be hereafter, or the individual cannot be an inhabitant of the celestial world.

Before Paradise can be reached, the seven rounds of Jacob's ladder must be passed. This can be acquired more rapidly here than hereafter.

CONJECTURES ON A FUTURE EXISTENCE.

IN THE *Palingenesie Philosophique*, published in 1771, Charles Bonnet introduces the doctrine of the divers existences for the human soul, outside that of the earth. In a chapter appended to that work, and entitled "Conjectures on the Blessings to Come," he draws a picture of the perfect happiness which we shall enjoy in that abode, and dwells in the following eloquent manner on the transcendent knowledge which we shall possess, which will unfold to our view all the secrets of the physical and moral worlds:—

"If the Supreme Intelligence has varied all his works here below, so that nothing created is identical with anything else, —if harmonious progression reigns among all terrestrial beings, and one common chain unites them— *is it not probable that this marvelous chain is prolonged throughout all the planetary worlds?* that it unites them all, and that they are only constituent and infinitesimal parts of the same series?"

"At present we can see only a few links of this great chain; we are not even certain that we observe them in their habitual order; we can only follow this admirable progression very imperfectly, and through innumerable windings, in which we meet with frequent interruptions, *but we always know that the breaches are not in the chain, but in our knowledge.*

"When it shall have been granted to us to contemplate this chain, as I have supposed the intelligences for our world were chiefly made to contemplate it—when, like them, we shall be able to follow its coils in other worlds—then, and then only we shall understand their reciprocal dependence, their secret

relations, the exact meaning of every link, and we shall rise by a scale of relative perfection to the most transcendent and luminous truths.

With what feelings shall our souls be filled when, having studied to its depths the economy of a world, we shall fly to another and compare the two! How perfect shall our cosmology be then? How wide the generalization and great the fecundity of our principles, the succession, the mass, the exactness of our knowledge! What light shall be shed from so many different objects upon the other branches of our studies; upon physics, geometry, astronomy, rational science and especially upon that divine study whose object is the Supreme Being.

"All these truths are chained together, and the most distant are held to the nearest by hidden links, which it is the end of understanding to discover. Newton, no doubt, exulted in having discovered the secret relation between the fall of a stone and the motion of a planet; when he shall be one day transformed into a celestial intelligence, he will smile at this child's play, and his profound geometry will be to him only the first elements of another Infinite.

"Man's reason has already penetrated beyond all the planetary worlds; it has raised itself up to heaven, where God dwells; it contemplates the august throne of the Ancient of Days; it beholds all the spheres rolling beneath His feet, and obeying the impulse of His hand; it hears the acclamations of all the intelligences, and mingling its adoration and its praise with the majestic song of the hierarchies, it cries with the deepest consciousness of its own nothingness, Holy, Holy, Holy is He who is the Eternal and the All Good; glory be to God in the highest, and good-will towards man. In the eternal dwelling in the bosom of light, of perfection and happiness, we shall read the general and particular history of Providence. Initiated, to a certain extent, in the profound mysteries of His government, His laws, His dispensations we shall admiringly recognize the secret reasons of the many general and particular events which astonish us, confound us and throw us into a state of doubt which philosophy does not always dissipate, but which religion never fails to allay. We shall ceaselessly meditate upon the great book of the doctrines of the worlds. We shall dwell particularly on the pages which concern this little planet—the cradle of our infancy, and the first monument of the paternal goodness of the Creator towards man. We shall discover with astonishment the numerous revolutions which this little globe has undergone before it assumed its actual form, and we shall follow with our gaze those which it is destined to undergo in the course of ages, but our admiration and our gratitude will be chiefly excited by the wonders of that great redemption, in which there are so many things beyond our feeble reach, which have been the objects of the studious research and the profound meditation of the prophets, and which the angels have desired to look into. One line on this page will contain *our own history; and will develop to our view the why, and the how, of those calamities, trials and privations, which in this world try the patience of the just man, purify his soul, and enhance his virtues, while they crush and destroy the weak.* The origin of physical and moral evil will no longer embarrass us, and we shall acknowledge from the evidence before us, that all which God does is well done."

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PHENOMENA IN CENTRAL CITY, CAL.

THE EDITOR of the Cal. San Luis Obispo Tribune has had an opportunity to attend a spiritual seance at Central City, and gives a long account of it in his issue of the 29th ult.:-

Men travel to the ends of the world to gather birds, butterflies and insects, and are greeted with applause by the wise men of earth if a new species or variety is discovered; and microscopists spend weary hours in peering through the eyepiece of the little instrument that reveals infinity in atoms to the outward sense, in hopes to discover the dividing line between life and death—animate and inanimate nature—and receive commendation for their devotion to science. The astronomer spends wakeful nights, studying the planets and stars, ever on the lookout for a wandering orb of space that has heretofore eluded the vision of the star-gazers, and should he be so fortunate as to discover one, the news is flashed across continents on the lightning's wing, as a matter for general congratulation. So with toilers in every branch of science, and nobody questions the utility of so doing.

Believing all phenomena in the universe worth studying, we recently attended a spiritual seance, the phenomena occurring at which we propose to as fully and correctly report as time and space at our command will permit. The seance was held at the house of a very respectable gentleman in Central City, Santa Barbara county, by name of Samuel Lockwood, on Sunday evening, January 23d.

The medium, in whose presence the phenomena occur, is a lady, the wife of Mr. George Smith, late of Cincinnati, Ohio, who now lives about four miles from Central City, on the road to La Graciosa. She is a person about medium size, with fine form, pleasant, honest looking countenance that may be very properly termed handsome. Her complexion is white; eyes dark; hair dark brown, approaching black, and while not profuse, is yet abundant and of a silky texture. Her manner is that of a refined lady, convictions of honesty in every move and gesture. Her only paraphernalia for a seance, is a tin trumpet, about three feet long, shaped like an ordinary dinner-horn of the olden time, being about four inches broad at the large end.

The conditions are, simply, darkness and harmony, to promote which, singing or instrumental music is resorted to. There were present on this occasion fourteen people, including the medium and her husband.

The following are the names of the persons who were present at this seance. Mr. Samuel Lockwood and wife, who are Methodists; Mr. George Smith and wife—medium and husband; Franklin Mauk, B. Thurman, Mrs. John Donolly, Mr. Allenbaugh, Mr. Campton, Mr. John Thornburg and wife, Mr. Madison Thornburg, all Quakers; Mrs. Jesse Thornburg and ourself.

The seance-room was a small parlor, about twelve by sixteen feet. It contained a table, organ, lounge and chairs to accommodate those present. The floor was covered with white matting. There was no stove in the room. The medium sat apart, nearly touching the wall in the centre of the east side of the room, and the audience were arranged around the other sides of the room in a semi-circular fashion, being sufficiently near together to touch each other if required.

The trumpet was rinsed out with cold water, with our own hands, and brought into the seance-room and placed nearly in the centre of the floor, standing upon the larger end. When these preparations had all been made, the medium requested to be tied, as no phenomena will occur except under test conditions.

Before leaving home we had prepared ourself with a package of narrow, red, worsted tape, and a stick of sealing-wax, so that in case test conditions were allowed, we might so effectually fasten her that any getting out of, and into the bonds, would be inevitably revealed. We were requested to tie the medium, as also to put seals upon the tape.

This we did in the following manner. We took a long piece of the tape, doubled to get the middle, then put around her neck, tying it, in a hard knot, tight to the skin. We then passed the tape down between her back and the chair, and after wrapping several times around the bottom rung of the chair, in the middle, tied as hard a knot as possible, then sealed both ends to a white card, putting our private seal upon it. We next tied one wrist, drawing the knots too hard to untie except by great patience, then passed one strand of the tape on to the other hand, leaving about a foot of space between the hands, and tied the other in the same manner. We then passed the tape down to the bottom rung of the chair, wrapped several times around, tied as tight as possible, then sealed the end securely to the chair rung. We did precisely similar by the other tape, which brought her hands

about a foot apart, and I held them in such a position that it was impossible to get them together or to reach the tape where tied and sealed. Next we took a strong strip of cloth and tied from leg to leg of the chair, coming in front, and about half-way from the knees to the feet. The work was well done, and we felt assured that if there was any imposition on her part, she would have to be very dexterous in getting out and in these tapes so as not to leave any trace of her work.

At last the suspense was broken by a loud whisper through the trumpet, which seemed floating in the air. It advanced to various members of the circle, touching them upon the head, the cheeks, the extended hand or the knee, as requested; and often, upon request, to shake hands, it would be laid softly into the palm of the hand, that the owner could not have seen had his or her salvation depended upon it.

The trumpet came to Mr. Madison Thornburg and announced in a loud stage whisper the presence of Joseph Thornburg, who passed over the river a year or two ago. We sat and listened to a long conversation between the living brother and this spectre voice that purported to be one whom the world calls dead. Family affairs were discussed with the same fraternal interest as between relatives who have been separated for months or years. In speaking to Madison about a son he had in one of the Eastern States, Joseph remarked: "Thee had better let him remain where he is, for he has a good home and is doing well; but do as thee thinks best." These people are Quakers, and have been accustomed to address each other in that dialect.

Other voices followed in rapid succession; the trumpet invariably going to the right person, stopping a few inches from the face, and either announcing the name of a departed friend or calling the person by name, when a conversation ensued in which the identity, at this seance, was in every case established. At last our turn came. The trumpet advanced near to our face, directly in front, and called us by our given name. We asked for the name of this unseen voice, when in audible tones it came clear and distinct: "Murray." The next words were, "I am glad to meet you." We then remarked: "I am glad to meet you." The voice again reiterated its pleasure at meeting us, when we remarked: "You have kept your promise." It repeated, "Yes, and I am so glad to meet you."

The last audible words ever uttered by our lamented friend, Hon. Walter Murray, was addressed to us as we stood by his dying couch. He looked earnestly in our face and said, "I will come back and see you." Fearing we did not understand him he reiterated this promise, which were his last utterances on earth. It may not be generally known that Judge Murray was a firm believer in the fact of spirit-intercourse, and it was the beauties of that philosophy that cheered his last earthly hours and reconciled him to his fate. Many of his old friends remarked to us his bravery, as they termed his calmness, during the trying ordeal through which all, sooner or later, have to pass, little suspecting the cause of his fortitude.

A voice came to Mr. Mauk speaking German, saying in that language that he wanted to speak to his son. It so happens that Mr. Mauk has forgotten his German, but there were three present that spoke the language and told what was wanted. Mr. Mauk said, "I have forgotten my German." The voice replied, "I spoke Dutch to you to show that I had not forgotten mine."

Bill Mauk, the youngest son of Mr. Mauk, called to his father, when the old gentleman says, "Who is it?" The voice replied, "Billy Mauk." A long and affectionate interview was had between father and what purported to be his son.

The foregoing are but fragments of what occurred, there being over twenty different voices speaking to some friend in the circle, but space would forbid giving more had we a stenographic report of all that happened.

The trumpet was thrown upon the floor signifying that the seance was over.

A light was produced when every man and woman was found the same as when it was put out. We went up to the medium and examined the seals and knots and found every one of them as we had left them. We then cut off the tapes with a pair of scissors, thus preserving the seals unbroken. The seance lasted two hours and a half and those present expressed themselves perfectly satisfied that no power in the flesh produced the phenomena that we have related.

As soon as the weather becomes settled Mr. and Mrs. Smith will visit San Luis and spend a week or ten days, and give investigators an opportunity to witness this startling phenomena. Whether it be what it purports to be, direct communication of departed human beings, or whether it be what many scientists claim for it, psychic force, it is equally interesting. That it is not trickery and jugglery on the part of Mrs. Smith, the test conditions under which it occurs will satisfy any honest skeptic. The dishonest are unworthy of any effort to convince.

How To Form A Spirit Circle.

It is calculated that one person in every seven might become a medium by observing the proper conditions. The thousands of Spiritualists have, in most cases, arrived at their conclusions by agencies established by themselves and independently of each other and of the services of professional mediums. Every spiritualist is indeed an "investigator,"—it may be at an advanced stage; and that all may become so, the following conditions are presented as those under which the phenomena may at all times be evolved.

Inquirers into Spiritualism should begin by forming spirit circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of from three or five to ten individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands on its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm; but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, very considerably delays the manifestations.

3. Before the sitting begins, place some pointed ead pencils and some sheets of clean writing paper on the table, to write down any communication that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums: it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.

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

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

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

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

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

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

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

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

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