

# SPIRITUAL SCIENTIST

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## SPIRITUALISM.

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For the Spiritual Scientist

#### THE SCIENTIFIC ASPECT OF SPIRITUALISM.

BY HUDSON TUTTLE.

EVERY thoughtful mind is impressed with a sense of its own littleness. The incomprehensible problem of creation is ever unsolved. We are ushered into existence out of darkness, night, the unknown; we are surrounded by the stern elements swayed by forces,—the why and the wherefore we know not; and after the brief moment of existence, are pushed out again into the night. Our lives are like the flash of the lightnings, for a moment illuminating the abyss. We have time only to repeat the questions asked at the dawn of the race. Why? Wherefore? Whence?

There has been two answers:—The religious and the material. Religion gave an early reply, infinitely disastrous in its consequences. It was founded on the dreams of savages and has never outgrown its infant garments. At that time man was a child in a wonder-world,—of laws and order knowing nothing. The elements seemed to be animated with life. He peopled the void with invisible beings, in whose power he was held, and from whom there was no escape. Religion was born from the fear of these irresponsible beings, who out of caprice might save or destroy. Its growth has been the concentration of the elements of fear, and projecting this life into the next, it yet traverses the battlements of hell with Satan inscribed on its banner.

The Materialist, recognizing the futility of belief, yields passively to the claims of *all*; but to religion, belief is EVERYTHING, for it can *prove* nothing, and it actively thrusts itself forward into the affairs of life. Nursed on the breast of ignorance, taught by fanaticism to sneer at knowledge, because blind trusting to consciousness, it has been one of the most disturbing elements, and the cause of more bloodshed and misery, than all other causes combined.

Religion met the question of existence by declaring man to be a miraculous creation; and not an integral part of the world in which he is placed. He was created and is constantly sustained, by a miracle. His being and happiness depends on the caprice of an irresponsible autocrat. Future life is not a part of the creative plan, but a fortuitous gift,

bestowed by God, in order to lengthen happiness or torture.

Religion became so enwrapped in the future life that its existence may be said to depend upon it. Without a future Heaven of reward, and hell of punishment, orthodox religion would cease to be. I know I here tread on dangerous ground, and that our friends who advocate "free-religion" will be swift to criticise; but we ask them first to harmonize their own strange nomenclature of "free-religion," which is quite as contradictory as cold-fire, hot-ice, or free-slavery. Religion, if it means anything, means man's absolute dependence on God as the arbitrary autocrat of his destiny. It claims to be true, and being true, man has no choice, no freedom more than the triad-mill-slave.

The religion of the emancipated man is the product of intellectual growth: the sum of moral and intellectual attainment, and ceasing altogether to manifest the characteristics of religion, should not be *fettered* by that name even with the prefix of *freedom*.

The second method is ever the same, uttered in the gutteral of the brute savage or the pleasing scientific gloss of Carl Vogt, Herbert Spencer, or Buchter. It has one refrain—"eat, drink, and enjoy this life, for to-morrow is the unknowable."

It is the reverse of the medal, and when we consider the slender base of assertion on which religion rests, its peremptory dismissal of knowledge, its black list of unutterable crimes, we cannot be astonished at the reaction which kept pace with the accumulation of accurate knowledge.

The phenomenon we call life, says religion, is a miraculous manifestation of God; the phenomenon we call life, says the materialist, is the aggregation of conditions; and its highest exhibition of intelligence results from the more advantageous surroundings of protoplasm. Disturb these conditions and protoplasm is resolved to its primary elements, and the intelligence to which it gave birth disappears. It is not the least mysterious or perplexing,—more than mixing an alkali and acid, gives foam, the coal in the grate, heat, the burning gas, light.

The problem, to the brute, has no significance from absence of thought; to the material philosopher it ceases to be a problem, for to him there is nothing to solve. He boasts of the knowable, and adroitly thrusts the doubtful into the *Unknowable*, behind which he as persistently entrenches himself as the orthodox behind an inscrutable Providence. Ah! philosopher, who is able to pronounce on the Knowable and Unknowable? Must not such an one have infinite knowledge? You, who, in the very start, admit your innocence of the beginning or the end, and that you have unraveled but a single loop of the tangled web of causation, unwittingly

CONTINUED ON PAGE 100.

## HISTORICAL AND PHILOSOPHICAL

English Correspondent of the Spiritual Scientist.

SPIRITUALISM AND CHRISTIANITY:  
THEIR MUTUAL RELATIONSHIPS, PARALLELS  
AND CONTRASTS.

IV.

BY REDACTOR.

## THE IDENTITY OF THE TWO RELATIONS.

SPIRITUAL phenomena—or what are called “the miracles”—have been regarded as the foundation, order, and development of the Christian Religion, and their recognition, as valid testimonies to its divine character, has been all but universal. Whether the pretensions and claims of any faith to absolute credence simply upon the ground of its promulgation having been attended by supermundane phenomena, can be sustained by logical argument or not, it is not now our intention to inquire. Our present purpose is simply to draw attention to the identity of the Christian miracles with the spiritual phenomena of modern days—in fact, to show that the credentials which accompany the new revelation are exactly similar to those produced by the apostles of Christianity, in its early days, in support of its claims upon the attention of the world.

In the Old and New Testaments can be traced indications, without number, of amazing facts, similar to other experiences witnessed and authenticated in the literature of all ages and nations, our own included. We read of spiritual appearances, spirit-hands and spirit-lights, of spirit-writing, and the levitation of persons and objects, apparently under conditions contrary to the known laws of gravitation. In the New Testament these occurrences are specially pronounced, their rationale better understood, and their relationship to our common humanity more clearly defined.

In theological controversy, it is usually taken for granted that if Scripture texts can be quoted in support of any position, that position is unassailable. Without granting the truth of this, and while declining to weary our readers with long lists of texts, in which these phenomena are spoken of, we may still point out that the sacred book so literally bristles with these records of the intercommunion of the two worlds that not a page can be found on which some one instance of these manifestations is not to be found, or at least referred to. The earnest inquirer need not search long before he is overwhelmed with innumerable evidence thereon.

The majority of Christians, while avowing a firm belief in the real nature of these facts, as recorded in the Scriptures, also claim, it must be confessed somewhat irrationally, that the powers by which they were produced were special dispensations from God, which, after a while, were withdrawn from the midst of the Christian Church. The assumption, like many others now cherished by Christendom, rests upon no authority, is accompanied by not even a shadow of a proof.

Spiritualists, on the other hand, contend that all things are and have been occurring in accordance with fixed and inexorable laws, and that these manifestations are no exception to the rule. To-day we see the same laws in operation, the same powers in our midst, governed by the same conditions, identical in kind and degree.

Our evidence is of the very best kind—that of actual personal experience. *That the facts are identical we are as sure as the strongest analogy can make us.* Unless our opponents are prepared to swear that black is white, and that a similarity of kinds, causes, and effects are not sufficient evidences of the identity of well-attested experiences, they will not be able to escape from the logical conclusions based upon this testimony.

Let the Bible narratives be read in conjunction with modern spiritual manifestations, and after making due allowance for exaggeration and misconception, arising from the difference of imagery in the Orient and the Occident, beneath all, in both records, can be seen evidences of a life beyond the body—a recognition of a spiritual universe, and human immortality.

Alas, for the glaring inconsistency of Christendom! The dead and gone witnesses of the past are believed, but those

of the living present are either characterized as fools or as dupes. Considering the belief of the Christian Church in ancient miracles, the denial of modern ones does not leave much ground for modesty on her part. *She assumes, the best mode of proving the existence and reality of Bible facts is to deny the existence and possibility of all others!*

We admit there is a difference between Ancient and Modern Spiritualism—one of degree. The comparison, however, tells inordinately in favor of the latter. Our present experience is richer, more complete and universal. If Lot grasped the hand of a spirit, if Jacob wrestled with one, and to come to later days, if Peter, James and John saw and talked with Moses and Elias, modern experience is as wide—nay wider. Thousands, in place of two or three, can tell of having grasped angel-hands and of having seen and talked, face to face, with the spirits of the dead. Sychar did not witness the last test psychometric reading, and the water-wine of Cana has not ceased to flow. The healing of the sick by the laying on of hands, did not expire among the Galilean hills; the raising of the cataleptic to a state of activity and life need not be regarded as confined to Tarapeth and the gate of Naim. The call to duty, by direct spirit-voice, is heard now as when of old Samuel was called by the voice of “the Lord,” and the wisdom of the past is still transmitted through the utterances of the uneducated and ignorant rivalling the Rabbi confounding utterances of the child Jesus at the temple gate.

In short we can claim this identification with no small show of reason and logical argument upon our side. Our testimony is so powerful that Christendom cannot refuse to receive it unless proposed to reject *all* human testimony for this question. Mr. Lewis forcibly clenches this argument in his “Evidences of Spiritualism.” He points to the absolute credence given to the Bible miracles, the statements being received in spite of all antecedent improbability, and that in all consistency there is not the slightest ground that the same credence should not be given to those of latter days, which are probable in themselves, and particularly probable at the time when they are first alleged to have occurred. There is no creed which rests upon such strong evidence; they have occurred in an enlightened age, and in the great centres of civilized life; they have been submitted to scientific tests and have never yet been disproved; and as for the numerous objections which have been made against them, we must consider in all fairness, whether they have not a wider application being equally valid in opposition to all creeds, or whether they do not arise under such circumstances as not to discredit the phenomena.

It is sometimes claimed that spiritual manifestations are unlike the miracles of the Old and New Testaments, because of the triviality and absurdity of some of them. Doubtless such objectors, invariably Christians, repudiate all that is trivial or puerile in the Sacred writings. If they are so consistent as to do this, we venture to assert that their position is not regarded as *quite* orthodox, by their fellow Christians, and doubtless they are in the same boat as ourselves. It will not avail to urge that the Scriptures should be judged by a different standard than other books. This we will by no means allow. Questions like these depend upon principles of the broadest and firmest character, the bearings of which can be fairly apprehended by all who come honestly and openly to the inquiry. Depend upon it the enunciation of truth has not been committed to language full of niceties of expression and difficult to comprehend, but in words that all may understand and none be mistaken.

But “to the law and the testimony.” Here God is ever represented as using humble means, choosing the foolish things of the world to confound the wise, and the weak to confound the mighty Jesus of Nazareth—himself a striking illustration of majesty and humility combined—did not disdain to use humble means for the end he had in view; as for instance, when restoring the sight of the blind man, he simply spat on the ground and anointed the eyes therewith. The case of Naaman, too, forcibly illustrates this lesson. Being told to wash in the Jordan seemed to him such a trifling thing to do after his long journey. It was, however, the condition of cure—none other would do as well—but, it was strikingly effective in its results.

We do not doubt the trivial character of some modern

manifestations has a purpose. There are some weaklings who could not be reached otherwise—doubting Thomases, or test-seeking Gideons who must receive proof upon proof before satisfaction takes hold of their minds. In their Oases the proof was granted, the test given, and so it is now. The manifestations being graduated in order to suit all classes of minds. Behind the apparent absurdity lie grand spiritual truths, and as channels for these manifestations, these despised facts are invaluable. Each one that is well attested—however absurd—is a palpable demonstration of the life that lies beyond the body; a demonstration longed and waited for by millions of our race, and which, if vouchsafed, would have been hailed with delight. Let them not be despised. After all, the question is not one concerning their quality and uses, but of their reality. This point settled and all others will doubtless be solved in good time.

#### A POET'S LAST SONG.

BY HANS CHRISTIAN ANDERSEN.

[Sung at his funeral in Copenhagen, July 11th, 1875, and translated for the Golden Rule by A. Sindberg.]

Now lift me up, thou mighty Death, to spirit realms so vast;  
God is my trust; on him alone were all my burdens cast.  
All that I gave, God, it was Thine; my riches not I knew;  
My song was only like a bird's, that twittered while it flew.

Farewell each rosebud fresh and red! farewell all ye I love!  
Fair is the world, yet welcome Death, that waits my soul above.  
Praise be to God for what He gave, and praise for what shall come;  
Eternal summer greets the soul when it is safe at home.

#### DR. MILLER ON SPIRITUALISM.

To the Editor of the Arcadian:—

In a very respectful notice of my Graphic letters, in a recent number of your paper, you state that you think I have "been misled by my enthusiasm, in regard to the facts of materialization at the Eddy's." Perhaps your readers could judge better as to the correctness of your opinions if you would allow me to lay before them the facts on which my enthusiasm on this subject is based. Up to the middle of last December, I was a persistent and uncompromising opponent of Spiritualism. I was positive that the whole phenomena of physical manifestations were a fraud. I would say now that though perhaps you are over-skeptical in your belief about nine-tenths of the power which mediums claim for themselves, yet I am thoroughly satisfied that there is an immense amount of fraud practiced by pretending spiritual mediums. I have been prominently active in exposing Fay, Warren, the Hough Boy, Willis and the Holmes's. When I went to the Eddy's, I felt perfectly confident that I should find them the biggest frauds of all, and would be able to detect how their fraud was perpetrated. The enthusiasm which I had, was all on the side opposed to my being misled by the Eddy mediums. At my first visit there, I spent fifteen days investigating the subject in the most thorough manner possible. It was five days before I could admit the possibility of its being true. I had every possible opportunity offered me to satisfy myself in regard to the truth of these manifestations. I roomed and boarded in the Eddy homestead, and was about as intimate with the mediums, and as much at home as though I had been in my own house. I explored the house from cellar to attic, was under the floor and on the roof. I saw the mediums at all times during the day and evening, just before their seances, and after. I sat at the fire-side, and ate at the table with them. I searched their seance hall, and seance closet, over and over again, by daylight and by lamp light. I examined the mediums just before they passed into their seance room, and just after they came out, and I know I am not mistaken in the conclusion I have come to on the subject. To re-assure myself in the positions I had taken, I paid a second visit of eleven days re-examining this subject, under still more favorable conditions for detecting fraud, if there was any. An interval of nine months had elapsed since my first visit, during which my mind had been exposed to all the doubts, false reports, ridicule and opposition which family friends and skeptics could bring to bear upon me. Stories had reached me that the most intimate friends of the mediums, those who had for years been in attendance upon their seances, had reported them frauds. Some of these stories were told to me by Spiritualists who were entitled to credit by me. So that when I made my last visit, I determined to be more searching in my investigations

than ever, and I was, for everything seemed to favor my being so. William Eddy, the principle materializing medium, had purchased a new cabinet, which was brought into the home while I was there. I saw it brought into the house, carried into the hall, and put together. It was placed on the other end of the platform and on the opposite side of the chimney from the old seance closet. I was in it after it was set up, and moved it about on the platform. I saw the medium go into it the first night after it was set up, and the manifestations that took place were similar in character, and as extensive as from the old closet. Ten different materialized forms appeared. One, a child not three feet high; another an Indian, six inches taller than the medium, and as strong and powerful looking. Indians dressed in full Indian costumes, who were evidently taller and heavier than the mediums, came out and walked about the platform. Women much smaller and lighter than the mediums, dressed in woman's apparel, did the same.

The medium permitted me to search his person after a seance, before leaving the platform, which I did as thoroughly as anybody could do, even to the naked skin, and opening his wallet and tobacco-pouch. The closet in which he held his seances was thoroughly searched immediately after, and nothing was found by which any approach to personation of the forms could possibly take place.

There are just three ways explaining these manifestations. The first is, that they are produced by confederates. The second, that the mediums personate them by means of masks and secret wardrobes. The third is that they are what the mediums claim them to be, manifestations of materialized spirits, or of some active force or mysterious power which is equivalent to spirits. As to their being produced by confederates, even Dr. Beard, from the examination he made, admitted that was impossible. The new cabinet, put up while I was there, settles the question of confederates if Dr. Beard did not. But the most satisfactory and confirmatory proof of all is obtained at the seances of the sister of the Eddys, Mrs. Huntoon, who lives neighbor to the brothers. There you see with your own eyes two or three spirit forms, while the medium is in plain sight. At one of her seances, I tied her hands and feet with ropes, using knots I was taught to tie by one of the most expert detectives of spiritual frauds I have ever seen; knots, too, which no person, not a medium, can untie. When thus tied to her chair, while sitting in plain view, two spirit forms appeared at once. One of them came out into the room where the spectators and mediums were, and showed himself in full form, and was recognized by a brother in the audience, with whom he shook hands.

The question of personation in this case is absurdly impossible, for the medium is before you and bound hands and feet. The impossibility of confederates is just as absolutely proved in this case as in that of her brothers. Now let me ask you what other conclusion could any person come to, in view of such proofs, than the one to which I have come. I have not enumerated a fiftieth part of the proofs and tests that I had while there. This medium, though tied in the way above described, when placed behind the curtain was untied IN TEN SECONDS. I will give any juggler, or sleight-of-hand performer, ten dollars, who will get out in twenty minutes, without help or without cutting or breaking the ropes, after I have thus tied him. I don't believe he can get loose in a week without assistance. The fact is there is a great underlying truth on which this subject of Spiritualism rests, which lives and grows in spite of all the fraud and juggling, which pretended mediums exhibit, and in spite of the ridicule of the press and the denunciation of skeptics. It is on that truth that my faith is founded.

For a ten dollar bill I will guarantee the expenses and a week's board to any skeptic who will go there and stay a week, and produce satisfactory evidence that Mrs. Huntoon's manifestations are produced by fraud. It is worth a journey to San Francisco to witness these manifestations. My faith in God, in the Bible, in true Christianity, and in not only the immortality of the spirits, but the resurrection of the body has been strengthened by what I have seen at the Eddy's. I can see only good to the whole human family to come from a right understanding and use of this wonderful and mysterious power.

E. P. MILLER,

New York.



THE SCIENCE OF SPIRITUALISM—CONTINUED FROM PAGE 97.

think you dethrone an arbitrary God, while you only change his name.

Because matter and force have certain relations, man is evolved from protoplasm; and for the same reason he will to protoplasm return. Morality consists in reconciliation to the inevitable. The hope of a future is a pleasing illusion, and to the rightly constituted mind, death, a to-be-wished-for termination of a fortuitous wave.

The thinking mind cannot accept the dogmas of religion, and is more or less repelled by the stern aspect of materialism. The aspiring, insatiate spirit, the questioning I, repeats continually the sad refrain,—Is this the *best*? Is this the *ALL*—the *END*? Has creative energy toiled through these eons of ages, from cosmical vapor to rounded world, from glowing lava crust, to flower-decked fields, from protoplasm to monad, from monad through the endless series of living forms to man; from the brute savage to the present civilized races, with the *final* result of the fading into the stream of time of her highest work, leaving no trace on the shore but the wreck and *debris* of the tide? Is the soul created with its infinite capabilities, its acute emotions, its intense longings, its undying affections, for no purpose but blight and *misery*?

If man is immortal should he not be conscious of his destiny? "Yes," it is quickly answered, and that he doubts, is evidence that death is the *end* of his *existence*. But he doubts and he hopes, and from his hopes arises the intense reactions of Modern Spiritualism against materialism. It is because leaders like Buchner and Vogt, pause to question, those less firmly persuaded, grasp eagerly at the least shadow of evidence; because there never was a materialist who did not hope for, and who would not eagerly accept the evidence of immortality.

Spiritualism came to meet a demand of the age. The old religion is dying or dead. They who pretend it is alive, well know its contortions are the result of galvanic shocks imitative of living moments. Science proudly arrogates the sphere of thought, and delights in a purely sensuous method. Matter and its forces are the all in all. The balance and the crucible must decide everything. The priest, most ignorant of all, stands of a Sunday and gibbers over the corpse of faith, laboring in a vineyard of dead vines, sneering at learning he does not comprehend. The man of Science scorns the religion which seems only a bandage to blind the eyes of those who would see, and ranks any thing beyond the purely sensuous as the prattle of superstition.

The age is ripe for change. The old is effete. The new ideas and methods of thought find no rest in the old temples. The systems built on the dreams and fancies of early man, are in direct antagonism to the positive knowledge of to-day.

Because spiritual existence has fortuitously become woven into the web of religion, shall its fate be the same? Shall it pass with the tradition of dead gods? Has it no saving truth?

It is evident that biology has elevated metaphysics out of the frothy era of mere verbal controversy and placed it in the ranks of positive science. A similar process may elevate the superstitions, which shroud the realm of spirit, out of the trembling marsh lands traversed by a blind theology, to the firm heights of knowledge.

Of those who are prejudiced—and materialists *may* be rankest bigots—to those who sneer at everything spiritual as foolish superstition, we expect not an impartial hearing. Scientific thought *should* overcome narrowness, *should* broaden the mind until its Catholicity receives even the darkest superstitions, the wildest dreams of ignorance, as phenomena, significant in the history and destiny of man.

Directly, one statement cannot be gainsaid: If a belief in an immortal life is to gain a hearing and acceptance, it must come with its own demonstration. The resurrection of Christ two thousand years ago, nor the testimony of the ghosts stalking from the sepulchres of Jerusalem, nay, of a thousand Christs will not decide it. *With present* demonstrations these ancient traditions will have pith and meaning, without—and they are unbelievable.

*Spiritualism must be the positive science of spirit or it is nothing.*

If by the manifestations of spirit identity and power, it

demonstrates the continued existence of our mortal lives then we have a ready key to unravel the marvelous stories of the past. We shall be able to trace the golden stream of spiritual intercourse upward to the earliest times, even to their aryan source in the soft climes of Asia, and be able to comprehend why they have been so sweet to the thirst of the countless generations. Because, although obscured with wild, grotesque, and cruel fancies, they contained a germ of truth: Because the soul, struggling through the bondage of ignorance, saw gleams of light and was conscious of its own eternity.

It is not my design to introduce the evidence furnished by modern spiritual manifestations. I propose only to show the necessity and general aspect of what is unquestionably a *great movement*; a movement so great and momentous, few even of those who are identified with it, comprehend its bearings. It has been little more than a quarter of a century in receiving form, and while anathematized by its foes it has been cursed by its professed friends. Like a great flood it has borne on its bosom the debris of its shores, the flood-wood of tributary streams, and the pestilent carcasses of countless "reforms," which have thus been given movement. The outside world has been deceived by appearances. They have judged the movement by the foam, the froth, the snags, the floating timbers, and bloated carcasses, rather than by the deep undercurrent which has borne all forward.

Is it strange that the montebank and charlatan has taken advantage of credulity? That the genuine manifestations should be counterfeited by wholesale? That it is difficult to distinguish the true from the false? A great spiritual activity has been engendered, and with it the superstitious element aroused. In France, the dead doctrine of metempsychosis, under the name of re-incarnation, is revived; and in this country, prominent leaders, infatuated with the mirage of a new horizon, brush the dust from the volumes of the occultists, and with avidity pronounce the wild fancies of the theurgists the concrete wisdom of the ages.

Perhaps, no cause has borne a greater burden for which it really had no responsibility; no cause carried such a dead weight of imposture and rascality, nor none called into activity more thoughtful and upright minds.

Two great, almost vital, mistakes were committed by those who accepted Spiritualism: First, that it was a religion; second, that it necessarily embraced all reforms.

The first vaguely sought to confine it within an organization. To them it was an extension of Christianity, as Christianity was an extension of Judaism.

We do not want Christianity extended. We do not want the new wine in the old goat-skin bottles. We are not sure that it is best to have it bottled.

What we demand of organizations, priests, mediators, and all go-betweens, is a repetition of the request of Diogenes to Alexander: "Stand out of my sunlight."

The utter and miserable failure of all such organizations demonstrates their unfitness. A religion cannot be made out of fact, or series of facts. These fall into the sphere of demonstration and become knowledge, while religion is "faith in things unseen."

The second mistake of referring all reforms to Spiritualism was Politic in their advocates, untrue and unjust as it was in principle.

Against these various reforms we have no word of aspersions. The dietetic, dress, temperance, and social questions are excellent in their place, but the angels have not descended to regulate the diet, the manners, or the social relations of man, with a "thus saith the spirits." Our food may be bad enough, our customs objectionable, our social life capable of great improvement; but it does not follow that the believer in the fact of spirit-communion must eat bran-bread, and accept the doctrines of a restless socialism.

Spiritualism is less responsible for the social theories, which have attached to its name than the churches.

Spiritualism in its completeness means the scientific demonstration of these two propositions:

1. Man exists after death.
2. The spirit can return and communicate with earth.

To these attach the investigations of the nature and form of that existence, the origin and destiny of spirit, and

the laws controlling communion between the spheres—great problems, which the future years must solve.

There are certain fundamental principles at the basis of this philosophy.

Man is a duality,—a physical structure and a spirit. The spirit is an organized form, evolved by and out of the physical body, having corresponding organs and development.

This spiritual being is immortal.

Death is the separation of this duality and effects no change in the spirit, morally or intellectually.

The spirit holds the same relations to the Spirit-world that man holds to physical nature.

The spirit there, as here, works out its own salvation, receiving the reward of well-doing, and suffering for wrongful actions.

Salvation is only attainable through growth.

There is no arbitrary decree, final judgment, or atonement for wrong, except through the suffering of the guilty.

The knowledge, attainment, and experience of the earth-life form the basis of the spirit-life.

Progressive evolution of intellectual and moral power is the endless destiny of individual spirits.

The departed, whatever may have been their moral or intellectual condition, may return and, under certain fixed conditions, communicate with man.

As law rules supreme in the spiritual as well as physical realm, there can be no miracle or supernatural event.

Spirit is the reality, and individualized spirit the highest type of creation. In this sense, mankind become brethren, commencing and continuing their progress, on the same plane of development. In this sense all men are divine and endowed with infinite possibilities.

Spiritualism encourages the loftiest spiritual aspirations, energizes the soul by presenting only exalted motives, prompts to highest endeavors, and inculcates a noble self-reliance. It frees man from the bondage of authority of book and creed. Its only authority is truth; its interpreter reason.

It seeks for a whole and complete cultivation of man,—physically, morally and intellectually. Every individual must be a law unto himself and draft his own creed, and allow everyone the same privilege.

This statement of principles does not rest on faith, nor is it established by miracles. It must rise or fall with the advance of knowledge. The study of spirit cannot depend for its material on the Past. Definitions once satisfactory have become obsolete.

The immortal spirit exists, not as religion has taught, a gift bestowed by God, not as a foreign element, but is an integral portion of man's constitution.

The theory of evolution must apply to the spirit as well as the body. A new interpolation is given the facts of biology. As the monad evolved higher forms in successive series to man, in the latter, spirit is evolved in succession. There is no break in the continuity. Spirit cannot longer be regarded as the shadow of nothing as heretofore.

The wonderful doctrines of conservation and correlation of forces opens an infinite vista into a new realm. Matter is, no longer spoken of as mute, dead or inert, but as living moving, acting by its inherent, indestructible forces. Its elementary varieties fade, and eminent authorities regard it probable that in reality they are the same, varying only in the manner force is manifested through them. Thus slowly, inevitably, the scientists are arriving at the idea that force is the unit, all phenomena being manifestations of the same under varying conditions. Here rests the basis of the new science of Spiritualism. It must accept all known facts, and with them span the gulf between the material and spiritual worlds.

Do you say we grope in darkness? Aye, friends, we stand as yet on the threshold of this infinite domain. Thus far our teachers have been blinded by fog. Thus far they have made immortality a Promethean curse, of a vengeful God. They have taught us nothing definite or reliable. A new field untraversed by explorers, with a nomenclature to invent, and facts to classify,—we cannot expect at once a Newton or a Darwin to arise, and with one mighty generalization illumine its remotest bounds. We have as yet only assumed that we have escaped from the marshlands to a firm shore, and that we are not following a will-o-wisp visible, because it is a starless night. We can as yet only mark the boundaries of the future investigation, and our words for the time must be those of negation. The threshold is burdened with the rubbish of milleniums of dead dogmas, and the iconoclast has full

measure for his wrath. When the old ideas of matter and spirit are eradicated, when faith has given place to knowledge, when the cherished dogmas, relating to immortal life, have disappeared, then on the cleared field the new temple will be reared, its foundations, not figuratively but actually resting on the granite robes of the material world, and its spire piercing the ethereal sphere of spiritual forces.

In this light the doctrine of evolution has a new and significant meaning. The toil of nature through the past ages, her struggle for the best, cumulating in man as a centerstage of all elements and forces of the material world, has perfect fruition. There is no termination to his progress, for where it ceases in the material being it commences in the spiritual, into which state is carried all the noble aims and purposes of mortal life for infinite unfoldment.

On this basis we rest our knowledge of the future. By investigation we shall arrive at the laws controlling communion with the departed, and have the blessed assurance of the presence of the dear ones who have passed beyond the shadow of death and the sweet consciousness of the immortality of their friendship and love.

From the London Medium and Daybreak.

#### SPIRITUALISM AND SCIENCE.

It has often been said if the "men of science" would only take up the matter of Spiritualism, the cause would make greater strides than it does at present. This is equivalent to saying that the great Sender of things needful for men has made a mistake, and that He should have sent Spiritualism specially to the "men of science" in the first place. It reminds one of the foolish Ferdinand of Spain, who said if the world were to be created again he could suggest many valuable improvements. The "men of science" have had the subject pointed out to them, and what have their leaders done in the matter? Pooh-poohed it, and requested that "the unmannerly corse" should not be brought "twixt the wind and their nobility!" Huxley said, "Even if it were true, it has no interest for me." And only the other week, at the meeting of the British Association at Bristol, Tyndall could not refrain from having a fling at it, for, in introducing Sir John Hawkshaw, the engineer, as president, he (Tyndall) said that their president would lead them into no "airy vortex" about mind and matter. When the reformer Jesus was sent, he was not of, neither did he go to, the "men of science." Spiritualism was not sent for science, but for humanity, and, like water, must first spread along the ground.

"STARTLING FACTS IN MODERN SPIRITUALISM," is the title of a book of 543 pages, handsomely bound, and containing an account of startling and significant phenomena which have occurred in the presence of the author, N. B. Wolfe, M. D. of Cincinnati. He deals with facts and arranges these facts for the critical inspection of the minds eye. The author expresses freely his personal opinions, shows where fraud may be perpetrated, advances and discusses theories and in general it may be said that the subject is handled in so masterly a manner that the book will always remain as it is at present.—A STANDARD WORK on Modern Spiritualism. For sale at the office, 18 Exchange St., Boston, Mass. Price \$2.00.

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.

## 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.

## SPIRITUAL SCIENTIST.

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## ANNOUNCEMENT.

It is with great pleasure that we announce, from week to week, the advent of new and able writers in the Scientist, upon topics so directly related to Spiritualism and calculated to throw so much light upon the, at present, mysterious problems which we all seek to solve. The phenomena of Spiritualism, are without question, the results of spiritual laws,—to study and understand them should be the aim of all students of spiritual science. We have many communications and valuable articles, containing much information and many subjects for thought, which are awaiting space in the Scientist. Among these are "Magnetism and Natural Magic;" "Familiar Talk;" and soon we shall publish a series of articles, the nature of which is indicated by the annexed correspondence:—

I shall supply you with an occasional article to aid those interested in elucidating the Cabalistic science, as laid down by the ancient philosophers, which has been lost to the world through the sealed language used and understood only by adepts. I must not, however, be expected to impart publicly, THE PROCESS itself; by which the so much misunderstood, and seemingly mysterious, but perfectly natural power, is obtained, by those who enter into the Adytum. That, I would not give to any one, except I was absolutely satisfied it was meant to be put to a worthy and laudable purpose. To have it applied to anything else, would show a great want of discretion upon the part of the initiate or as it would be certain to bring injury and possibly destruction to the initiate, and through him discredit and censure upon the science itself, by the outer world: For Science it is, the Science of Sciences, the Absolute of Absolutes, the alone Incontrovertible, because unchangeable. As it was, IT IS NOW, and ever shall be. The great solvent of all problems, the Key through which alone the Golden Age is to be rediscovered and restored to Earth's Inhabitants.

The true, practical knowledge of the mystery of the Ark of Noah always brings in its wake certain unmistakable signs by which the Spirit can be recognized by the experienced Adept; these tokens I have hitherto failed to discover anywhere: hence, I conclude that there must be a want of Euclidal or mathematical accuracy, upon the most vital spiritual, or Deific points, as well as an absence of the true key to the solution of the Mystery, or the accomplishment of the Great Work itself—in most, if not all with whom you have been brought in contact hitherto.

Should any of your readers, who may have had imparted to them the Regimen and Process purporting to be that which was practised by the Ancient Philosophers, and been trying to accomplish the Great Work and failed, if they through you give me a full statement of all they have been told about it, I shall be glad to tell them wherein their error lies.

We have also in preparation the translation of H. Cornelius Agrippa; fuller particulars we shall announce during the present month.

From Dr. William Hitchman, late president of the Liverpool (Eng.) Anthropological Society, we have a paper on "Similitude of Ratios," also "Spirit Forms."

## FIRMAN THE IMPRISONED MEDIUM.

We learn by a letter from Mr. J. L. O'Sullivan, that Firman, the American medium unjustly imprisoned in Paris, has by the advice of his friends and of his counsel, Mr. Carraby, applied, to the President of the Republic for a remission of the remaining half of the term of his sentence at St. Pelagie. This application has been supported by a strong recommendation from Mr. Washburne, the American Minister. The action of Mr. W., is, we believe, in consequence of the strong representations made to him by leading Spiritualists here and in Europe, calling attention to the obvious injustice of which Firman had been made the victim.

IF YOU WOULD TAKE YOUR POSSESSIONS INTO THE LIFE TO COME, CONVERT THEM INTO GOOD DEEDS.

## THE LEAVEN OF SPIRITUALISM.

It has seldom been our pleasure to note a finer illustration of the extent to which Spiritualism is pervading the popular mind, and influencing the lives and the very modes of expression of the better class of citizens, than is afforded by the quotations we give below. They are from the remarks made by Judge A. M. Crane, who is spoken of as the "Senior of the Bar," of that county, on the occasion of the announcement by him in the District Court, of the death of Judge M. Blake. We copy from the report of the *Oakland (Cal.) Daily News* of Oct. 19th.

"If the court please, I arise for the purpose of formally announcing what is already known to most of us, the transition and departure from among us of an old and respected citizen, and a member of this Bar since the organization of Alameda county.

George M. Blake has exchanged this transitory existence for the more permanent one which awaits us all.

On Saturday, the 16th inst., away from his home, in Trinity county of this State, attended to the last by his ever faithful wife, after an acute and painful illness, he exchanged the mortal for the immortal—the transitory and illusive for the permanent and real, leaving to us who knew him the memory of whatever in his life was worthy of our imitation."

"The event which has happened to him is a natural one. It will happen to us. It is the mere opening of the door to a higher life, a sleeping and awakening to the real existence, of which this is only the shadow and has nothing in it either to dread or fear.

Lamentation over the lifeless and cast-off forms of humanity, are neither admissible or commendable in the advanced civilization of our enlightened age.

Respect to the memory of our departed friends does not demand this. While we may regret the dissolution, and, sincerely wish the life on earth should have been extended, the best respect we can pay to the departed, is to remember and imitate his virtues, and bear in mind that while permitted to remain here there can be no better preparation for the life which awaits us, than the faithful discharge of every incumbent duty."

"George M. Blake, so far as this life is concerned, was, and is not. He has trod to its ending the path of human existence upon the earth, and has entered other scenes and will pass onward and forward in the ways that will open before him. We shall miss his accustomed presence amongst us, as others soon will note our own absence, and his place and our places will be filled by others, who in their turn will also pass in the panorama of earthly existence.

I do not make these remarks as preparatory to an adjournment, for I have never been able to see any good reason why the ordinary transactions of life should not go on even in the presence of death; but at the same time it has been deemed appropriate that some notice should be taken of the event, and when, on the morrow, the funeral ceremonies shall consign to the grave all that is mortal of our deceased brother, we may pay our respects to his memory.

He was followed by Judge J. W. Dwinelle, who concluded as follows:—

"In all that Judge A. M. Crane has said, I most warmly concur, and I believe it expresses the cordial sentiment of the bar. I think that he consults an improved taste in not



moving for an adjournment of the Court on this occasion; but if there be no other mode of preserving what he has said with so much feeling and propriety, I move that he be requested to furnish a copy of his remarks, to be spread upon the minutes of the Court."

#### MRS. TAPPAN AGAIN IN BOSTON.

Mrs. Cora L. V. Tappan spoke at Parker Memorial Hall last evening to a highly interested audience. Mr. E. Gerry Brown, editor of the *Spiritual Scientist*, presided, and by his thoughtful taste the speaker's desk was adorned with two exquisite bouquets, each crowned with a calla lily. The theme of the address chosen by the audience was "Materialization," and its treatment was remarkable for the conciseness of statement, beauty of thought and philosophical breadth. Accepting spirit materialization as a fact, the speaker, or her control, saw in it only a more rapid, but not a more mysterious process than organic growth. One illustration of it was the forced development of hothouse cultivation. The great creative act recorded in Genesis may have been a materialization from the seeming empty void of air. The speaker, or her control, believed that in the far-gone golden age men stepped into sight from the surrounding ether, and that the "fall of man" meant the change from the spirit-materialization to organic growth. In the golden age to come, spirit-materialization would resume its sway under the refining processes going on in the material world.

At the close of the address, which was listened to with rapt attention, several questions were proposed and answered with singular aptness and force. The spirit-control was said to be that of Prof. Mapes and Adin A. Ballou.

The intellectual banquet was completed by an exquisite poem descriptive of the spirit-birth of Mrs. Conant, her welcome to the happy hunting-grounds of her Indian friends, and her investment in the shining robes of immortality.

Mrs. Tappan will remain for a day or two longer at No. 40 Dover Street, and then goes to California in quest of health. The Spiritualists of Boston cherish the hope that she will soon return and continue her labors for the cause in this city.—*Boston Herald*, Tuesday, Nov. 2.

The address by Mrs. Tappan fully merited the fine compliment, bestowed upon it by the *Boston Herald*, and we copy its able report as a superior production. Next week we shall publish the lecture and poem in full.

#### PLEASE PAY UP.

Will those of our subscribers who are in arrears, please remember that the *Spiritual Scientist* is too young a paper to carry unpaid subscriptions. All owing us have had bills presented. The individual amounts are trifling, but the aggregate, to us, is a large sum. Will each one do this much towards easing our burden—SEE THAT YOUR SUBSCRIPTION BILL IS PAID AT ONCE.

#### MR. CROOKES' POSITION.

Mr. Crookes has enjoyed a great deal of gratuitous puffing in this country as well as in England, for his contributions to spiritual science, and he has been dragged into our ranks as a figure-head, by which his brother scientists may be taunted for their dogged skepticism and intolerance. But what is his real attitude? Has he ever done or said anything to warrant our counting him as a staunch friend of Spiritualism? Look at any number of the *London Spiritualist*, which parades the names of its contributors, and see that the editor expressly says, that while Mr. Crookes is satisfied of the genuineness of the phenomena, *he has as yet, expressed no opinion as to their cause.*

Does this not wear a suspicious look? Does it not indicate that the clever chemist is keeping open a convenient door of retreat, so that he may some day turn upon us, and say the whole thing is either a fraud or a compound of blind force and the will-power of the persons assisting at the experiments?

We have no disposition to undervalue the interest of Mr. Crookes' experiments, nor the influence which they may have in promoting similar labors by his contemporaries. But we must say that sufficient time has now elapsed for him to pronounce his opinion as to the

CAUSE of the phenomena; and further reticence will only serve to warrant the suspicion that he has been all this time attempting the difficult task of carrying water on both shoulders. A man without positive convictions upon a subject so apparently supported by a multitude of conclusive proofs, is, at best, a shaky prop to lean upon. Will Mr. Crookes rise and explain?

#### EDITORIAL PARAGRAPHS.

The estate of E. B. Ward, late of Detroit, is being beautifully scattered among the lawyers, about these days. It was for this that Capt. Ward worked and strove for thirty-five years to get a property of five millions together! The lawyers and courts will have most of it in their pockets within three years.

If this immense wealth was gathered by following spirit directions, it must have been an extremely low order, that gave the advice—minds magnetized by the love of gold and only too happy to find an earth-victim through whom they might satiate their desire to make money! make money!! make money!!! Had they been true spirit-friends they would have taught him how to dispose of money for his own spiritual advancement, rather than cursed him with an abundance, which for years will retard his progress. The story of his earth-life, as now developing, is certainly to be deplored; we are indeed thankful that the theory of diakka and the power of flesh over spirit, will explain the anomaly of such a sensual person being in communication with spiritual things.

ALL THE FACTS of nature, including those of Spiritualism, belong to the domain of science. This is the ground taken by Prof. Butlerof, of St. Petersburg, in his recent address in London. "We know," said he, "myself and my friend, Prof. Wagner, *know*, that we are dealing with real facts with actual phenomena." And these two professors are among the leading men of science in Russia.

Mr. Benjamin Coleman, is the *London Spiritualist*, takes the ground that several of the professed jugglers of the day, who, like Maskelyne and Cook, perform tricks inexplicable except on the spiritual theory, are in truth mediums, who "find it much more profitable to pander to the prejudices of the multitude by pretending to expose Spiritualism, than by honestly taking their proper place in the ranks as spiritual mediums." There is undoubtedly truth in Mr. Coleman's suggestions.

If some good friend wishes to aid us in the cause of truth, and hesitates how best it may be done, we will suggest a plan; contribute money to the *Spiritual Scientist* to enable it to enlarge to sixteen pages. As a twelve-page sheet its continued existence is assured. We shall not venture an enlargement until our subscription list is sufficiently large to assure its success. There are many readers of the *Spiritual Scientist*, who can barely afford to pay its subscription price; there are some who cannot do this, and to whom we send it free; and there are many who are better able to spare this free amount, than the editor of the *Spiritual Scientist*; they could easily devote ONE HUNDRED DOLLARS and not miss it. To all such we appeal to enable us to extend the circulation of the *Scientist*. We are willing to be a beneficiary in our arduous and remunerative labors. The money so tendered us will be spent for the advancement of the Cause. A gentle hint to those who endorse our policy, and recognize the value of the work being done by the *Spiritual Scientist*.

Why do not American Spiritualists, who have such good mediums, engage good witnesses to observe the manifestations? If gentlemen whose testimony carries weight on both sides of the Atlantic, such as Mr. Epes Sargent, Dr. Crowell, and Colonel Olcott, gave their valuable time and recorded most of the facts witnessed at seances, on what a very superior footing to the present, American Spiritualism would stand.—*London Spiritualist*.

## A LETTER FROM MADAME BLAVATSKY.

TO THE EDITOR OF THE SPIRITUAL SCIENTIST:—

SIR,—In my country, and in every other recognized as civilized, except America, a man who defames and slanders a woman innocent of crime, however humble she may be, is condemned as a coward. What should European gentlemen think of American manhood, when they read in the Spiritualist journals of the United States, such false, cowardly and unmannerly assaults upon a foreign-born lady, a life-long Spiritualist, and NOT A PROFESSIONAL MEDIUM, as those against myself, which have recently appeared? My great offences are, that I have told the truth, but not all the truth, about certain dishonorable persons, who taint the name of American Spiritualism, by association with it; and given a very imperfect glimpse of the wonders of Magic, which, in common with a hundred other travelers, I have been made acquainted with in the course of extended travels through the East. These malicious assaults upon my reputation, harm only those who have attacked me; for my antecedents are too well known to require a formal defence at my hands. But I blush as a Spiritualist for the impression which they must inevitably produce, as to the ribaldry and licence permissible in American journalism towards a woman. If it can bear the approbrium I have nothing to say. Meanwhile, as answer to numerous questions and criticisms, I send you the following translation of a chapter from one of Levi's books. H. P. BLAVATSKY.

For the Spiritual Scientist.

## THE MAGICAL EVOCATION OF APOLLONIUS OF TYANA.

A CHAPTER FROM ELIPHAS LEVI.

TRANSLATED BY MME. H. P. BLAVATSKY.

WE have already said that in the Astral Light, the images of persons and things are preserved. It is also in this light that can be evoked the forms of those who are no longer in our world, and it is by its means that are effected the mysteries of necromancy which are as real as they are denied.

The cabalists, who have spoken of the spirit-world, have simply related what they have seen in their evocations.

Eliphas Levi Zahed (these Hebrew names translated are: Alphonse Louis Constant), who writes this book, has evoked and he has seen.

Let us first tell what the masters have written of their visions or intuitions in what they call the *light of glory*.

We read in the Hebrew book, "the Revolution of the Souls," that there are souls of three kinds: the daughters of Adam, the daughters of the angels, and the daughters of sin. There are also, according to the same book, three kinds of spirits: captive spirits, wandering spirits, and free spirits. Souls are sent in couples. There are, however, souls of men which are born single, and whose mates are held captive by Ligh and Némah, the queens of *Strygis*;\* these are the souls which have to make future expiations for their rashness, in assuming a vow of celibacy. For example, when a man renounces from childhood the love of woman, he makes the spouse who was destined for him the slave of the demons of lust. Souls grow and multiply in heaven as well as bodies upon earth. The immaculate souls are the offspring of the union of the angels.

Nothing can enter into Heaven, except that which is of Heaven. After death, then, the divine spirit which animated the man, returns alone to Heaven, and leaves upon earth and in the atmosphere two corpses. One, terrestrial and elementary; the other, aerial and sidereal; the one lifeless already, the other still animated by the universal movement of the soul of the world (Astral light), but destined to die gradually, absorbed by the astral powers which produced it. The earthly corpse is visible: the other is invisible to the eyes of the terrestrial and living body, and cannot be perceived except by the influences of the astral or *translucid* light, which communicates its impressions to the nervous system, and thus effects the organ of sight, so as to make it see the forms which are preserved, and the words which are written in the book of vital life.

When a man has lived well, the astral corpse or spirit, evaporates like a pure incense, as it mounts towards the higher regions; but if man has lived in crime, his astral body, which holds him prisoner, seeks again the objects of passions, and desires to resume its course of life. It torments the dreams of young girls, bathes in the steam of spilt blood, and hovers about the places where the pleasures of its life flitted by; it watches continually over the treasures which it possessed and concealed; it exhausts itself in unhappy efforts to make for itself material organs and live evermore. But the stars attract and absorb it; it feels its intelligence weakening, its memory is gradually lost, all its being dissolves . . . its old vices appear to it as incarnations, and pursue it under monstrous shapes; they attack and devour. The unhappy wretch thus loses successively all the members

\* A word applied by the Valaginitians and Orientals to a certain kind of unprogressed, elementary spirits.—E.O.

which served its sinful appetites; then it dies a second time and forever, because it then loses its personality and its memory. Souls, which are destined to live, but which are not yet entirely purified, remain for a longer or shorter time captives in the Astral body, where they are refined by the odic light which seeks to assimilate them to itself and dissolve. It is to rid themselves of this body that suffering souls sometimes enter the bodies of living persons, and remain there for a while in a state which the cabalists call *Embryonic*.

These are the aerial phantoms evoked by necromancy. These are the *larnæ*, substances dead or dying, with which one places himself in rapport; ordinarily they cannot speak except by the ringing in our ears, produced by the nervous quivering of which I have spoken, and usually reasoning only as they reflect upon our thoughts or dreams.

But to see these strange forms one must put himself in an exceptional condition, partaking at once of sleep and death; that is to say, one must magnetize himself and reach a kind of lucid and wakeful somnambulism. Necromancy, then, obtains real results, and the evocations of magic are capable of producing veritable apparitions. We have said that in the great magical agent, which is the Astral light, are preserved all the impressions of things, all the images formed, either by their rays or by their reflections; it is in this light that our dreams appear to us, it is this light which intoxicates the insane and sweeps away their enfeebled judgment into the pursuit of the most fantastic phantoms. To see without illusions in this light it is necessary to push aside the reflections by a powerful effort of the will, and draw to oneself only the rays. To dream waking is to see in the Astral light; and the orgies of the witches Sabbath, described by so many sorcerers upon their criminal trials, did not present themselves to them in any other manner. Often the preparations and the substances employed to arrive at this result were horrible, as we have seen in the chapters devoted to the ritual; but the results were never doubtful. Things of the most abominable, fantastic, and impossible description were seen, heard, and touched.

In the Spring of the year 1854, I went to London to escape from certain family troubles and give myself up, without interruption, to science. I had introductory letters to eminent persons interested in supernatural manifestations. I saw several, and found in them, combined with much politeness, a great deal of indifference or frivolity. Immediately they demanded of me miracles, as they would of a charlatan. I was a little discouraged, for to tell the truth, far from being disposed to initiate others into the mysteries of ceremonial magic, I had always dreaded for myself the illusions and fatigues thereof; besides, these ceremonies demand materials at once expensive and hard to collect together. I, therefore, buried myself in the study of the High Cabala, and thought no more of the English adepts until one day, upon entering my lodging, I found a note with my address. This note contained the half of a card, cut in two, and upon which I recognized, at once, the character of Solomon's Seal and a very small bit of paper upon which was written in pencil: "to-morrow, at three o'clock, before Westminster Abbey, the other half of this card will be presented you." I went to this singular rendezvous. A carriage was standing at the place. I held in my hand, with seeming indifference, my half of the card; a servant approached, and opening the carriage door, made me a sign. In the carriage was a lady in black whose bonnet was covered with a very thick veil; she beckoned to me to take a seat beside her, at the same time showing me the other half of the card which I had received. The footman closed the door, the carriage rolled away; and the lady having raised her veil I perceived a person whose eyes were sparkling and extremely piercing in expression. "Sir," said she to me, with a very strong English accent, "I know that the law of secrecy is very rigorous among adepts; a friend of Sir Bulwer Lytton, who has seen you, knows that experiments have been requested of you, and that you have refused to satisfy their curiosity. Perhaps you have not the necessary things: I wish to show you a complete magic cabinet; but I demand of you in advance the most inviolable secrecy. If you do not give this promise upon your honor I shall order the coachman to reconduct you to your house." I promised what was required, and I show my fidelity in men-



tioning neither the name, the quality, nor the residence of this lady, whom I soon recognized as an initiate, not precisely of the first degree, but of a very high one. We had several long conversations, in the course of which she constantly insisted upon the necessity of practical experiments to complete initiation. She showed me a collection of magical robes and instruments, even lent me some curious books that I needed; in short, she decided to try at her house the experiment of a complete evocation, for which I prepared myself during twenty-one days, by scrupulously observing the practices indicated in the XIIIth chapter of the "Ritual."

All was ready by the 24th of July; our purpose was to evoke the phantom of the Divine Apollonius and interrogate him as to two secrets, of which one concerned myself, and the other interested this lady. She had at first intended to assist at the evocation, with an intimate friend; but at the last moment, this lady's courage failed, and, as three persons or one, are strictly required for magical rites, I was left alone. The cabinet prepared for the evocation was arranged in the small tower, four concave mirrors were properly disposed, and there was a sort of altar, whose white marble top was surrounded by a chain of magnetized iron. Upon the white marble was chiselled and gilded the sign of the pentagram; and the same sign was traced in different colors upon a fresh white lambskin, which was spread under the altar. In the centre of the marble slab, there was a little brazier of copper, containing charcoal of elm and laurel wood; another brazier was placed before me, on a tripod. I was clothed in a white robe, something like those used by our Catholic priests, but longer and more full, and I wore upon my head a crown of verberna leaves interwoven in a golden chain. In one hand I held a naked sword, and in another the Ritual. I lighted the two fires, with the substances requisite and prepared, and I began at first in a low voice, then louder by degrees, the invocations of the Ritual. The smoke spread, the flame flickered and made to dance all the objects it lighted, then went out. The smoke rose white and slow from the marble altar. It seemed as if I had detected a slight shock of earthquake, my ears rang and my heart beat rapidly. I added some twigs and perfumes to the braziers, and when the flame rose, I saw distinctly, before the altar, a human figure, larger than life size which decomposed and melted away. I re-commenced the evocations, and placed myself in a circle which I had traced in advance of the ceremony between the altar and the tripod; I saw then the dish of the mirror facing me, and behind the altar became illuminated by degrees, and a whitish form there developed itself, enlarging and seeming to approach, little by little. I called three times upon Apollonius, at the same time closing my eyes; and, when I re-opened them a man was before me, completely enveloped in a shroud, which seemed to me rather gray than white; his face was thin, sad and beardless, which did not seem to convey to me the idea which I had previously formed of Apollonius. I experienced a sensation of extraordinary cold, and when I opened my mouth to question the phantom, it was impossible for me to articulate a sound. I then put my hand upon the sign of the Pentagram, and I directed towards him the point of the sword, commanding him mentally by that sign, not to frighten me but to obey. Then the form became confused, and suddenly disappeared. I commanded it to reappear; upon which I felt pass near, me like a breath, and something having touched the hand which touched the sword, I felt my arm instantly stiffened, as far as the shoulder. I thought I understood that this sword offended the spirit, and I planted it by the point in the circle near me. The human figure then re-appeared, but I felt such a weakness in my limbs, and such a sudden exhaustion seize hold of me, that I took a couple of steps to seat myself. As soon as I was in my chair, I fell into a profound slumber, accompanied by dreams, of which, upon returning to myself, I had only a vague and confused remembrance. For several days my arm was stiff and painful. The apparition had not spoken to me, but it seemed that the questions which I wished to ask it, answered themselves in my mind. To that of the lady, an interior voice replied in me, "Dead!" (it concerned a man of whom she wished to have some intelligence.) As to myself I wished to know, if reconciliation and pardon would be possible between two persons, of whom I thought, and the same interior echo pitilessly answered, "Dead?"

I relate these facts exactly as they happened, not forcing them upon the faith of any one. The effect of this first experiment upon me, was something inexplicable. I was no longer the same man.

I twice repeated in the course of a few days, the same experiment. The result of these two other evocations, was to reveal to me two cabalistic secrets, which might, if they were known by every one, change in a short time the foundations and laws of the whole society. . . . I will not explain by what physiological laws, I saw and touched; I simply assert, that I did see and touch, that I saw clearly and distinctly, without dreaming, and that is enough to prove the efficacy of magic ceremonies.

I will not close this chapter without noticing the curious belief of certain Cabalists, who distinguish apparent from real death, and think that they seldom occur simultaneously. According to their story the greatest part of persons buried are alive, and many others, whom we think living, are, in fact dead. Incurable insanity, for instance, would be, according to them, an incomplete but *real* death, which leaves the earthly body under the exclusive instinctive control of the astral or sidereal body. When the human soul experiences a shock too violent for it to bear, it would separate itself from the body and leave in its place the animal soul, or in other words, the astral body, which makes of human wreck something in one sense less living than even an animal. Dead persons of this kind can be easily recognized by the complete extinction of the affectional and moral senses; they are not *bad*, they are not good; they are dead. These beings, who who are the poisonous mushrooms of the human species, absorb as much as they can the vitality of the living; that is why their approach paralyzes the soul, and sends a chill to the heart. These corpse-like beings prove all that has ever been said of the vampires, those dreadful creatures who rise at night and suck the blood from the healthy bodies of sleeping persons. Are there not some beings in whose presence one feels less intelligent, less good, often even less honest? Does not their approach quench all faith and enthusiasm, and do they not bind you to them by your weaknesses, and slave you by your evil inclinations, and make you gradually lose all moral sense in a constant torture?

These are the dead whom we take for the living persons; these are the vampires whom we mistake for friends!

#### EXPLANATORY REMARKS.

So little is known in modern times of Ancient Magic, its meaning, history, capabilities, literature, adepts and results, that I cannot allow what precedes to go out, without a few words of explanation. The ceremonies and paraphernalia so minutely described by Levi, are calculated and were intended to deceive the superficial reader. Forced by an irresistible impulse to write what he knew, but fearing to be dangerously explicit, in this instance, as everywhere throughout his works, he magnifies unimportant details and slurs over things of greater moment. True, Oriental Cabalists need no preparation, no costumes, apparatus, coronets or war-like weapons. These appertain to the Jewish Cabala, which bears the same relation to its simple Chaldean prototype as the ceremonious observances of the Romish Church, to the simple worship of Christ and his apostles. In the hands of the true adept of the East, a simple wand of Bamboo with seven joints, supplemented by their ineffable wisdom and indomitable will-power, suffices to evoke spirits and produce the miracles authenticated by the testimony of a cloud of unprejudiced witnesses. At this seance of Levi's upon the re-appearance of the phantom, the daring investigator saw and heard things, which in his account of the first trial, are wholly suppressed, and in that of the others merely hinted at. I know this from authorities which cannot be questioned.

Suppose that the *criticasters* of the "Banner" and the "in-Religio," who, every week occupy themselves with shooting off their little pop-guns at the Elementary Spirits evoked in their literature by Col. Olcott and myself, should try their hand at some of the simplest ceremonies given to neophytes, to sharpen their wisdom teeth upon, before undertaking to amuse and instruct the world with their wit and wisdom. Shoot away, good friends, you amuse yourselves and hurt nobody else.

## CORPOREAL LEVITATION.

BY A. B. W.

IS THE weight of the human body affected by mental excitement, ordinary sleep, cataleptic conditions, or the final departure of the spirit? These are interesting questions which can only be decided by a series of carefully conducted experiments. Aspirants for scientific fame will here find a *terra incognita* awaiting exploration.

Many instances are on record—and some of them are apparently well authenticated—in which a person has been uplifted into the atmosphere and temporarily sustained, without visible support. It is stated that, in some cases, a marvellous, aerial journey has been performed without inconvenience or unpleasant results.

To the incredulous we simply say, Look at the evidence.

At the conclusion of the remarkable interview between the Ethiopian officer and Philip, the deacon, St. Luke, informs us that "the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotus." Although some astute commentators have labored hard to annihilate the prodigy, every impartial reader will admit that the writer intended to describe an unusual occurrence. But it was not wholly unexampled, however, as will appear from other portions of the Holy Scriptures. Ezekiel makes the following statement without reservation: "The spirit lifted me up, and took me away." After Elijah's disappearance, the sons of the prophets requested that fifty men should be sent in search of him, for the reason that "peradventure the Spirit of the Lord had taken him up and cast him upon some mountain or into some valley." A similar apprehension, concerning the same prophet, had been previously expressed by Ahab's steward, Obadiah. If there is any literal significance in the account of the Lord's temptations, the same idea is there expressed.

Without particularly mentioning numerous cases of levitation in Egypt, India, and other Oriental countries, we shall briefly refer to the official biography of Roman Catholic saints. During the period from A.D. 880 to 1711, forty persons became famous as aethrobats, or air-walkers, and were canonized, or otherwise honored, on this account. The list includes kings, princes, soldiers, cardinals, abbots, priests, and nuns. Protestants, who may be disposed to consider all such testimony as unworthy of notice, should remember that scrupulous inquiry and the test of time are requisites for canonization.

Belief in levitation has not been confined to the distant past, to ignorant nations, or to Roman Catholics. When witchcraft claimed its hundred of victims in Europe and America, the accused were frequently charged with riding through the air, impelled by demoniacal influences. Making due allowance for the fanaticism which ruled the hour, it seems probable that some unfortunate aethrobat may have given rise to the rumor.

At the present time a number of intelligent persons are ready to give testimony in favor of the same phenomena. If they are not honest and competent witnesses, we know not where such can be obtained. One of them is the eminent discoverer, William Crookes, of London, who is a Fellow of the Royal Society, and editor of *The Quarterly Journal of Science*. Yet, he has observed no less than eleven instances of levitation. The alleged, aerial flights of Dr. Monck, Mr. Home, Mrs. Guppy, and Mr. Henderson are familiar to the public.

Scientific men often refuse, on *a priori* grounds, to give the slightest attention to the subject. They assert that it is contrary to the law of gravitation, and must, therefore, be a contemptible imposture, or, at best, a foolish delusion. We reply that this course of reasoning proves too much; for it would also lead us to discredit the flight of an insect, a bird, or a balloon. Like all questions relating to physics, its merits must be determined by an appeal to facts, without reference to theories. If its truth should ever be undoubtedly established, it would probably appear, in common with other methods of aerial locomotion, as an exemplification, rather than a violation of the Newtonian philosophy.

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## THE VOCATION OF THE SPIRITUALIST.

A CORRESPONDENT, writing to the London Spiritualist on the above subject, says:—

What is the vocation of the true Spiritualist? To me it seems that ever and always he should aspire, even if he fail in attaining it, to that state pointed at by the greatest Spiritualist, when he said, "Be ye therefore perfect even as your Father in heaven is perfect"—to sink every lesser object in the one great aim, the spread of truth; but greater even than this, for it involves all the rest—should not the Spiritualist adopt also this divine precept of our immortal poet—

"To thine own self be true,  
And it must follow as the night the day  
Thou canst not then be false to any man."

How many, or rather, how few, perhaps, live by these rules of purity, none can tell excepting those denizens of the other world, some of whom are always near us, and who behold us not as we *seem*, but as we *are*, and to whom it is given to see the secret motive underlying every word and deed. Methinks that it is the vocation of the Spiritualist to have ever before him the things which he knows to be facts, but which the outside world, not having yet received the truth as the Spiritualist as received it, but dimly guesses at.

Again, to recollect ever that the purity of the thoughts and the motives are now building the spiritual home of each one, are now fashioning the spiritual body of the future life, which will be beautiful or the reverse in exact accordance, not with the seeming life as it has appeared to the world, but with the hidden life from within.

The theme of the Spiritualist's vocation is a lofty one, and leads in its elaboration to many other thoughts than can be dealt with now.

## A SPLENDID RING TEST.

THE Rev. Thomas Colley, curate of Portsmouth, Eng., writes to the London Spiritualist, and among other things, says,—

"The latest wonder we have had is the ring test. This in various forms has been afforded at nearly every sitting with Dr. Monck. But the special marvel of this sort happened on Wednesday last. The circle was composed altogether of scientific gentlemen. I had in my possession a mahogany curtain ring, that would not pass over my hand, and as Dr. Monck's hand is larger than mine, I was sure, and have since had proof, that it would not go over his. Yet at this moment it is on Dr. Monck's wrist, and will have to be sawn off. A gentleman of practical and scientific knowledge, and large experience in mechanics, filling an important post under government, held the medium's left hand, and another gentleman held Dr. Monck's right hand. The first-named gentleman had the ring in his keeping, holding his hand upon it as it lay on the table, while at the time the medium's hand was resting on his. Then instantly, as the light was turned down, the left hand of the one was grasped by the right hand of the other. Without losing contact for a second, and ere another moment had passed, the ring was on Dr. Monck's wrist. In the process of the mystery, the medium whispered to the gentleman referred to, and said he clairaudiently heard his control say, 'I am going to do what (so-and-so) could never do;' indicating, with a peculiar test in the term used, a gentleman of high scientific position under Government, who was sitting opposite. Dr. Monck was in ignorance as to the meaning of the term employed, which the gentleman spoken to took pains to hide, lest the other should take offence. The ring was then inspected. I have had it for some five months, and first procured it for the purpose for which it has now been used, only I had hoped to be the wearer of it under the same extraordinary conditions. I therefore know every mark upon it, and am assured it was never out of my possession or off my table for a moment. A surgeon has, in the presence of three of us, examined it, and the medium's hand and wrist; has tried to take it off, but cannot, and says it can only be done—if it is not sawn off—by putting Dr. Monck under chloroform, and using other surgical means that would take time to effect, and even then he is doubtful whether he should not hurt the hand in the process. So Dr. Monck still wears the ring."

THE MOVEMENT in England to get up a pecuniary testimonial to Mr. Harrison, editor of *The Spiritualist*, in consideration of his labors and sacrifices in the Cause of Spiritualism, is well deserving of encouragement, and we hope there will not be wanting American subscribers to the fund. Mr. Harrison has shown himself a careful and sagacious investigator, and as an editor he has never cast disrepute on the Cause by personalities and offences against good taste. The little volume from his pen, entitled, "Spirit People," is deserving of a wide circulation. We have already published the appeal of the Committee in behalf of the testimonial to Mr. H.

## IMPORTANT NOTICE TO THE

## Advanced Thinkers of the United States.

ART MAGIC; OR MUNDANE, SUPER-MUNDANE, AND SUB-MUNDANE SPIRITISM.

An European gentleman, now sojourning in America for a brief season, gives notice to all thinkers interested in spiritual existence, or occult science, that having spent forty years in the study of ART MAGIC, partly acquired in the East and West Indies, Egypt, Arabia, and Europe, he is now prepared to share the fruit of his researches with a few students, and for this purpose he will publish a work under conditions which he cannot change or transgress; these are:

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He will give no name, token of identity, nor personal response of any kind to inquirers. He will publish only through a friend. The friend selected has accepted the office of Secretary for the work, and is EMMA HARDINGE BRITTEN. If published in America, the cost will be \$2,500—which sum includes about \$1,000 required as disbursements to librarians and collectors of rare works, for permits to publish selected quotations.

To meet the actual cost of publication 500 subscribers are required at \$5 apiece, and, therefore, 500 copies alone will be issued, and from this standard of number and price there will be no change or reduction. The publication of the work will not commence until the entire 500 subscribers are guaranteed. This notice will only hold good up to the Christmas of this year.

All subscriptions are to be paid for only according to the custom of the country, C. O. D., but the promises of the subscribers are to be sent with name and address during the next three months to the author's secretary, pro tem., Emma Hardinge Britten, 206 West 38th Street, New York.

The work will be entitled

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Signed for the author and publisher,

EMMA HARDINGE BRITTEN, Sec'y pro tem.  
I, Emma Hardinge Britten, having carefully read, and, as far as possible, authenticated the contents of the above described work, do hereby testify my belief that it is the most wonderful and practical revelation of the subject treated on, ever given to the world. I deem it also a work eminently calculated to afford to advanced thinkers the clue they need to the understanding of Ancient and Modern Spiritism, Mediumship, and many problems in human history hitherto unsolved. I regret that the author feels himself so fettered by conditions as to limit the possession of this marvelous work to the few, instead of being able to give it broadcast to the world; but desirous to aid as far as I can in even its limited distribution, I cheerfully become guarantee for the high value of the work, and will receive for the author the names and addresses of the favored few who may wish to make one of the five hundred subscribers required. Address, Emma Hardinge Britten, 206 West 38th Street, New York.

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## How To Form A Spirit Circle.

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

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

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

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

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

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

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

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

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

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