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For the Spiritual Scientist.

DR. R. SYLVAN'S PAMPHLETS.

BY HUDSON TUTTLE.

DR. R. SYLVAN is the "nom de plume" for Dr. Heinrich Tiedemann, from Heidelberg, Germany, who, a political refugee, arrived with his large family in 1869 in Philadelphia, where he since, as before in Germany, has been practising and toiling as a successful and popular physician, as which he was educated under the most favorable circumstances and under the strict and rigid guidance of his father, Dr. Frederick Tiedemann, the celebrated anatomist and physiologist. He is a true American citizen, and hesitates not, as he has repeatedly done, to sacrifice his dearest ties for the welfare of the Republic; by his thorough German education he is in heart and home as good a German as can be found, and seeks his happiness by fearlessly going the road of purity and honesty in acts and thoughts, whether the dollar is gained or lost by it. If Dr. T., under the name of Dr. Sylvan, publishes more of his pamphlets on the life-important science of Spiritualism, he does not object to giving his real name, as numerous friends have begged of him not to sail any farther under false colors.

Dr. Sylvan (Tiedemann), as we understand him, holds that nature is an infinite and eternal realm, wherein nothing can be but natural facts and natural phenomena, and nothing can be besides or outside of it; that there is nothing supernatural, miraculous or divine. The unknown, the unknowable, and a philosophy of the unconscious, all appeal to the infinite spirit for a final solution of their mysterious problems, since investigation and reason have already solved many a so-called wonderful problem, and have it placed under natural laws and explained as natural phenomena. The infinite development of spirit runs parallel with space and time from the infinite of the past to the infinite of the future. As far as we appear to be behind, we are advancing; generation after another vanquish as others come and continue the work. It is arrogance to assert that what we do not know will never be known, as if in the future nobody will know more than we know. Such assertions and such a philosophy is nothing but

an endeavor to evade the concession that there is an ever progressive individual spirit; and is cowardice and sheer madness. To speak of something unknowable because we do not know it, and to work out a philosophical system of the unconscious, which in fact is a philosophy believing in everlasting ignorance, is the latest dogma of the modern materialist, and ranks them amongst other dogmatic teachers and preachers so injurious to mankind. The spirit, of course, cannot transgress the conception of eternity and infinity, but it neither can remain behind them because they are mere attributes of spirit and nothing without it. Spirit cannot be immaterial or else it could not develop as spirit does; therefore spirit must be material. Development without organization is impossible; hence the spirit must be a material and organized body. Every organization points to an ideal perfection, of which we so far know nothing, for the spirit, as it only can be attained in infinity; but to deny the necessity of the infinite progress of spirit is as great a folly as if a wanderer would stop to go on because he cannot see the place where he wants to go to.

On this platform of eternal progress, which alone stands on reason, Dr. Sylvan began to write his pamphlets, which he himself, however, calls mere matter for further investigation and thinking, and hands them in an almost aphoristical form over to his readers.

The first question, "What is spirit?" moved Dr. Sylvan, as it ought to move all rational spiritualists, to justify the new doctrine of Spiritualism, and he tries to answer it in No. I of his pamphlets, published in 1872. We cannot follow here all his statements and arguments, but will put down the result as he gives it at the conclusion of this little treatise.

"Chap. XXXI. We conclude this treatise with the following sentences, answering the question, 'What is Spirit?' (1) Spirit must be matter; (2) which like all matter is inseparably combined with force and (3) is either accessible to the senses or not; (4) the former eliminates from the latter and (5) the latter is always the continuous cause of never-ending development of the former. (6) All matter is subject to the same laws, which, (7) as our view of matter is more extended, must likewise be more extended. (8) All spirit phenomena can be explained by these laws.

"Conclusion.—Since I have, as a materialist, stepped into the field of Spiritualism, and have tried to free it from the weeds of miracles and mysteries and submit it to the laws of nature. If this is not possible, Spiritualism is also not possible.

"I will endeavor to investigate the matter further when the opportunity is given."

The next question put up, in No. II of the pamphlets, published in 1873, is "What is Man?" i. e. what differs man from beast; and he sums it up in the following final sentences:—

"Resume.—Man is man (1) by originally conditioned spirit, (2) which, through the laws of nature, combines itself with

life-body, and (3) during this combination acquires perfect individuality and (4) has begun already, during this combination with the life-body, its higher development, and (5) after the separation from the life-body, the spirit continues an indefinitely higher development, in which (6) the Spiritualist has to build his ethics, which may become the subject of a later treatise."

The subject of Dr. Sylvan's third pamphlet, published in 1874, is an attempt to delineate the organization of the spirit-body. This treatise is more extended, and sums up in the following final sentences:—

"(1) The spirit-body of man is constituted of psychical matter, (2) which like all matter is eternal, not created and not destroyable, (3) and in developing itself must become organized and (4) render the spirit-body an organism, (5) which, like all organisms, must have a final ideal development, (6) which it cannot acquire during the combination with the life-body, and (7) must continue as an individual after the separation from the life-body, so (8) begin as a free spirit its free and unforeseen development."

The fourth pamphlet, published in 1875, treats of "The relation of matter to space and time," and concludes with the following sentences:—

"(1) Matter is in its original state like its constituent elements, not accessible to the senses, and (2) will become so only in certain combinations, and (3) is universal, infinite, and eternal, and (4) as such is independent of space and time, which (5) are both only qualities of matter and the means of measurement made up by and for the finite human conception."

These brief translations convey a partial idea of the contents and value of these four pamphlets. Altogether they make but sixty-seven octavo pages, for they are not weighted with waste matter. Every word has a meaning, and every sentence is full of thought. Dr. Tiedemann writes not for the purpose of making a book, but because he has something to say, and what he says indicates the teeming source beyond which seems exhaustless. He has indicated the method which must be adopted, the purely scientific, in successfully grappling with the great problems of spirit existence.

From the Religio Philosophical Journal.

HIGH PRIESTHOOD OF MEDIUMS.

BY HUDSON TUTTLE.

The Banner of Feb. 26th contains an article from T. R. Hazard, which is fraught with the most mischievous tendencies. What makes the matter still worse is the fact that Mr. Hazard has boldly spoken what a large class of Spiritualists really think, but fail to articulate. It has been repeated that spiritual phenomena were for the express purpose of convincing the skeptic. To convince, they must be given under test conditions, such as do not violate the laws of their manifestations; yet in the face of all science, Mr. Hazard says:—

"I hope that the day is not far distant when mediums, as a general rule, will acquire strength and independence sufficient to enable them to deny altogether having their divine powers tested in any way whatever." And adds, "Then, and not before, may we expect to receive, as a general rule, certain evidence of angelic control, such as is now made manifest in the presence of the untrammelled, untested Mrs. Seaver, and then may it be discovered that, viewed from a spiritual standpoint, nine-tenths or more of the test conditions that have been instituted, so far from having resulted in the conviction of mediums of fraud, as is alleged by both friends and foes, have really only exposed the gross ignorance of the workings of spiritual law on the part of their self-constituted judges."

This is the first intimation we have had that mediums had special *Divine power*, too holy and sacred to be gainsaid! What does this lead us to? To medium-worship? Is there to be a class set apart like the Levites of old time, who are to set themselves above the rules governing others, and are we to accept whatever they please to call spiritual without question? Why, an infallible Pope is a pigmy to such a colossus, which would bestride the judgment, bandage the eyes of reason, and make its votaries Punch and Judy figures to dance as the medium pulled the wire! If this be the end of Spiritualism, to receive its greatest strength from "untested," "untrammelled" mediums, its career is short, and it runs swift to ruin.

We venture to assert that the strictly test conditions imposed by Prof. Crookes and his accuracy of observation has done more to impress the learned world with the claims of Spiritualism than the hap-hazard observations and laudating letters of any number of common observers. Every Spiritualist in the world points with just pride to his splendid investigations. Who quotes this wonder-tale of any one who has sat in a dark circle, when the "conditions" were those of fraud, and no safeguard imposed to prevent deception?

No amount of such evidence that can or may ever be produced has a feather's weight with the skeptic. Yet it is

claimed that for the benefit of the skeptic the manifestations are given to the world.

I have studied the laws of spiritual phenomena somewhat, and no one will accuse me of seeking the injury of the cause to which I have given the best hours of my life, nor of knowingly endeavoring to institute conditions contrary to the spirit-force. Because I love Spiritualism, is why I would strip it of all this falsehood, and cleanse its skirts of the stain of deception.

Prof. Crookes placed a wire cage over the musical instruments, and tunes were played upon them, by which it is proved that the spirit-force can act through such wire cages. Why not place a wire cage over the instruments, in all cases sealed to the table, and then there could be no dispute if they were played upon? Or in case of the medium disappearing, place such a cage over her, or over the paraffine in the "mold" experiment? Why must there be always some weak place left to excite the skepticism of those whom it is desirable to convince? Why is the honest investigator who proposes such absolute test conditions at once hailed as a Judas?

When mediums will not comply with conditions, I know by my own and recorded experience of others, that are not detrimental to the manifestations, I have no desire to confer further with them.

Why the honest medium should rebel against such "test conditions" I confess I do not understand. Certainly nothing can be of more value to them or the cause than thorough investigation, and the placing of every observation on absolute grounds. Because a medium has been tested once does not prove the genuineness of any other manifestation received under less stringent conditions.

Science is the classification of accurately observed facts. Spiritualism claims to rank as a department of science, and the task of Spiritualists for the present and future is to make good its claims. This can be accomplished only by making the conditions of every manifestation as strictly test as possible. After those have been established, of course others not under test conditions have a significance and value, depending, however, not on themselves, but on those of like character which have been established.

In opposition to this course of slowly winning our certain way by patient, honest investigation, Mr. Hazard as champion of a mediumship which scorns to be trammelled and tested, arrogates a "divine" sanctity, which at once places the whole subject beyond investigation, and leaves the investigator outside bound hand and foot, privileged only to open his mouth and receive what is given by the "spirits."

The constant exposures of the tricks of mediums throws obloquy and reproach on all, for when one is exposed it is thought others may be. The evil has become great, and every Spiritualist should feel it his duty, while defending the true and honest, to expose imposture. The genuine medium should court rather than shun test conditions, and refuse to hold seances under any other. Then there would be an end to fraud, and the manifestations would have value in the records of science.

Let no Spiritualist believing with Mr. Hazard accuse "men of science" of refusing to investigate. He advises mediums to "deny altogether having their divine power tested," and how can any one investigate? If we accept that, we merit the scorn of all thinking men, and will be swift in receiving it.

A Spirit Communication from the London Spiritualist.

THE PURSUIT OF TRUTH FOR ITS OWN SAKE, MAN'S NOBLEST AIM.

REMEMBER that the pursuit of truth for its own sake as the altogether lovely and desirable end of life is the highest aim of spirit on your plane of being, higher than earth's ambitions, nobler than any work that man can do. We do not now take note of any of the vulgar aims that fill up human life. The struggles and ambitions that exercise mankind, born of vanity, nurtured in jealousy, and ending in disappointment—these are plain to view as Sodom apples. But there is a subtler temptation to more refined souls—that of doing good to their fellows and adding another stone to the cairn that the pioneers of the past have raised. To them comes the desire to proclaim in accents of enthusiasm some truth which has taken hold upon their lives. They are possessed with it; the fire burns within them, and they speak. It may be a noble word they utter, and, if it meets the needs of men, it is re-echoed and taken up by other souls like-minded, and developed till men are stirred and benefited by it. But it may be the reverse. The truth, so true to one, is true to him alone, and his voice is the voice of one crying in the wilderness, a proclaimer of idle tales. He speaks in

vain, and it had been well that he had saved his energies for the quest of truth, and have learned more before he spake to men.

It is well to teach, but better still to learn: nor is it impossible to do both. Only remember that learning must precede teaching: and be sure that the truth is one that man needs. The student who dives deep into the mysteries that enshrine truth will not recklessly violate the seclusion in which alone she dwells at ease. He will tell of her beauties, and proclaim to those who have ears to hear the words of healing which his inner sense has caught from her lips: but there will always be to him a sacred reserve, a holy silence, an esoteric revelation too pure, too dear for utterance.

From the Religio-Philosophical Journal.

FRAUD PREVENTATIVES.

THE WAY TO TEST PHYSICAL MEDIUMS TRAVELLING AROUND THE COUNTRY.

Don't use thirty or forty feet of rope, and place the medium in an uncomfortable position—it is altogether unnecessary. Have a staple driven in the back part of the cabinet, and take a common handkerchief, sew it thoroughly to the neck of the medium, and then pass it through the staple, and securely sew it to that; or what is better still, take thread thoroughly waxed, such as is used by shoemakers, tie it around the neck of the medium, and then to a staple in the back of the cabinet. By this method the medium can sit in a chair, and be perfectly comfortable, and if genuine the manifestation will take place. All physical mediums who hold forth in our cabinet must submit to this test. Wax thread, such as used by shoemakers, when tied in good, solid knots, will be apt to remain.

All the material for bogus mediums to imitate spirit manifestations can be so concealed about the person that the most rigid search may fail to find it. A common silk neck-tie tied around the neck under a paper collar, will conceal a gauze-like texture, white silk handkerchief, etc., sufficient to produce your sister, mother, or daughter, as the case may be. The expert, too, can conceal them in the lining of his pants, vest, and coat, with threads so arranged as to deceive the eye, and in a moment's time they can be taken out and replaced. Those who have never investigated this matter would be astonished at the small space required for the articles necessary to materialize a first-class spirit.

Tissue paper also acts an important part in bogus materialization, it being used on the head and various parts of the body to complete the dress. It can be concealed in the lining of the vest, coat or pants, and you may search for it but will not discover it easily. It is an easy matter to deceive three out of five who attend these bogus circles. Dr. Gordon of New York City, charmed many with his "paste-board spirits," and it would not have been safe to have accused them of having "been deceived"—you would by so doing have insulted them. Raynor, too, played the same role successfully until exposed by us, for doing which one person of this city abused us shamefully, saying he had at one of his circles recognized his spirit friends. He carried his false faces, whiskers, etc., in a bag suspended around his waist. We say, then, that some people like to be humbugged; they take pleasure in it, as those did who attended Gordon's circles in New York.

Try shoemaker's thread, thoroughly waxed, as suggested above, and our word for it, all imposters will be driven from the field in twenty-four hours.

PAINE HALL MEETINGS.

On Sunday morning the platform was occupied by the Rev. Mr. Bixby who lectured under the Paine Hall Society, on "Scientific Materialism." The argument went to show that the scientists were gradually coming round to the spiritual view of the matter. Mr. Bixby is an able lecturer and his treatment of the subject showed that he was thoroughly conversant with the arguments for and against. He is now engaged in delivering a course of lectures at the Lowell Institute, and therefore his lecture here created more than usual interest.

In the evening Mrs. Hardy, under the management of Dr. Gardner, sat under conditions similar to those that were prescribed by Mr. Lamb of Worcester, and, so far as heard

from, obtained a mold of a hand. Afterwards there was one obtained while encased in a bag. We had quite a full account as made from the daily papers and a gentleman who represented the Scientist on that occasion, but we are obliged to cancel it to make room for the New York letter.

The Paine Hall course of lectures under Dr. Gardner's management is now closed.

THE LIBERALITY OF THE SECULAR PRESS.

A large number of copies of the Spiritual Scientist were sent to the secular press last week, asking that the facts in Dr. Crowell's article on silk might receive the benefit of their circulation. Many complied with the request; some without comment and a few making it the basis of an editorial. Others took the opportunity to slander Spiritualism and pass judgment upon the merits of the case which evidenced their prejudice. The more liberal journals were those well-established or of large circulation. The remarks of the London Spiritualist on a similar state of affairs as regards the English press are applicable. It says:—

Before quitting this subject, it may be well to point out, as on several previous occasions, that the abuse showered upon the new truths of Spiritualism does not, as a rule, come from the highest and most cultured section of the press. The Times, for instance, instead of pouring forth the vials of its wrath, sent a special correspondent to examine the phenomena, and printed an article about six columns long, telling the truth in respect thereto. Nature, the organ of the scientific world, has never committed itself by saying anything about Spiritualism. In the present instance we have Blackwood, one of the oldest and most intellectual of our magazines, admitting the facts in an honorable sort of way. Some of the country newspapers, and the smaller fry of the London press, who do not possess the means of learning much of what is going on in society, are most prolific in generating slander in relation to this subject. Mr. Charles White, the secretary to the late Marylebone Association of Spiritualists, once stated in public that he had found that the Times treated unpopular movements with more fairness than the newspapers which circulate among people of lower average intelligence.

SILK AND ITS RELATIONS TO THE SPIRITUAL PHENOMENA.

In Dr. Crowell's communication on "Silk" published last week, the word "lone" occurs twice, in speaking of "lone obsessed spirits." It should have been printed "LOW."

We have since heard of several experiments, resulting successfully. One a writing medium, who was troubled in the head when his arm was used for writing, found relief in wrapping silk around the head; the power could then use the arm to better advantage—the silk apparently insulating the head from the effect of the magnetism that was applied to the arm. The same result is recorded in the case of an artist whose arm was used in the production of paintings. We return thanks to our friends for their kindness in communicating these facts.

ANNOUNCEMENT.

We have in hand for publication in the columns of the Scientist the following articles, interesting and valuable, as may be seen by glancing at the names of the authors:—

"What is Astrology?" by E. Casael, a new (English) contributor;

"Concerning Mediumship," by Prof. J. R. Buchanan;

"The Power of Mind over Mind," a series of articles from the unpublished writings of a physician;

"Evenings With the Greek Poets," by J. M. Peebles, Esq.

"Ancient Theosophy or Spiritism in the Past," by Charles Sotheman, a well-known author and writer.

"Cabalism"—a series of articles under the above general head; the subjects specially treated are "Regimen," "The Water Element, the Sensual World and its Correctives, the Seven Planets," "Will," by our English correspondent of the Occult Sciences, "Lex et Lux."

"Cabala," a definition of the term for the students of "Cabalism" by Zeus.

A little gem of poetry, entitled "Changes," by Emma Tuttle.

Also communications from B. E. H., of Cincinnati, and several other correspondents.

HISTORICAL AND PHILOSOPHICAL

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 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 example of 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. XVIII.

Of the Inclinations of Enmities.

ON THE contrary there are inclinations of enmities, which are, as it were, the odium, anger, indignation, and a certain kind obstinate antipathy of nature, by which anything shuns its opposite and drives it out of its presence. This disposition rhubarb has against bile; molasses against poison; the sapphire against hot biles, fevers, and diseases of the eyes; the amethyst against drunkenness; the jasper against a flow of blood and offensive imaginations; the emerald and agnus castus against lust; agates against poison; peony against falling sickness; coral against the ebullition of black choler and pains of the stomach. The topaz against spiritual frenzies, such as covetousness, lust, and all manner of amorous excess. The same antipathy exists in ants against origanum, the wing of a bat, and the heart of a lapwing, from the presence of which they fly. Also origanum has an antipathy to a certain poisonous fly which cannot endure the sun, it resists salamanders, and loathes cabbage with such a deadly hatred that they destroy one another; so cucumbers hate oil, and will run themselves into a ring lest they should touch it. It is said that the gall of a crow makes men afraid and drives them from where it is; also other things have the same virtue.

A diamond disagrees with the lodestone so that when near to each other it prevents iron from being drawn to it; and sheep fly from frog parsley as from some deadly thing, and what is more wonderful, Nature has pictured the sign of this death in the livers of sheep, in which the very figure of frog parsley is apparently described. Goats hate garden basil as if it were the most pernicious thing. And again, amongst animals, mice and weasels disagree, so it is said that if the brains of a weasel be put into the rennet mice will not touch the cheese, and will also prevent it from being corrupt with age. Lizards are contrary to scorpions, so that they fear the very sight of them, and the oil of a lizard will kill a scorpion, and will also cure a wound by it. The same antipathy exists between mice and scorpions, and it is reported that the application of a mouse to the wound of a scorpion will cure it. The same also between scorpions and asps and wasps. It is reported that nothing is so much an enemy to snakes as crabs and that swine eat them when hurt by snakes and are cured. Serpents are uneasy while the Sun is in Cancer. Scorpions and crocodiles kill each other. The crocodile is made inflexible, if he is but touched with a feather of the bird ibis. The bustard flies from a horse, and a hart from a ram or a viper. An elephant trembles when it hears a hog grunt, as does a lion at the sight of a cock. Panthers will not touch those who have been anointed all over with the broth of a hen, especially if garlic has been boiled in it. There is also enmity between foxes and swans, bulls and daws. And certain birds are at continual strife with each other, and other animals, daws and owls, kites and crows, the turtle and ringtail.

The civet cat is said to stand so much in awe of the panther that he hath no power to resist him or touch his skin, and 'tis said that if skins of each be hung up against each other, the hairs of the panther skin will fall off. Orus Apollo says in his Hieroglyphics that if one be girt about with the skin of a civet cat he may pass through the midst of his enemies in safety and without fear.

The lamb fears the wolf and flies from him, and it is said that if the tail, skin or head of a wolf be hung on a sheep cote, the sheep are troubled, and cannot eat their food from fear.

Pliny mentions a bird called Merlin that breaks crows' eggs, and punches the fox when he annoys her young, and in turn pulls the whelps of the fox, which when seen by the crow, it will assist the fox against their common enemy. The little linnet, living in thistles, hates the ass because he eats the flower of the thistle. There is also such a disagreement between the olive and a harlot that if she plant it it will either remain unfruitful or wither. A lion fears a lighted torch so much that nothing can tame it so easily. And worms will breed in a wound made by a stone thrown at a wolf, though it fears neither sword nor spear. A horse dreads a camel so much that he cannot even endure its picture. A cock will quiet a raging elephant. And the snake that will attack a man clothed, will flee from him when naked. A mad bull is tamed by being tied to a fig tree. Amber attracts all things except garden basil and those things which are covered with oil, between which there is a natural antipathy.

CHAP. XIX.

How Specific Virtues or Special Endowments in Individuals are to be Tested and Discovered.

IT MUST be considered also that certain species have specific virtues, as boldness and courage in the lion and cock, timidity in a hare or lamb, voracity in a wolf, treachery and deceit in a fox, flattery in a dog, covetousness in a crow and daw, pride in a horse, rage in a tiger and boar, sadness and melancholy in a cat, lust in a sparrow, &c.

For the greater part of natural virtues follow the species. Yet there are individual virtues. Some men hate the sight of cats so much that they cannot look at one without trembling; which fear, it is manifest, does not belong to them as men.

Avicen tells of a man in his day who was shunned by all poisonous things, and if any accidentally bit him, they died, while he would be uninjured. Albertus tells of a young woman who would catch spiders and eat them, being much pleased with that kind of food, which to her contained a wonderful nourishment. Of this kind is boldness in a harlot, and fearfulness in a thief. On this account philosophers assert that any particular thing that has never been sick is good against any kind of sickness, thus the bone of a dead man who never had a fever if laid upon the patient will cure him of quartan. There are also many curious virtues infused into particular things by celestial bodies as we have already shown.

NOTE.—Edgar Poe wrote a supplementary chapter to the Arabian Nights Entertainments, in which he gleaned from substantiated facts, a wilder and more marvelous tale than the Arabian romancer had been able to gather from fields of fiction; so in the collection of the curious and occult and improbable, Agrippa has failed to furnish, even from fables, anything more marvellous than can be demonstrated by fact.

The ostentatious marvels which crowd the pages of Agrippa's works are to-day its greatest blemish, but which nevertheless has been the means of its preservation, through the vulgar, selfish, and superstitious mania which existed for charms, by which an advantage might be gained over the less fortunate.

The principle yet remains that antipathy and sympathy exist as Agrippa describes, and can be demonstrated by facts. M. Salverte, in his Philosophy of Magic, relates that "A married couple, who, although everywhere else they lived in perfect harmony, could not without coming to blows remain a few hours in their ordinary workroom. The room got credit for being bewitched, until the cause of these daily quarrels, over which the couple were seriously concerned, was discovered; a considerable quantity of seeds of henbane were found near the stove, and with the removal of the substance which emitted this unfortunate odor all tendency to quarrel vanished."

And again, "It is not, however denied that there existed occult methods of acting on animals who are free from our empire by their natural independence. The odor of *catmint*, and that of *marum* exercises so powerful an influence on the sense of smelling of cats, particularly in warm climates, that it appears marvelous to any one who witnesses the effects of it for the first time. It is easy to take advantage of these and similar plants for enticing the animals whom they effect. If we may believe ancient observers the elephant loves sweet odors, such as those of flowers and perfumes; and she-goats

of the Caucasus are so delighted with the odor of cinnamon that they will eagerly follow the hand which presents it to them. In London, at this day, some men possess the art of enticing rats from their holes, and constraining them in broad day to enter into a rat-trap; the charm consists in some of the straw, placed in the trap, saturated with the oil of cumin and of anise. In the last century, a man might have been seen walking, covered with a swarm of bees, which spread themselves over his hands and face and seemed to have forgotten the use of their wings and their stings. It is probable that this secret resembled that which we have pointed out."

BUDDHA.

For the Spiritual Scientist.

THE PHILOSOPHY OF REVIVALS
AND
THE POWER OF MIND OVER MIND.
AN EXTRACT FROM THE UNPUBLISHED WRITINGS OF
A PHYSICIAN.

If they were so disposed, the various Y. M. C. A.'s of the land could demonstrate the truth of the theories here advanced, and add wonderfully to their present usefulness in the interest of humanity and Christianity. Will they do it? or will a spirit of cowardly apathy and false fear prevent them from grasping the power within their reach, and manfully making use of it, to the glory of God and for the benefit of their race? How many are there among the thousands of young men belonging to the aforesaid Y. M. C. A.'s who dare to stand up for Jesus, and put in practice his richest practical teachings? Are all cowards? 'Tis sad to know that most are cowards and unbelievers. This mighty power, which is one of the strong links between the Father God and his children, has no limit in its influence for good.

Mr. Moody is not a noisy, boisterous worker. In his immense audiences he very properly will not permit shouting, and other physical demonstrations; if he should, bedlam let loose would be tame in comparison to what would be witnessed. This great will power needs no noisy, vulgar demonstration; only as it is used intelligently, will it produce wonderful results. Where drops have been seen in the ordinary handling of revival meetings, drenching, pouring floods will follow efforts organized in accordance with the suggestions here given. Try it, and you shall be satisfied; but expect no satisfactory results from half-hearted, cowardly, unbelieving disjointed work, if you do you will be disappointed. Rains never fall from a cloudless sky. Ships move not save by some propelling power. *Mentality*, in its various forms, from the Great Father Spirit down through all his children and creations, is the great motor of the universe.

As stated before, I am not arguing the good or evil results of revivals; but it is just as easy to prescribe rules which, if followed, will produce so-called revivals, as it is to prescribe rules which, if followed, will insure a crop of wheat or corn.

Is there a church in the land wanting a revival? If so, the following, taken in connection with the general teaching of this article, will prove a sufficient guide. But let no one waste a moment in the contemplation of a single idea here advanced, who is so wedded to previous notions, so bound with the chains of stupid bigotry, that a whole-hearted experiment cannot be tried. No one can cheat the Lord. We are told that the way to raise wheat is to sow the seed in the earth; but supposing you should put some dry, sound kernels of wheat in some dry earth, and keep the same in a dry place, and after the time for the harvest you should find the wheat not even sprouted, and should grow over the impossibility of raising wheat, and some one should properly name your performance, what would they call it? I leave you to answer.

If only one individual is fully anxious and firmly desirous of a revival the work can be accomplished in a longer or shorter time, depending upon the energy and activity brought into use. Let this one man, woman, or child, or a greater number as the case may be, first satisfy themselves that they are in earnest, and are determined to make the effort, and to succeed—and they will obtain the end sought.

Some one suggests that they should say, "I will succeed if God is willing." Now right here is where the failures are found. These "ifs" are all ruinous. You can't do anything without the Lord, whether you will or not; so don't stop to shirk the responsibility on God. Supposing the next time

you sit down to dinner, you want to see whether God wants to put the food in your mouth, what satisfaction will you get? Now in this, do as you would in the other case; take up your knife and fork, don't be too particular in which hand you hold your fork either, but fill your mouth with the food God has given for all his creatures, without insulting Him with ifs or ands. I say let any one first determine they want a revival, and are going to have it, no matter what comes.

You say "it must be prayed for." There you are again. Goodness! What is prayer? Why, what you have been doing while making up your mind and fixing your determination is the strongest kind of praying; and when your mind is firmly fixed, your prayers are well-nigh answered without your recognizing the fact.

The farmer prays for a crop of corn when he plows and plants and reaps his harvest; such are the kind of prayers that amount to something. How much corn would a farmer raise who stood in the corner of the street or on the housetop, and cried night and day, "Oh Lord, give me a good crop of corn—a bountiful crop—fill my barns and granaries heaping full," and at the same time did nothing more? Fingers were made to pray with as well as lips. Pray all over, that's the way to pray; and then you will get what you want. Let this one person, when thus determined, quietly find one more who will act in full sympathy with him or her. One who will fall in without any reserve; for every reserved thought becomes an antagonist, and will pull on the other side. When two are found get the third, and so on, allowing no jars. All this time, both night and day, their minds must not be diverted by "Christmas dinners," or "marrying of wives," "proving of oxen," or anything else, but the will must at all times be steadily pulling in the direction sought. Never yield, but as with a death grasp insist that the end to be accomplished shall be brought about, and it will be done. The greater the number of minds thus working harmoniously the better, for thus the battery, so to speak, becomes stronger. The oftener they come unitedly together the better also. Should a brother or sister be unruly or stand in the way, have no unkind arguments with them, but turn the full battery upon them and pray them into the right channel. That is, let each one continuously fix their mind upon this party, earnestly praying, as well, or even more, when not in their presence, than at any other time, and he will soon be brought to the right side and with the most powerful influence. No one mind can withstand such force. It is quite possible the pastor of the church may be obstinate, and this mental thought battery must first be used on him. If any brother's or sister's obstinacy for any reason cannot be overcome readily do not wait; but go to the next, and so on, constantly getting recruits with which to return again with greater power to overcome those previously unyielding, publicly and privately attacking all parties, whether gross and hardened sinners or those more mild and amiable, with a battery organized and operated as above indicated. There is not a town in the land that cannot be converted to righteousness. Cities can all be swept of their impurities and crimes. Dramdrinking, rumselling, and kindred vices will all yield to this weapon, which is in the hands of all who will use it. Let no one stand still expecting the Lord will work without agents. Each individual is one of God's agents, and each mental impulse, which goes thrilling through our systems, is a messenger of the Lord on a mission of joy and happiness, or sent on a sad errand of punishment for sins of omission or commission.

Would any one, as a matter of social enjoyment or for an hour's or an evening's entertainment, test the power of concentrated minds, in any gathering of old or young, let one of the number go out of the room, and while absent let a word be decided upon by those remaining, and when the absent enters the room blindfolded, let every one present will the party coming into the room, to think of the word agreed upon. And ninety times out of a hundred the word will be impressed upon his mind. When all are united and think or will together, having nothing else on their minds, this must occur. The word is actually impinged upon the mind of the one to whom it is thrown. This action of mind can be demonstrated in a thousand different ways; several persons acting in unison can actually call an individual from a distance of miles. I have done this alone, and when a person previously has been under the influence of another magnetically, that is has been "mesmerized," this is not difficult.

SUBSCRIPTIONS AND ADVERTISING 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.

VOL. IV.

MARCH 30, 1876.

No. 4.

TO BE A SPIRITUALIST IS TO HOLD CONSCIOUS INTER-COURSE WITH THE WORLD OF SPIRITS AND TO LIVE A SPIRITUAL LIFE. SUCH WAS JESUS CHRIST.—*Peebles.*

THE EVIDENCE IN FAVOR OF A FUTURE EXISTENCE.

In another column, Mrs. Elizabeth M. Denton, who thinks we have previously misinterpreted her position, as recently defined in the Boston Investigator, writes to "render her meaning obvious to the most ordinary understanding." She prefaces her communication by asking us to admit, which we most readily do, "that as beings possessed of reason and intelligence and capable of reflection, it is our business to use our reason in the investigation of all claims pertaining to the human race." Mrs. Denton then proceeds to examine the evidence in favor of a future existence and, passing judgment on the spiritual phenomena, says "that the whole grand effort of Spiritualism, ancient as well as modern, to prove the truth of its claims has been ever and only an utter failure." She wishes the "testimony unbiased by desire, unclouded by false reasoning, and based upon premises self evidently or provably correct." She is willing to grant the occurrence of the phenomena of Spiritualism, but will not accept them as proofs of spirit-existence.

Well, Mrs. Denton is at liberty to invent or accept any theory to account for them. The many distinguished scientists, intelligent investigators, and committees of the London Dialectical Society "had testimony unbiased by desire." The phenomena did occur. What was the force that occasioned these manifestations? A theory in explanation, to be tenable, *must cover all the facts in the case*; these investigators, "beings possessed of reason and intelligence and capable of reflection," can accept no other than that of SPIRIT-POWER; to them this conclusion seems "unclouded by false reasoning and based upon premises self-evidently or provably correct."

What *are* some of the facts which Spiritualism presents to a "being possessed of reason and intelligence and capable of reflection," we will endeavor to outline. An individual, whom, for convenience only, we will term a medium, personates a character foreign to his own, and claims to be a friend who has passed through the change called death. The "being" who should "investigate all claims pertaining to the human race" of course doubts, examines, and cross-questions; but the victory rests with the friend who gives correct answers and constantly affirms that he is not dead but living in another state of existence. Investigation demonstrates that the

medium could by no possibility have been knowing to the facts then and there adduced through his organism. Instances of this nature are of too common occurrence to be doubted; besides Mrs. Denton grants the facts of Spiritualism.

If this "being" questions if one mind can so influence another, even if it does survive the change called death, how can we remove the doubt? Call in a person of strong mesmeric power, who can mentally control a person to do his will. Both operator and subject are now seen. Mentally the operator wills and the subject—the medium—utters the words that have been previously agreed upon between the "being" and the operator. Here there is no room for doubt. That the will of the operator is the causative force that effect this result on the part of the subject, can be demonstrated by repeated experiment. That the subject is completely under the control of this force cannot be denied. Furthermore, the subject declares, when he awakes, that he knows nothing of what he has said or done.

Now we take another step, and ask a "being capable of reflection," if it has "testimony unbiased by desire," for believing; *First*, that the subject is honest in both cases. *Second*, that the results in both cases are similar. *Third*, that one mind, under certain conditions, can influence and control another. *Fourth*, that the actual causative force is unseen. *Fifth*, that a subject or medium is influenced or controlled, and an unseen mind asserts itself to be controlling; the rules of evidence are applied to determine the truth of the claim, and under these circumstances the influence establishes its identity as one who has passed through the change called death.

But says this "being" this power *may* be "my mind," it may be "unconscious cerebration," it may be—"Stop" says Spiritualism, "look at that table. It moves. Does any person touch it?" The "being" examines, and truthfully answers in the negative. "What moves it?" asks Spiritualism. "I don't know," replies this "being." "I can't assign a cause; there is no known law of mechanics that will produce this result; indeed, it is contrary to the laws of gravitation, for it to hang in the air like that." Then Spiritualism says, "Table, will you please rise and drop to the floor for me?" *Table executes the movement.* "Well now, I am about to ask some questions. Knock once for 'No,' twice if you don't know, and three times for 'yes,' please also, if you can, tip either to the one side or the other, when we call the alphabet, if you have anything to say." *Here the table pounds three times, signifying 'yes.'* A communication is now opened with the table. *Some* intelligent force gives another message to this "being." It tells things that a table never could have known, and is as anxious to talk as was the medium.

If the "being" who admits these facts can give Spiritualism a better explanation of this phenomena than the table will give itself, we should be glad to receive it.

"But hold," says Mrs. Denton, "the intelligence is not apart from animal organism, for these phenomena cannot occur without a medium; and this is proof that the intelligence manifested is wholly dependent upon it, and more or less intimately associated with it." We reply that the same might be said of a telegraph message; the phenomenon of transmitting a message cannot occur without the presence of a wire. According to Mrs. Denton's proposition the intelligence which is manifested at the delivery office "is wholly dependent upon the wire and more or less intimately associated with it."

The simile is an excellent one: the wire represents the medium; the operator at one end is the spirit; the

receiver at the other end is the "being possessed with reason and intelligence, capable of reflection, and one whose business it is to use reason in the investigation of all claims pertaining to the human race." Is it true, we ask, that there is no intelligence apart from the wire?

Mrs. Denton in closing speaks of a materialized spirit-form which *is* to come. We prefer to wait until it comes. When the "materialized" form of Theodore Parker speaks at Paine Hall, we shall know more about Spiritualism and Materialization than we do now. The phenomena that *do* occur furnish sufficient ground for thought and investigation. Mrs. Denton is well aware that we agree with her concerning conditions under which these "materializations" should occur. She says the intelligent utterances by a "materialization" will prove simply and only that there are forces of mind and matter, or both, combined or separate, with which we have never as yet become acquainted." True; and that is what Spiritualists technically term *Spirit*. Like other forces it can demonstrate itself only through an effect—which is its medium. The materialization is one of its effects; the vegetable and mineral another; the animal another. The natural body of man another. Each form is, in reality, the medium for this force—its effect. Matter accommodates itself to the different combinations of this force and produces corresponding results.

That there comes a time when this force has ceased to "strive with the flesh," in other words that there is a future existence, is demonstrated to us and many others; and not the least among its lessons is one that may be paraphrased in the words of Mrs. Denton, "that as being possessed of reason and intelligence and capable of reflection, it is our business to use our reason in the investigation of all claims pertaining to the interests of the race."

EDITORIAL PARAGRAPHS.

SEVERAL EDITORIALS,—“Silk, and its Relations to the Spiritual Phenomena,” “The Liberty of the Press,” “Announcement,” &c.,—are crowded from the editorial columns and will be found on page 39.

WE INTEND publishing in our next issue the article on “Mediumship,” by Prof. J. R. Buchanan, which is delayed in consequence of an engraving illustrative of his opinions.

IT IS SAID that permission has been granted a prominent physician, a Spiritualist, to experiment in one of the large asylums in New York City, and that he has already commenced his labors. We hope to be able to publish the results.

A FEW WEEKS AGO we replied to an article of Thomas Hazard on the “testing of mediums,” as printed in the Banner. Hudson Tuttle has also written additional objections to such opinions gaining ground, and we reprint the letter from the R. P. Journal. Mr. Hazard is writing a series of articles in the Banner, a late effort, requiring three columns, being an excellent advertisement of Brandeth’s pills.

A LADY PASSENGER on the Old Colony train that met with the accident at Tiverton on Tuesday, had, just previous to the occurrence, described to Conductor Harrington a dream of the night previous, at which a bridge accident at Tiverton was vividly impressed upon her mind. Mr. Harrington was in the act of replying that that point had been passed safely, when a portion of the train left the track and he was thrown to the floor.—*Transcript*.

WHEN PROMINENT SPIRITUALISTS like those concerned in the Holmes expose in New York and the present case of Mrs. Hardy do not hesitate to publicly declare what *they have seen* and what *they know*, they do a valuable service to Spiritualism by aiding it to root out the weeds that are now checking its healthy growth. They will be malignd, accused of conspiracy and pursued with spiteful misrepresentations, not only from these victims of evil influences but in quarters where the Right should not be abandoned for the Expedient. But they will have the satisfaction of doing their duty, as disciples of the great Truths that WILL ever triumph.

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THE EXPOSE OF MRS. HARDY.

At last we have a scientific statement, from one side at least, concerning the mediumship of Mrs. Hardy and her production of paraffine molds. We refer our readers to a careful study of the communication on page 46, and to observe the signatures that are appended. Theories and vague rumors are now strengthened by unequivocal charges. In a letter accompanying them the authors say:—

“As Spiritualists of years of investigation, and as lovers of truth and haters of lies and of money traffic with our loved who have gone before, we intend this list of *facts* shall be published throughout the length and breadth of the land, that people may draw such inferences as to them seem wise. We earnestly ask you to give a full print of this, in this issue of your paper, to the end that opposers of our great Truth may not have an opportunity to say, ‘Spiritualists shrink from investigating,’ or that they will hide any delinquencies when discovered.”

The name of the scribe is familiar to all Spiritualists in the United States, as one prominently identified with the movement as an investigator and worker. The others also are earnest Spiritualists. In addition they present as credentials the endorsement of the New York Association of Spiritualists, printed with the communication. All were friends of Mrs. Hardy, and she evidently had no suspicion that she was so closely watched, while at times the higher influences seem to have interposed to arouse suspicion and give additional circumstantial evidence. As attested by our correspondents, it bears the stamp of a full, complete, and unexplainable expose. There is no equivocation, no influences from suspicious circumstances, but direct testimony that can be met by Mrs. Hardy only with a flat denial. The public then have their choice as to whom they will believe.

The weighing of the paraffine approaches scientific exactness; heretofore both hot water and paraffine have been weighed at intervals, and an inaccuracy attributed to evaporation or spilled water. The arrangement of the scales prevented any sleight of hand that might be accomplished while attention was diverted by reading or listening to “raps.”

Through the columns of the Herald and several other dailies of the secular press we have read and copied accounts of Mrs. Hardy’s seances that were said to have been under “test-conditions.” Unable to be present, fearing that we might “disturb the harmony,” we were ready to give the evidence on both sides; but as written in the commencement of this article, the statement now published is the first that evidences careful examination on the part of the investigators. We will admit that when Mrs. Hardy sits in a bag, or produces a mold in a wire cage, the majority of investigators cannot “see how it is done”; and probably she does not intend that they should.

It remains for each investigator to determine individually what is and what is not fraudulent. All testimony from others that bears the stamp of truth should, however, be entitled to consideration and weighed carefully in connection with the evidences of the senses. That “test-conditions” do not interfere with the manifestations has virtually been admitted by Mrs. Hardy in recently submitting to the requests that have been urged by honest Spiritualists and investigators. In the face of the recent developments she should not hesitate to respond to the demands that may be made in the future.

THE PRESENT INDICATIONS are that Spiritualism will in the future force itself upon the world and be treated with more consideration than in the past. The article from the Religio Philosophical Journal, concerning the testing of mediums, is in the right spirit, and indicates the enterprise of that journal in keeping up with the times. Its influence is wide-spread, and when Spiritualists adopt the suggestions therein contained they will commence a reform in earnest.

CORRESPONDENTS.

THE EVIDENCE IN FAVOR OF FUTURE EXISTENCE EXAMINED.

To the Editor of the *Spiritual Scientist*:

DEAR SIR.—Either I must have succeeded in rendering my idea quite obscure, in my late letter to the Boston Investigator, or both you and the editor of "Spiritualism" in the Boston Sunday Herald have wholly misinterpreted my position as there defined. I am, however, ready to take all the responsibility for that failure, provided you or the Herald editor, or both, will allow me sufficient space to define my own position in the columns you each control. Assuming your willingness, I write, and at the risk of being prozy, I shall endeavor to render my meaning obvious to the most ordinary understanding.

I think you will admit that, as beings possessed of reason and intelligence and capable of reflection, it is our business to use our reason in the investigation of all claims pertaining to the interests of the race. Thus using it, we find that the desire for a continuation of life is an inherent element in the human being, if not in all the higher orders of animal existence. Whether this desire alone is sufficient to have originated the theory of a "future state of existence," it is not necessary here to enquire. It is perhaps sufficient to know that the idea has been bequeathed by generation to generation from ages too remote to be traced by any method of enquiry as yet inaugurated. From infancy we have been instructed that this universal desire for a future life is an earnest of our inheritance—an evidence that such life is in reserve for us. In our childhood's trust and unreasoning acceptance of authoritative teaching this assurance may have been satisfactory; and even now, if we can prove the testimony unbiased by desire, unclouded by false reasoning, and based upon premises self-evidently or provably correct, we shall find the enlightened reason of the world prepared to accept it with rapturous delight.

We take up the enquiry then, with deep and earnest yearnings that our investigations may result in the discovery of sufficient evidence to establish the claim—evidence that the matured human intellect, uninfluenced by any consideration save that of ascertaining the truth, can accept as unequivocally demonstrative. What is the result? Turning our attention to the discussions on this question, both in the past and present, we find that, having accepted the premises, the very highest order of intellect and talent the world has ever produced has been taxed to the utmost of its capabilities, and taxed for ages, to eliminate from the argument in favor of so desirable a consummation of human existence every fallacious method of reasoning. But we also find that the premises upon which the argument is based are assumed, and the question recurs to-day, as it has done again and again in the past, Is it a demonstrable fact that there exists in the material human organism a corresponding individualized, spiritual being or entity, independent of or destined to become independent of that material organism? It is evident that until this question is answered all speculation in regard to the capabilities of such being, when freed from its animal environments, are both out of order and altogether valueless, as applicable to our investigation.

We turn, then, to a consideration of the evidence in favor of the lofty conception. That the conception is ancient, and honored by almost universal human acceptance, is already conceded. We will not hesitate to give to this consideration all the weight to which it is justly entitled; but it must not be permitted to settle the question for us, for no matter how ancient or how authoritative the claim in its origin every succeeding age must still depend upon human testimony in regard to its genuineness, or must solve the problem for itself. We are thus at last brought face to face with the original enquiry. And here, at the very threshold of our investigation, we are met by the Spiritualist with the confident assertion, "The fact is demonstrated. The question in regard to a continued, conscious, individualized existence, after the dissolution of the material organism, is answered to-day, and answered in the affirmative by phenomena occurring in our very midst."

"What then," we ask, "are these phenomena, that they can thus solve the great problem of ages?" We are answered:

"The spirits themselves, beings once inhabiting material bodies like these we now inhabit, bodies long since mouldered back to the dust from whence they were derived, are demonstrating to the world the fact that they still live, and thus that the long dream of a future life is but the faint foreshadowing of a glorious reality."

Encouraged by this testimony, again and again we appeal to the phenomena, but again and again we find that accounts of the phenomena "have been grossly exaggerated, if not wholly falsified." We are reminded, however, that a thousand

and failures prove nothing as against a single fact. We grant the claim, and renew our endeavors, only to be disappointed as before, unless we can shut our eyes to the fact that the conditions under which the alleged phenomena occur do not preclude the possibility of human interference or fraud. We ask the privilege of so arranging conditions that we shall be satisfied with the results; and they who but a moment before were passively dependent upon the will of "the invisibles" for every minutia of detail in regard to conditions, grow suddenly heated and confident, declaring what "the spirits" can, and what they cannot do, as if they were the divinely appointed guardians of "the invisibles," and of course we are forbidden any further opportunities for investigation. What then, have we to hope in the matter of being able to test the truth of these claims for ourselves? Nothing whatever. And again, in our earnestness to discover the nature of the basis of these claims, we turn to the recognized expounders of the Spiritual Philosophy. Granting the occurrence of the phenomena, we beg them to show us the fallacy of the reasoning by which we are compelled to reject them as evidence of spirit-power and presence. You, Mr. Editor, answer, "The ever-recurring facts have been witnessed by thousands of intelligent investigators, and attested by several distinguished scientists, and a verdict has been given in their favor by the London Dialectical Society, by committees specially appointed to examine the same, and that they are produced by spirit-power is the only conclusion that can reasonably be come to." All this may be very satisfactory to one who believes that such beings exist, but what is there in such an argument to convince one who does not believe that they are thus produced? The very existence of the spirit is that for which we are seeking proof. Where shall we find it? You must pardon me, but I cannot accept your conclusion. When the materialized form shall take its place on the platform of Paine Hall, as promised by Dr. Gardner, or on the platform of Music Hall, as promised years ago by Mrs. Conant, and shall speak to us with those improvised lips declaring the spiritual nature of its motor-power, will Mr. Seaver, the "veteran materialist," will you, Mr. Editor, or will I, be able then to see a spirit? Will not that which shall then address itself to our senses be *matter still*? Can you "show me a spirit" then any more than you can show me a spirit now? Will not that temporary material form as effectually hide the spirit, granting one is there, as the physical organism hides your spirit from me and mine from you?

You say, "Intelligence, apart from the animal organism, is manifested, and this is what we call 'spirit,' and this is what the intelligence itself asserts it to be." But hold, Mr. Editor. Have you proved that the intelligence thus manifested is "apart from the animal organism"? I claim that you have fallen very far short of this; that the whole grand effort of *Spiritualism*, ancient as well as modern, to prove the truth of this simple claim, has been ever and only an utter and an entire failure. Farther than this, I claim that whenever you admit the necessity of a human medium for the manifestation of these phenomena, you yourselves adduce the evidence and the strongest possible evidence short of absolute proof, that the intelligence manifested is *not* thus "apart from the animal organism," but is wholly dependent upon it, and more or less intimately associated with it.

What, then, will the intelligent utterances by that material form thus improvised, and speaking from either of those platforms, prove? Simply and only this—that there are forces of mind or matter, or both, combined or separate, with which we have never as yet become acquainted. Of the origin and nature of these forces, and the significance of the phenomena, we have yet to learn.

I know there are Spiritualists, as there are Christians, good and noble and true, to whom the above statements will appear profane. But I regard them as *true*, nevertheless.

Yours for the right,

ELIZABETH M. F. DENTON.

Wellesley, Mass., March 15th, 1876.

SPIRITUALISM IN CINCINNATI—A CORRECTION.

EDITOR SPIRITUAL SCIENTIST:—In the article "Spiritualism in Cincinnati," in *Scientist* March 16th, the name Dr. R. J. Gannette should be Dr. R. J. Garrette. This correction is necessary so that his distant friends may know of his "conversion" and passage to spirit life. B. E. H.

WE HAVE FOR SALE copies of the London Spiritualist latest editions, price seven cents; we also will receive subscriptions from persons who are, or who may become subscribers to the *Scientist*, for the sum of 3.50 per annum, postage included. The price for both the London Spiritualist and the *Spiritual Scientist*, postage included, is \$6.00.

WE HAVE for sale copies of the Spirit Photograph taken under test conditions, a fac-simile of which was recently reproduced in the *Spiritual Scientist*; a short description is printed on the back of the card. Sent on receipt of 30 cts.

SPIRITUAL SCIENTIST.

For the Spiritual Scientist.
TAKE THE WORLD SWEETLY.

BY EMMA TUTTLE.

Years and years together, love,
Through the wide world going,
Happy if the season be
Blooming time or snowing.

We are not the ones to cry
"Dear old year stay by us!"
For we know the soul of things,
Laughing, would deny us.

And we know the end would be
Quite too many losses,
Killing all the vigorous wreaths
Garlanding life's crosses.

So we let the bright things go
As we do the cold ones,
Welcoming things fresh and new,—
They will soon be old ones.

What, if when we dreaming sat
"Mang the red spring roses,
We had said "This is enough!"
Daybreaks and day-closes!

Tarry! Not another year
Can be bright as this is,
And the days had heeded us?—
We had forbade blisses.

God's creations thro' and turn—
Know it and accept it;
Every heart must learn this truth,
As the years have kept it.

Disappointment, wild and wan,
Knows what pain is in it;
Grief, in wreaths of sweet dead flowers,
Tells it every minute.

Yet 'tis best we take the world
Sweetly, as we find it;
If it take us sweetly, well!
If not, we ought not mind it.

THE KORAN.

BY G. L. DITSON, M. D.

To the Editor of The Spiritual Scientist:

DEAR SIR:—To the excellent and all too short article on "The Koran," by H. Tuttle, in a recent number of the Scientist, I beg to add a few paragraphs. The Koran was first printed in the original Arabic, at Venice, at the beginning of the 16th century, under the short title "Alcoranus Arhibice Venet," but no copy seems now to exist. Hinkelmann edited it in Hamburg 1694. In the year 1698 Maraccius followed with his edition: "Alcorani textus universus," &c. The next was by the Russian Emp. Catharina II.: "Al Koran Arabice, Petropoli, 1787." Anno 1829: "Muzih-el-Koran in Calcutta; Arabic and Hindustani." The same in Serampore 1833; with an English version, Cawnpore 1834. Again at Calcutta, in Arabic and Persian, 1831; the same at Cawnpore, 1835. G. Flugel edited it in 1834, Lips. Another followed in Leipsic 1837; and in Calcutta appeared, the same year, an edition with two Pers. com. and an interlin Hindi translation. Note to J. Muchleisen—Arnold's Bible and Koran.

Mr. Arnold also states that the first Latin version appeared in 1143; translated at the request of Peter, abbot of the monastery at Chugui; but that it remained hidden in the cloisters for nearly four hundred years when it was published at Basle by Theodor Bibliander. From this it was rendered into Italian, German and Dutch.

A very poor opinion seems to have been formed of this translation as it appeared at Basle. Its title was: "*Machometis saracen princ ipseque Alcoran quae aute annos nccc Petrus Abbas Cluriranensis ex Arab lingua in Lat. trans ferri curan. Haec omnia in un vol. red. sunt op. et st. Th. Bibliandri Eccles Tigine Ministri. Basil 1543. Fol.*" The Italian appeared at Venice 1547: "*L'Alcorano di Macometto nel qual si contie ne la dottrina. la vita, i costurni e i legge sue.*" The German version, by Sal. Schweiger, appeared in 1616, and in 1623 at Nurnberg, and in Dutch 1641 at Ham burg. *id. id.*

The learned Maraccio published his work (the Koran in Arab. and Lat. version, with notes and refutations) in 1644: "*Alcorani textus universus ex correct.*" etc. Patavie 1698 Fol. The Latin part was published in Germany in 1703, by David Nerreter. A Latin one was edited by Chr. Reineccius, Lips. 1721. The oldest French version was by M. du Ryer, Paris 1647; and this became the parent of several other translations into English, Dutch, and German:—Ross' English version, London 1649, 1688; Glazemaker's Dutch 1698; Rotterd and G. Lange's at Hamburg. Mr. Savary published his French translation in 1783 Paris; and M. Kasimirski his, including remarks on Musulman civilization, &c., 1840 Paris. Sale's Koran, published first in 1734, is the most noted among us; but is considered defective as its *suras* are not, as in the original, divided into verses. This was rendered in German by T. Arnold. The first German version from the original was by Prof. Megerlin, and is divided into verses. In 1773 Boysen's new translation appeared in Germany, with notes. Wahl revised and corrected it and added a valuable introduction (1828). Two new versions have appeared, one by Ulmann, in German; one by Rodwell, in English (1865).

The commentaries by Moslem doctors are as numerous as Biblical commentators. Of the former there are no less than 20,000 of them in the library at Tripolis.

All the important facts here given are from Mr. Arnold's work, quoted above. G. L. DITSON, M. D.

SPIRITUALISM IN CHICAGO.

To the Editor of The Spiritual Scientist:

DEAR SIR:—On Wednesday evening, March 1, Dr. Witheford, of 188 West Madison Street, held a circle at our residence, 56 South Carpenter Street, Chicago. The circle was composed of a dozen persons, all skeptics but two. The medium sat in the middle of the room, the persons present joined hands and formed a circle around him. Then a staunch unbeliever sewed Dr. Witheford firmly in a bag belonging to us, made of mosquito netting. The bag was brought up around the medium's neck, tied close with fine string, and also sewed to his clothes, so that he could not move without detection.

The light being extinguished, the guitar, tambourine, and other instruments were played and floated around the room over the heads of the sitters, and we were all touched by spirit-hands. A voice called out to us from the ceiling telling us the spirits would bring us anything alive which we might choose. A canary bird was selected, and in about ten minutes something fell fluttering on a lady's hand, who, being a little nervous, threw it on the floor, and a gentleman accidentally trod upon it. A light was produced, and close to Mr. B.'s foot lay the canary dying. The medium was examined; his fastenings were all secure, and the string of the bag so tight around his neck that he could scarcely breathe.

After we had formed the circle again, we had the direct voices speaking to friends in the circle, giving names and other proofs of their identity. Two German ladies received spoken and written communications from their uncle in German, and spirits spoke in French and Italian, so as to be understood by a French lady Mdsle. Grahame, and an Italian gentleman, Signor Blitzia, present.

The spirit John B. Crane told us he brought the canary from the residence of Mr. Murray of No. 234 North Avenue, some three miles away. Mr. Murray is a careful investigator who has occasionally attended Dr. Witheford's circles, and had told the spirits to come and get a canary from his house whenever they could. On Thursday, the 2d inst, an anxious member of the circle called on Mr. Murray, who counted his canaries and discovered one missing, and in the evening he came over to 56 South Carpenter Street and identified the birds as his.

Signed, John R. Markle, Adelaide M. Markle, Alexander G. Donnelly, Demmise Grahame.

I hereby certify the foregoing account is true in so far as it has reference to me. Walter Murray, 234 North Av.

MATERIALIZATION IN LIVERPOOL.

IN THE course of a letter published in The Spiritualist of February 18th, Mr. Charles Blackburn, of Manchester, Eng., said:—

In a particular case, this has been done by one not a paid medium at all. I was invited to Liverpool last week, by Mr. Martheze (who was staying a few days with me) and we went and saw the medium and had a seance; Dr. Hitchman and others were there. Shortly a male figure in white appeared, and he showed us his medium in trance; then he closed the cabinet curtains and shortly appeared again with a female with long ringlets; again I asked to see the medium, and again all the company saw him and the two figures at the same time in subdued light.

Since then Mr. Blackburn has sent the following additional particulars in relation to that seance:—

The walls forming or enclosing the cabinet were of solid brickwork, the roof of the cabinet was of black calico, two feet from the ceiling; the floor was carpeted, and the carpet fastened down all round with nails, and the boards of the floor were on solid earth, therefore there was no trap-door or cellar under, and no possible entrance into that room, for we sat with our backs against the entrance door all the time. Still, forms kept appearing, besides those named above, and a gentleman skeptic went purposely from Manchester afterwards to examine the room, but could detect nothing whatever different from the above-stated facts. What is the good of mpouls, as stated in a recent issue of The Spiritualist, when you can see the reality?

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SERIOUS CHARGES AGAINST MRS. HARDY

A STATEMENT CONCERNING HER SEANCES IN NEW YORK, FROM MARCH 12 TO MARCH 19.—EVIDENCE OF FRAUD.

TO THE PUBLIC:—The following facts have forced themselves upon us during the last week spent by Mrs. Hardy in New York, and we shrink from the duty, which as Spiritualists, who have become cognizant of these circumstances, is incumbent upon us.

Mrs. Hardy gave her first seance of this course, at Republican Hall in 33d Street, before the 1st Spiritualist Society of New York, upon Sunday evening, March 12. It was, upon the whole, considered quite satisfactory to the majority present, and the Press gave several good notices of the same; although Mr. Austin has a piece of DRY COTTON WOOL picked out from the mold produced upon that occasion, upon its being exposed to the audience.

Mr. and Mrs. Austin having previously invited Mrs. Hardy to visit them during this week, a seance was held in their house Tuesday eve, when about thirty people were present. A small pine table was previously prepared by Mr. Austin, measuring 18 inches in width by about 4 feet in length with an opening across the centre into which a board or leaf was so closely fitted, that, though it could be removed with one hand, it would require *both* to replace it. The pail containing the paraffine and water was sustained by one arm of a scale-beam, which was suspended from the frame of the table in such a way, that while the pail was under the table, the other arm, supporting the nicely balanced weights, was outside, and in full view of the audience, passing through a slot in the black glazed-muslin bag, which enclosed the table and its contents, and which was of sufficient depth to overlap itself upon the top of table where it was thoroughly secured by pins on the opposite side from the medium. The seams of the muslin bag were sewed by a lock-stitch machine, and over the table were thrown blankets to exclude the light.

Mr. Austin had some colored paraffine which he desired to use, but it was declined. It was proposed by Mr. and Mrs. Austin to make their seance arrangements before the entrance of Mrs. and Mr. Hardy, but in this matter they failed. No light was allowed in the room, and only a moderate amount from an adjoining one, as the "spirits" complained that the conditions were not favorable. Very soon a slight motion of the outside beam was increased to such a degree as to throw the weights from their place, which naturally attracted the gaze of all to this point, except that of Mr. Austin and two other gentlemen who were intent upon the fact that Mrs. Hardy frequently introduced her left hand under the blanket; and finally the motion became so attractive to her, that she rose many times, and leaned over the table to observe it, but *never* failed to pass her hand under the blanket at the same time.

The last time leaning over a violent motion to the outside beam indicated the same to the pail within, and on the instant a light "thud" was heard as of some substance dropping inside upon the carpet. The left hand of Mrs. Hardy was withdrawn, and the blanket, previously left rumpled, was now carelessly smoothed out, and it was soon indicated that the work was finished. Upon removing the blanket, Mr. Austin found the muslin pinned differently upon the top of table, from what he had it, and having in the spot where the left hand had been hidden, a *strained* appearance;—and the *middle board was found displaced*. A paraffine mold was laying upon the bottom of the bag, a little under the edge of the bowl.

Wednesday evening, as Mrs. Austin and Mr. and Mrs. Hardy were coming to a seance at the house of Mrs. Hull, Mr. Hardy being quite in advance, and Mrs. Hardy next, in crossing the street, Mrs. Austin, who was last, saw a paraffine mold lying in the gutter where Mrs. Hardy had just passed. She exclaimed, "*Why, there's a paraffine hand!*" And Mrs. Hardy, returning quickly, crushed it, and both ladies picked up pieces from the fragments. Mrs. Hardy scolded her husband for being so careless about "*carrying that bag,*" he "*ought to know the top was liable to spring open, and now perhaps there would not be paraffine enough to form another to-night.*" Mr. and Mrs. Hardy had, just before leaving Mrs. Austin's house, denied, to them and to another lady, that they had any paraffine molds with them.

Mrs. Hull, at this seance, used an extension dining-table, with a slight opening in the centre. But the medium failed to obtain a mold;—owing, she said to the too great thickness of the coverings of the table, which consisted of a linen floor-cloth laid beneath, and brought up securely around the whole, with table-covers above to exclude the light, and which was arranged by Mrs. Hull, Mrs. Sayles, and Mr. Murray;—and secondly excused, after our dropping the covering upon her side of the table as desired, on ground of her "*great fatigue of previous night, &c.*" On this occasion, Dr. Hull, who occupied a favorable position during the materializations of spirit-hands, &c., declared to Mrs. Hull and Mrs. Sayles that he assuredly saw *toes* three times, when Mrs. Hardy professed that the spirits were showing hands; and a lady who sat by

Mrs. Hardy's side felt the vibration of her chair, and saw a movement of Mrs. Hardy's dress and handkerchief (in her lap), at every presentation of purported spirit-hands at the opening. We had also writing upon slates, when Mrs. Hardy desired all pencils to be removed, as the "spirits were able to write without pencils."—Present, 30 people. Lights *very dim*.

On Thursday eve, Mrs. Lane and Miss Lane, her daughter, called on Mrs. Hardy at the house of Mrs. Austin, and *both* saw the fingers of a paraffine mold protruding from beneath Mrs. Hardy's dress, and which she hastily concealed as soon as she was informed, and declared them mistaken. During this evening, Mrs. Austin having arranged a small table with paraffine and bowl of water, all within a netting or bag, the position of the *seams* of the bag *not being noticed*, heard, as did also Mrs. Lane, Miss Lane, and Mr. Murray, a rubbing and scraping under the table, and afterwards saw a mold inside the netting with its thumb detached, and claimed by Mrs. Hardy to have been formed by the "spirits" from said paraffine. Mrs. Austin's niece, who was sitting at the table, upon looking beneath during the after materializations, saw Mrs. Hardy's foot manipulating the bell, &c. Light was abundant for distinguishing each person in the room. Nine only were present.

On Saturday, the 18th, Mr. Murray received a package of paraffine from Mrs. Hull and Mrs. Sayles, which was designed for use at that evening's seance with Mrs. Hardy, at the home of Mrs. Hull, and taking it to an apothecary near by, had it accurately weighed, and the weight, which was 1 1-4 pounds avoirdupois, marked on the wrapper. Mrs. Hull and Mrs. Sayles kept this sacredly until the evening, when it was shaved up in their presence, and before them and Mr. Murray and others was placed in a pail and hot water poured upon it. A table about three feet square was enveloped, with paraffine and water-bowl, in the netting bag used by Mrs. Austin in her seance of Thursday night, *but the seams* of the bag were placed *at the ends of the table* and beyond the reach of Mrs. Hardy. No mold was forthcoming; and Mrs. Sayles assisted Mrs. Hardy to hold a slate for spirit-writing, in explanation—to be done, as usual, without pencil.

Mrs. Sayles saw Mrs. Hardy carry her hand to her head, ostensibly for the purpose of arranging her hair, both before and after such writing. She saw the form of Mrs. Hardy's hand, through one thickness of table-cover, move as the writing progressed, and return to commence the second and third lines of communication,—and motion with each faint tap which announced the writing finished. Mrs. Sayles held the slate six or eight times. The writing was always done *across* the corner of the slate near Mrs. Hardy's hand, and *never* out of her reach. Mrs. Sayles once lifted the cover a little quicker than was anticipated, and saw Mrs. Hardy's first fingers and thumb *above* the slate, which was not, however, supposed to be noticed by her. Mr. Austin and others in reading the writing, saw once a double formation of the letters, and was puzzled. After the close of the seance, Mrs. Hull found and preserves a bit of slate-pencil, one and one-quarter inches in length, having one pointed and one jagged end, and which was lying on the carpet, above which place Mrs. Hardy had been sitting.

The "spirits" desired us to place Mrs. Hardy, instead of the table, &c., in the netting—to which we assented, as they declared that they could not otherwise make the mold. In trying the netting bag about Mrs. Hardy's throat, Mrs. Sayles strove to leave both seams behind Mrs. Hardy's shoulders, in which she was entirely baffled by Mrs. Hardy, who shrugged the fulness over her right side, and firmly grasped it WITH ONE SEAM in her right hand—Mrs. Sayles carefully before sitting down brought down the table cover to the floor on the side next Mrs. Hardy, while others looked after the exclusion of the light from the other sides. She found, upon coming again to Mrs. Hardy, that the whole cover on that side was lifted and laid over her lap.

The lights were required so low as to be of no avail in the back parlor, at the extreme rear of which she sat facing her audience;—all the light allowed being from two burners in the chandelier in front parlor, partially turned down. No one was allowed within a semi-circle of five or six feet from the table. The mold was soon declared finished; and on being quickly examined (by a novice, as it happened) another bit of *dry cotton wool* was found within the orifice of the wrist; which Mr. Austin has with the first is his possession.

This table, &c., was then placed aside, and we resorted to the same table used Wednesday evening for spirit-hand materializations. Mrs. Hardy first seated herself at the end of the table, which was built with a heavy standard, opening in the centre; but soon the "spirits" found it necessary to change seats, until Mrs. Hardy was placed on one side and opposite the opening, when about the usual after manifestations took place. Thirty-five people were present.

After the dispersal of the company, Mrs. Hull and Mrs. Sayles found the paraffine cool enough to roll up, and turn off the water, which they did, laying back the paraffine till Monday morning, when the bits adhering to the pail being also detached and placed with it in the same wrapper formerly used, Mr. Murray took the package and had it weighed on the same scales, when it balanced exactly at 1 1-4 lbs. avoirdupois—the same as before the seance. He also received the paraffine mold or glove from Mrs. Hull and Mrs. Sayles, and found its weight to be 2 1-2 oz. avoirdupois. The druggist performed the weighing in both instances.

Mrs. Austin was unaccountably annoyed by bits of COTTON WOOL about her carpets while Mr. and Mrs. Hardy were with her. Upon Sunday, the 19th, Mrs. Austin saw Mrs. Hardy's stockings worn the previous evening at Mrs. Hull's seance; at about two inches below the toe THEY WERE CUT ACROSS THE SOLE and left open.

Each can draw his inferences from the facts we state. We subscribe our names to verify what is attributed to us in this statement.

BRONSON MURRAY, 238 West 42d Street, New York.
ELVINA ANNE LANE, 66 Park Avenue, "
MATTIE A. LANE, "
THOS. K. AUSTIN, 418 West 57th Street, "
MARGARET Z. AUSTIN, 418 "
JANE DE FOREST HULL, 140 Vesest 42d Street, New York.
LETA BARNEY SAYLES, "
" "

March 23d, 1876.

A true copy. L. B. SAYLES, Scribe.

AT A MEETING OF THE N. Y. Association of Spiritualists, held in the Harvard Rooms last evening, the following resolution was adopted unanimously:—

RESOLVED, That the ladies and gentlemen whose names were subscribed to this report read before our conference this afternoon, by Mr. Bronson Murray, in the case of Mrs. Hardy, are persons who, in our estimation, are entitled to our full credence and confidence.
P. E. FARNSWORTH, Sec'y
New York, March 27, 1876.

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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