

SPIRITUAL SCIENTIST

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E. GERRY BROWN, EDITOR.

NOTICE.—The following article appeared in the *SPIRITUAL SCIENTIST*, No. 18, and although an extra edition was printed the supply was not equal to the demand, necessitating this reprint.

For the *Spiritual Scientist*.

TEST-CONDITIONS AND A SPIRIT PHOTOGRAPH.

A COMMITTEE SELECT THE STUDIO OF A SKEPTICAL ARTIST, IN WHICH THE MEDIUM OPERATES.—SKEPTICAL, PRACTICAL, PHOTOGRAPHERS HANDLE THE PLATES.—A PICTURE APPEARS.—THE CERTIFICATE OF THE COMMITTEE.

OUR SPECIAL correspondent, in Cincinnati, Ohio, sends us this week a full account of a most remarkable and complete test of spirit-photography. He also wrote the reports which appeared in the *Commercial and Enquirer* of that city. In a private letter accompanying the narrative he says:—

"While I have not yet succeeded in getting the spirit-form that was to be, to me, the absolute proof, yet partly having charge of this test trial, so exceeding our most sanguine expectations, and so absolutely convincing, that I feel that I cannot longer withhold my full assent and endorsement of Mr. Jay J. Hartman's gift of mediumship as a genuine Spirit-Photographer! who, amid the bitter denunciations of press and people, has given a public test trial—accepting cheerfully the offers of the skeptical photographers to go to their own rooms, and then and there, without handling the plates, or entering their dark room, producing a spirit picture. One of which I enclose (see

engraving), which they were compelled to acknowledge to have been produced without any aid or complicity from Mr. Hartman, further than resting his hand on the camera during the time of the exposure of the plate. It is more particularly gratifying, in that the very paper that a few weeks ago published three columns of abusive and denunciatory statements, to prove the whole matter a delusion and Hartman a fraud, has voluntarily made a partial reparation by prominently publishing a column, giving the result of the public investigation,—thus refuting and disproving all their former statements. While Mr. Hartman has thus been honorably acquitted, and his claim to the possession of that "occult" power, and his honesty fully established, yet, I hold that the "laws of psychometry" will yet explain much of the mysterious workings of this wonderful power. Unquestionably, spirits do come back and impress their images on the plate, so as to be recognized, as has been done in several instances with Hartman, yet there is a large residuum unrecognized, and whose appearance will, I believe, be accounted for, as said above, by the further elucidation of psychometric laws and their modes of operation. I hope that our friends will give this subject their earnest attention, as I believe that

A SPIRIT-PHOTOGRAPH TAKEN UNDER TEST-CONDITIONS



CERTIFICATE OF THE RESULT.

WE, the undersigned, having taken part in the public investigation of 'Spirit Photography' given by Mr. Jay J. Hartman, hereby certify that we have closely examined and watched the manipulations of our own marked plates through all the various workings, in and out of the dark room, and have been unable to discover any sign of fraud or trickery, on the part of Mr. Jay J. Hartman. And we further certify that during the last sitting, when the result was obtained, Mr. Jay J. Hartman did not handle the plate nor enter the dark room at any time.

"J. Slatter, C. H. Murhman, V. Cutter, J. P. Weckman, F. T. Moreland, T. Teeple, all practical photographers.

E. Saunders, Wm. Warrington, Joseph Kinsey, Benjamin E. Hopkins, E. Hopkins, G. A. Carnahan, Wm. Sullivan, James P. Geppert, D. V. Morrow, M. D., and Robert Leslie."

Cincinnati, O., Dec. 25, 1875.

we are on the eve of startling revelations to the Spiritualist as well as a materialistic, unbelieving world.

Presuming that you will transfer the accompanying full and fair published statement to your columns, I refrain from any more extended notice at present, awaiting the unfolding of a theory that may partially explain some of the "occult" workings of that power.

"Tell me not, in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem."

"Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art to dust returneth,
Was not spoken of the soul."

seems indeed to be fully realized and proven in this wonderful age of startling discoveries. Spirit-photography, it has been claimed, solved this momentous question; and various persons from time to time have claimed to have the peculiar power of placing their hands on the camera, by which means the instrument became "sensitized," so as to enable "spirit forms" to impress their image on the plate with the sitter.

Among others, Mr. J. Hartman has claimed this power, and has been producing "spirit pictures" at Teeple's gallery, No. 100 West Fourth Street. He has been bitterly denounced as a fraud and trickster by the skeptics and unbelievers, and lately one of our morning contemporaries gave three columns of sensational arguments and statements to prove that the whole matter was a delusion, and Hartman a miserable humbug. Although he gave private "test-sittings" that seemed satisfactory, yet even many of his friends began to doubt him, until he, last week, published a card that on Saturday morning, December 25, he would give a free public investigation, addressed to the public generally and to the photographers especially, stating that he would place all the arrangements in the hands of those taking part in the investigation; they to choose the room where the trial was to be held, bring their own marked plates, furnish their own camera, chemicals, in fact everything, Hartman simply asking to manipulate the plates in the presence of practical photographers, to show that he used no fraud or trickery.

Christmas morning came bright and cheerful, and found sixteen gentlemen, five of them practical photographers of this city, assembled at his rooms. Putting the question to vote, it was decided to adjourn to the photograph gallery of Mr. V. Cutter, No. 28 West Fourth Street. Mr. Cutter being an expert in detecting the "spirit-picture trickery," and as Mr. Hartman had never been in his gallery, he would be at the double disadvantage of being in a strange room, surrounded by strange skeptics and practical men quick to detect fraud.

Mr. Hartman cheerfully accepted, exacting but one condition, that there should be no arguments, jesting, or unbecoming conduct, in speech or action, liable to produce discord and disturb the harmony and quiet necessary to insure results. As the offer was made by Mr. Hartman in a perfectly fair and gentlemanly manner, it was accepted in a like good spirit, and the party adjourned to Mr. Vincent Cutter's rooms.

Entering the operating room, the party were requested to seat themselves on each side of the camera and join hands. Mr. Hartman then desired to be searched and blindfolded, but the photographers waived this point as being unnecessary. Mr. Hartman then chose Mr. F. T. Moreland to represent him, and see that everything was done fairly. Then, selecting Mr. C. H. Murhman, a practical photographer and strong skeptic, the three entered the dark room, Mr. Murhman furnishing his own plates. The plates prepared, they approached the camera, Mr. Murhman carrying the plate and then setting for a "picture."

Amid breathless silence, the plate was exposed and carried back to the dark room, Mr. Hartman following. Soon came the cry, "No result." Skeptics somewhat jubilant.

Another plate was ordered, Mr. Murhman again following Hartman through. No result. Unbeliefs above par, and rising rapidly.

Mr. Cutter, the proprietor of the gallery, a strong skeptic, and probably the best expert in the city, was now chosen to go through the workings. Hartman seemed downcast, and, declining to enter the dark room, stood at the camera, seemingly absorbed in deep meditation or prayer. His friend

Moreland and Mr. Cutter entered the dark room alone, Mr. Cutter preparing the plate. Coming out to the camera, and giving Hartman the "Holder," he seemed to be so much abstracted as to be scarcely able to place it in position. Calling to two gentlemen to place their hands on the camera with him, the third plate was exposed, with no result.

Affairs looked gloomy, indeed, for poor Hartman and his friends. But he directed Mr. Cutter to prepare another plate, and dropped into a deeper state of abstraction than ever. Mr. Murhman sat close beside Hartman and the camera, closely watching every movement, as he is well calculated to do, from his long experience in detecting "professional mediums."

Mr. Cutter, having finished the preparation of the plate in the dark room, in the presence of Mr. Moreland, brought the fourth plate, in the "holder," and handed it to Mr. Hartman.

Selecting Dr. Morrow as the "sitter" and a third person to place his hand on the camera, the plate was again exposed amid intense, breathless silence. Hartman visibly trembled, and seemed to be engaged in deep, silent invocation. The hands of the persons resting on the camera likewise visibly trembled, showing the presence of some occult power. Finally Hartman ended the painful suspense by covering the camera, when Mr. Cutter took the plate and, accompanied by Mr. Moreland, retired to the dark room to develop it, leaving Hartman standing at the camera with great beads of perspiration studding his brow, while the assembly looked like "grave and reverend signors," awaiting a verdict that was to blast the fond hopes of the Spiritualist—and prove, indeed, that "life was but an empty dream."

But quickly came the joyful exclamation from Moreland, and the astounding cry from Mr. Cutter—a result! A ripple of quiet joy ran over Hartman's countenance, while his friends, scarcely believing the good news possible, crowded with the skeptics and unbelievers, who doubted the evidence of their own senses, around Mr. Cutter, who held the glass-plate up to the light, and there, sure enough, impinging on the head of Dr. Morrow, was the clearly defined face of a young lady, even clearer and more distinct than his own. Every one was astonished at this unexpected result. Murhman looked at Cutter and Cutter looked at Murhman in blank amazement, declaring that he didn't do it, as it was one of his own plates, and he knew there was nothing on it when it went into the camera. There was the picture! *Hartman had never touched the plates, or entered the dark chamber during its manipulation! How it got there he didn't know; there it was!* While skeptic and Spiritualist were equally astounded, the best of feeling prevailed, and to the credit of all be it said, not a harsh, ungentlemanly word was dropped during that great and conclusive trial.

Conclusive, in that, while Messrs. Cutter, Murhman *et al.* do not admit the "spiritual" origin of the form on the plate, yet they all agreed that Mr. Hartman did not and could not under the circumstances, of never touching the plate or entering the dark room, produce the "spirit-picture" by fraud or trickery. There is the picture of Dr. Morrow, with the face of a young lady, with something resembling a wreath arching over their heads! Whence came it? If it is not what it purports to be, a "spirit-form," what is it? And how came it there? All present finally agreed to sign a certificate, as justly due and fairly earned by Mr. Hartman.

[The certificate appears on the first page, with the *fac simile* of the photograph obtained under the circumstances above detailed.—ED.]

Mr. Murhman demurred to the first part of the certificate, not that he had discovered fraud, but that he was not in the dark room when the result was obtained, but cheerfully signed as to the last clauses, and with the balance exclaims, "There's the fact, who can explain it?" B. E. H.

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.

SPIRITS REVEAL A MURDER.

THE WHITECHAPEL (ENG.) MURDER.—HANGING OF THE MURDERER.—A REMARKABLE LETTER FROM THE MAN WHO DISCOVERED THE BODY.

LONDON PAPERS of Dec. 22 contain accounts of the hanging of Henry Wainwright, on the 21st, for the murder of Harriet Lane. The circumstances attending the discovery of the body are remarkable. The murderer had bundled up the remains for removal, and while he stepped out to call a cab, left them in charge of a friend, Mr. A. P. Stokes, who had not the slightest idea of its contents. In a letter, which appeared in several of the London newspapers of the 20th, he narrates how a human voice said to him three times, "Open that parcel; Open that parcel; Look in that parcel." This voice led to the discovery of the dead body, the arrest, trial, conviction, and hanging of the murderer as above stated. Stokes, in his letter to Wainwright, printed on Monday, says:—

I feel that I must write to you to say that I trust that you will not consider that what I have done or said against you was either said or done from any personal malice towards you, or that I was lacking in friendship towards you because I could not bring myself to any endeavor to try and screen you. On the contrary, I and all to whom I have spoken, who were formerly in your employment, have always esteemed you as a kind and good master, and always a most generous friend. God and yourself only know how much you were concerned in the terrible crime laid to your charge, but I do hope and trust you will consider that in giving my evidence against you that I only fulfilled a national duty which I believe was the will of God, and which I know was done in the interests of humanity. When I say that it was the will of God, I must now tell you more of the details of the strange promptings I had to open the parcel than I have hitherto made public. Perhaps you think, as I know many in the world think, that I was only moved by a base and prying curiosity. But I can assure you, between myself and God, that it was not that, but that I in reality was urged as it were by a strange mysterious agency for which I can scarcely account. Probably the world may laugh, and you too, at what I am now going to tell you, but I declare it to be true. It has caused me more than ever to be convinced that there is a God and a superhuman power around us, and I hope it will cause you to think so too. These unaccountable promptings began the very moment you left me with that frightful bundle whilst you went to fetch the cab. The very instant your back was turned I seemed to hear a supernatural voice say to me three times as distinctly as though it were a human voice somewhere near me:—"Open that parcel. Open that parcel. Look in that parcel." I at first thought that perhaps you were carrying away hair or something not belonging to you, and I hesitated what I should do. I seemed to hear the voice again, and then felt pressed on by an irresistible impulse to open it. I immediately rent it open. The head and hands came up together, and as I stood for a moment aghast at the mutilated head so grim and yet apparently so pitiable, thinking over and puzzling what I should say to you when you came back, I seemed instantly possessed and controlled by a power and agency, by a cautionary prudence and energy not my own, and certainly not natural to me, and then, as I hastily closed up the parcel again, thinking that perhaps it would be best to say nothing about it, I then seemed to hear the same supernatural voice address me again and say, "Murder; it is a murder. Will you conceal a murder?" I then said, "No, not for my own father! Oh! pray God direct me aright, but shall I give up the very best friend I have had in my life?" You then came up with the cab, took the parcels, and drove away. As I stood for a moment in utter consternation, with my hair feeling as though it stood erect on my head, I immediately seemed to hear the same voice again addressing me and saying, "Follow the cab, follow the cab." I at once did so. I set on to run as though I was propelled along. I ran till I nearly dropped from exhaustion, and certainly seemed sustained by a strength superior to my own. Thus, from the remembrance of the strange inexplicable power which so suddenly overruled me, I feel convinced that I was destined to be the humble medium by which that mysterious and barbarous murder was to be brought to light. Had I been left to my own natural impulse in the matter, the probability is that the crime would not have been so fully detected. Under these circumstances, then, I do trust that you will personally forgive me. My own personal grief is very great when I reflect upon the awful position my evidence has placed you in, and the terrible bereavement it has entailed upon your poor wife, your children, and your family. No doubt in future years I shall often ponder over your untimely end, and regret it was I who had to perform such a painful national duty; but it will greatly assuage my

regret when I in future years reflect that I did all I could to assure you that I had no personal enmity to you. As a former friend I now ask you to make your peace with God.

The Spiritualist is of the opinion that the mortal remains had some little of the unknown and mysterious power which connects spirits with haunted houses, and thereby enabled it to manifest physically to Stokes. And again, Stokes may be sufficiently mediumistic as to have become clairaudient on that occasion. The case has occupied the attention of the English public during the three weeks preceding the dates mentioned.

AN EXTRAORDINARY CASE OF MESMERISM.

ANOTHER example of the intervention of psychological influences in the ordinary affairs of life was lately printed in the London Weekly Times, and had before been printed in the Daily News and the North British Daily Mail. The late Prof. Gregory, of Edinburg, pointed out in his book on mesmerism how, when his patients were commanded while in the mesmeric sleep to do certain acts at a particular time afterwards, when they were fully awake, such acts were actually committed at the time ordered. The why and the wherefore of these strange things are not known, but the following case, like the one just quoted, shows how true they are, and what urgent necessity there is for their investigation.

Much excitement and not a little indignation were occasioned in Govan on Wednesday afternoon by the conduct of a mesmerist, and there is some talk of a civil action being raised against him for injuries inflicted on a respectable young married man residing in Burndyke Street, who was allowed to lie on the cold, damp ground in Napier Street for about twenty minutes in a state of mesmerism, and had to be conveyed on a barrow to the police-office, and the services of a medical man obtained before he was brought to his senses. It appears that the mesmerist gave an entertainment in the burgh on the previous evening, and that the young man, who is a fitter in one of the shipbuilding yards, was mesmerized along with several others, and while in that state the mesmerist commanded him to come to the corner of the above street at a quarter before two o'clock on the following day and share with him the half of his dinner. The fitter went to his work in the morning all right, but just as he was in the act of taking his dinner he suddenly left the table, carrying a little jug full of broth, and made his way down Govan road in an excited manner to the place where the "Professor" was to meet him. A large crowd soon collected round the poor fellow, who was as if pinned to the wall, holding on tenaciously to his little jug containing the broth. He eventually slid down upon the cold ground, however, and lay there for about twenty minutes. The excited crowd expected the mesmerist to keep his appointment and relieve the poor fellow from his position, but he did not put in an appearance. The police arrived on the scene, and the man was conveyed to the office on a barrow. His limbs were by this time perfectly stiff, and with the exception of a slight movement of the heart and pulse, the body showed very little signs of life. Dr. Barras was sent for, and after considerable difficulty succeeded in bringing the young fellow out of his mesmeric sleep, after his wife and brothers, who had come to the office, had been greatly alarmed about his condition. The man's health must have suffered considerably by the exposure, as he shivered like an aspen leaf on awakening, and had to be taken home in a cab.

A CORRESPONDENT of the Traveller communicates to that paper a private letter written by Horace Greeley in 1860, in which he says that some of the demonstrations he had seen of what are called Spiritualism, are impelled by an unseen force not accounted for by any law or physics wherewith he was acquainted. That they are the work of our departed friends, whose names they invoke, he was not satisfied. He did not say they are not; but of the testimony he had on that point, the stronger portion seemed to negative the spiritual hypothesis.

THE AGITATION of thought is the beginning of Truth, and he whose faith has ultimated in knowledge, will not shrink from subjecting his convictions to the closest scrutiny, the closest questionings, and even to the roughest handling.

Dr. Gardner announces that J. Frank Baxtre will occupy the platform the two next Sundays, and will supplement his lecturing by singing and giving tests. It is also announced that Col. Olcott will enlighten the public on "Occultism" the last Sunday in the month, at Paine Hall.

From Barret's Magus.

Introductory to the translation of Agrippa's Occult Philosophy by "BUDDHA."

THE LIFE OF

HENRY CORNELIUS AGRIPPA, KNIGHT,

DOCTOR OF BOTH LAWS, COUNSELLOR TO CHARLES V.,
EMPEROR OF GERMANY, AND JUDGE OF THE
PREROGATIVE COURT.

HENRY CORNELIUS AGRIPPA, a very learned man and a magician,* flourished in the sixteenth century. He was born at Cologne on the 14th of September, 1486. He descended from a noble and ancient family of Netesheim in Belgia; desiring to walk in the steps of his ancestors, who for many generations had been employed by the princes of the House of Austria, he entered early into the service of the Emperor Maximilian. He had at first the employ of Secretary; but as he was equally qualified for the sword and the pen, he afterwards turned soldier, and served the Emperor seven years in his Italian Army. He signalized himself on several occasions, and as a reward of his brave actions he was created knight in the field. He wished to add the academical honors to the military; he therefore commenced Doctor of Laws and Physic. He was a man possessed of a very wonderful genius, and from his youth applied his mind to learning, and by his great natural talents he obtained great knowledge in almost all arts and sciences. He was a diligent searcher into the mysteries of nature, and was early in search of the philosopher's stone; and it appears that he had been recommended to some princes as master of the art of alchemy,† and very fit for the grand projection. He had a very extensive knowledge of "things in general," as likewise in the learned languages. He was pupil of Trithemius, who wrote upon the nature, ministry, and offices of intelligences and spirits. He was of an unsettled temper, and often changed his situation, and was so unfortunate as to draw upon himself the indignation of the Popish clergy by his writings. We find by his letters that he had been in France before the year 1507, that he travelled into Spain in the year 1508, and was at Dole in the year 1509. He read public lectures there, which engaged him in a contest with the Cordeller Catilinet. The monks in those times suspected whatever they did not understand, of heresy and error; how then could they suffer Agrippa to explain the mysterious works of Reuchlinus de Verbo Mirifico with impunity? It was the subject of the lectures which he read at Dole in 1509 with great reputation. To ingratiate himself the better with Margaret of Austria, governess of the Austrian Netherlands, he composed at that time a treatise on the excellency of women; but the persecution he suffered from the monks prevented him from publishing it; he gave up the cause, and came into England, where he wrote on St. Paul's Epistles, although he had another very private affair upon his hands. Being returned to Cologne, he read public lectures there on the questions of the divinity, which are called Quodlibetales; after which he went to the Emperor Maximilian's army in Italy, and continued there till Cardinal de Sainte Croix sent for him to Pisa. Agrippa would have displayed his abilities there in quality of theologian of the council, if that assembly had continued. This would not have been the way to please the Court of Rome, or to deserve the obliging letter he received from Leo X., and from whence we may conclude, that he altered his opinion. From that time he taught divinity publicly at Pavia, and at Turin. He likewise read lectures on Mercurius Trismegistus at Pavia, in the year 1515.

He had a wife who was handsome and accomplished, by whom he had one son; he lost her in 1521; he married again an accomplished lady at Geneva, in the year 1522, of whom he gives a very good character, by this wife he had three children, two sons and one daughter, who died.

It appears by the second book of his letters, that his

*As he himself asserts in his preface to his three books of Occult Philosophy and Magic, where he says, "who am indeed a magician," applying the word magic to sublime and good sciences, not to profane and devilish arts. Paul Jovius, Thuret, and Martin del Rio, accuse him not of magic, (because we cannot apply that to necromantic arts), but the Black Art; but we shall show in some of the following notes, their grounds on which the accusation of Agrippa is founded, and examine how far their information will justify their calumny against the author.

† We have no authority to say, that ever he was in possession of the great secret of transmutation, neither can we gather any such information from his writings; the only circumstance relative to this, is what he himself says in Occult Philosophy, that he had made gold, but no more than that out of which the soul was extracted.

friends endeavored in several places to procure him some honorable settlement, either at Grenoble, Geneva, Avignon, or Metz. He preferred the post which was offered him in this last city; and find that in the year 1518, he was chosen by the lords of Metz to be their advocate, syndic and orator. The persecutions which the monks raised against him, as well on account of his having refuted the common opinion concerning the three husbands of St. Anne, as because he had protected a countrywoman, who was accused of witchcraft, made him leave the City of Metz. The story is as follows:

A countrywoman, who was accused of witchcraft, was proposed (by the Dominican, Nicholas Savini, Inquisitor of the faith at Metz) to be put to the torture, upon a mere prejudice, grounded on her being the daughter of a witch, who had been burnt. Agrippa immediately took up the cudgels, and did what he could to prevent so irregular a proceeding, but could not prevent the woman from being put to the question; however, he was the instrument of proving her innocence. Her accusers were condemned in a fine. The penalty was too mild, and far from a retaliation.

This countrywoman was of Vapey, a town situated near the gates of Metz, and belonging to the Chapter of the cathedral. There appeared in Messin, who was the principle accuser of this woman, such sound passions, and such a total ignorance of literature and philosophy, that Agrippa, in his letter of June 2, 1519, treats the town of Metz as "*The stepmother of learning and virtue.*" This satirical reflection of Agrippa's might give rise to the proverb—"Metz, the covetous, and stepmother of arts and sciences."

What induced him to treat of the monogamy of St. Anne was his seeing, that James Faber Stapulensis, his friend, was pulled to pieces by the preachers of Metz, for having maintained that opinion.

Agrippa retired to Cologne, his native city, in the year 1520, willingly forsaking a city which the seditious inquisitors had made an enemy to learning and true merit. It is indeed the fate of all cities where such persons grow powerful of whatsoever religion they are of. He again left his own city in the year 1521, and went to Geneva; but his fortunes did not much improve there, for he complained that he was not rich enough to make a journey to Chamberi to solicit the pension, which he was led to expect from the Duke of Savoy. This expectation came to nothing, upon which Agrippa went from Geneva to Friburg in Switzerland in the year 1523, to practice physic there as he had done at Geneva. The year following he went to Lyons, and obtained a pension from Francis I. He was in the service of that prince's mother, in quality of her physician, but made no great improvement of his fortune there; neither did he follow that princess when she departed from Lyons in the month of August, 1525, to conduct her daughter to the frontiers of Spain. He danced attendance at Lyons for some time, to employ the interest of his friends in vain, to obtain the payment of his pension; and before he received it he had the vexation to be informed that he was struck out of the list. The cause of this disgrace, was, that having received orders from his mistress to inquire by the rules of astrology what turn the affairs of France would take, he expressed his disapprobation too freely, that the princess should employ him in such a vain curiosity, instead of making use of his abilities in more important affairs. The lady took this lesson very ill; but she was highly incensed when she heard that Agrippa had, by the Rules of Astrology, the Cabala, or some other art, predicted new triumphs to the constable of Bourbon.*

Agrippa finding himself discarded, murmured, stormed,

*See Agrippa's words in his 20th Epist. lib. xv. p. 854, which are as follows:—"I wrote to the Senechal, desiring him to advise her not to misapply my abilities any longer in so unworthy an art; that I might for the future avoid these follies, since I had it in my power to be of service to her by much happier studies." But the greatest misfortune was, that "this unworthy art," and "these follies," as he called them, predicted success to the opposite party, as you may judge by his own words.—"I remember I told the Senechal in a letter, that in casting the constable of Bourbon's nativity, I plainly discovered that he would this year likewise gain the victory over your armies." They who are acquainted with the history of these times, must see plainly that Agrippa could not pay his court worse to Francis I., than by promising good success to the constable. From that time Agrippa was looked upon as a Bourbonist; to silence this reproach, he represented the service he had done to France, by dissuading 4000 foot soldiers from following the Emperor's party, and by engaging them in the service of Francis I. He alleged the refusal of the great advantages which were promised him when he left Friburg, if he would enter into the constable's service. It appears by the 4th and 6th Letter of Book V., that he held a strict correspondence with that prince in 1527. He advised and counselled, yet refused to go and join him, and promised him victory. He assured him that the walls of Rome would fall down upon the first attack; yet he omitted informing him of one point, and that was, that the constable would be killed there.

threatened and wrote; but, however, he was obliged to look out for another settlement. He cast his eyes on the Netherlands, and having after long waiting obtained the necessary passes, he arrived at Antwerp in the month of July 1528. One of the causes of these delays, was the rough proceeding of the Duke of Vendome, who instead of signing the pass for Agrippa, tore it up, saying, that "He would not sign any passport for a conjuror."

In the year 1529 the King of England sent Agrippa a kind invitation to come into his territories, and at the same time he was invited by the Emperor's Chancellor, by an Italian Marquis, and by Margaret of Austria, Governess of the Netherlands. He accepted the offer of the latter, and was made historiographer to the Emperor, a post procured him by that princess. He published by way of prelude, "The History of the Government of Charles V., and soon after he was obliged to compose the princess's funeral oration, whose death was in some manner the life of our Agrippa; for she had been strangely prejudiced against him; the same ill office was done him with his Imperial Majesty.

His treatise of the "Vanity of the Sciences," which he caused to be printed in 1530, terribly exasperated his enemies. That which he published soon after at Antwerp, namely, of the Occult Philosophy, afforded them a still farther pretence to defame him. It was fortunate for him that Cardinal Campegius, the Pope's Legate, and Cardinal De la Mark, Bishop of Liege, were his advocates; but, however, their good offices could not procure him his pension as historiographer, nor prevent his being imprisoned at Brussels, in the year 1531; but he was soon released.

The following year he made a visit to the Archbishop of Cologne, to whom he had dedicated his Occult Philosophy, and from whom he had received a very obliging letter. The fear of his creditors, with whom he was much embarrassed on account of his salary being stopped, made him stay longer in the country of Cologne than he desired. He strenuously opposed the inquisitors, who had put a stop to the printing of his Occult Philosophy, when he was publishing a new edition of it corrected, and augmented at Cologne. (See XXVIth, and the following letters of the VIIth Book.) In spite of them the impression was finished; which is that of the year 1533. He continued at Bonn till the year 1535, and was then desirous of returning to Lyons. He was imprisoned in France for something he had said against the mother of Francis I., but was released at the request of certain persons, and went to Grenoble, where he died the same year, 1535.

Some say that he died in the hospital; but this is mere malice, for his enemies reported everything that envy could suggest to depreciate his worth and character. He died at the house of the Receiver General of the Province of Dauphiny, whose son was the first president of Grenoble. Mr. Allard, P. H. of the Bibliothéque of Dauphiny, says, that Agrippa died at Grenoble, in the house which belonged to the family of Ferrand in Clerk's Street, and was then in the possession of the president Vachon; and that he was buried in the Convent of the Dominicans. He lived always in the Roman Communion, therefore it ought not to have been said that he was a Lutheran.*

Bumet, in his history of the Reformation, asserts that Agrippa wrote in favor of the divorce of King Henry VIII. But if we look into Agrippa's letters we shall find that he was against it, as well in them as in his declamation on the Vanity of Sciences, where he says,—

"I am informed there is a certain king, at this time of day, who thinks it lawful for him to divorce a wife to whom he has been married these twenty years, and to espouse a harlot."

In respect of the charge of magic diabolical, preferred against him by Martin del Rio and others, who confidently asserted, that Agrippa paid his way at inns, etc., with pieces of horn, casting an illusion over the senses, whereby those who received them took them for real money; together with the story of the boarder at Louvain, who, in Agrippa's absence, raised the devil in his study, and thereby lost his life; And Agrippa's coming home, and seeing the spirits dancing at the top of the house, his commanding one of them into the dead body and sending it to drop down at the market

*Agrippa in Apolog. Cap. 19, speaks in lofty terms of Luther, and with such contempt of the adversaries of the reformer, that it is plain from hence Sixtus Siencensis affirmed that Agrippa was a Lutheran.

place. All these stories asserted by Martin del Rio, are too ridiculous to be believed by men of sense or science; they being in no way probable, even if he had dealt in Black Art. As to Magic, in the sense it is understood by us, there is no doubt of his being a proficient in it, witness his three books of Occult Philosophy; to say nothing here of the Fourth, which we have good authority to say was never written by Agrippa, as we shall show presently, when we shall treat of the history of his Occult Philosophy.

In a word, to sum up the character of Agrippa we must do him justice to acknowledge, that notwithstanding his impetuous temper which occasioned him many broils, yet from his letters which he wrote to several of his most intimate friends, without any apparent design of printing them, he was a man used to religious reflections, and the practice of Christianity; and that he was well versed in many of the chief and most secret operations of Nature, namely, the sciences of natural and celestial magic; that he certainly performed strange things, in the vulgar eye, by the application of actives to passives, as which of us cannot? that he was an expert astrologer, physician, and mathematician, by which, as well as by magic, he foretold many uncommon things, and performed many admirable operations. John Wierus who was his domestic, has given several curious and interesting anecdotes, which throw great light upon the mysterious character of Agrippa, and serve to free him from the scandalous imputation of his being a professor of the Black Art.

Now, because Agrippa continued whole weeks in his study and yet was acquainted with almost every transaction in several countries of the world, many silly people gave out that a black dog which Agrippa kept was an evil spirit by whose means he had all this information and which communicated the enemies' posts, number, design, &c., to his master; this is Paul Jarius' account, by which you may see on what sort of reports he founded his opinion of this great man. We wonder that Gabriel Naude had not the precaution to object to the accusers of Agrippa, the great number of historical falsehoods of which his accusers stand convicted. Naude supposes that the monks and others of the ecclesiastical order did not think of crying down the Occult Philosophy till a long time after it was published; he affirms that they exclaimed against that work, only in revenge for the injuries they believed they had received in that of the "Vanity of the Sciences."

It is true this latter book gave offence to many. The monks, the members of the universities, the preachers and the divines saw themselves drawn to the life in it. Agrippa was of too warm a complexion.

"The least taste of this book, 'Vanity of the Sciences,' convinced me that he was an author of a fiery genius, extensive reading, and great memory; but sometimes more copious than choice in his subject, and writing in a disturbed rather than a composed style. He lashes vice, and commends virtue everywhere and in every person; but there are some with which nothing but panegyric will go down.—*Erasmii Epist. lib. XXVII. p. 1083.*

Let us now, in a few words, and for the conclusion of this article, describe the history of Occult Philosophy. Agrippa composed this work in his younger days and showed it to the Abbot Trithemius, whose pupil he had been. Trithemius was charmed with it as appears by the letter which he wrote to him on the 8th of April, 1510; but he advises him to communicate it only to those whom he could confide in. However, several manuscript copies of it were dispersed almost all over Europe. It is not necessary to observe that most of them were faulty, which never fails to happen in like cases. They were preparing to print it from one of these bad copies; which made the author resolve to publish it himself, with the additions and alterations with which he had embellished it, after having shown it to the Abbot Trithemius. Helchior Adam was mistaken in asserting that Agrippa in his more advanced years, having corrected and enlarged the work showed it to the Abbot Trithemius. He had refuted his "Occult Philosophy" in his "Vanity of Sciences," and yet he published it to prevent others from printing a faulty and mutilated edition. He obtained the approbation of the doctors of divinity and some other persons whom the Emperor's Council appointed to examine it.

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OUR PHOTOGRAPHIC NUMBER.

So great was the demand for the last number of the Scientist, that although we printed an extra large edition, the entire number was disposed of within two days after it had left the press. We shall at any time, when occasion requires, produce novelties like that which created this unusual demand. It is impossible, in all cases, to give notice previously, and therefore our readers who are not regular subscribers on our books, cannot depend on receiving every number of the Spiritual Scientist. For No. 18, we can fill no more orders; but as many of our subscribers and agents desire extra copies of the photograph, we have reprinted the article. Several of the imperfections in the cut have been removed, making the picture, as a *fac-simile*, superior to the one produced last week. As directly related to the article, we republish the editorial of last week on "Spirit Photography."

At considerable expense we present this week a fac-simile of the spirit-photograph taken at Cincinnati, O., under test-conditions. It speaks for itself. We have endeavored to secure as close an imitation as was possible; a wood-cut cannot give the soft shades and tints that are seen in a photograph, but the picture on our first page is surprisingly correct in this respect. A photograph, on the wood, was made from the copy sent us by our correspondent. This preserved all the remarkable effects seen in the original; it will be noticed that the face of the spirit is so transparent that the outlines of the sitter are seen quite clearly; the body seems to be a thin mist barely sufficient to throw a shade of light on one arm, hand, and knee of the sitter.

Mr. F. M. Parkes, an intelligent spirit-photographer of London, in a recent address on the "Psychic Elements of Spirit-Photography," takes the ground that it is an error to suppose that spirits must be materialized to be photographed. He thinks that the light emanating from a spiritual body is as spiritual as its source. Mr. Parkes' reasons for his notion are not very clear. We are inclined to think with Mr. Beattie, the photographic experimenter of Clifton, Eng., that the spirit-body is never photographed; that the individual spirit by will-power, projects a body composed of atoms which are in a degree material though invisible to our normal sense. Still the body is material enough to impress itself on the collodionized plate in the camera. The subject involves the eternal question—What is Matter, and what is Spirit? Some contend that there is a psychic matter which is only a grade of matter in general, but which we must hypothecate to account for many of the spiritual phenomena. Thus they would make spirit itself a sort of matter, which, like all matter is inseparably united with force, and partly perceptible, partly not to the senses. The experiments in spirit-photography bring us close upon the border of this mysterious subject. Where shall we say that Matter ends and Spirit begins? Are they not both expressions, or evolutions, of a single intelligent force, which by differentiation, concretions, and transmutations, produces all the phenomena of Mind and Matter in the Universe? In other words, is there not, back of all phenomena, a force, which a scientist calls "promise and potency," but which the seer and the saint call—GOD? A force "that makes for righteousness" and means—that only the good and the true shall be the abiding!

To those persons into whose hands the Spiritual Scientist shall fall for the first time, we say, "Now is the time for all true and earnest Spiritualists to show their confidence and persistency. To do what they can to help us establish, in the Spiritual Scientist, an enterprising, independent, scientific organ of the cause." We have no animosities to gratify, no rivalries to poison our motives. We are for the Truth; and it is to the lovers of Truth that we make an appeal to strengthen us with their subscriptions.

"WANTED—A THEORY."

The New Age, a liberal paper, recently established in this city, in its first number devoted a column to Spiritualism, thereby indicating its intention to deal fairly with this subject. Since this time, the space it had set apart for Spiritualism, has been used by several correspondents, for no other purpose than to advertise one medium—Mrs. Hardy,—whose manifestations, so far as there is any *direct* evidence of their spiritual origin, might as well be attributed to ingenious mechanism. Mrs. Denton, wife of Prof. Denton, one of our most prominent lecturers and writers, enters the field against Mrs. Hardy, taking the ground that the manifestations, if caused by spirit-power, could be obtained under conditions that would convince investigators that no material agency could have produced them. Mr. Hardy's second letter in reply calls forth from the editor of the New Age, the following paragraph:—

"We printed a communication from Mr. John Hardy, three weeks since; from which he says we omitted a very important paragraph. We do not remember omitting the paragraph he specifies; but if correspondents wish to have their favors inserted as they send them, the "conditions, known to be necessary," must be complied with. All we ask is: 3, that they be short; 2, that they be legibly written; 5, that they be properly punctuated; 4, that they relate to the subject in hand, and do not dash off into irrelevant matters; 5, that they be free from all personalities, and, if in reply to another, be not personally disrespectful,—we allow no one to be saucy but ourself. Mrs. Denton's communications are good models. Mr. Hardy's, printed this week, is so great an improvement on his first, that he does not seem to need this lecture. But we give it for the benefit of whom it may concern."

This is an exceedingly terse and fitting rebuke. In the "last letter" referred to, Mr. Hardy uses space to tell what *has* been done by Mrs. Hardy, and invites correspondents to show *how* it could be done. There are a number already who have told him how "it can't be done," and experiment has not yet proved the falsity of their claims. Among these is the suggestion to place Mrs. Hardy in a bag, sealed round the neck, and also to securely tack the carpet in marked places, to obviate the suspicion that there is some connection between the results obtained and the ability of the medium to use her feet and limbs as she may desire.

A QUESTION.

Will wonders never cease? The Banner of Light says, editorially:—"IT IS THE COWARDICE, INERTNESS OR INSENSIBILITY OF THE MEDIUM WHICH OFTEN MAKES HIM RELUCTANT TO YIELD TO TESTS DEMANDED BY HONEST INVESTIGATORS. THE SPIRIT IS OFTEN WILLING WHEN THE MORTAL FLESH IS WEAK." In this position we supposed the Scientist stood alone. The Banner has heretofore been the inflexible champion of "Conditions." Will it now please inform numberless inquirers whether it is "COWARDICE, INERTNESS OR INSENSIBILITY" which prompts its favorites whom it masquerades every week in the guise of wonderful mediums in its editorial columns, to refuse to submit to simple "test-conditions" requested by honest investigators?

PHOTOGRAPHING THE INVISIBLE.

The Scientific American tells us that Dr. Schnauss in Photographisches Archiv, essays to enlighten his countrymen with regard to spirit-photographs, and that he demonstrates that his own countryman, Baron Reichenbach—aided and abetted by a large number of scientific men—produced the first spirit-photographs, in the capital of German intellect, Berlin. The Doctor goes on to state, as a demonstrated fact, that "several bodies appear luminous to people after their eyes have been accustomed to darkness, as for instance, large steel magnets and big crystals; water shaken up in a bottle will emit phosphorescence, and luminous waves may at times be seen coming from the fingers, sometimes greenish, sometimes reddish, according to the side of the body. He has repeated the recorded experiment in spirit-photography on the strength of which he renders the verdict that the luminosity emanating from one's fingers' ends, etc., as seen by very sensitive persons, is not, as Reichenbach supposed, identical with solar rays.

The Scientific American, after giving us so much information (?) ventilates its ignorance by ridiculing the whole subject, placing itself on record "as laboring under the impression that these pretended appearances were in reality all in the observer's eye." That many of the "pretended" appearances are in reality nothing but illusions, we do not doubt. But that a collodionized plate in a camera, will take impressions of objects that are invisible to the human eye, is a fact so well established, by an abundance of the soundest testimony, that we are surprised to find a journal, that aims to give the most interesting information pertaining to the scientific progress of the world, ridiculing any scientist, who, after a long series of experiments, advances a theory to explain this wonderful phenomenon. We do not ask the Scientific American to accept the spiritual hypothesis in explanation; but we fail to see how it can reject the fact, that the plate does take cognizance of the invisible. The Scientific American tells how a spirit-photograph can be obtained; we would refer it to the recent experiments at Cincinnati, and ask, if, under the conditions therein prescribed, the "ghost" which appeared on the plate, had been "previously sketched on the background with a solution of sulphate of quinine?" Human testimony is indeed fallible, but it will take precedence of the dogmatism, which, without a show of proof, says "it cannot be."

The views of the Cincinnati Commercial, an "independent" paper, that still ridicules the assumption that the invisible can be photographed, cannot be expressed in better language than that used by Leckey, in his "History of the Rise and Spirit of Rationalism in Europe," where he remarks that educated men receive an account of a miracle taking place—his idea of a miracle being something that controvenes their notions of gravity, chemical combination, and the conservation and correlation of force—"with an absolute and decisive incredulity which dispenses with all examination of the evidence."

"A FRIENDLY INQUIRY."

A recent number of the Investigator had a three-line paragraph reflecting on the Spiritual Scientist; we were at a loss to understand its meaning, but on referring to our files of that paper, we found No. 35 to be missing—it did not reach us. Surmising that this one might solve the riddle, we obtained it, and lo! it contained "A Friendly Inquiry" which we were requested to copy. T. W. Jones, a Spiritualist, asks Mrs. Hardy to repeat a seance at Paine Hall, at which skeptics shall be allowed the "privilege of tacking a thick cloth around the table under which the pail containing the paraffine shall

be set," and because this article, and the request that we should copy it escaped our notice, the Investigator, the following week, says,—

"The challenge did not appear in the last Banner, nor in the Spiritual Scientist, either! Thereby hangs a tale."

We would make the "friendly inquiry" of the Investigator, if it has not, previous to this time, discovered that the Spiritual Scientist has been asking these conditions occasionally for the past nine months? And also, if the editor of the Investigator particularly desired us to copy an article from its columns, if would it have been too much trouble to have marked it for our attention. We are willing to do by others as we wish to be done by, in this respect. The Investigator should know that we demand for honest investigators those conditions that will satisfy them of the agency of an unseen force, when it is claimed that spirit-power produces the manifestations that are witnessed.

TO OUR READERS.

The crowded state of our columns prevent us from giving the notice that we intended of the many articles in this number. "BUDDHA" commences the translation of H. Cornelius Agrippa, by a short sketch of his life. Next week we commence publication of Agrippa's "Occult Philosophy." "LEX ET LUX," our English correspondent on Occultism, sends a highly instructive article, which will be found on page 212. Dr. G. L. Ditson, a writer whom we hope to hear from often, reviews "Anthropological Science." An "English Barrister" tells of Mrs. Huntoon's Mediumship.

Next week, in addition to "Occult Philosophy," we have an article on "Superstition," also "The Atheism of Science," by George Stearns; "The Temple of Humanity," by George Wentz; "Symbolism," by Frater, W. R. Woodman, M. D., &c, Secretary General.

EDITORIAL PARAGRAPHS.

THE WASHINGTON CHRONICLE, thinks that "allusions to Spiritualism or Spiritualists are rarely seen in the daily papers." The exchange list of the Chronicle must be limited; certainly the editorial vision has a very narrow scope.

THE DAILY GRAPHIC and the New York Sun are competing to see which can write the most ridiculous account of a seance at Moravia. The correspondents have seen both William Eddy and Mrs. Andrews, and evidently makes use of only that which will serve the purpose of their journey. The flings in the Graphic serve Spiritualism better than would its editorial endorsement.

WHATEVER the solution of the problem may be, the question ought to be publicly raised why we are excelled by other denominations in deeds of charity, and why it is that religious utterances coming from large numbers of the lowest of our platforms in America have brought against the movement from the lips of Mrs. Hardinge and others the charge that such Spiritualism tends to animalism and not to spirituality.—*London Spiritualist.*

EVERY HONEST believer, in whatever faith, should desire thorough and careful investigation of every doubtful thing, and the more firm in the faith one may be, the more need of caution; and every medium should hold every act open to inspection. We want to know *what* we believe in; we want to know if evil spirits are stronger than the good or progressed, and if they are capable of making conditions and controlling them. We should not hide the failures which are made by mediums, but should give them to the community as readily as we would the tests which are received, not knowing but "underneath" a failure, something of greater importance and value to mankind may lie, awaiting resurrection.—*Writer in The New Age.*

THE RESULT, if truthfully recorded, is one that will long be looked back upon as a most convincing proof of the reality of spirit-photography; and we hope that Mr. Hartman will keep the vantage ground he has won; that he will realize the importance of his high calling, and, repudiating every temptation to fraud, every mercenary inducement that may lure him to swerve from the path of perfect rectitude in the exercise of his noble gift, will devote himself to the scientific establishment of the great truth which he did so much to make credible on Christmas day. If he will do this, he will have the satisfaction of knowing that he has conferred such a benefit on his fellowmen, as must give him in the retrospect a joy far above that which any earthly riches could confer.—*Banner of Light.*

CONTINUED FROM PAGE 221.

This book has been lately examined and approved by certain prelates of the Church and doctors, thoroughly versed both in sacred and profane literature, and by commissaries particularly deputed for that purpose by Cæsar's council: after which it was admitted by the whole council, and licensed by the authentic diploma of his Imperial Majesty, and the stamp of the Cæsarean Eagle in red wax, and was afterwards publicly printed at Antwerp, and then at Paris without any opposition.

After the death of Agrippa a Fourth Book was added to it by another hand. Jo. Wierus de Magis, cap. V. p. 108, says,—

"To these books of Magic, may very justly be added a work lately published, and ascribed to my late honored host and preceptor, Henry Cornelius Agrippa, who has been dead more than forty years; whence I conclude it is unjustly inscribed to his manes, under the title of "The Fourth Book of Occult Philosophy, or of Magical Ceremonies," which pretends likewise to be a key to the three former books of the Occult Philosophy, and all kinds of Magical Operations."

Thus John Wierus expresses himself.

There is an edition in folio of the "Occult Philosophy," in 1533, without the place where it was printed. The privilege of Charles V. is prefixed to it dated from Mechlin, the 12th of January, 1529. We have already mentioned the chief works of Agrippa. It will be sufficient to add, that he wrote a Commentary on the Art of Raimundus Lullius, and a Dissertation on the Original of Sin, wherein he teaches that the fall of our first parents proceeded from their unchaste love. He promised a work against the Dominicans, which would have pleased many persons both within and without the pale of the Church of Rome.* He held some uncommon opinions, and never any Protestant spoke more forcibly against the impudence of the Legendaries than he did. We must not forget the Key of his Occult Philosophy, which he kept only for his friends of the first rank, and explained it in a manner which differs but little from the speculations of our Quebists. Now many suppose that the fourth book of the Occult Philosophy is the Key which Agrippa mentions in his letters to have reserved to himself; but it may be answered, with great show of probability, that he amused the world with this Key to cause himself to be courted by the curious. James Gohory and Vigenere say that he pretended to be master of the practice of the mirror of Pythagoras and the secret of extracting the spirit of gold from its body, in order to convert silver and copper into fine gold. But he explains what he means by this Key, where he says, in the Epist. 19, lib. V.

"This is that true and occult philosophy of the wonders of nature. The Key thereof is the understanding: for the higher we carry our knowledge, the more sublime are our attainments in virtue and we perform the greatest things with more ease and effect."

Agrippa makes mention of this Key in two letters which he wrote to Aurelius de Aquapendente, Austin, friar, who addicted himself to the study of the Occult Sciences, where he says,—

"What surprising accounts we meet with and how great writings there are made of the invincible power of the Magic Art, of the prodigious images of Astrologers, of the amazing transmutations of Alchemists and of that blessed stone by which, Midas-like, all metals are transmuted into gold; all of which are found to be vain, fictitious and false, as often as they are practised literally."

Yet he says,—

"Such things are delivered and written by great and grave philosophers, whose traditions who dare say are false? Nay, it were impious to think them lies! only there is another meaning than what is writ with bare letters. We must not look for the principle of these grand operations without ourselves: it is an internal spirit within us, which can very well perform whatsoever the monstrous Mathematicians, the pro-

NOTE. Agrippa's three books of Magic with the Fourth, were translated into English and published in London in the year 1651. But they are now become so scarce, as very rarely to be met with and are sold at a very high price by the booksellers.

*In the treatise I am composing of the vices and erroneous opinions of the Dominicans, in which I shall expose to the whole world their vicious practices, such as the Sacrament often infected with poison, numberless pretended miracles, kings and princes taken off with poison, cities and States betrayed, the populace seduced, heresies avowed, and the rest of the deeds of these heroes and their enormous crimes."—AGRIPPA OPERA T. II. p. 1037.

digious Magicians, the wonderful Alchemists, and the bewitching Necromancers can affect."

Nos habitat, non tartara; sed nec sidera cæli,
Spiritus in nobis qui viget, illa facit.—EPIST., LYONS SEPT 24, 1527.

In reference to the Key spoken of, and the *secreta secretarum* of the "initiates" it lies entirely in the progressive development and the enfolding of the power of the spirit resident in man. No Masonic mummerly nor ceremonial magic can ever confer it, no power can do more than cultivate or educate. The only real initiation took place long anterior to birth or conception, and we are all passing through "Mysteries" each day of our life, and we will all be initiated and pass through all the degrees in the lives to come and pass into the presence of the Grand Master. BUDDHA.

English Correspondence of the Spiritual Scientist

OCCULTISM.

BY LEX ET LEX.

MAN, AS COMMONLY understood by the outer world, is merely an animal with a greater amount of intelligence than that of any other member of the animal kingdom, and has been described as an animal that cooks his food, and makes bargains. That he has a *Soul* with an independent entity distinct and separate from the ordinary intelligence exercised in the usual avocations of life, many of course believe implicitly; but most have at best, a misty, confused notion, parroted from others; but have not a shadow of a definite or tangible idea of what the soul really is, or in what it consists; while others again, because of their special education being of a strictly objective or material kind, will not believe there is such a thing as a Soul in existence as distinct from the ordinary worldly intelligence of our minds, and the reason is obvious for there is no school now-a-days, lay or clerical, that we can go to for an elucidation of the soul principle within us, and its powers, which in ancient times were taught as exactly as are Euclid's Elements at present, as is instanced in the enormous number of Cabalistic books and manuscripts which were burned in 296 by Dioclesian, by Cæsar who burned 700,000 rolls at Alexandria and Lo Isaurus 300,000 at Constantinople in the 8th Century, and about the same time the Mahometans began to destroy literature at its chief sources, because this science ran counter to the worldly ambitions of the ruling powers who apply might against right.

That this worldly war waged against Soul-Science teaching, has been but too successful for the time, we have only to cast a look around us to discover, in spite of the great impetus given to it by Christ and his followers, who taught Cabalism or Soul-Science in the plainest possible terms, and so distinctly too, that any one possessed of ordinary intelligence almost, might understand, if he had the least conception of a Soul within him; but wanting that, man is of no account in creation, being soulless and worse than the brutes who have souls of a kind. Cabalism is to him a dead letter, because he is dead himself.

"By their works ye shall know them," and "even greater works than these shall ye do," refer to the signs or tests by which a true Cabalist is known, for "are ye not all sons of God?" Christ illustrated from these that he expressed only a fraction of that power which he actually possessed, and which he taught his apostles how to acquire; yet with all his teachings, and which such a large mass of mankind now profess to believe, Cabalism is a dead letter in the Christian Churches so called; therefore Christianity is a dead letter in the world. We have the house with a *show* of fairness or cleanness, but it is a whited sepulchre, all is blackness, rottenness or putrefaction within. "If ye loved me ye would keep my commandments;" namely, obey implicitly his instructions by which to arrive at a knowledge of the Absolute. What self-styled Christian does it?

Cabalism is truly a divine knowledge of the *Soul* and the Soul-power in man. It is the grandest and most sublime, yet most joyful revelation it is possible for the highest Intellect to conceive. The power when got through the highest motive, is deifically creative and spiritually ravishing in its action. All our greatest discoverers of new inventions and improvements, which have for their object the amelioration and advancement of the human race, can understand the sensations of exquisite pleasure which is felt when the mind, after a steady perseverance of will, and love for the object to be attained,

has accomplished the long-looked for and much desired end; so it is with the attainment of the great Hermetic Work by the Cabalistic Initiate after he enters the Adytum, his senses are enthralled by the discovery of the god-power within him, the things of earth fade into nothingness, and he revels in the Eternity of the Absolute; and as has been said in "The Hermetic Mystery,"—

"He to whom the whole course of nature lies open rejoiceth not so much that he can make Gold and Silver; or the Devils to become subject to him, as that he sees the Heavens open, the Angels of God ascending and descending, and that his own name is fairly written in the Book of Life. * * * Nor are their inward virtues more than their outward beauties for the Solar part is of so *resplendent transparent lustre* that the *Eye of Man* is scarce able to endure it; and if the Lunar part be exposed abroad in a *dark night*, Birds will repair to (and circulate about) it as a Fly round a candle, and submit themselves to the *Captivity of the Hand*.

"By the Stone it is possible to discover any Person in what part of the world soever, although never so secretly concealed or hid in Chambers, Closets, or Caverns of the Earth. * * * In a word, it fairly presents to your view, the whole World wherein to behold, hear or see your Desire. * * * It hath a Divine power, Celestial and invisible above the rest, and endues the possessor with Divine Gifts. It affords the Apparition of Angels and gives a power of conversing with them, * * * nor dare any evil spirit approach the Place where it lodgeth. Because it is a Quintessence wherein there is no corruptible thing, and where the Elements are not corrupt no Devil can stay or abide.

"Dunstan calls it the Food of Angels. And by others it is termed the Heavenly Viaticum, The Tree of Life, and is undoubtedly (next under God) the true Alchocadon or Giver of Years, for by it Man's body is preserved from corruption, being thereby enabled to live a long time without food. Nay, 'tis made a question whether any man can die that uses it, etc. * * * The whole wisdom of Nature may be grasped. And there are yet greater things than these, for we have seen but few of his works. Norton says:—

"For few (saith he), or scarcely one
In 15 Kingdoms hath our Red Stone."

Our *Red Stone* or *Soul* freed from the *Earth's Psychological* trammels constituted as our *Guide* or *Hermetic Intelligencer* in *all things* then, is the greatest desideratum of the philosopher, and which the ancient sages sought so much after and many achieved, thereby becoming notorious as teachers and leaders of the age in all that was great and good, noble and intellectual. These were God's aristocracy. The real kings and princes of Earth and Heaven. On them sat the efflorescent blazing crowns of life, light and glory.

Having thoroughly mastered the evil within themselves, they became *Masters* of the spirit-world by *inherent right* through this same Eternal Intelligencer, the *Soul*, which being allied to the Infinite, in knowledge and wisdom, bears rule as a spiritual lever-power of an extraordinary kind, not that miracles are performed, for with them there is nothing done that is not in Nature already, no matter how extraordinary it may appear to the outer world, we have only to apply our mind and will to do it; but like the gardner who engrafts a new stock to an old tree, so our Initiate or Artist engrafts his spirit to his soul and both entering into circulation become as One bearing heavenly fruit.

I have already said that animals have souls of their kind, so have the vegetables. The Mineral World also gives evidence of the work of the great Geometrician and Architect of the Universe. The mineral terms used are merely illustrative of purity and fixity of purpose. The highest *Gold* being the deific, while the *Silver* represents man's mind purified, and as the distributor of the same Golden Wealth in its degree.

No matter how plainly one may write in Cabalism, it is not to be expected that any can grasp the full meaning in its entirety all at once; indeed, the oftener the Cabalistic writings are read the more meanings come out of them. All knowledge comes by perception and reflection, or meditation in combination with memory and desire, for its goodness, and utility whether of a physical or spiritual nature. Dead letter semblances of knowledge are shadows without substance or power. Knowledge of the Absolute becomes as much a part of yourself, as the printed leaves are part of a book, you *have* it and you *hold* it forever.

Euclid's Elements are a sample of absolute geometrical knowledge. Civilization couldn't get on without it, and the

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Euclid's Elements, therefore, were the work of a true Cabalist; by this it may be understood how absolute is the character of all pertaining to the Hermetic Philosophy, when intimate that all sciences, past, present and to come, can be made as absolutely perfect of their kind, through the solar principle in Man, as these same Euclid's Elements; and furthermore, that all who are disposed to enter the lists of Cabalism (with an universal charity, an honest heart, an indomitable will, which nothing can break or frustrate in pursuit of the good and true, with an earnest loving desire for the highest happiness of all earth's inhabitants, which would be a return of the Golden Age) can and will succeed in time, and thus arrive at the highest heavenly happiness it is possible for earthly man to enjoy, who is joined to a physical body.

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No. IV.

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Professor of Physical Science, Berne. Translated from "Psychic Studies."

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On various tables in this half-European half Oriental chamber there stood a number of knick-knacks—little windmills, which caused hammers to strike; leaden soldiers, wooden animals with green trees, formerly a child's playthings, and other Nuremberg ware, besides a few costly and artistic objects, all mixed up together. Jaccoliot took a little mill, which was worked by bellows and gave motion to little puppets; he asked Covindasamy to move them without contact. This he did by simply holding his hands over them, and the movement became quicker in proportion as he approached nearer to them. Jaccoliot hung a harmonica by a fine cord to one of the iron hooks on the terrace, so that it swung about two feet from the ground; he begged the enchanter to draw sounds from it without touching it. Covindasamy took the cord between the thumb and fore-finger of each hand, and standing motionless, became quite self-absorbed. The instrument soon began to move, a motion

CONTINUED FROM PAGE 221.

This book has been lately examined and approved by certain prelates of the Church and doctors, thoroughly versed both in sacred and profane literature, and by commissaries particularly deputed for that purpose by Cæsar's council: after which it was admitted by the whole council, and licensed by the authentic diploma of his Imperial Majesty, and the stamp of the Cæsarean Eagle in red wax, and was afterwards publicly printed at Antwerp, and then at Paris without any opposition.

After the death of Agrippa a Fourth Book was added to it by another hand. Jo. Wierus de Magis, cap. V. p. 108, says,—

"To these books of Magic, may very justly be added a work lately published, and ascribed to my late honored host and preceptor, Henry Cornelius Agrippa, who has been dead more than forty years; whence I conclude it is unjustly inscribed to his manes, under the title of "The Fourth Book of Occult Philosophy, or of Magical Ceremonies," which pretends likewise to be a key to the three former books of the Occult Philosophy, and all kinds of Magical Operations."

Thus John Wierus expresses himself.

There is an edition in folio of the "Occult Philosophy," in 1533, without the place where it was printed. The privilege of Charles V. is prefixed to it dated from Mechlin, the 12th of January, 1529. We have already mentioned the chief works of Agrippa. It will be sufficient to add, that he wrote a Commentary on the Art of Raimundus Lullius, and a Dissertation on the Original of Sin, wherein he teaches that the fall of our first parents proceeded from their unchaste love. He promised a work against the Dominicans, which would have pleased many persons both within and without the pale of the Church of Rome.* He held some uncommon opinions, and never any Protestant spoke more forcibly against the impudence of the Legendaries than he did. We must not forget the Key of his Occult Philosophy, which he kept only for his friends of the first rank, and explained it in a manner which differs but little from the speculations of our Quebists. Now many suppose that the fourth book of the Occult Philosophy is the Key which Agrippa mentions in his letters to have reserved to himself; but it may be answered, with great show of probability, that he amused the world with this Key to cause himself to be courted by the curious. James Gohory and Vigenere say that he pretended to be master of the practice of the mirror of Pythagoras and the secret of extracting the spirit of gold from its body, in order to convert silver and copper into fine gold. But he explains what he means by this Key, where he says, in the Epist. 19, lib. V.

"This is that true and occult philosophy of the wonders of nature. The Key thereof is the understanding: for the higher we carry our knowledge, the more sublime are our attainments in virtue and we perform the greatest things with more ease and effect."

Agrippa makes mention of this Key in two letters which he wrote to Aurelius de Aquapendente, Austin, friar, who addicted himself to the study of the Occult Sciences, where he says,—

"What surprising accounts we meet with and how great writings there are made of the invincible power of the Magic Art, of the prodigious images of Astrologers, of the amazing transmutations of Alchemists and of that blessed stone by which, Midas-like, all metals are transmuted into gold: all of which are found to be vain, fictitious and false, as often as they are practised literally."

Yet he says,—

"Such things are delivered and written by great and grave philosophers, whose traditions who dare say are false? Nay, it were impious to think them lies! only there is another meaning than what is writ with bare letters. We must not look for the principle of these grand operations without ourselves: It is an internal spirit within us, which can very well perform whatsoever the monstrous Mathematicians, the pro-

NOTE. Agrippa's three books of Magic with the Fourth, were translated into English and published in London in the year 1651. But they are now become so scarce, as very rarely to be met with and are sold at a very high price by the booksellers.

*In the treatise I am composing of the vices and erroneous opinions of the Dominicans, in which I shall expose to the whole world their vicious practices, such as the Sacrament often infected with poison, numberless pretended miracles, kings and princes taken off with poison, cities and States betrayed, the populace seduced, heresies avowed, and the rest of the deeds of these heroes and their enormous crimes."—AGRIFFA OPERA T. II. p. 1037.

digious Magicians, the wonderful Alchemists, and the bewitching Necromancers can affect."

Nos habitat, non tartara: sed nec sidera cœli,
Spiritus in nobis qui viget, illa facit.—EPIST., LYONS SEPT 24, 1527.

In reference to the Key spoken of, and the *secreta secretarum* of the "initiates" it lies entirely in the progressive development and the enfoldment of the power of the spirit resident in man. No Masonic mummery nor ceremonial magic can ever confer it, no power can do more than cultivate or educate. The only real initiation took place long anterior to birth or conception, and we are all passing through "Mysteries" each day of our life, and we will all be initiated and pass through all the degrees in the lives to come and pass into the presence of the Grand Master. BUDDHA.

English Correspondence of the Spiritual Scientist
OCCULTISM.

BY LEX ET LEX.

MAN, AS COMMONLY understood by the outer world, is merely an animal with a greater amount of intelligence than that of any other member of the animal kingdom, and has been described as an animal that cooks his food, and makes bargains. That he has a *Soul* with an independent entity distinct and separate from the ordinary intelligence exercised in the usual avocations of life, many of course believe implicitly; but most have at best, a misty, confused notion, parroted from others; but have not a shadow of a definite or tangible idea of what the soul really is, or in what it consists; while others again, because of their special education being of a strictly objective or material kind, will not believe there is such a thing as a Soul in existence as distinct from the ordinary worldly intelligence of our minds, and the reason is obvious for there is no school now-a-days, lay or clerical, that we can go to for an elucidation of the soul principle within us, and its powers, which in ancient times were taught as exactly as are Euclid's Elements at present, as is instanced in the enormous number of Cabalistic books and manuscripts which were burned in 296 by Dioclesian, by Cæsar who burned 700,000 rolls at Alexandria and Lo Isaurus 300,000 at Constantinople in the 8th Century, and about the same time the Mahometans began to destroy literature at its chief sources, because this science ran counter to the worldly ambitions of the ruling powers who apply might against right.

That this worldly war waged against Soul-Science teaching, has been but too successful for the time, we have only to cast a look around us to discover, in spite of the great impetus given to it by Christ and his followers, who taught Cabalism or Soul-Science in the plainest possible terms, and so distinctly too, that any one possessed of ordinary intelligence almost, might understand, if he had the least conception of a Soul within him; but wanting that, man is of no account in creation, being soulless and worse than the brutes who have souls of a kind. Cabalism is to him a dead letter, because he is dead himself.

"By their works ye shall know them," and "even greater works than these shall ye do," refer to the signs or tests by which a true Cabalist is known, for "are ye not all sons of God?" Christ illustrated from these that he expressed only a fraction of that power which he actually possessed, and which he taught his apostles how to acquire; yet with all his teachings, and which such a large mass of mankind now profess to believe, Cabalism is a dead letter in the Christian Churches so called; therefore Christianity is a dead letter in the world. We have the house with a *show* of fairness or cleanness, but it is a whited sepulchre, all is blackness, rottenness or putrefaction within. "If ye loved me ye would keep my commandments;" namely, obey implicitly his instructions by which to arrive at a knowledge of the Absolute. What self-styled Christian does it?

Cabalism is truly a divine knowledge of the *Soul* and the Soul-power in man. It is the grandest and most sublime, yet most joyful revelation it is possible for the highest Intellect to conceive. The power when got through: the highest motive, is deifically creative and spiritually ravishing in its action. All our greatest discoverers of new inventions and improvements, which have for their object the amelioration and advancement of the human race, can understand the sensations of exquisite pleasure which is felt when the mind, after a steady perseverance of will, and love for the object to be attained,

has accomplished the long-looked for and much desired end; so it is with the attainment of the great Hermetic Work by the Cabalistic Initiate after he enters the Adytum, his senses are enthralled by the discovery of the god-power within him, the things of earth fade into nothingness, and he revels in the Eternity of the Absolute; and as has been said in "The Hermetic Mystery,"—

"He to whom the whole course of nature lies open rejoiceth not so much that he can make Gold and Silver; or the Devils to become subject to him, as that he sees the Heavens open, the Angels of God ascending and descending, and that his own name is fairly written in the Book of Life. * * * Nor are their inward virtues more than their outward beauties for the *Solar* part is of *so resplendent transparent lustre* that the *Eye of Man* is scarce able to endure it; and if the Lunar part be exposed abroad in a *dark night*, Birds will repair to (and circulate about) it as a Fly round a candle, and submit themselves to the *Captivity of the Hand*.

"By the Stone it is possible to discover any Person in what part of the world soever, although never so secretly concealed or hid in Chambers, Closets, or Caverns of the Earth. * * * In a word, it fairly presents to your view, the whole World wherein to behold, hear or see your Desire. * * * It hath a Divine power, Celestial and invisible above the rest, and enbues the possessor with Divine Gifts. It affords the Apparition of Angels and gives a power of conversing with them, * * * nor dare any evil spirit approach the Place where it lodgeth. Because it is a Quintessence wherein there is no corruptible thing, and where the Elements are not corrupt no Devil can stay or abide.

"Dunstan calls it the Food of Angels. And by others it is termed the Heavenly Viaticum, The Tree of Life, and is undoubtedly (next under God) the true Alchocadon or Giver of Years, for by it Man's body is preserved from corruption, being thereby enabled to live a long time without food. Nay, 'tis made a question whether any man can die that uses it, etc. * * * The whole wisdom of Nature may be grasped. And there are yet greater things than these, for we have seen but few of his works. Norton says:—

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was imparted to the pipes by invisible hands, and long-drawn tones proceeded from it, but no chords. "Can you not get an air played?" asked Jaccoliot. "I will invoke the spirit of a former musician of the pagoda," replied he, quite coolly. The instrument was silent after Jaccoliot's question. After a long pause it began to move, a succession of chords were played as a prelude, and then came one of the most popular airs of the Malabar Coast, which begins with the words, "Bring jewels for the maiden of Arune." The fakir always immovable, continued holding the cord between his fingers, and Jaccoliot, who was kneeling beside the instrument, saw the hook bend up and down as occasion required.

The twenty-first day of Covindasamy's stay in Benares had arrived, and it was his duty to spend twenty-four hours from one sunrise to another in prayer before returning to Trivanderam. "But I will first," said he to Jaccoliot, "devote to you one day and one night, for you were good to me; whose lips had so long been closed; you spoke to me in the language that my mother used, when she rocked me to sleep in a banana leaf." No Hindoo speaks, without emotion, of his mother. On the evening preceding the long day of prayer, when Covindasamy was about to leave the terrace, he saw in a vase a number of variegated feathers of wonderful Indian birds; he took up a handful and threw them as high as possible over his head, and when they were about to descend he made a few passes with his hands underneath them. As soon as one of the feathers came near, it turned over, and rose in spirals to the roof of the verandah above. All the other feathers followed the same course, but a moment afterwards, in consequence of their natural gravity, began to sink to the ground. Arrived half-way, however, they rose again, and stuck fast against the ceiling. Again they began trembling, and showed a slight inclination to fall, but they presently remained hanging motionless, and their variegated colors had quite a pretty appearance on the golden background formed by the straw-thatched roof. The fakir had scarcely departed, however, when they fell slowly to the ground, where Jaccoliot let them lie for some time, to convince himself that he had not been, while gazing on these incredible phenomena, the victim of hallucination.

After his mission was ended, the fakir devoted one day more to Jaccoliot for two sittings, one during the day, and the other at night, though by full lamp-light; he had promised to invoke all the spirits who ever assisted him, so that Jaccoliot might see things that he would never forget. Covindasamy brought to the day seance a little bag of fine sand, which he emptied on the ground, and spread out with his hand over an even space of about fifty square centimetres. He then told Jaccoliot to sit opposite to him at a table with paper and pencil, asked for a small piece of wood, whereupon Jaccoliot handed him a penholder, which he laid carefully upon the sand. "I will now," said Covindasamy, "call upon the spirits; so soon as you see the object you gave me raise itself vertically, with its end still touching the sand, you may trace any signs you like on the paper, and you will see them repeated on the sand." He then stretched out his hands horizontally and murmured his mysterious invocations, whereupon the penholder shortly rose up gradually, and while Jaccoliot drew the strangest figures upon the paper, it copied them exactly upon the sand. When Jaccoliot stopped, the penholder stood still also, and began again when Jaccoliot continued, the fakir remaining perfectly calm at a distance from either. To make sure that the fakir could not see the movements of his pencil, Jaccoliot placed himself in a position where this was impossible; but still comparing the figures on the paper and the sand, he found them identical. The fakir next smoothed the sand over with his hand, and invited Jaccoliot to think of some word in the divine language, the Sanscrit; when he asked why in this language in particular, the reply was that the spirits can most easily use the immortal tongue, which is forbidden to the impure. Jaccoliot, who never disputed with Covindasamy about his religious views, thought of a Sanscrit word; the Hindoo stretched forth his hands as before, the magic stick began to move, then rose up and wrote "*Purucha*" (the divine progenitor), the word Jaccoliot had thought of. A whole sentence, which Jaccoliot had in his mind, was also written, "*Adicete Veikun-*

tam Haris" (Vishnu sleeps on Mount Veikunta). "Could the spirit who inspires thee," asked Jaccoliot, "give line 243 in the fourth book of *Manu*?" He had scarcely spoken when the penholder was set in motion and wrote letter for letter the line—*Darmapra vanam purucham tapasa Natakilvisan Parolokam nayati acou basuautam Kacaririnam* (the man who in his actions aims at virtue, whose sins are atoned for by pious acts and sacrifices, attains to the heavenly abode, clothed in a spiritual body beaming with light). Jaccoliot laid his hand on a small closed book, that contained some extracts of hymns from the Rig-Veda, and asked what was the first word of the fifth line of the twenty-first page. The penholder wrote—*Devadatta* (the gift of God), which was right. "Wilt thou put a question in thought?" asked Covindasamy, and Jaccoliot nodded assentingly. The pencil wrote upon the sand—*Vasundara* (the earth). Jaccoliot had asked silently the question: "Who is our common mother?"

It was ten o'clock in the morning, light and heat were excessive, and the mirror of the Ganges threw back a dazzling glare. Jaccoliot walked to the end of the terrace with the enchanter; in the garden they saw a cook, who was taking water from a well and pouring it into a bamboo duct, which conveyed it to a bath-house. Covindasamy stretched forth his hand towards the well, and the cord of the bucket refused to turn the wheel, notwithstanding the ire of the cook. As all Hindoos attribute every contrariety to the action of evil spirits, and try to drive them away by the power of song, this cook did likewise. But he had no sooner begun, in the sharp nasal tone which strikes us so disagreeably in all Eastern singing, than the words stuck in his throat, and he was unable, in spite of continued grimaces, to produce another sound. In a few minutes the fakir dropped his hands, the voice returned to the cook's throat, and the cord to its work on the wheel. Jaccoliot complained of the heat; the fakir appeared not to heed him, so deeply was he sunk in meditation. Then there rose up a fan of palm leaves from the table on which it lay, and fanned him in the face, and he thought he heard harmonious tones, as of a human voice. When the fakir was taking his leave with his hands crossed on his breast, and standing in the doorway which led from the terrace on to the steps, he rose up without any support to the height of twenty-five to thirty centimetres in the air. This Jaccoliot was able to measure pretty exactly, as there was a curtain with gold and white stripes drawn across the doorway; the feet of the fakir were even with the sixth stripe. Rather more than eight minutes had elapsed from the commencement of the ascent to the close of the descent: the hanging in air occupied about five minutes at most. In reply to the question whether he could produce this phenomenon at will, he answered with oriental astuteness, "The fakir could rise up to the clouds." Although he had so often declared himself to be the instrument of spirits, Jaccoliot could not refrain once more from asking him how he obtained this power of levitation. Covindasamy replied in these words: "A man has but to place himself in perpetual communication with the *Pitris*, and a higher spirit will descend upon him from above."

LECTURES AT PAINE HALL.—Prof. Eccles continued his scientific lectures during the past week. The object of these lectures was to illustrate the laws and properties of matter and to prove their unity and transmutability. A great variety of beautiful and interesting experiments connected with chemistry, optics, and acoustics were made, illustrative of the facts stated, the whole of which were performed in a very satisfactory manner. These experimental lectures were terminated on Sunday evening by the summarization of the whole in the one entitled the "Continuity of Life," in which the lecturer proved, in the clearest and most logical manner, that there was an invisible universe, one not appreciable by our external senses. In the consideration of this subject, Prof. Eccles made no allusion to spiritual phenomena, which of course gives proof of that at which he was endeavoring to arrive at by analogy. These were purposely ignored, though we believe the lecturer to be a believer in this reality, the object being to show that science herself, by the discoveries already made in relation to matter and force, and the deduction therefrom, was gradually, yet surely, ultimating in the recognition of an existence beyond the visible mundane sphere, in which all forms and modes of being resided and had their birth. In this he was very successful and his elaborate arguments, eloquently expressed, called forth considerable applause from the audience.

MRS. HUNTOON'S MEDIUMSHIP.

AN INVESTIGATOR WHO TACKED THE MOSQUITO-NETTING.

To the Editor of the Spiritual Scientist:

SIR:—As one who owes to Mrs. Huntoon the conviction of the possibility and the fact of materialization, I should like to be permitted to make some reply to a letter which appeared in your columns, and to which you called special attention, on the 25th of November. Your correspondent, like all disappointed investigators, assumes that all who have gone before him, and have been satisfied, have been such willing dupes as to overlook the most obvious possibilities of fraud. His theory is, that a confederate gets admission through the window; and that mosquito-netting tacked outside is no security against this, because the tacks could be taken out and replaced before the close of the seance. It so happens that this contingency was the very first thing that occurred to me (as I think it would occur to any *bona fide* investigator with a glimmering of common sense), when I was putting up my netting last September. Now I will tell you what I did to guard against this danger, and will then leave your readers to judge for themselves how far this explanation is available.

My tacks were driven in at intervals of about three inches, up to the heads. I calculated to make an aperture large enough to admit a human body, not absolutely infantile, about eight of these tacks would have to be removed. They could not be removed except by digging a sharp instrument under the heads, and thus denting the wood work at the sides. At my test seance, in company with Dr. Miller, I examined the outside of the window with a lantern immediately before the commencement of the seance. For this occasion Mrs. Huntoon sat, not as described by your correspondent, half in and half out of the bedroom, but wholly outside, with her back to us, her hands being tied behind her, and her feet being tied to the legs of the chair on which she sat. Under these conditions (we having searched the bedroom just previously), faces appeared between the upper and under curtain almost immediately. Thereupon, I at once took a lantern, went out, and again examined the netting, passing the lantern carefully up and down with the view of detecting any indications of disturbance. None were visible; though at that moment, if your correspondent is right, the confederate must have been within the room, having gone through the double process of removing and replacing the tacks during the short interval of a few minutes between my first and second examinations. Moreover, unless he had an assistant, he must have replaced them from within the room, having to grope about with his hands for each tack hole. As it was quite impossible that he could do all this, *in the time*, it becomes necessary to suppose *two* confederates at work. Now the bedroom window is close by, and at right angles to the road, along which at nine o'clock, about the time at which our seance was held, persons are frequently passing. We must suppose, therefore, that this operation was repeated eight successive nights (for this was the number of seances at which I was present) without discovery, and with reckless disregard of the chances of discovery. But in fact, what I rely upon is the impossibility of withdrawing the tacks, driven in as I have described, up to the very heads, without leaving a trace of the work.

The bells and other musical instruments were not, when I was at Chittenden, connected by a string, as your correspondent describes, so that they could be drawn towards the medium. There may have been a pole running the length of the bed, Mrs. Huntoon may, on other occasions than the one I have been referring to, have got hold of this pole with the hand behind the curtain, and she may have made a good shot at the prop of the upper window sash, seven feet from the curtain. An error of an inch one side would have resulted in a smash of the window and detection. But your correspondent is welcome to the supposition. It concerns not me, or others, who have taken better precautions than he seems to have done at the only sitting he had with this medium. For the evasion by the Huntoons of the test seance they promised him and Dr. Slade, I can offer no satisfactory explanation. I may say however that it is within my own knowledge that Dr. Miller did attempt to obtain an exclusive influence with this medium, and did actually prevail with her husband to prevent her coming to Rutland to be tested by Col. Olcott. I do not say that he was wrong, from his own point of view; but it may be, though I do not think it altogether probable, that he is responsible for the suspicions to which his favorite medium is now exposed.

For the Eddys I have nothing to say; I believe them to be true mediums, though I never had the opportunity of testing them which I had with Mrs. Huntoon. They knew that I had come all the way from England to verify the phenomena at their house, but they treated me, in this respect, with just as much and as little consideration as their other visitors. I hope they will be compelled either to submit to tests or to lose the profit of their mediumship; for I agree

with you that to take physical mediums upon trust is simply preposterous.

I am, Sir, your obedient servant, the English Barrister who went to Chittenden.

London, December 15, 1875.

P.S. Your correspondent fancies he recognized the confederate at Horatio Eddy's. Let me refer him to his own statement—that the light at the seance was far too indistinct to distinguish features.

"ANTHROPOLOGICAL SCIENCE."

To the Editor of The Spiritual Scientist:

SIR: I have read with unqualified pleasure and interest the Rev. Dr. Alford's article on Anthropological Science, in your issue of Dec. 30th, and if you will not deem it presumptuous in me, I should like to offer some opinions adverse to the Doctor's. He says, "The two immortal senses, namely, talking and judging, are so immediately interlinked with the corresponding attributes of truth and love," &c., and "by these two senses the gates of the celestial metropolis are opened or closed to the soul forever." This, Sir, is very pretty language; but talking is no more a sense than is walking. The use of the tongue is sometimes not even so effective as the foot, when, for instance, you wish to put an offensive person out of doors. But the Doctor will reply I suppose, "Oh, I mean the faculty inhering in man (and in woman too, of course.)" But there are many human beings who have not this faculty or sense, while there are many parrots which talk very well; better than children before they are taught. And must this very slight physical difference in the structure of the throat, open to one and close to the other forever the celestial gates? If this be really the case then let us pray (for the Rev. Dr. doubtless believes in prayer) that our pets, particularly our sweet-singing, little household companions and our noble New Foundland dogs, may have this slight impediment removed, so that they too may inherit Paradise.

Then again, the Rev. Dr. says, "Beasts possess only five senses, these constitute the mind or the heart." I can hardly think he means this. Every one acquainted with dumb animals knows that they think, reason, forecalculate (if I may use such an expression), which, of course, may be the *resultant* of the exercise of one or more of the said senses, but is no more *the* sense of smelling, hearing, &c., than the use of the tongue in forming words is an immortal sense.

Again, "Mind is not spirit; if so, beasts have spirits;" conversely, beasts not having spirits are not entitled to heaven; that is, not possessing the two immortal senses above named, they, of course, *cease to be* when they die, as it is called. To make his position more tenable, the Doctor adds, "Of all the races man alone is the child of God; to assert this in reference to an ape or a monkey is blasphemy; it would insult propriety towards Deity as much as it would the noble(?) man to call such a thing as a baboon or an ape his child." "God recognizes no fatherhood in the lower orders of organic life," he continues. God recognizes no fatherhood in the lower orders of organic life? Is not the Rev. Dr. here much too presumptuous? There are few intelligent Spiritualists or Christians, I think, but will say, that *nothing exists* outside of the immediate fatherhood, the parental supervision of a supreme potency—God or Nature, or whatever you choose to term the creative and sustaining force visible in its effects everywhere. And when our Rev. Dr. would exclude beasts and birds from heaven, what is he to do with that expressive verse (the 12th) in that interesting chapter (the Xth) of Acts? The good Peter "saw heaven opened and a vessel descending unto him wherein were all manner of four-footed beasts of the earth, wild beasts, and creeping things, and fowls of the air." And when he declined to eat of these because he considered them common or unclean, the voice said, "What God hath cleansed *that* call not thou (nor the Rev. Dr. A.) common. This was done thrice, and the vessel was received up again into heaven"—into heaven.

Is this not sufficiently explicit? Commentators may call it a *vision* having no foundation in the reality of things; but there is a vast deal more authority, I believe, for declaring that *the heavens would not have been opened* to express a falsehood either by signs or visions.

Then I think the Doctor must have forgotten some of his Latin, when putting (as in his fourth paragraph) *ecce* (interjec. to see, behold), before *homo*, in this wise, "The link that unites the molecules to the activities of *ecce homo*—the man."

There are other statements in the Doctor's article that could be at least called in question with much propriety; but begging pardon for my presumption in saying what I have, and being willing to admit that I too may be in error, I will desist from further strictures.

G. L. DITSON.

*I have seen many a man in looks and manners more beastly than the ape—I beg pardon of the ape.

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