

# SPIRITUAL SCIENTIST

A WEEKLY JOURNAL DEVOTED TO THE SCIENCE, HISTORY, PHILOSOPHY, AND TEACHINGS OF

## SPIRITUALISM.

Vol. IV.

"Try to understand Yourself, and Things in general."

No. 3

Yearly,  
Two Dollars and a Half.

BOSTON, MARCH 23, 1876.

SIX Weekly,  
Cents a Copy.

### SPIRITUAL SCIENTIST.

PUBLISHED BY

The Scientist Publishing Company, 18 Exchange St., Boston,

EVERY THURSDAY.

E. GERRY BROWN, EDITOR.

#### Back Numbers of the Scientist can be furnished

For the Spiritual Scientist.

#### AN IMPORTANT DISCOVERY IN SPIRITUALISM.

A POWERFUL NON-CONDUCTOR OF MAGNETISM—SPIRIT-CONTROLS UNABLE TO TAKE POSSESSION OF A MEDIUM WHEN IT IS PRESENT—A NEW TREATMENT FOR THE INSANE RECOMMENDED.

BY EUGENE CROWELL, M. D.

AUTHOR OF "PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM."

To the Editor of the Spiritual Scientist:

HERE LAY before your readers an account of two experiments made by me, and of another made at my suggestion which may be of interest to them.

Some time since while the organism of Dr. C. B. Kenney, of this city, was being used in my presence by his controlling Indian spirit—Old John—in treating a patient, he objected to a silk dress which the lady wore, and requested her to exchange it for another of different material; and in reply to my question, he stated he had found that the magnetic or healing force could not penetrate a garment of silk.

Reflecting upon this about two months since, I requested him to permit me to try the experiment of covering the head of his medium with a silk fabric previous to his controlling him, and ascertain whether this would interfere with the exercise of his power. He acceded to my request, and upon his next visit I was prepared with two well-worn, old-fashioned black silk neckerchiefs which I placed, one over the other, upon his head, so that they should loosely envelop the head and neck. The understanding with Old John, was, that the attempt to control should be made as soon as these were arranged, and with watch in hand, I requested Dr. Kenney to describe his sensations as these changed.

At the expiration of two minutes he said he felt no influence exerted upon him. In another minute he complained of painful sensations in the lumbar region on both sides extending anteriorly, then of a slight dizziness, and in just five minutes Old John succeeded in acquiring control of him, and informed me that it had been with great difficulty he had succeeded; that his efforts applied in the usual manner, had

entirely failed, as his magnetism could not penetrate the silk coverings, and he at last accomplished his purpose by reversing the process; that is, by primarily influencing the body; and secondarily, the head through that; and, he added, that had his mind not been prepared for the experiment he would have been exceedingly puzzled how to overcome the difficulty—and might not have succeeded even after repeated efforts, and as to cases of obsession or possession by lone or temporarily insane spirits, he was quite confident that covering the head thus immediately upon the appearance of the first symptoms of an attack would prevent it, and if applied during a paroxysm, he thought it would terminate it.

Both he and his companion, Big Bear, were much interested in the experiment and its results, and it had fortunately happened a day or two previous to this time, that Dr. Kenney had been called to visit a young lady, who for about one year had been subject to maniacal attacks daily, during which she would act and speak in the wildest, and even most outrageous manner, requiring extraordinary force to restrain her, and would threaten and attempt her own life and the lives of those around her. Upon his visiting her Old John at once discovered the cause of the malady. The young lady was obsessed by three or four lone female spirits who had passed away insane, and who had not yet escaped from their insane conditions.

This was just the opportunity, I desired to further test the protective quality of silk fabrics against the influence of obsessing spirits. Dr. Kenney had described the symptoms of this case to me, but I was disappointed, when upon further conversation with him, I was informed that he had been requested by the friends of the lady to carefully guard it against publicity and I could only recommend Old John to direct the head of the patient to be covered with silk and to note the results.

Three days after this, Dr. Kenney again had occasion to visit me, and stated that the friends of the young lady had complied with the directions of Old John, and to their astonishment and delight, she had not suffered any recurrence of her paroxysms; and what was very remarkable, within an hour from the time she first covered her head with the silk, she became calm and rational, and declared that for the first time within six months she then fully realized her existence in this life,—she previously having been in a bewildered state, and uncertain, even in her best moments, whether objects and scenes were real or otherwise.

Another week elapsed and Dr. Kenney again reported progress in the case. It seems that on the fourth day of the trial of this means, the patient feeling herself fully restored, had cast off the silk head-covering, but within an hour thereafter, she was again attacked, her former symptoms recurring in nearly their original force, but upon again resorting to the silk for protection she soon recovered. Two days after

this also, the silk covering became pushed aside so that one side of her head was exposed, when certain of the old symptoms re-appeared; but upon her re-adjusting the covering, these soon subsided.

It is now nearly two months since the experiment was first tried with the young lady. I have, through Dr. Kenney, had frequent reports of her condition, and she has had no trouble since the twelfth day, being entirely restored to her proper mind and feelings, and her health and strength greatly improved, and for more than a month she has entirely dispensed with the use of the head-covering. The insane paroxysms, up to the time of trying this experiment, had occurred daily, and on many days she had been subjected to repeated attacks and this was the first interruption of them. Neither she nor any of her family were, or are now, Spiritualists.

I have now to record another experiment the results of which, to my mind, establish beyond doubt the possession by silk fabrics of a quality which can be made use of to ward off or intercept the magnetic or psychologying force or influence employed by disembodied spirits in controlling the organs and senses of certain mediumistic persons.

About one week since at my own house and request, Dr. Kenney and his controlling spirit consented to allow me to envelop the former, while in his ordinary conscious state, completely in silk. This I proceeded to do employing for this purpose a loose silk gown belonging to my wife, and covering his head as before with the black silk neckerchiefs. When he was thus completely enveloped and being seated, I noted the exact time by my watch and in an audible voice requested Old John to endeavor to control him—which he can usually do within a minute.

In the previous experiment at the expiration of three minutes the medium had complained of painful sensations around and through his body, but now at the expiration of an equal time no unusual sensations were experienced. Four, five, and ten minutes elapsed without any indications of Old John's power being exerted upon him, and as I knew he had other pressing engagements, I then removed the coverings, and within thirty seconds he came under control of Old John, who then informed me that the silk had rendered futile all his efforts—seconded by those of Big Bear—to control the medium, and they were both of the opinion that no spirit could possibly control or successfully obsess any mediumistic person thus protected. Old John added that in his opinion it would be quite unnecessary to envelop the lower limbs with the silk, and I would further say that he complained of exhaustion, and of feeling very uncomfortable generally from his efforts; and soon remarked that Big Bear had been compelled to leave and he must also go, which he then did.

At the present time I have not the facilities for prosecuting extended experiments in this direction, but hope soon to be so situated as to be able to again apply myself to the further investigation of this subject, and in the meantime, as amongst our lunatic asylums, there must be at least one under the medical charge of a Spiritualist, and there also are other liberal-minded physicians who possess opportunities that I do not at present enjoy, I ask their assistance in following up this subject. With my limited opportunities the results have been so remarkably encouraging that I can, with much confidence, recommend further experiments in this direction.

The silk might be applied in one or more folds; of variable texture and thickness; of different colors and arranged differently; and new silk may be preferable to old, &c.; and although I am inclined to believe black to be the best color, yet perhaps blue, or violet, may be preferable. In ordinary cases it might be best to wear the silk head-covering constantly, perhaps for a week or more, then to dispense with it but to have it near at hand, so that it can be applied upon the appearance of the very first symptoms of an attack, and then worn for the remainder of the day. Or after the expiration of a week have a silk cap or turban—if the patient be a female—made which can be worn constantly when within doors for a week or two longer. I would also recommend to at first envelop the entire head, face, and neck, contracting the silk covering around the latter, and I can perceive no objection to having apertures of necessary size opposite the eyes and mouth. Perhaps wearing silk undershirts would

answer quite as well as clothing the person outwardly in silk, &c.

In cases of insanity, dependent alone upon cerebral disturbance, no benefit can result from the employment of silk in this manner and herein lies the means of discriminating between original insanity, and that induced and maintained by obsessing spirits. That a very large proportion of the inmates of our asylums are victims of obsession by insane or degraded spirits few intelligent Spiritualists can for a moment doubt, and I am hopeful that by employment of this means, not only the exact proportions of these two classes of lunatics may be demonstrated, but that all those who are insane from obsession may be restored to themselves and the world. It would be somewhat remarkable if Spiritualism after so long and patiently bearing the glib and false accusation that it tends to insanity, should be the means of liberating a large proportion of the inmates of our asylums.

EUGENE CROWELL, M. D.

Brooklyn, New York, March 18, 1876.

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

THE

### OCCULT PHILOSOPHY.

OF

HENRY CORNELIUS AGRIPPA,

OF NETTESHEIM.

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

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

CHAP. XVII.

How the Virtue of Things are to be Tested by Sympathy and Antipathy.

IN THE next place it is requisite that we consider that between all things there exists a sympathy and antipathy; that everything has something which it fears and dreads, being its enemy and destructive to it; and per contra, something in which it delights and rejoices and is strengthened thereby. As in the elements, fire is the enemy of water, and the air of the earth, though they agree amongst themselves. And again in celestial bodies, Mercury, Jupiter, the Sun and Moon are friendly to Saturn, while Mars and Venus are his enemies. All the planets except Mars are friends to Jupiter; and all except Venus hate Mars; Jupiter and Venus love the Sun; Mars, Mercury and the Moon are his enemies. Jupiter Venus and Saturn are friendly to the Moon; Mars and Mercury are her enemies. There is another kind of enmity amongst the stars; when they have opposite houses, as Saturn to the Sun and Moon, Jupiter to Mercury and Mars to Venus.

And their enmity is stronger whose exaltations are opposite, as Saturn and the Sun, Jupiter and Mars, and Venus and Mercury. But their friendship is the strongest which agree in nature, quality, substance and power; as Mars with the Sun, Venus with the Moon, and Jupiter with Venus; as also their friendship whose exaltation is in the house of another, as that of Saturn with Venus, Jupiter with the Moon, Mars with Saturn, the Sun with Mars, Venus with Jupiter, and the Moon with Venus. Whatever may be the character of the friendships and enmities of the superiors, such will be the inclinations of the inferiors subject to them.

Therefore these dispositions of friendship and enmity are only certain inclinations of things to one another, desiring such and such things, and if it be absent to move towards it unless hindered, and to acquiesce in it when found; repulsing the contrary and dreading its approach, having neither peace nor contentment with it.

Heraclitus, therefore, being guided by this opinion, professed that all things had their origin in enmity and friendship. Now the inclinations of friendship which are in vegetables and minerals, is that attractive inclination such as the loadstone has upon iron, the emerald upon riches and favor, the jasper upon the birth of anything, and the stone agate upon eloquence. In like manner there is a kind of bituminous clay which attracts fire, and leaps into it when within its influ

ence as the root of the herb *aproxis* draws fire from a distance.

There is also the same inclination between the male and the female palm, whose boughs when they touch each other fold themselves in mutual embrace, nor can the female be fruitful without the male; as also the almond tree is less fruitful when alone. The vine loves the elm, and the olive tree and myrtle love one another, and also the olive-tree and fig.

Now in animals, there is amity between the black bird and thrush, the crow and heron, peacocks and pigeons, turtles and parrots. Whence Sappho writes to Phaon;

To birds unlike are often joined white doves;  
Also the bird that's green, the turtle loves.

Again, the whale and the little fish his guide are friendly. Neither is this amity in animals confined to one another; but extends into metals, stones, and vegetables; as the cat delights in catnip, and assists her fruitfulness. So frogs, toads, snakes, and all manner of creeping poisonous things delight in the plant pasch-flower, of which, physicians say, if any one shall eat he shall die with laughter. When the tortoise is hunted by an adder, he will eat origanum and is thereby strengthened; and the stork, when he hath eaten snakes, finds a remedy in origanum; and when the weasel goes to fight the basilisk he eats rue, wherefore we know that origanum and rue are effectual against poison. So in some animals there is an instinctive skill and medical art, for when the toad is wounded with bite or poison of another animal he repairs to rue or sage and rubs the wounded part, and escapes the effect of the poison.

So from the lower animals men have learned excellent remedies for disease and other virtues. So swallows have shown us that celladine is good medicine for the eyes, for with it they cure the eyes of their young; and when the magpie is sick she puts a bay leaf in her nest and recovers. So with this also cranes, daws, partridges and blackbirds purge their disordered stomachs. With it crows counteract the poison of the chameleon. And the lion is cured of a fever by eating an ape. The lapwing being surfeited with grapes, cures himself with southernwood. Also we have learned from harts, that the herb dittany is very good for the extraction of darts, for when they are wounded by an arrow they get rid of it by eating this herb, which is also done by goats in Candia. Hinds, shortly before delivery, purge themselves with a certain herb called mountain osier. Those who are hurt by spiders find a remedy by eating crabs. Some also when hurt by snakes cure themselves by eating snakes; and when crows find they are poisoned by a kind of French poison, they seek for a cure in the oak; when elephants swallow a chameleon they cure themselves with the wild olive. Boars being hurt by mandrakes escape danger by eating ants. Geese, ducks, and suchlike water fowls cure themselves with wall sage. Pigeons, turtles, and hens with the pellitory of the wall; and cranes with bulrushes. Leopards when hurt by wolf's bane find a cure in human dung. Boars seek ivy, and hinds with the herb called *cinnara*.

#### PAINE HALL MEETINGS.

On Sunday, Mr. J. Frank Baxter gave two very useful and instructive lectures. The one, entitled "Spiritualism versus Theology" contained a great number of good and suggestive thoughts. The following are a few of them: Change and progress characterize the world's history. Christianity had served its purpose as a scaffolding to something better. Clergymen were endeavoring to patch it up, but in vain—nothing but the new would do, it was a thing of the past. They had opposed the discoveries of astronomy and geology as long as they could and now sought to reconcile them with their system. The Christian Church was divided into upwards of 400 sects all of which professed to be right. It was the bloodiest religion that had ever cursed the world; upwards of fifty millions of human beings had been slain in its interests, and it had occasioned great strife in families, as Christ himself predicted it would. The days of persecution were passing away, but the clergy still kept the fires of hell burning and they still vented forth the denunciation "He that believeth not shall be damned." The Church had always opposed discoveries which conflicted with their teachings; but which should fall, Science or Church dogmas? While

they cry peace they mean war! Seeing their power waning, as shown in the falling off of church members and the decline of Sunday schools, they sought to engraft their religion on the State, and there was great necessity for vigilance—were it not for the Church the liberties of the people might be considered secure. The conflict now was between Humanity and church Theologies. Spiritualism was on the side of Humanity. It was virtually a conflict between the animal and the spiritual, which latter must ultimately triumph. In the place of what was taught now as religion we should in future have a knowledge of natural law, and instead of a Bible and a man-made God we should have the book of Nature. We should improve the present by teaching all how to live here; we were living in eternity now.

The lecturer also spoke of the importance of right generation as being better than regeneration, and rendering it unnecessary. There were 100,000 idiotic or otherwise defective births annually in America, and no wonder at so much vice and crime abounding. Spiritualism meant something more than spirit-communion: it meant a general reform. Everything indicated that this was a revolutionary age, and that we were on the eve of a great crisis.

Mr. Baxter sang several songs and gave tests which seemed to be all recognized. He stated that at the close of the lecture the preceding Sunday, two parties came forward and acknowledged the correctness of the tests which they failed to do publicly.

#### PRAYER, FAITH, AND SPIRITUALISM.

BOSTON has an institution known as the Consumptive's Home, the manager of which, Dr. Cullis, has great faith in prayer. By the showing of his annual report it seems that if he needs a sum of money [he prays for it and it always comes. He presents numerous incidents to show that "just the amount" is often received. Dr. Cullis, we understand, is a churchman and does not countenance spiritual agencies or theories as taught by Spiritualism. The following story we copy from a report of the meeting of the Liverpool (Eng.) Psychological Society. The speaker prefaced it by saying that Spiritualism threw light on the question of projecting thought from one person to another, and continuing said:

Dr. Cullis, of Boston, the eminent man of faith, immediately after the death of his first wife, began to receive letters in her handwriting, style of thought and expression, and bearing her signature, with characteristic peculiarities so minute that neither the doctor himself nor the friends of his deceased wife could distinguish them from her letters written when living. These missives, full of tenderness, good counsel, and predictions of some great Christian work which he was to do in the future (for this was before he began his so-called faith-work), came quite often during several weeks. During this time, regularly at two o'clock in the morning he would be awakened by three distinct raps on the table. One morning while awake, at about four o'clock, he was suddenly startled by a bird singing in his room. He arose, looked about the room, but found no bird. This bird-song now became quite a regular phenomenon in his bed-chamber. Once, while sitting in his office, in conversation with a gentleman, the bird-song suddenly startled them as if just above their heads. The gentleman, turning his eyes upward towards the top of the window said "You have a canary here, have you?" He was told there was none in the house. By this time Dr. Cullis says that the thing began to be annoying. His friends who were cognizant of the facts, advised him to call in a medium, and establish communication with his departed wife. But instead of this, he carried the whole matter to the Lord, on his knees, in these words: "O Lord Jesus, I am thine. I desire to do Thy will perfectly. If these strange things are from Thee, I am ready to go into them and receive all the truth which Thou dost wish to communicate. But if they are of the devil, put an immediate stop to them. Amen."

"People who have strong faith," said the speaker, "are remarkable for the brevity of their prayers. After this short prayer, the letters, the table-rappings, and the bird songs suddenly ceased, and have never been repeated." How did this letter come? What was the condition of mind which put a stop to the phenomena? How far could Mesmerism be called into account as an agent?

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

For the Spiritual Scientist.  
**THE PHILOSOPHY OF REVIVALS**  
 AND  
**THE POWER OF MIND OVER MIND.**  
 AN EXTRACT FROM THE UNPUBLISHED WRITINGS OF  
 A PHYSICIAN.

LET ME right here say, that by these remarks, I do not mean to throw any discredit upon revivals, or the benefit to be derived from them; only to give the true philosophy of the same. Whatever influence is used successfully for good, is an influence to be cherished, and not lightly treated. One of God's agents is as sacred as any other. Facts are what we want. If the influence under God that moves the masses to do right, to cease from doing evil and learning to do good, is animal, mental or spiritual magnetism, then let us thank the Lord for these agents, and earnestly pray for more of them, and a clearer conception of their beauty and power. And let all remember that he who *mocks any of God's agents or laws blasphemes their Great Author.* Let us understand intelligently, and act accordingly. God has given us minds, for the purpose of examining into his works, and finding out the agents with which He accomplishes his great designs. Let us no longer blindly close our eyes, and feel our way stumblingly, but in the full glare of beautiful midday, see what we are doing, and teach others to seek after light and happiness.

The revival alluded to above grew daily and promised much. Christmas, however, was near at hand, and I paid a visit to the land of my youth, many miles away. The night before I left the meeting was in the 13th Street Baptist Church, and notwithstanding it was dark and very rainy, the church was crowded. When those desiring prayers were asked to arise in their places, scores, if not hundreds, jumped up from all parts of the house. I think I could have touched easily a half-dozen with my umbrella from my place. I remember my seat was crowded, and close to me sat a little girl, perhaps twelve years of age, who seemed to be in no way particularly affected by the services. I had for a long time previously been studying the phenomena of revivals, and was now verifying my ideas with reference thereto. It occurred to me to ask this little girl, while others were rising, if she did not want to arise and be prayed for likewise; upon doing which, she looked up in my face with an unconcerned expression, and quickly replied, "No, Sir, I don't." I then thought I would see if I could not influence her with my mind, and in accordance with the determination turned myself partly towards her with my arm resting on the seat behind her head, and commenced mentally desiring or willing her to rise and be influenced as those were, who were rising in different parts of the house. All this occurred much quicker than I write it. I had not my mind thus fixed, determinedly, a single moment, before the little girl sprang to her feet, and with her hands to her face, sobbed violently and thus continued, until the close of the prayer which followed. I then whispered some consoling words in her ear and she became happy, since which time I have never seen or heard of her and know not her name; I presume she has been a good girl, and may have been a shining light in church and society ever since, and I trust may thus continue.

How was she converted? I thought then, and think now, that she had no idea especially what was going on that evening, she seemed to be present with some older friend, and was apparently as coldly unconcerned in the services as any child in any of the ordinary church meetings of the day. Except for the action of my mind she would have gone home as unconcerned as he came.

From the interest and excitement, when I left the city for the holidays, I expected on the day of my return after New Years, to find an increase. What was my surprise then, on asking a friend, who had been with me while attending these revival meetings, where we should go that night, to learn that the meetings had entirely ceased, and it required several questions to make him understand what I meant by my first query. Christmas and New Year's dinners had dampened the ardor of the brethren. Unity of effort had stopped. Harmonious magnetic currents had ceased to flow. "Satan" was again having his own way. If Christmas and New Years had been a month later the revival would unquestion-

ably have continued that length of time, and many hundred would have been converted.

Whose fault was it? Was the "spirit grieved away?" God works through his agents, and magnetic power is one of them. This power in the hands of skilled workmen knows no bounds. With it, as on the day of Pentecost, three thousand can be converted in a day. This is the power that Moody and Sankey have been using in England, and are now using in America, whether they know it or not, and a close observance of their actions and successes while in England, and since their return to this country, in Brooklyn, Philadelphia and elsewhere, will verify the theories here advanced. Moody is a man, physically and mentally, pre-eminently fitted for revival work. Though an uneducated layman, who often "murders the king's English," he is demonstrating the power within him, and showing, though only in a comparatively small degree, the *possibilities of man.* Sankey is well fitted, with his charming voice, to assist in producing a harmonious condition of the audience; without which Moody's magnetic force would be often poured forth in vain.

While listening to this illiterate preacher, a short time since, in an audience of more than fourteen thousand persons, in Philadelphia, where scores if not hundreds of educated ministers of various denominations were silent lookers-on, apparently disgusted at their own weakness and Moody's strength, I could not but notice the striking illustration of the views entertained by the writer of these pages.

Moody's efforts, thus far, have been turned toward affecting his hearers in only one direction; namely, to make his auditors believe in the peculiar religious opinions promulgated by himself. In this he has been successful, and should he honestly change his views, no matter how, he would with the same effect still take his power with him. It is the man, and not his words. This fact, however, seems not to be recognized. I can assure Mr. Moody that he has only demonstrated the magnetic power, *always with him*, when in perfect physical and mental health and vigor. If in any of his immense meetings when the audience, in mental feeling, is a unit with him, and the full flow of spiritual or magnetic power from all present, is harmoniously and powerfully felt, as is often the case, a command should be made by Mr. Moody that *all those present who were suffering from pain and disease, should instantly be healed*, in ninety cases out of a hundred *the thing would be done*—even though scores of afflicted ones be present. For this purpose it would be well for those needing aid, to be centrally located, so that all present could see them and all should unitedly throw their will powers upon them strongly desiring, and with faith commanding, the cure sought to be accomplished, even as Jesus taught. He need not stop here. With his strong will leading and directing the minds of the entire congregation in the same channel with his own, and turning this vast mind battery upon individuals, whose names might be mentioned, as afflicted, though in their homes at a distance, by a firm command and powerful mental effort, they will be restored to health; even as was done in the days of the disciples and early Christians. In fact, in the same manner, by the same faith, by the same spirit, by the same natural law of God which ere this we ought to have better understood, and more continuously applied for the benefit of mankind. All this is comprehended in the teaching of Jesus when comforting his followers, he said, "*He that believeth on me, the work that I do shall he do also; and greater works than these shall he do.*"

Lest harm should sometime occur it should be stated that were it possible for all the minds, in one of these immense gatherings, to be concentrated upon one individual and for one object, the effect might be dangerous. Such a power could, if used for that purpose, destroy the life of the strongest man as a stroke of lightning; or thrown in faith, love, and charity upon a party needing strength and life a great blessing will follow. It is this power which often sways the judgments of juries and courts; impels statements of witnesses, convicts the innocent sometimes, and sets the guilty free. Under its power many an innocent person has plead guilty to crimes they know nothing of and for which they have suffered ignominious punishment. How important to

the happiness of the race that this subject should be better understood.

These powers are not peculiar to Moody, Varley, Hammond, Sankey and others of similar notoriety; if they were it would be easy, in the language of Wall Street, for these parties to "get up a corner" on revivals. All persons possess them to a greater or less degree. They grow by practical cultivation. When this fact is recognized it will not be difficult to comprehend one of the last and most significant sayings of the GREAT MASTER, "and these signs shall follow them that believe." The closing "sign" described in these very last words uttered by Jesus on earth was, "they shall lay hands on the sick and they shall recover." Where do we find "them that believe." Where are the "signs" which "shall follow them that believe."?

TO BE CONTINUED.

## THE RELATION OF JESUS TO SPIRITUALISM.

BY J. M. PEEBLES.

"He that believeth in me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."—ST. JOHN, XIV 12.

"Who maketh his angels spirits, and his ministers a flame of fire." . . .  
"Are they not all ministering spirits?"—HEBREWS 1: 7, 14.

WHEN THE Vedic seer spoke of "Brahm;" Zoroaster of "Ormuzd;" Mahomet of "Allah;" Proclus of "Causation;" Zimmerman of "Intelligent Force;" Spencer of the "Unknown Able;" Emerson of the "Oversoul;" and Professor Tyndal of a divine "potency in nature;" they all meant God, that Infinite Presence that governs the universe and all therein by immutable law.

God is not a personal, human-shaped being with form and dimensions, sitting upon a throne. Form and dimensions imply locality, and locality implies limitation and change. But said Jesus "God is a spirit." And man, made in the Divine Image, is naturally and necessarily a spiritual being with spiritual hopes and aspirations. The spiritual is the real. All that the physical hand can touch, all that the physical senses can acquire is unreal and shadowy. The mortal body is but a changing vesture, a travelling-dress for the soul, to be lain aside when the death-angel bids us cross the crystal river. Death, as beautiful as natural, severs the co-partnership existing between the physical and the spiritual. Rationally speaking, death is but birth into the better land of immortality.

The past, as the present, revealed but two classes of thinkers, *Materialists* and *Spiritualists*. The one class ascribes all causation to matter; the other, all causes to spirit. In Homer I see the poet; in Phidias the sculptor; in Plato the philosopher; in Confucius the Moralist; in Aristotle the naturalist; and in Jesus the Spiritualist. To be a Spiritualist is to hold conscious intercourse with the world of spirits, and to live a spiritual life. Such was Jesus Christ!

In relation to the past, Jesus stands out as the best and divinest embodiment of Spiritualism. He worshipped in spirit and in truth. His kingdom was a spiritual kingdom. His church was a spiritual church, built up in the souls of men. His second coming was spiritual—coming as a "spirit" in spirit and in truth. That "second coming" in the "clouds of Heaven" with holy angels and ministering spirits, is in process now. In testimony of this, it only need be said, that in America alone, there are millions of Spiritualists.

A similar observation may be made in regard to Europe. Leon Favre, Ex-Consul General of France, said to me in his Parisian residence, a few years since. "The most learned men of Europe to-day are Spiritists."

What Emerson is to America, J. H. Von Fichte is to Europe. And this German Philosopher, Von Fichte, wrote to G. C. Wittig, of Breslau, July 7, 1871.

"I have come to the conclusion that it is absolutely impossible to account for these phenomena save by assuming the action of a superhuman influence. . . . I feel deeply interested in the cause, for I am by no means unaware of its high importance, both in a religious and social point of view."

The position of William Crookes, F. R. S., editor of the London Quarterly Journal of Science, and the discoverer of thallium, is well known. He is still pursuing his investigations with mediums, preparatory to the publication of a volume that must necessarily startle plodding pseudo-scientists. Cromwell F. Varley, Fellow of the Royal Society and by

common consent, the greatest living Electrician, wrote to Mr Crookes in July, 1871, as follows:—

I know of no instance, either in the New or Old World, in which any clear-headed man, who has carefully examined the phenomena, has failed to become a convert to the Spiritualist hypothesis. The abuse and ridicule we have had to encounter, come only from those who have never had the courage or the decency to make an investigation of it, before denouncing that about which they are entirely ignorant. In this respect the world seems to have made no progress during the last one hundred and seventy years.

The distinguished naturalist, Alfred R. Wallace, Lockhart Robertson, member of the Royal College of Physicians, Dr. Ashburner, Victor Hugo, Jules Favre, Captain Burton, the English traveler, M. Camille Flammarion, the French astronomer, Immanuel Herman Fichte, these and multitudes of others nearly as noted, are decided Spiritualists. Sectarian Christianity, with its crushing creeds, with its beliefs in the "Fall of Man," "total depravity," "trinity," "vicarious atonement," "infant damnation" and "endless hell torments," is dying out from the thinking minds of all English-speaking nations.

Alexander Humboldt, Wilhelm Humboldt, and other celebrated savans and scholars, made no pretences to dogmatic Christianity. Kepler, Halley, Newton, Locke, Leibnitz, Hume, Macauley, Buckle, Lecky and other philosophers, moralists and historians, making for themselves names immortal, are not claimed as creedal Christians; while the ablest scientists and most profound writers of to-day—such as the Darwins, Huxleys, Lubbocks, Mills, Owens, Spencers, Tyndalls, Wallaces, Varleys, Proctors, Lockyers, etc.—are in no way connectd with the popular churches of Christendom. On the other hand, the brains, the solid thinkers of the world everywhere, are either free-thinkers or Spiritualists.

M. de Lavedan, the prefect of the Department of the Vienne, France, quotes this from Ex-President Thiers,—

"I should be glad," he exclaimed, in a tone of noble indignation, "to confound materialism, which is a folly as well as a peril. . . . I am a Spiritualist, an *impassioned one*, and I am anxious, I repeat, to confound materialism in the name of science and good sense."

But why, says the inquirer, do angels and spirits come to earth? Why did "Moses and Elias" come to Jesus on the Mount of Transfiguration? Why did they come to Irænæus, Justin Martyr, Origen, and Cyprian and other of the church Fathers? Why did they come to Constantine, Torquato Tasse, Joan of Arc, George Fox, Swedenborg, the Wesleys and others? And why do they come to-day?

They come to demonstrate a future conscious existence, to guide our feet in the paths of virtue and wisdom; to comfort all that mourn, and lead us into the green pastures of purity and peace. They come to assure us that spirit-life is an active life; a social life; a retributive life; a constructive life; and a progressive life. Reason and affection, conscience and memory go with us into the future state of existence.

"Are they not all ministering spirits?" True Spiritualism and the Christianity of the New Testament are in perfect accord. The biblical manifestations of angels and spirits and the modern phenomena, mutually corroborate and sustain each other, and that they must stand or fall together. Every argument of the priesthood aimed at true Spiritualism, is an atheistical javelin hurled at the Temple of Eternal Truth.

Jesus, authorizing no creed, ordaining no cowed priests, and establishing no dismal forms of Worship, said,

"By this shall all men know that ye are my disciples, if ye have love one for another."

And Paul emphatically taught that "charity" was greater than "faith or hope."

"For modes of faith, let graceless bigots fight.  
His can't be wrong whose life is in the right."

Spiritualism underlying all reform movements, physiological, temperamental, social, philanthropic and religious, would strike the "axe at the root of the tree," by rightly generating, then wisely educating, all the nations of the earth. As a moral power, it is eminently apostolic. Its prayers are good deeds; its music the breathings of guardian angels. Its ideal, the Christ-life of perfection, and its temple the measureless universe of God.

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

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## SPIRITUAL SCIENTIST.

VOL. IV. MARCH 23, 1876. No. 3.

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

## AN IMPORTANT DISCOVERY.—SILK A NON-CONDUCTOR OF "PSYCHIC MAGNETISM."

That silk fabrics interfere with the magnetic force employed by dwellers-in-the-spirit to produce certain manifestations is a fact within the experience of many investigators into the phenomena of Spiritualism. It remained, however, for Dr. Eugene Crowell, author of "Primitive Christianity and Modern Spiritualism," to utilize this knowledge. On our first page he gives an account of his experiments resulting so favorably in several cases, that he is led to believe and assert that by applying one or more folds of silk to the head and body of a sensitive, the power of the psychologizing force is completely neutralized.

The discovery of Dr. Crowell is a most important one. It will demonstrate that some inmates of Insane Asylums are victims of an unseen *external* force. Spiritualism asserts this, and technically terms the disease, OBSESSION, and assumes the causative force to be earth-bound spirits. Spiritualism has certainly taken one step towards controlling these injurious influences, and, as Dr. Crowell says:—

It would be somewhat remarkable if Spiritualism, after so long and patiently bearing the glib and false accusation that it tends to insanity, should be the means of liberating a large proportion of the inmates of our asylums.

In addition to the inmates of asylums there are many harmless lunatics, who are cared for by relatives or friends,—monomaniacs who are controlled by one idea; these also will be among those who may be relieved by this discovery.

Aside from the great benefit it will confer on mankind, it opens up a new field for experiment. If silk has a property that neutralizes this unseen magnetic force there must be an opposite which will strengthen it. Colors affect this force; white, and, next to white, bright tints being favorable, and the darker adverse. Dr. Crowell has made a few suggestions in his communication, and we hope that those of our readers who have an opportunity will make them the subjects of experiment; we should be pleased to hear of a result in any case, either for our private information or for publication.

Since receiving his published article, we have made two experiments, without communicating the reason for so doing, and our experience corresponds with that of Dr. Crowell. With the head encased, the guide man-

aged to get possession, saying it "come in another way, commencing with the feet," with the body entirely covered, it would not attempt to control, fearing that it might injure its relations with the medium. The efficacy of the silk seems to be in proportion to the facility with which a guide can take control in its absence; the more perfect the blending of the spirit with the medium the less it is affected by the silk, and *vice versa*.

We have mailed this issue of the Spiritual Scientist to a number of the secular press, and ask that they will give the main facts of Dr. Crowell's paper, the benefit of their circulation. The experiment is a very simple one, and may bring relief and happiness to the hearts of those to whom many a victim may be restored. We have mailed our journal to a number of superintendents of asylums, also; but the wide-spread influence of the secular press, will reach corners to which we would never gain success.

## THE IMPENDING CRISIS.

The letter of Mdme. Blavatsky, which appears on another page of the Spiritual Scientist, sets forth with masterly skill the issue which Spiritualists are now required to face. It is not often that so able an essay is to be found in ephemeral literature, and we commend it to the thoughtful consideration of the public.

Without the explanation offered by our correspondent, Mr. Home's conduct is simply incomprehensible. Everything that he has done in connection with his threatened publication strengthens her assumption that he has a secret understanding with the Catholic church; the very denials contained in his book, and the mild denunciations of the church authorities themselves, give color to this theory. The quotations given by Madame Blavatsky from French and English authorities prove beyond question that, in being admitted to the Church of Rome, this would-be regenerator of Spiritualism had to be first purged of the grossness of his "demoniacal obsession." This was also the experience of Miss Laura Edmonds, and it has been the same with every other medium. Mr. Home has therefore falsified facts in his autobiography. If he has been guilty of this once, no denial of the present charges against him will have any weight, for *falsus in uno, falsus in omnibus* is an established legal maxim.

Presupposing that he *will* deny a conspiracy to destroy Spiritualism, and excluding the admissions and contradictions of both his allies and himself as prejudiced testimony, let us examine the case by the light of his acts alone.

Such a process as this seems to warrant the induction that the charges are well grounded. There is a curious similarity in the tone adopted by Home towards Leymarie, Firman and Eliphaz Levi and that of the Catholic authorities. This coincidence is so marked that it cannot be regarded as accidental; it points to a cunning plot. Moreover, Mr. Home presents himself in a most unenviable light; for he attacks the dead, the imprisoned, and women.

Something may be conceded to an inordinate vanity, which is wounded by the success of other mediums than himself; something to his envy of their enjoyment of a power that has left *him*. But beyond these it would seem necessary to search for a more potent motive to account for his general assault upon his brother mediums and the students of Magic and Occultism. Such a motive would be the obligation devolving upon the "children" of Rome to destroy so powerful and dangerous a foe as Spiritualism, which undermines and will eventually overthrow the claim of the church that she

has the exclusive custodianship over departed spirits. The discipline of the church is general, and it is the traditional policy of the Jesuits in particular to be all things to all men for the glory of God.

The friends of Home, or he himself, may advance some other theory, but we question if it can be shown, to the satisfaction of any impartial Spiritualist, what good can result to Spiritualism by recording in book form the many inconsistencies that have been evolved in the past. The present affords abundant opportunities for criticism. Every Spiritualist is sensible of the many vexations that arise from the carelessness of mediums who permit themselves to be the victims of suspicious circumstances or else the willing tool of an influence—either vanity, pride, love of money, &c., or unseen forces—that leads them to open and outrageous fraud. The facts are generally admitted. The question is, What is the remedy? If Mr. Home has a theory on this point, it is quite acceptable. Nor is it necessary, in order to be palatable, to have it prefaced with "cases of imposture" or "facts of mania." Mr. Home's own experience will furnish a substantial basis.

#### OUR MOTIVE.

The Scientist laments the publication in the Herald, of the scolding letters of D. D. Home. Does the Scientist want to monopolize the business of finding fault with mediums?—*Boston Sunday Herald*.

The above paragraph is called out from the Boston Herald by the recent articles in the Scientist defending several persons, mediums and others, from the vituperative attacks of D. D. Home. It is as much the mission of the Spiritual Scientist to defend mediums from unjust, malicious, or untruthful accusations as it is to criticise their failings or inconsistencies and the absurdities that are engrafted on Spiritualism. It does not want a monopoly of either of these offices. The Herald has the right, of course, to publish what it pleases; and our remarks concerning it were not intended as a criticism or reflection on the taste of its editor. "The Scientist laments the publication" of Home's dyspeptic letter in the spiritual columns of the Herald because it believes that the space it occupied could have been filled with reading matter more profitable to the general public and more acceptable to Spiritualists. Until reading the Herald's enquiry we had supposed that our position in this Home matter was well understood. It is gratifying to see the Banner taking similar views, as will be seen from the following, which we reproduce from its columns:—

We are sorry to see such gross attacks on M. Leymarie as those communicated to the Sunday Herald by Dr. Bloede, in extracts from a private letter from Mr. D. D. Home, the well-known medium. The little story which Mr. Home gives as his ground for the brutal aspersion on our French confrere is of the most trivial and improbable character. It would present M. Leymarie not only as a fool and a cheat, but as a man educating his innocent child in depravity. Nothing more improbable could have been invented. It is not only frivolous in itself, but utterly wanting in all the elements of probability; one of those mean snatches of purely domestic gossip which bear on their face the sufficient evidence that they are untruths. We are sorry to see poor Mr. Home falling into this slough of contumely and abuse. Everybody knows that one of the greatest mediums of the age has been repeatedly charged with fraud, even by those friendly to him and believing in his medial powers. It is not for Mr. Home, casting off all charity and decency of speech, to assail respectable Spiritualists with charges, of the truth of which he offers nothing that even a simpleton would accept as a proof.

UNLIKE MANY Spiritualists(?) Dr. Crowell gives the Spiritual press the privilege of first printing his account of important experiments. If his example was more generally followed, the journals devoted to Spiritualism would attain more influence and a larger circulation than they have at present.

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#### ANNOUNCEMENT.

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

"Take the World Sweetly," (poetry) by Emma Tuttle;  
 "What is Astrology?" by E. Casael, a new (English) contributor;

"Concerning Mediumship," by Prof. J. R. Buchanan;  
 "The Power of Mind over Mind," a series of articles from the unpublished writings of a physician;  
 "Evenings With the Greek Poets," by J. M. Peebles, Esq.

"Dr. R. Sylvan's Pamphlets," by Hudson Tuttle;  
 "Ancient Theosophy or Spiritism in the Past," by Charles Sotheran, a well-known author and writer.

"The Koran," valuable statistics supplementing Hudson Tuttle's article, by G. L. Ditson, M. D. We hope that this gentleman will favor us often.

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

Also communications from Mrs. Elizabeth M. F. Denton, and several other correspondents.

SERGEANT COX is re-elected president of the Psychological Society of Great Britain, and William Crookes, F.R.S., one of the Vice Presidents.

IF DR. CROWELL'S theory concerning the preventive influence of silk on insanity, holds good, the slang phrase, "put your head in soak," may be altered to "put your head in silk."

THE SPIRITUAL SCIENTIST wants a good active agent in every county in the United States. Persons wanting such an agency will please address this office. Such inducements will be held out to those who have the time and inclination to attend to it, as will make it an object for them to investigate.

THE SCOTSMAN of Feb. 26th says of the loss of the Dundee emigrant ship *Strathmore* on her way to New Zealand:—"A curious circumstance in connection with this disaster is mentioned. Some time ago Mr. Bruce, the managing owner of the vessel in Dundee, received a letter from a person who had a friend on board, stating that his wife was a believer in Spiritualism, and that she had imparted to her the fact that the vessel was lost, that a large number of the crew and passengers had reached an island, and had subsequently been rescued and landed safely at a port. This has turned out to be so far correct.

THE LONDON DAILY TELEGRAPH reports a lecture delivered by William Crookes, F.R.S., on the Mechanical Action of Light, at the Royal Institution. The experiments exhibited were of great importance, and "in conclusion he said that all the results he had exhibited had been obtained in consequence of his examination of an anomaly contrary to all ordinary experience. Anomalies were of the utmost value to men of Science; they were gateways leading to new researches, and to the establishment of reputations." We wonder if Spiritualism is the anomaly referred to.

AT A MEETING of the Liverpool Psychological Society a speaker asserted that a gentleman residing in Spencer Street, Everton, Liverpool, sometimes made a clown, about one foot long, of cardboard, with movable legs and arms, and that, after mesmerizing it for a minute, he could make it walk about and play all kinds of antics; the operator, it was alleged, did it by will-power, and at the end of the experiment, was always much exhausted. The London Spiritualist says if this alleged power of moving a solid object, by the exercise of the will of a man of normal or abnormal constitution, can be verified, it will be one of the most valuable facts ever demonstrated; and asks the gentleman to show it in public to the Liverpool Psychological Society.

## METAPHYSICS, PHILOSOPHY AND SPIRITUALISM.

BY PROF. J. R. BUCHANAN.

*To the Editor of The Spiritual Scientist:*

DEAR SIR:—I am tempted to take up the pen again to thank Mr. George Stearns cordially for helping my side of the question, by branding that bastard, "metaphysics," as an interloper in the realms of Philosophy. A conscientious survey of what has been called philosophy, (but is only metaphysics) from the days of Plato to those of Hegel, compels me to affirm that not one of the so-called philosophies which consist of metaphysical speculation, is anything more than intellectual rubbish,—a hindrance to true progress, an efficient agency to the obfuscation of thought, the corruption of literary style and the impairment of common sense.

This I have shown fully in the work on "Philosophy and Philosophers," which has grown of necessity rather too voluminous in the effort, to make a scientific analysis of most of the counterfeit coin which has passed current as philosophy, to the great detriment of college education, and the great hindrance of true philosophy. It would have been better for humanity if Plato, Aristotle, Descartes, Leibnitz, Malebranche, Kant Fichte, Schelling Hegel, Spinoza, Berkeley and even Hamilton had never lived, for their influence on the progress toward philosophy, has been as malign as that of Aquinas, and the Jesuits on the progress of religion. The devotees of Metaphysics are in general singularly stolid and obtuse, in reference to spiritual facts. They are the blindest owls in the literary temple.

I regret that Mr. Stearns' expression is not as perspicuous and accurate as his thoughts are profound; but if I understand him, his conceptions of Philosophy and Science are remarkably correct and satisfactory in almost all respects. I must still insist, however, that he is too emphatic in insisting upon the distinctions of Philosophy and Science. Nature everywhere exhibits gradation and blending. There is no line of demarkation between solids and liquids, or liquids and gases; or between animal and vegetable life, which is not arbitrary.

Granting that Natural Philosophy is but the philosophic aspect of science, it is still a step toward philosophy proper. From this position we step into biological science and its philosophy, then into psychological science and its philosophy, and it would be easy to show in a few pages that at each step upwards into the sphere of life, the distinctions between science and philosophy become less and less obvious. Indeed, in the higher departments of pneumatology, there might be a very earnest discussion as to whether certain things shall be called science or philosophy. That which some would call science others would call philosophy, and *vice versa*.

I am not willing to limit the word *science* to the concrete, because I think the psychic elements and their relations may be understood as science, since they have (at least in my investigations) much of the precision and positiveness which belong to physical science, and may therefore be considered scientific, while I think there can be no question that the higher relations of psychology are subject-matter of philosophy; in short, spiritual knowledge fully developed, is both science and philosophy, interblended, as bone, muscle and nerve are connected in man.

I do not deny, however, that there is a higher department of knowledge, of theistic elevation, which is *pure* philosophy, though perhaps few of us in our mundane lives and material limitations, can possibly be at home in pure philosophy as we may be in the philosophy which blends with science.

## MAGNETIC TREATMENT FOR COLDS.

A PROMINENT healer in London said recently in the course of an address, that considerable relief in cases of pulmonary irritation, could be found by having recourse to magnetic healing. It was a common custom, the moment a cough manifested itself, for the patient to fly to cough mixtures and medicines, many of which were rather injurious than otherwise. Relief was attainable by a very simple means. Seek a friend not suffering from the same kind of irritation, and let that friend lay the hand upon the chest, and make passes downwards. Let magnetism be taken from the brain, down along the ganglionic centres, to the feet; and if that friend or relative be inspired with love, and a sincere desire to do good, the results will in most cases be highly beneficial.

## CORRESPONDENTS.

## A CRISIS FOR SPIRITUALISM.

THE JESUITS BEGINNING TO SHOW THEIR HANDS.—WHAT THE MEDIUM HOME IS DOING FOR MOTHER CHURCH.

*To the Editor of the Spiritual Scientist:*

The crisis which thoughtful minds have long anticipated for Spiritualism is approaching at last. The Cause is being mortally wounded in the house of its friends. To what a pass things have come may be inferred from the fact that an occultist, upon whose back all the sins of the community have been piled, is left to denounce the behavior of one of its greatest mediums. Home endorses the greatest outrage of modern times—the imprisonment of the poor martyr of Mazas. He does more; he charges felony—which could not be proved even by the prosecutors—upon an innocent man who lies in jail. Wolves will not tear a wounded comrade until life is extinct; but this medium, *par excellence*, who, in contradiction to every one else, tells of himself that he is "very truthful" (see Boston Herald, March 12) cannot even show the moderation of these animals. Hardly have the prison gates closed behind Leymarie, that unfortunate victim of Jesuitism and ecclesiastical vengeance; hardly has the sincere petition of thousands of the most respected of Spiritualists for the clemency of Mac Mahon been sent on its way to Paris, when a brother medium, gloating over his misfortune, assails his reputation, and clasps hands with the devilish persecutors of Spiritualism.

Let whoever doubts the innocence of the poor editor of the *Revue Spirite*, read the "Proces" against the Spiritists. Let him assure himself that, notwithstanding the best efforts of his detractors, and the French police, not one single accusation could be maintained against him, of either dishonesty or double dealing. Every locality of Paris where Leymarie had lived with his family was searched in vain for damaging information against him; abundant testimony in favor of his perfect integrity of character were the only responses gathered by the spies. This is what J. Mace, the commissary of Police handed to M. Lachaud, the counsel for Leymarie, and the following words closed the testimony of that official, read publicly in the Court of Justice:

Leymarie left only good remembrances in the Rue Provence and the Rue Vivienne. . . . The Leymarie couple had always taken care of their old and invalid parents; their life was throughout simple and modest. . . . They have a boy and a girl, and bring up their children very decently. . . . If Leymarie was a bad business man, on the other hand he is an excellent father to his family, and his morality is above suspicion. He behaves well and works untriflingly; and the sole object of his life is to rehabilitate himself. (Signed),  
Commissary of Police, G. MACE.

The "rehabilitation" consisted in paying off the debts he had contracted in consequence of business misfortunes culminating in his failure, some years ago.

And this poor father of a family, this most ardent apostle of Spiritual faith, who now suffers in prison for the fraudulent dealings of a knave, is coolly and publicly stigmatized by D. D. Home as "no better than Buguet"—who is condemned by every honest person as a swindler, a liar, and a tool of the prosecuting party. One of the shrewdest detectives of Paris is forced to testify that "his morality is above suspicion," but a brother medium, a man who boasts of a faith purer and higher than Christianity itself, traduces him. He spits in the face of unmerited misfortune; he covers with mud a reputation left unspotted even by the Roman Catholic prosecution; and delights in kicking a man prostrated by injustice. A man, felled to the ground by the powerful enemies of that very faith of which Home constitutes himself the immaculate champion!

True, we must not forget that years ago D. D. Home became a renegade to our spiritual faith; that he besought on his knees Father Ventura de Raulica, of Rome, to receive him into the Holy Mother Church. True again, the prelate spurned him, saying:—

I wish to have nothing to do with M. Home, he is thoroughly demonized. . . . Let him remain where he is, under the care of Father de Ravignan; he can be in no better hands than those of this priest. . . . (La Mairie au XIXth Siecle, P. 23.)

And our great medium did remain in the hands of the Catholic Priests, until, purged of his mediumship, he became a Papist himself—after having confessed his "guides" to be devils. Home repudiates this fact in volume I. of his truthful memoirs—more crowded with phenomena unauthenticated by witnesses, than of the other kind—he particularly insists that he could not have promised to renounce spiritual manifestations (P. 138) and *did not* do so. He narrates very poetically his loss of powers, his longing for spiritual consolation when life seemed to him "a blank," and tells us *why* he became a Roman Catholic. But I am prepared to prove that he *could not* have been baptized and received into the Latin Church without renouncing first his "spirits" as demons. Every Parish Priest can prove it as well.

The present is a categorical proposition, not a mere hypo-

thetica' assertion. For him less than for any other heretic, would the Church have changed her time-honored rites and ceremonies. No Spiritualist—let alone a world-famous medium like him—could be accepted into the bosom of the Holy Mother Church without *First*, Renouncing Satan and all his works; *Second*, Passing through the ceremony of exorcism; *Third*, Spitting upon these spirits who had controlled him without possessing diplomas from the Holy See. Therefore, the only logical deduction from these facts is that Home became first a renegade to his Mother's Faith; then to Spiritualism; after that he backed out of Catholicism; and now, true to his antecedents, he becomes naturally a Judas to his brothers. Moreover, by working so evidently in the interest of the Roman Catholic Church, he cannot escape being identified with her champions whether open or secret. Others besides himself have a "wonderful memory" and have been in Rome. But fortunately we are not left solely to conjecture, to prove the falsity of his negations. In one of the ablest magazines issued by the Roman Catholic clergy we find it stated:—

The Church has declared the practice of Spiritism, evocation of spirits, consulting them, or holding communication with them—that is, necromancy—to be unlawful, and she prohibits it to all her children in the most positive manner, as may be seen in the case of the American, or rather Scotchman, Daniel Home, the most famous of modern mediums, and the most dangerous.—CATHOLIC WORLD, Vol. IX., p. 290.

And this is the man who tells us that when he started out on his "glorious mission" his spirit mother hailed him with these words:—

My child, be truthful and truth-loving. Yours is a glorious mission—you will convince the infidel, cure the sick, and console the weeping.—Vol. I. p. 26.

If the glorious mission of consoling the weeping consists in smashing the reputation of every brother medium; in backbiting a man hardly escaped from prison, like poor, young Firman; in cruelly turning the knife in the bleeding wounds of Leymarie; in safely defaming the grave of Eliphaz Levi—a dead man who cannot defend himself—in slandering and vilifying a woman, Firman's mother, who is also said to have passed away, and whom he calls a "drunken, low, vile wretch," then, verily, the mission of a spiritual medium proves itself a "glorious one!"

To those who may think that these words of mine are dictated by a personal malevolence for a man, who for these last six months has been dragging my name in all the ditches of calumny, I will answer, that if I alone was the sufferer I never would have paid the slightest attention either to his verbal or published calumnies. Not a word has been uttered by me in print, since he began throwing slurs upon me, for being called by Col. Olcott a "wonderful medium;" a title to which I never laid the slightest claim. If people, ignorant of the psychological laws, were hallucinated enough to take me for a "wonderful medium" I am not responsible for it. I, at least, neither practiced mediumship nor pretended to it. But I would ask the general question: what, supposing that I had been a medium, or an occultist, or a magician, or a witch, that fact has to do with either my family, my adventures, or my reputation for morality? If by destroying the character of mediums M. Home could wipe out their powers, I can understand that he might do some good to the cause by driving out all mediums *less pure, truthful, and magnanimous* than himself. But as it is, I can only see, in common with other sensible people, that his course is dictated by his obligations to a POWER hostile to *all* mediums, and approved by a petty vanity only to be appeased by the immolation of a fresh victim each day.

If it would have added to his malicious happiness he might have accused me, for what I care, of an intrigue with Anti-Christ himself, and insinuated, in the bargain, that the latter "knew me to his sorrow." I would never have gone to the trouble of answering him. But, upon reading the second part of his letter published by his accommodating friend Dr. Bloede, my spirit revolted in me against such inhumanity. Any amount of wrong done by him to me, who until now, have always defended him, would have been venial, in comparison with his parricidal, fratricidal and sacrilegious attacks upon the suffering mediums, and dead as well as living persons. What is my individual reputation, my personal happiness, when compared to our great cause? This Cause of Truth, for the acceptance of which, by Science and the Christian World, I am ready to lay down my life without a moment's hesitation? Those who know me, well know I speak sincerely and say but what I feel. Because I study Occultism, or *Ancient Spiritualism*, I am thought an enemy to the cause pure and simple. Never was there a more erroneous impression. My only object is to demonstrate Spiritualism mathematically, to *force* it upon Science; and how can we expect the world to receive its grand truths, while it is left in the hands of those, who through ignorance of its philosophy based on scientific principles, do it more wrong than good by their blind fanaticism, and who stone its most ardent supporters besides?

Every day sees a reinforcement of our doctrine that mediums are controlled by spirits of more than one kind. All

metaphysical Occultism aside, it rests upon strictly logical conclusions drawn from well-established syllogisms. To use an expression of Victor Hugo, God is demonstrated to us mathematically; God, therefore, is the Great Unit—the Monad, the Alpha and Omega, the Symbol of Universal Harmony which represents Divinity. According to Pythagoras, this Unit implies "Peace, Order, Justice and Harmony, and is Indivisible." Such is true Spiritualism. As soon as the Unit becomes *Two* or the *Dyad*, it is the "origin of Contrast, Diversity, Inequality, Divisibility, Separation." Such Modern Spiritualism threatens to become. Two, taken by itself, is, in Occultism, the Evil Principle—a number of bad augury, characterizing Disorder, Confusion and Dissension; nevertheless, two are indispensable in Nature, but they must be maintained in equilibrium, by keeping to the geometrical straight line,—symbolical of impartiality. *Demon est Deus inversus.*

Let us now trace the imaginary line and make it the beam of a scale, in the two pans of which are placed equal units, respectively representing good and evil, light and shadow, spirit and matter, God and Devil. So long as these opposite forces act only upon their internal segments, and do not trespass upon their external ones; so long as we keep on the strict line between the two, we will be in the right path. For the Law of Compensation is strict and impartial justice, and justice means punishment of transgression, as well as the reward of well-doing. If an offence should go unpunished, it would be as unjust as for a good deed to go unrewarded. Mercy without justice would imply weakness, and to suffer even goodness to be carried to extremes without check, would suggest an idea incompatible with a mathematically demonstrated and Harmonious Deity.

If we can believe in a God at all, it is in one who is the embodiment of Harmony; and, as we see, harmony can only exist where there is a just equilibrium. Such a God the Egyptians symbolized in a cubical stone with a true and square surface at each of its sides. Theoretically, it represented good as well as evil, and thus the union of God,—Spirit and God—matter was indicated in this admirably concrete Image. If either side had protruded the fraction of an inch, nay, a hairs' breadth, beyond the exact square, there would be no symmetry, and the stone could not have represented Duty. So, to, if either pan of our imaginary scale goes down, the descending unit becomes Evil; and Unity, or God, is conquered by the Dyad, or Devil.

Now for our conclusions: If Home had confined his abuse to myself, who claim to be neither infallible nor immaculate, but have ever furnished, on the contrary, the choicest tid-bits of scandal, to palates like his, by my manner of life, no one could complain. Even I might have conceded that this great medium had been given to act as the scourge of the Law of Compensation, and humbly accepted my punishment. But, he now includes me among a number of victims, two of whom—Leymarie and Firman—have already been victimized by human "Justice," upon the testimony of a self-confessed perjurer. Thus, by stepping into the shoes of another executioner, he makes the already unbalanced scales to kick the beam. Harmony is destroyed, but the occult theorem is demonstrated. To paraphrase in the form of a syllogism our three propositions, we may say:

*Major Premise:* Like attracts like; good and pure spirits are only attracted by harmony. Bad ones by discord.

*Minor Premise:* Mr. Home is in antagonism with his brother mediums, and moved by feelings, the reverse of good.

*Conclusion:* Ergo, Mr. Home's "guides" can only be *dark* spirits; or, as his Mother Church would call them—Devils.

To state it more mathematically still; Mr. Home, by his malevolence, destroys the perfect square of Harmony, and draws evil to himself. He disfigures the former into a right angled triangle, and thus becoming a monstrous mediumistic *hypotenuse*, subtends the right angle of dissension, and forcing it through all the mediums who come in his way, impales them unmercifully upon its sharp point.

This is what we call testing spirits and mediums by the Occult Pythagorean and the Euclidian—mathematical method!

I was accused in the "Banner," by our sagacious Dr. Bloede, of being a secret emissary of the Jesuits; and now, this poor, deluded, but sincere Spiritualist, walks right into the snare set by the very agent and pupil of Father de Ravignan! The tree is known by its fruits. The world of Spiritualists cannot content itself until worshipping D. D. Home as the only spiritual medium, the immaculate agent of the Invisible Spirit-Land. Rumor whispers that he has lost his powers. We have his own confession in his book ("Incidents of my Life") what mental consolation he resorts to when the loss of power leaves in his life "a blank?" Who will dare say that his letters and publications do not tend towards helping the Catholic Clergy in their foul, secret conspiracy against Spiritism and Spiritualism? Leymarie was sentenced against all justice, either human or divine. His sentence, and the mode of administering justice will remain for ever a stain

on the French Magistrature, and just at the moment when hundreds of honest hearts beat in expectation of the poor man's pardon,—just when Firman, escaping from the clutches of a prejudiced law, tries his best to rehabilitate himself, there comes a denunciation from an authority on mediumship. A book whom the Catholic organ significantly calls "the most dangerous," exposing *dark seance-ism*, *rope-tying-ism*, and every *ism* except *Home-ism*, is suspended over our doomed heads, like the sword of Damocles. The movement for its appearance is calculated with a wonderful precision. It comes just in time after the trial of the French Spiritists. It will force thousands to shrink from investigating that which is proved to be 80 per cent. a fraud by M. Home himself, and thousands of others to break off every connection with such a "low, shameful *ism*." Finally, if we may judge the future from the past and present, this book will be the cruellest blow at the character of the poor mediums that they have ever been called to suffer from.

Would to God that D. D. Home, the immaculate medium, purified as he is now by the Catholic baptism, would fill up his book with all the disreputable rumors, either truthful or lying, about myself alone, that he can collect. It is my fervent prayer that he would cast his venomous slime solely upon my selected person; for, verily, I have a broad back, and can stand any amount of abuse from such world-famous scandal-mongers as he is known to be. But if he is yet worthy the name of a human being; if all charity and compassion has not died out of that heart which seems to be in full possession of the wickedest fiends; if he does not wish to disgust the world with Spiritualism, then—let him abstain from slandering his brother mediums. For, I prophecy that the forthcoming book, to use the words of one of the most respected correspondents of spiritual papers, will prove an "ASSASSINATION" not a warfare. H. P. BLAVATSKY.

#### CONCERNING PARAFFINE MOLDS.

To the Editor of *The Spiritual Scientist*:

DEAR SIR: Pending a general stirring up of the private correspondence of Prof. Denton, in regard to the paraffine sittings we were interested in, we would say,—Under the circumstances the statement made in our letter to him does not detract from the truth of the one written to the *Spiritual Scientist*. There are many things which come under our observation which we cannot make plain to the public. The letter from which Mrs. Denton quotes, was written in answer to one received from him, asking for the mold with lace. If memory serves us, we sent it with the molds, after the *second one* was made, and gave the statement as given to us; we having no other knowledge.

We have learned that spirits, like mortals, do not know all things, and unless we have tried them they may prove false. The spirit said, in reference to the lace, "The grand lady has a better mold for the stone man." When asked, "Did she materialize the lace?" "Yes, for the one you call Professor. Sometime we will make some for you all." Without waiting for anything more definite, and in haste to send the molds, we wrote as quoted. At a subsequent seance, not satisfied with the above explanation, we asked a familiar control whose presence we recognized, about the mold and lace. The answer was emphatically "No, she did not materialize the lace, but brought it," &c.

We did not positively assert that they brought the lace, but we know that it was unlike anything known to the members of the circle, and it is as easy to believe what they say, as it is to tell where or how it was obtained. We think that if Mrs. Denton will refer to the professor's private correspondence, she will find a letter from some of the parties interested, in which our first statement was corrected. If not, it was an oversight, for we talked the matter over and realized the necessity of his having all the facts in the case, as nearly as we could obtain them. Supposing the correction had been made, our surprise at seeing the assertion publicly stated "that lace was materialized in Mrs. C.'s circles," led us to correct what we thought a misunderstanding. Perhaps to Mrs. Denton "things are muddled," and as we do not "see ourselves as others see us," we may not be clear-headed, cool, calculating women," but "betrayed by an over-excited imagination," &c. Be that as it may, all things are comparative, and we stand shorn of *egotism*, by our superior in intellect and powers of discrimination and discernment.

We subscribe ourselves yours for the truth, as far as we understand it to-day. Hoping to learn more in the hereafter.

Respectfully, ELIZA P. MORRILL.

Springfield, Mass., 1876.

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

#### A WARNING.

DEAR SIR:—When the wolf is seen approaching the fold, it is well, indeed it becomes a duty, to improve it by sounding the alarm, and not to delay until the damage is all done.

I desire to warn, not alone Occultists and students of it, but also all Spiritualists who have the cause of truth near their hearts. The wolf has begun his approach and is even near at hand.

In last Sunday's Herald of Boston, a letter appeared from Dr. Bloede, who, by the way, writes with facility if without wit, containing a letter from that once famous medium, D. D. Home, who now, a cripple, at Nice, uses Dr. Bloede as the syringe through which to throw his venom and spite, as well upon Spiritualism as upon Occultism or Magic, and what he is pleased to call "Blavatskyism."

What, then, is the warning? It is this, and I give it now only in outline as I shall not cease while there is cause, nor until I have exhausted the subject.

Mr. D. D. Home, twenty years ago in Rome, was compelled by the Catholic authorities to turn Catholic and renounce Spiritualism. He remembers it well. Ask him, or Father Ravignan and others, and he will, in legal phrase, "waive examination." On that occasion he not merely renounced Spiritualism, but as the church required, spat upon it, denied it, trampled on it, declaring on his oath that all the controls were devils, and unclean. After that the church did not annoy him, and now—do not doubt, for it is beyond doubt true—he is in the employ of that church which, when once it begins a war, does not allow the possibility of ending it unless as a victor. Aside from what I know from authority, it can be seen that he is now opposed to us.

He is writing a book, and in it, he will, he says, expose all mediums and all manifestations, leaving him like Campbell's "last man," the only medium. And he will also expose magic and Occultism.

One cannot but be astonished to see Dr. Bloede first attacking Mrs. Britten and Mme. Blavatsky as agents of Jesuits and Rome, and now printing a letter of Home, to him, containing the vilest slanders on individuals and attacks upon Bloede's own "beautiful faith."

Spiritualists must beware. They think there is nothing in it; but if they sleep the awaking will be all the more painful. Home has written others as well as Bloede, and I have seen the letters, hoping that he could increase the number of conduits for such filth, but for Bloede was reserved the honor of being under the "control" of Home, for none of the other correspondents would pay any attention to it, and some have written that which will bring a few of Home's curses home to roost. Then Home says that Eliphas Levi was a thief. It is a lie, as base as Home. It is uttered like Home, against a man that is dead. But if Levi is dead, his belief is not, and that which is testified to by hundreds of learned men, neither thieves nor slanderers, will survive even Home.

I repeat before closing, that Rome and Ignatius Loyala's disciples are behind Home, and Spiritualists should beware and be watchful. I hope to write further so as to convince many of the truth.

JUDEX.

New York, March 15, 1876.

#### NOTES AND NOTICES.

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

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PERSONS drowning, or in mortal extremity, it is said, often recall all the past to memory in a moment of time. Experiences and occurrences possessing some analogy to what has before taken place, will produce to the memory the former events—often with all the vividness of recent occurring. Dreams have often brought into the mind what has long been hidden. What we have learned is never forgotten, but only laid away to be called up at a future time. Every affection, every thought, passion, emotion, is stamped on the tablet of our being, and the impression is never removed. What we know, what we have done or undergone, will always remain a part of us, and will never totally leave the domain of consciousness. We are like veteran soldiers, scarred over with the wounds received in conflict. From the first event of our career to the last, our selfhood is marked by every wound, every impression that has been made.—*Phrenological Journal*.

### How To Form A Spirit Circle.

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

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

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

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

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

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

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

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

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

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

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

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

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

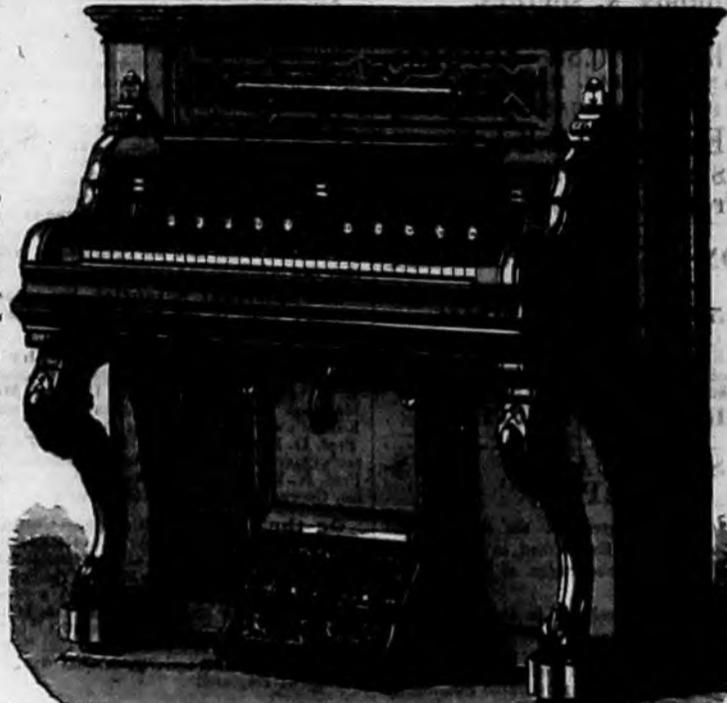
Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

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