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. 5

Yearly, Two Dollars and a Half. BOSTON, APRIL 6, 1876. Weekly, SIX Cents a Copy.

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PUBLISHED BY

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EVERY THURSDAY.

E. GERRY BROWN, EDITOR.

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CONCERNING MEDIUMSHIP.

BY PROF. J. R. BUCHANAN.

QUESTION.—Has the spirit sufficient control over the body to change its formation; for instance, if any development in my body to-day indicated a certain spiritual quality, can I, by a course of diet, thought, study or certain habit, change that development so that it will indicate a lack of that quality; and will there be a corresponding increase in any other development to indicate the preponderance of these thoughts or habits.

ANSWER.—In answer to your first question, I reply that as the spiritual element or spirit-power exists in very different degrees in different persons, there can be no single answer for all persons. In some the spirit has far greater power over the body than in others, and a mental impression on them will revolutionize the state of the body. The cultivation of any mental attribute will cause the growth of the brain convolutions to which it belongs. But the mental power over the body is not so great as over the brain.

The greatest results are obtained when the power of another is brought in to influence the impressible subject, as in mesmeric operations or the agency of the disembodied. When the higher susceptibilities of the human race shall be developed by a harmonious life, marvelous changes will be wrought in the human constitution and mental defects eradicated by a direct impression on the brain. If Spiritualists will establish the proper institutions for combining human and spiritual agencies in the treatment of disease, crime and insanity, the results will be wonderful indeed, increasing every year in their marvelous beneficence.

QUESTION.—If I have understood previous communications, I gather that there is an analogy between the development of the brain and the mediumistic effusion. One medium, with one development of the brain, tinging a message with a corresponding sentiment, while another having a different brain development would give a dress exactly opposite to the other, or at least noticeably different. Is this so?

ANSWER.—It is undoubtedly true that the character of a spiritual message is modified by the medium through whom it comes and that we require mediums of superior moral and intellectual endowment, surrounded by congenial circle, to develop the best results. The entire honesty of the medium is no guaranty against delusions from this source, nor is there any definite boundary between the spirit expression through a medium and the spontaneous flow of thought through the same medium in an exalted condition. Hence if we wish pure, unquestionable communications, we should have the direct writing or speech of the spirits themselves.

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ANSWER.—Mediums of high moral endowments are sure to give us moral teachings of a high character, and the general tendency of the mediumistic state is to the utterance of pious and beautiful truths often above the ordinary life of the medium.

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ANSWER.—As to recommending a "high standard of morals" for those endowed with mediumship, I do not know that it is more necessary for them than for all mankind, but it is necessary that they should, with their keen susceptibilities, be more careful as to their associations than they generally are, and more tenacious of their dignity. They know the debasing influence of hostile and skeptical associations, yet seldom endeavor to protect themselves therefrom. The beastly rudeness with which some men approach persons who have marvelous powers requires to be checked with firmness and dignity. Every medium should have a friend of vigilant and resolute character to ward off the approaches of such persons, and should decline to receive the visits of those in whom they perceive a deficiency of the usual social courtesy, a debased moral nature or an overbearing and hostile deportment. With such precautions, the medium will be more able to uphold his or her dignity and purity of character and spiritual power.

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

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HENRY CORNELIUS AGRIPPA,

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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. XX.

That Natural Virtues are distributed throughout the whole Substance of Some Things and only in Certain Parts or Members of others.

IT MUST be further considered, the virtues of some things are in every part of their whole substance, as in that little fish the echineis, which is said to stop a ship by its mere touch, which is not done by any particular part, but by its whole substance. So the virtue of the civet cat is in its whole substance, so that dogs hold their peace by the very touch of its shadow. So celandine is good for the sight, not only in one part, but through all its parts root, leaves, seeds, &c. But some virtues are sometimes only found in certain parts of certain things, say in the tongue, eyes, or other member or part, as in the eyes of a basilisk, which have a most violent power to kill men by a look; also in the eyes of the civet cat, which can transfix any animal by a look, so that in its amazement it cannot move. There is a similar virtue in the eyes of some wolves, which if they see a man first, so fascinate him that he becomes hoarse, and he would cry out but the use of his voice is gone, which Virgil refers to when he sings :—

> My voice grows hoarse, I feel the notes decay;
> As if the wolves had seen me first to-day.

So certain women in Scythia and amongst the Illyrians and Triballians, who, if they look upon a man in anger are said to kill him. We also read of a certain people of Rhodes named Felchines, who, because they corrupted all things by their sight were drowned by Jupiter. Thus witches in performing their spells for like effect, use the eyes of such animals in their waters for the eye. So also ants fly from the heart of a lapwing, but not from the head, foot, or eyes. So too the gall of a lizard bruised in water is said to gather weasels together, but not the tail or head. The gall of a goat in a brazen vessel buried in the earth attracts frogs. A goat's liver is an enemy to butterflies and maggots; dogs avoid those who have the heart of a dog about them; and foxes will not touch poultry which have eaten the liver of a fox..

So various things have their corresponding virtues variously dispersed through different parts, as they are infused into them from above according to their respective functions and uses, as in the human body the bones receive life, the eyes sight, the ears hearing. And it is said that there is a certain little bone* in the human body not larger than a pea, called by the Hebrews LUZ, which is incorruptible, which cannot be consumed by fire, but is constantly preserved intact, from which as a plant from a seed our physical forms shall rise in the resurrection. But these virtues are not explained by reason but by experience.

*Only two years ago, I listened to a discourse on the resurrection, by an eloquent Episcopal divine, on an Easter Sunday, who maintained the existence of this bone. BUDDHA.

CHAP. XXI.

Of Virtues which Some Things only possess during life, and in Others are retained after Death.

WE MUST further know that some things only retain their peculiar properties during life, and in others even after death. The little fish echineis which stops ships, the baselisk which kills by its sight, when alive, when dead have no such virtue.

Archytas affirms, that in case of colic if a live duck be applied to the belly it will remove the pain, but at the expense of its own life. If the heart of a newly slain animal be taken while it is yet warm and hung upon one who has a quartan fever, the fever will be driven away. So if the heart of a lapwing, a swallow, a weasel, or a mole be swallowed while it retains it animal heat it assists the memory, understanding and the power of prophecy. As a general rule those members of an animal extracted while alive, and if possible the animal be permitted to live after, possess peculiar occult virtues. So they say when you take the tongue of a frog, it must be put into the water again, and if you take the tooth of a wolf the wolf must not be killed, and so on.

Democritus writes, if the tongue of a live water frog be taken, no other flesh adhering to it, and the frog let into the water again, and laid upon a woman where her heart beats, she will answer every question put to her truthfully. It is also said that if before sunrise, the eves of a frog be bound to a patient, and the blind frog be put into the water again, he will be cured of the tertiae ague; that being bound with the flesh of a nightingale in the skin of a hart, will prevent sleep while watching. The eyes of serpents in like manner have great power in curing inflamation and other diseases of the eye, and their teeth in curing fevers. So the tooth of a mole extracted while she is alive and then let go cures the tooth ache, and dogs will not bark at those who have the tail of a weasel which has escaped. Democritus relates that if the tongue of a chameleon be taken from her alive, it conduces to great success in trials, and is profitable for women in travail, providing it be placed outside of the house, for inside it is very dangerous.

There are also virtues which remain after death, because, say the Platonics, there are things in which the idea of matter is less absorbed, in which, even after death, that which is immortal in them, contiaues to operate in a wonderful manner So in herbs and plants separated and dried, that virtue remains alive and operative which was first infused into them by the Idea. Thus, as the eagle doth all her life overcome all other birds, so after death, even her feathers destroy and cause the decay of the feathers of all other birds. So also the skin of the lion destroys all other skins, the skin of a civet cat that of a panther, and the skin of a wolf corrodes the skin of a lamb.

Immediate contact is not always necessary, mere sound may do it, as a drum made of the skin of a wolf will silence one made of the skin of a lamb. And wherever the sound is heard of drum made of the skin of the fish called the rocket all creeping things will be driven away. And there will be no harmony in stringed instruments made of the entrails of a wolf mingled with those made from a sheep.

MEAT AND BLOOD SHOWERS.

THE meat shower in Kentucky, which has created so much amusement in the press, seems really to have had a certain foundation in fact. Neglecting the numerous apocryphal stories which have emanated from the region of the visitation, we may accept the account of Judge Day of Menifee, vouched for by a correspondent of the Louisville Courier-Journal as "a perfectly reliable witness." Who vouches for the correspondent does not appear; but it will be seen that Judge Day is, in a measure, confirmed by the description of the specimens of the showered materials sent to Prof. Smith of Louisville. The Judge, then, states that between 2 and 3 o'clock in the afternoon of the 3d inst. the wife of a farmer, living near the Mudlick Sulphur Springs, noticed "particles of a peculiar and unusual kind descending from a clear sky." and called the attention of others to it. The shower lasted about ten minutes. When it was over people collected about the farm, or a space of 100 by 200 yards, to which the principal fall had been confined, to investigate the mystery. The "flakes" which had fallen were of flesh-color, and where they touched trees or fences left marks like that of blood in its "secondary condition." The flakes are described as very thin, and from the size of a pea to a human finger.

Some one in the vicinity of the shower was thoughtful enough to preserve pieces of the falling substance and send them to Prof. Smith. When they reached him they had "withered" in the alcohol, and changed their color to a dull red and white hue, as might be expected. It is the opinion of the Professor that the matter is the dried spawn of the frog which had been taken up from ponds or swamps by strong currents of air, carried perhaps a great distance, and finally deposited in the region named. This is the substance of all that is yet known about the "meat shower" in Kentucky.

Prof. Smith cites a similar instance occurring in Ireland in 1675, where a shower deposited matter which was glutinous and fatty, and when exposed to fire emitted an unpleasant smell.

But similar, or even greater prodigies, have been many times recorded in history. They have been generally known as blood showers, and one historian gives a list of twenty-one of them observed in Western Europe since the beginning of the present century—the last occurring at Rome, on the 13th of February, 1870. It was not till 1840 that the phenomenon was subjected to scientific investigation, so that the previous "showers of blood," which created such terror in the popular mind, are discredited as to their marvellous details, unless resting on the word of observers of more than the average intelligence and judgment. In that year of 1840 there were unusual atmospheric disturbances throughout Europe, resulting in violent tempests, hurricanes and whirlwinds. These were sufficiently powerful to take up and commingle such soft and viscid substances as might be found in swamps, lagoons, stagnant pools, etc., and to carry them some distance before they were deposited on the ground. One of these deposits occurred in the South of France. At Lyons the substance was in the shape of reddish slime. A battalion of soldiers on the Swiss frontier had their uniforms bespattered and impregnated with it. At Valence the layer was so thick that the water-chutes and gutters had to be flushed to clean them. One scientist calculated that in the department of Drome alone seven hundred and twenty tons of this slimy, reddish substance were deposited. A chemical analysis showed that it contained seventy-three organic substances, some of them, it was conjectured, having been brought as far as from South America. In another shower, which fell in 1862, the great naturalist Ehrenberg found not less than forty-four organic forms in the substance deposited.

It is not necessary, therefore, to accumulate cases of this kind in order to render it probable that something which was not unnaturally called a meat shower did occur in Kentucky —although the stories of the extent of the fall, and of people cooking and eating the substance and being in doubt whether it was mutton or venison, may be dismissed as idle absurdities. The shower was doubtless due to violent atmospheric movements, largely electrical in their nature, which took up and transferred to a considerable distance these fragments of organic matter. When and where they fell there might well have been none of the appearances of a storm, as the move ment had then died away.

From the Spiritualist Newspaper.

THE MESMERIC INFLUENCE OF INDIVIDUALS.

The Rev. Thomas Colley, Curate of Portsmouth, England, in a recent sermon, enunciated the following advanced and philosophical views :—

When the dust returns to the earth as it was, when our last suit of clothes is worn out, and nature will not replenish our wardrobe, and the spirit is out at elbows,—when, gap-toothed, wrinkled, lean, and threadbare, the body has outlived the fashions of the rejuvenescing soul; then, when the dust returns to the earth as it was, the spirit shall return to God who gave it. It came *from* God, and therefore partakes of His nature. For no gift can be received but that we take part of the giver therewith; and no gift can we give but that we part with somewhat of ourselves. Your aura, vital force, or what not,—the waste matter you constantly evolve from your ever-changing physical structure,—is incessantly writing your history, leaving a record of *you* on everything you touch. For, like the track of a falling star or fiery meteor, the path of your influence may be traced wherever you go; and seen in this agent imponderable, fluid intangible, element transcendental, in whatever you handle, own or possess. A spider's film of gossamer couples us to a myriad points of contact with the world. Hence, wherever you have been, or whatever you have laid hands on, or seen, is wired to your soul-consciousness, and memory can flash a telegram along these fibres of experience, this meshing network of nerve-influence, the brain; and the mind, in retrospect, thus lives o'er its old sensations once again. You lose part of yourself as you walk; you lose part of yourself as you talk; you give part of yourself as you give, or pass the gifts of another to your neighbor. You offer the stranger sitting next to you a hymn-book; part of yourself goes with it; a potent subtle "something" that the higher mathematics of superior beings might build their problems on; a viewless, volatile something that the chemistry of the higher life might analyze, gauge, weigh and bottle up in Leyden jars for lecture-room experiments with the youth of celestial spheres. A "something," for we know not what it is, that old masters had perception of when they painted the *nimbus*, or glory, round the heads of Christ and his apostles. A something which is part of yourself, and which, for the want of better terms, we call your *influence* (which is the Latin veil that hides the recondite truth expressed in native Saxon as your outflowing aura, or sphere-surrounding of spirit), which quickens with your life, and enbues with your nature, for a time, whatever you come in contact with or touch. This is the philosophy of episcopal ordination, confirmation, benediction, and the ancient laying on of hands. 'Tis part of yourself you part with in these symbolic actions, and the social courtesies of life, and the hearty grip of hand to hand in friends long absent greeting. 'Tis part of yourself you lose; for you lose yourself ever, continually, every day, every hour, every moment, for the world's profitable finding. It is the individual loss for the universal gain. It is that which Christ was so prodigal of, that in healing measure flowed forth at his touch; which the woman robbed him of as she touched the hem of his garment, when he, feeling the powerful ebb of this mystical force, said, "Virtue is gone out of me." It is that which suffuses all things; that in which your associates, and intimates especially unconsciously are steeped; which loving hearts and children notably, are most susceptible of, baptising them with blessedness, or repelling them as with the blast of a curse—*your influence.*

THE THEORY OF A GERMAN INVESTIGATOR.

Says the Banner of Light, "According to the theory of Prof. Daumer, a German investigator, the apparitions to which we have given the name of spirit materializations are neither actual bodies nor souls, but a third entity, which he calls *eidolon* (a shape), by which he understands the direct self-manifestation of the *psyche* (soul). The soul, he teaches, released by the death of the earth-body, can manifest its immanent (in-remaining) reality in any way it pleases; it can even reproduce whole episodes from its former life, including any number of figures of itself or of other persons. The present phenomena go to corroborate this theory, and there is much in the eccentricities of spirit-photography that confirms it. At Moravia a female spirit manifested herself in quick succession, as she was at four different epochs of her earth-life, namely, as a child, a young woman, a matron and an old woman. The forms of infants that are sometimes produced at the materialization seances are probably what Prof. Daumer would call materialized *eidolons* animated by spirit power, and made to take different shapes according to the will of the spirit."

LAKE PLEASANT CAMP-MEETING.

The Lake Pleasant Camp-Meeting Association met in Springfield, Saturday morning, at ten o'clock, for the purpose of hearing the reports of the treasurer and committees of last year, and to make arrangements for holding camp the ensuing summer. The executive committee met in the morning at nine o'clock, and prepared the order of business. The meeting accepted the report of the Treasurer and Clerk; laid over the proposition for a legal organization until the next meeting at the grove; made appropriations for the several committees on speakers, music, advertising, printing, &c.; instructed committee on contracts to limit contractors and prevent any exhorbitant charges under penalty of breaking the contract; the price of meals, and tents, hay, transporting baggage, &c. was limited; side shows, of whatever nature prohibited; vacancies in committees were filled and suggestions received for the good of the cause. It was voted to fix the time of holding the grove meeting from the 9th to the 27th of August inclusive—tents to be ready for occupancy the 7th and 8th. The committees on tents, music, railroads, &c., were instructed to make contracts on this basis. The meeting was largely attended, lasted the entire day, and was characterized by a general feeling of interest in the success of the grove meeting.

Historical and Philosophical

For the Spiritual Scientist.

THE PHILOSOPHY OF REVIVALS AND THE POWER OF MIND OVER MIND.

AN EXTRACT FROM THE UNPUBLISHED WRITINGS OF A PHYSICIAN.

It is not a very hard task to make any person stop rumselling or any other evil practice, if an united mind effort for this purpose be made. Let any number of individuals, no matter what their professions, members of temperance organizations, churches, or others, it matters not who, only that they act together, exert mentally their willpower upon a rumseller, firmly grasping him with their minds, steadily pulling, as it were, directly at his heartstrings with mental chords stronger than wires of steel, and even though unknown to him may be the power being exerted, he will soon give up his business; being forced by this unseen yet powerful agency, to desist from his nefarious work. Other persons, in similar avocations, may be drawn by these strong influences in the same manner. When this wonderful power of mind is fully recognized and properly used, the most powerful agent for good the world has within it, will be brought into active labor for the happiness of mankind.

Rev. Mr. Varley, the English revivalist, in his work last year in New York City, evidenced the powerful action of a strong physical and mental organism combined. Varley, singly and alone, was a battery sufficient in the bracing cold weather of the winter months to fight his way into a notoriety most wonderful; and that too against almost the entire fashionable religionists of New York and its surroundings. He accomplished this result by steady, persistent unyielding will effort. Finally he gained the attention of the masses and of some liberal, whole-souled religious workers, resulting in a revival of stupendous dimensions. Varley was not a remarkably noisy man. True, his voice was commanding and loud, but his movements were not as strongly spasmodic or even spectacular as those of the Methodists in general—I believe Varley was not a Methodist however. He was more systematical; when a point was gained he clinched it with tact and shrewdness. As the mild weather of Spring approached, the magnetic current ran too wearily, and the work ceased, while apparently he might have continued with success much longer.

I well remember how in about five minutes some sixty were converted in Barnum's Hippodrome, on one of the last nights of his efforts in New York. At least fifteen thousand persons had been present during the evening, listening to an able discourse from a voice, which had to fairly *roar* in order to be heard by all of that vast audience, and as peal on peal of his magic words fell upon his hearers, I could not but feel hat the effect of the *roaring* voice of the representative of the "English Lion," in the extemporized pulpit in the centre of that great arena, was intensified by the occasional startling *roar* of the huge African Lions, from their cage in the menagerie just beneath where I was sitting. (A menagerie of wild animals occupied the lower portion of the Hippodrome directly under a portion of the seats.)

Perhaps it does not give offence to any one (if so, I beg pardon of the proper party) to think that this combination of *Leonine* voices might have rendered more impressive the allusions there made to the "*Lion of the tribe of Judah.*" Varley deserves great credit for his energy and combative will-power. It was sufficient to bring a few such independent preachers as the younger Tyng, and fearless laymen like the merchant Dodge, to labor with him and help sustain his hands. When Varley left, the centralizing mind power had gone, and the great work ceased; not because God was tired, but because the agents were no longer used. Thus it has ever been and will ever be. The laws which Mr. Varley used are ready for all others.

A successful revivalist should be a whole-souled, big-hearted, full-bodied, healthy, vigorous, smiling, happy man or woman; the latter equally good with the former. This is not absolutely necessary but such a person is a natural revivalist. A sour, crabbed, narrow-minded, lean-bodied, weazen-faced man, educated ever so well, may be an organizer, an instructor, and his teachings of science or religion may make people wiser and happier. He may do a vast amount of good, but he can never be a successful revivalist; and, I will add, such an individual can never be a successful physician, no matter how full of the lore of the schools he may be, his magnetic emanations carry disease and debility instead of life and health.

The campmeetings of the Methodists, and the religious gatherings of the colored people, exhibit strong examples ot revival magnetic power. Who that is familiar with these meetings and gatherings has not seen persons having the "power"? Such parties are literally "mesmerized" or "magnetized." They are persons easily influenced by their surroundings. As a general rule, all those who go into these more or less unconscious conditions, recognized as having the so-called "power," would make first-class "mesmeric subjects," "spiritual mediums," and the most easily affected, good "clairvoyants," &c. Take any one of those persons who readily get into the spasmodic conditions of "power," in the places alluded to, and sit them in a circle around a table with half a dozen or more persons, with hands joined, and and there are nine chances in ten that within an hour, probably much less, some of the various phenomena exhibited in "spiritual circles" will be witnessed. It can be easily demonstrated; such persons are usually more or less sleep-walkers or somnambulists. I have never seen a good somnambulist who was not a good mermeric subject, readily put into the clairvoyant state. All such persons are easily influenced for good or evil; a fact which should be universally recognized and acted upon, not only by themselves but by their friends. There are multitudes of most excellent people, charming, lovely, affectionate members of society, who are almost entirely dependent upon their near surroundings for what they do, so readily are they influenced. They are angels of light or friends of darkness, as they are made so by the strong minds and influences within their immediate spheres or social circles. Under this truthful view of mankind, our responsibilities assume an aspect both interesting and alarming. It is the duty of the strong to support and uphold against temptation and evil the weak. "*Bear ye one another's burdens*" in this view has a powerful and practical meaning. All should act upon it.

While giving the philosophy of revivals, and describing the *modus operandi* thereof, I must also be permitted to say, that while there can be no doubt that the effects produced on individuals, who call themselves thereby converted, are the result of natural law, and that law in its development demonstrates some of the various phases of animal and spiritual magnetism, I must also state that said effects or conversions, as a general thing, are almost as transitory in their continuance as they are rapid in their inception. Where these "conversions" result from noisy, active demonstrations on the part of the magnetizing minister, producing sudden changes in the feelings, they may be expected to resume their original condition when the magnetic power which excited them is gone from their neighborhood. For this reason it will universally be found that those individuals who are induced to join any church where there have been no outside influences brought to bear upon them will be much more likely to continue in the course of life and thought they have commenced than where such chnrch additions have been the result of an awakening produced by parties from a distance.

These go back when the attraction is withdrawn. It is in accordance with nature and easily accounted for. It is natural for the loadstone to lose its attractive power over steel when removed to a distance from it. This interesting fact demonstrates the importance of surrounding continually with our supporting will powers all those who are weak, until, if in no other way, by mere force of habit they will continue in well doing. For this reason, "young converts" are more apt to continue "faithful" who join the church and thereby are aided and supported by their surrounding brothers and sisters in the church. This is the true philosophy of this matter. It will be found that very few of those "converted" under Moody and Sankey will remain thus, unless they place themselves amid the supporting power of some church organization.

TO BE CONTINUED.

For the Spiritual Scientist.

READ.

AN OBSERVANT critic cannot but be struck by the remarkable fact that, while the numbers claimed as believers in the doctrines of Spiritualism mount up to millions, the circulation of books, magazines, newspapers, and tracts devoted to the cause is comparatively limited. There seems no conspicuous reason for this, as the books and periodicals are at least equal to the progress of the cause they advocate, and ofttimes pioneers invoking martyrdom while founding empires of enlightenment among former votaries of superstition and darkness.

Spiritualists, as a rule, are exempt from many of the taxes levied to defray the expenses incident to the promulgation of orthodox doctrines. They are seldom called upon to spend money in the many ways thought expedient by so-called Christian denominations. There are no regular minister's fees, no pew rents, no charity fairs, no constant contributions, and there is indeed very little money spent in obtaining denominational literature, while the circulation of all other than spiritual literature is immense. In a word, spiritualistic sects are selfish, even selfish to themselves, and paradoxically self-denying through prodigal stinginess. There are Spiritualists who do their whole duty in this matter by rightly informing themselves, but there are those who do not, and their names are legion.

The writer of this knows of several country towns in his own neighborhood, which, while numbering Spiritualists from scores to hundreds, have not among them all a "corporal's guard" of members who devote any portion of their time and money to spiritual literature. In other matters they help the cause with willingness; there are seances in plenty, occasional lectures in borrowed churches, and spirited defence of spiritual rights whenever called in question, but, nevertheless, gossip takes the place of printed news. Gossip is good enough for occasional seasoning, but poor provender for daily diet, and while it may make one "set in his ways," it creates no converts, and is difficult to substantiate when openly doubted.

Spiritual literature is the standard of spiritual progress, and scarcely a type touches paper in the cause through mere money motives. Every projector of a new periodical faces financial risk from the very beginning, and the only intervention between him and disaster is the slowly building safeguard of increasing circulation. In such a cause let all hands help. Let passive plodders, at least, borrow and read; let lenders act as agents to obtain new names to swell the list. Where one cannot afford a single book or paper let him join hands with his neighbor. Where he can afford one but not two, let him exchange with his similarly circumstanced neighbor who takes one of another name. Let three form a society or Borrowers' Club—contributions of a new periodical, or its equivalent, entitling each to membership, and forming the nucleus of a spiritual library. Buy books and borrow. Create and bind together societies by community of interests. Until you have enjoyed it you know nothing of its pleasures, and in your freedom from orthodox taxation you can well afford this pleasure. Taking a newspader is not an experiments—it is a sure success.

Bethink you now if this short sermon is preached for you. If not, pass it around. Pass it around, anyway. CRITIC.

A STRANGE RACE OF SAVAGES.

THE WEDDAS—IDIOTIC ATHLETES AND THEIR CUSTOMS.

FROM a recent number of the London Standard, we copy the following extracts from an interesting paper read before the Anthropological Institute by B. F. Hartshorn, M. A., on "The Weddas of Ceylon," perhaps the savages lowest in the scale of intelligence in the world. Some of these singular people—two men and three women—were exhibited to the Prince of Wales before leaving the island. The remnants of the Weddas occupy the eastern portion of the island, and are spread over an area of ninety miles by forty in extent. They are divided into jungle Weddas, and the semi-civilized or village Weddas, and it was to the habits of the former that the author of the paper had more particularly directed his attention. Their nomadic habits make estimation of their numbers mere guess-work, but they were not supposed to exceed 380 in 1858. They have no sort of dwellings, but pass their lives roaming about in the open air, taking shelter from storms under rocks or in hollow trees. Their food consists of honey, lizards, monkeys, deer and wild boars. Their arms are the bow and arrow, and they are assisted in the chase by dogs, which are their only domesticated animals. They drink nothing but water, which, however, is never used for ablution, they having an idea that washing would take away their strength. They chew the bark of certain trees, but do not use tobacco in any shape. The tallest Weddas described were about five feet three inches, and the shortest about four feet one inch; but Mr. Hartshorn had seen one, a young male, apparently about eighteen, who stood five feet four and three-fourths inches. Notwithstanding their small size and slight physique, the strength they possess in their arms, especially in the left arm, is very remarkable. This is due to the constant use of the bow, which is six feet long, and pulls from 48 to 56 pounds, with an arrow three feet six inches in length. This is pulled to the head, and they dwell on their aim sometimes for a couple of minutes without the slightest tremor of the left arm being perceptible. On one occasion the author saw a Wedda shoot a dog 35 yards off, the arrow passing through nearly the whole length of the animal, entering the hind quarter and coming out at the shoulder. The only other weapon is a small axe.

Fire is still occasionally produced by the fire-stick, made of the same wood as their arrows, but more frequently by flint and steel, which they obtain in exchange for hides and beeswax. Photographs were exhibited to show their general appearance, and these brought out their most striking characteristics, viz., extreme shortness of the thumbs and sharply-pointed elbows. Their countenances are absolutely devoid of any expression of intelligence, and their utter neglect of their person gave an air of extreme barbarism. The women wore necklaces and ornaments in their ears, for which beads and empty cartridge cases are employed. Their faces wear an expression of great unhappiness, and they never laugh, all attempts to induce them to laugh utterly failing—indeed, the exhibition of laughter by another person produces unmistakable expressions of disgust. When asked why they do not laugh they reply, "Why should we? What is there to laugh at?" They have no words to convey the idea of colors or numbers, and they cannot count on their fingers. One of the most intelligent of the men had utterly forgotten the names of his father and mother, who were dead, and had great difficulty in recalling the name of his wife, whom he had seen only three days before. A village Wedda, confined for the murder of a person who he thought had bewitched him, after three months' attendance at school had only been able to learn nine letters and eighteen numbers.

They have no idea of the soul or a future state, and though they speak of a superior being, a man questioned on this point did not know whether it was a good or an evil being. He was afraid of it, nor did he pray to it. When a death occurs the body is wrapped in a hide and buried by the men, who dig a grave with their hatchets and pointed stakes. No women are allowed to be present at the interment. Nothing is put into the grave, nor is the spot ever visited. An offering of food is made to the dead, with the adjuration, "Ye dead person, take ye this food;" but the viands are then divided and consumed by those present. They have no idea of stealing, any polygamy and polygandry are unknown. Though they marry their sisters, they never marry the elder sister, and there is no marriage ceremony beyond a presentation of food to the parents of the bride, who have no choice in the selection of her husband, the subjection of women being complete. The eldest male Wedda is regarded with patriarchial respect, but all others are equal, caste being unknown. Very little information is to be derived from their language, except that it seems to be agreed among philologists that it is the only savage language which is unmistakably of Aryan origin.

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

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SPIRITUAL SCIENTIST.

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

THE CHARGES AGAINST MRS. HARDY.

The statement in our last issue concerning Mrs Hardy having been forwarded to the Banner of Light by one of the signers to the document, that journal prints it and comments editorially upon the charges therein contained. In brief, it may be said that the conductors of the Banner have full faith in Mrs. Hardy, and consider that she was completely vindicated at the seance of Sunday evening. On this point we take issue, for a principle is involved. The question should not be "Is Mrs. Hardy a medium?" but rather "Did Mr. and Mrs. Hardy so conduct themselves in New York as to warrant the printing of the charges that have been given forth to the world by Spiritualists of reputation and veracity?"

The Banner tells us that they published the statement "in deference to the ladies and gentlemen who prepared it rather than on account of any particular weight contained therein." Now either these ladies and gentlemen are witnesses whose testimony is worthy to be received or else the statement should not have seen the light in a spiritual paper. Either these signers are honest or they are actuated by questionable motives. There can be no halting between these two alternatives. If they are honest, which even the Banner virtually admits, then they believe that they saw what they claimed to have seen; if they are honest, a paraffine hand is dropped in the gutter and also on a parlor floor by Mrs. Hardy; if they are honest, the paraffine weighed the same after the seance as before, and yet they have a paraffine mold in addition, weighing two ounces; if they are honest, Mrs. Hardy was seen to take a pencil from her hair and write the message on a slate which purported to be direct spirit-writing; if they are honest, this pencil was found; if they are honest, Mrs. Hardy tampered with the table and wore clothing so peculiarly prepared as to form a powerful link in the chain of direct and circumstantial evidence against Mrs. Hardy which these signers have given to the world. We say there is no alternative; break down either the character or testimony of these people, or else the world will draw an inference that is alike damaging to the reputation of Mrs. Hardy and the cause of Spiritualism.

Because the Banner has so unhesitatingly and unequivocally endorsed and championed Mrs. Hardy, we looked to this source for a reply to the charges. But with the exception of a letter from Mr. Austin concerning certain movements of a wine-glass a week or more previous to the charges, and a statement from Mr. John Hardy, who tells what *was* done at the seances, the charges are not alluded to. Not a word about the broken paraffine hands, the misplaced board in the table, the weighing of the paraffine, finding of a pencil, the cuts in the stocking, and so on to the end of the chapter. He does not deny that there was cotton wool on the molds, or the words that it is alleged were said by Mrs. Hardy. In no one instance is there a denial or attempt at an explanation to any of the direct charges. The Banner considers her mediumship "conclusively and triumphantly vindicated." Again we say the question is not "IS MRS. HARDY A MEDIUM?" but "ARE THE STATEMENT FROM NEW YORK TRUE?"

As prophesied by us last week, our New York friends will find that they will be subjected to the same treatment that other honest Spiritualists have met with in the past under similar circumstances. The Banner hints to them in so many words that "they have lost sight of the experience met with by so many would-be exposers of the spirit phenomena in the past." They have a foretaste, in the editorial of this week of what may be expected in the future. Already they are told that their charges are a "*string* of trivialties" and "trifles light as air," and that "they will live to realize that they have been over-hasty in their praiseworthy zeal to expose frauds in Spiritualism." They also receive a slight admonition, in the form of "one word of advice to investigators," which means if you see anything that you think is fraud keep it to yourself.

In conclusion, we say a few words in reply to the nonsensical theory that if at any time there are any suspicious circumstances they are "the result of genuiue spirit action,"—"elementaries" or "diakkas." Propositions of this nature have been the curse of modern Spiritualism since the Rochester knockings. Furnish conditions for "elementaries" or "diakkas" and we will have manifestations similar to those that are relegated to this domain. The remedy is to have CONDITIONS so that "elementaries" or "diakkas," or a worse influence than either of these two, "the love of money—the root of all evil," cannot "control" the medium to lend herself to "small, contemptible frauds." But if the mediums insist upon the loose conditions under which they sit at present we hope that Spiritualists will not hesitate to fearlessly expose any and all fraud that may come under their notice. It is their solemn duty to relieve Spiritualism of the immense incumbrance it has in those mediums who "WILL HELP THE SPIRITS."

After the above was in type, we have received a communication from the signers of the document alluded to; it embodies similar ideas. It gives us pleasure to know that they recognize the importance of the principle involved, and intend to keep this matter before the public.

SPIRITUALITY; NOT SENSUALITY.

A prominent Spiritualist, writing to give in his support to the Spiritual Scientist, says that he did not see the necessity of having two spiritual papers in one section when our journal made its appearance; but now he thinks it should circulate everywhere, as its influence is beneficial to the cause of Spiritualism. This letter is but a sample of many, which mean in short that the Spiritual Scientist occupies a field in Spiritualism that has never before been taken. Our policy is to print the Truth, the whole Truth, and nothing but the Truth, concerning Spiritualism, so far as we are able to obtain it. Sometimes a correspondent asks us if we have any charity for mediums? We reply in the affirmative, and ask wherein do we violate its beautiful teachings?

Does charity demand that a diseased person shall be permitted to infect a healthy community? Certainly not. Why then should any individual be permitted to permeate Spiritualism with impurities *ad libitum?*

Some who preach charity believe a medium to be *above* criticism. Any sensuality, intemperance, or a "small, contemptible fraud," is the "work of the spirit." In this kind of charity we are totally deficient. There are already enough of these unbalanced spirits in the flesh, and the mission of Spiritualism is to cure the disease; it dictates the remedy, and writes a penalty as the sure result for every infraction of the laws; it urges us to help cure disease, not to propagate it by neglect.

Therefore we criticise and endeavor to interpret what Spiritualism says of any cases; and we find that honest Spiritualists sustain us in our course. The policy of the Spiritual Scientist is to make no compromise with fraud or meddle with side issues that will divert attention from the main subject.

EDITORIAL PARAGRAPHS.

THE BOSTON LIBERAL LEAGUE hold their annual meeting at Parker Memorial Hall, Friday evening, April 14. Rev. M. J. Savage, F. E. Abbot, and other able speakers, will address the meeting.

ABOUT three hundred additional signatures to the petition in favor of M. Leymarie have been received by the British National Association of Spiritualists, within the last fortnight, making a complete list of over eleven hundred signatures.

A PROMINENT Spiritualist, now resident in Paris, believes that he has communicated with a great philosopher and moralist who died twenty-nine years B. C., and advances strong argument in favor of his belief. The communications were given in original Latin, on several occasions through a lady medium—unprofessional, disinterested, perfectly respectable, and absolutely ignorant of Latin.

THE NEW YORK TIMES notes "a curious and complete decline of American Spiritualism," and the better-informed reader of the Times takes note of its real or pretended ignorance of the literature and facts of Spiritualism. Its "swiftest glance" over the field is so very swift as to take no cognizance of the astounding and accumulating facts of spirit materialization, which of themselves are quite sufficient to refute the assumption of the Times that Spiritualism is on the decline. With Crookes, Wallace, Varley, Cox, Sexton, Buchanan, Brittan, Howitt, Epes Sargent, Olcott, Bloede and a score of other living scientists and literateurs unreservedly committed to the actuality of spirit communion and its attendant phenomena, the moral hardihood involved in the assertion of the Times requires no characterization.—*Boston Herald.*

THE SPIRITUALISTS are disturbed by dissensions among themselves. Some of the believers are trying to introduce occult philosophy, including a belief in necromancy and kindred things; but a great number, probably a majority, reject the innovation. There is likely, however, to be a schism upon this point. Another trouble is caused by Home, the well-known medium, who denounces as imposters the Davenports, Eddys, and all other operators in materialization. Home says that everything done in the dark, behind curtains or in cabinets may be properly regarded as trickery. This arouses the resentment of a numerous class of Spiritualists, who retaliate by saying that Home is a trickster. The Oneida Community has embraced Spiritualism, and that has revived a discussion of socialism, upon which Spiritualists are divided.—*N. Y. Sun.*

EMANUEL SWEDENBORG, who gives reasonable evidence of having lived in open communication with both angels and spirits for nearly thirty years, wrote, nearly a hundred years ago, as follows: "It is altogether unknown in the Christian world that heaven and hell are from the human race; for it is believed that angels are created from the beginning, and that this was the origin of heaven; and that the Devil or Satan was an angel of light, but because he became rebellious, he was cast down with his crew; and that this was the origin of hell. The wonder very much that such a belief should prevail in the Christian world, wherefore they desire me to declare positively from their mouths, that there is not a single angel in the universal heaven who was originally created such, nor any devil in hell who was created an angel of light and cast down; but that all, both in heaven and in hell, are from the human race."

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CONCERNING MRS. HARDY'S SEANCES IN NEW YORK FROM MARCH 12 TO 19 INCLUSIVE.

To the Editor of The Spiritual Scientist:

DEAR SIR:—Pursuing our inquiry in this matter of the genuineness of the molds produced by Mrs. Hardy, we observe:—

FIRST, That our statement of March 23 and its facts are not contradicted or denied by Mr. Hardy, Mrs. Hardy, the Banner, nor any one in their last issue.

SECOND, That statement, beside other facts not necessary now to be used, asserted:—(*a*) That *dry cotton wool* was found in the molds claimed to have just come from paraffine floating on *water;* (*b*) that the paraffine placed in the pail at seance of March 24, weighed twenty ounces when it went into the pail, and twenty ounces *when it came out of the pail*, while the mold claimed by the Hardys to have come from it weighed two and one-half ounces; (*c*) that the weighing was done upon apothecary's scales which were accurate; (*d*) that when the seams of the bag were known to be out of Mrs. Hardy's reach no mold was produced.

THIRD, From the above we deduce, that measured by the standard selected by Mrs. Hardy,—namely, weighing—these New York molds did not come from the paraffine in the pails (as claimed) but did come from some other source. We wait for an explanation as to what that source *was*. In absence of that from the Banner, Mr. Hardy, or some one else, we propose in our next to state where they *may have come from*, much more naturally and easily than from the spirits or the *water*, and *how they could* have been deposited under the table—as Mr. Hardy desires that we should do.

BRONSON MURRAY, 238 West 52d Street, New York.
THOMAS K. AUSTIN, 418 " 57th " "
MARGARET Z. AUSTIN, " " " "
ELVINA ANN LANE, 66 Park Ave., "
MALLIE A. LANE, " "
JANE DE FOREST HULL, 149 West 42d St., "
LITA BARNEY SAYLES, " "

April 2, 1876.

BOSTON Spiritualists celebrated the twenty-eighth anniversary of Modern Spiritualism by an entertainment at Paine Hall during the day. A meeting of the Children's Progressive Lyceum in the morning, speaking in the afternoon, and dancing in the evening, was the order of exercises. A few years ago Music Hall was well filled; this year it was a small hall, and we should not have had even this but for the enterprise of Mr. J. B. Hatch of the Children's Progressive Lyceum, and several other gentlemen associated with him.

Springfield had a similar celebration; the attendance was quite large for that city. It was held at Liberty Hall, owned by Harvey Lyman, Esq.

BOOKS RECEIVED.—"Filth Diseases and Their Cure" is the title of a book of one hundred pages, published by James Campbell, price $1.00. The essay was originally published as a preface to a volume of admirable reports made by government inspectors upon several epidemics which had occurred in various parts of England. The Massachusetts State Board of Health urge upon all persons its careful perusal, saying that "if the practical suggestions made therein were acted upon by all citizens, hundreds of lives now annualld doomed to destruction would be saved, and the health and comfort of the people greatly increased. The work is supplied with notes explanatory of technical words, and in reference to the thoughts and suggestions in the text in their appliability to Massachusetts.——"Drawings Descriptive of Spirit Life and Progress, by a Child Twelve Years of Age." J. M. Gully, M. D., a well-known English Spiritualist, has prepared these drawings for presentation to the public by writing a preface, historical and explanatory, concerning their production. It makes a pamphlet of some twenty pages, 10x13. It is printed by E. W. Allen, publisher of the London Spiritualist, 11 Ave Maria, Lane, London.——The "Trapped Medium, or the Two Clever Skeptics," is also published by the above-named English house. It is a pamphlet containing a series of illustrations setting forth the exciting adventures of two scientific gentlemen in their investigations of Spiritual phenomena.

CORRESPONDENTS.

THE MYSTERIES IN SPIRITUAL PHENOMENA.

To the Editor of The Spiritual Scientist:

DEAR SIR: Reading the communication in Spiritual Scientist No. 2, entitled "Mrs. Denton's Tactics," I am inclined to think that she is correct in her assertion that "materialization is no proof of the presence of some particular spirit friend," as my investigations—not theories—have forced me to the conclusion that the invisible intelligence or intelligences can and do at will produce forms, visions, and apparitions simulating our departed relatives or friends, which, without the application of rigid tests are liable to deceive us, and even then, we cannot always feel positively certain; for if the invisible power can come in *rapport* with the investigator so as to read the inmost thoughts of the mind, such answers will be given, in accordance with tests expected, as to almost compel conviction of the reality and truthfulness of the materialization and communication. More especially will this be the case if the investigators are highly imaginative, and giving free rein to their subjective fancies and theories, throw down the safeguards leading to the "interior castle of their souls," so that stray "spirits" may enter in, take possession, and give back to us only the echo of our own thoughts and ideas. Hence, the just criticism made by skeptics, that at the larger number of seances, we simply get a rehash of our own present knowledge—of that we already know.

Of course, this does not apply universally; for we have abundant evidence on record of communications entirely beyond the comprehension or knowledge of the parties to whom they came. Yet, it is undeniably true that probably a large proportion of the phenomena or communications are simply the reflection of the minds of the audience, or the *occult* manifestation of this mysterious power and intelligence, without the *actual* presence of the supposed spirit.

This can be best illustrated by relating an occurrence at our private circle. Here it may be proper to state that our circle was originated for the purpose of investigating these spiritual phenomena—to prove, if possible, the truth of Spiritualism, or follow and accept the result of our investigations whichever way truth should decide. We endeavor to divest ourselves of bias and prejudice for or against the cause, and accept nothing on faith, determined to prove fully every manifestation given. Our circle is composed of seven persons, four ladies and three gentlemen.

A young man, a traveling salesman, resided at the home of some of the lady members, going out on trips through the country, extending usually through two or three weeks. During his spare time in the city he became interested in the spiritualistic manifestations, but stoutly declared that some day they would all be explained as the mysterious workings of our own unfolding wills, and spiritnal faculties and powers. On New Year's day he started on a three weeks' trip, in perfectly good health and spirits. The week after his departure, while we were quietly seated in our circle, our lady clairvoyant suddenly exclaimed, much to our surprise and consternation, "Why, here comes Mr. —— (the young man). Now, he stands in the centre of the table, and says he is dead, and gives his name correctly Mr. ——, and says he died the first week out from home, of pneumonia."

We said it was impossible, as he left home perfectly well, but he again declared it was true, and reaffirmed his statements by communicating to us through the table independent of the clairvoyant vision. We asked the medium if she saw him distinctly; she replied, "As distinctly as ever in life." We then asked for some tests of his personal identity, which he declined to give, and seemed angry that we doubted his word and appearance. We told him that he was skeptical when on this side, and that he should not blame us for demanding tests to satisfy us of the vision and communication.

He then replied that he died on Tuesday in the country, but would not tell us whereabouts in the country. We used every means to get him to answer our questions, yet there he stood in the centre of the table, constantly reiterating that he was dead, but refusing to give any particulars. Finally, as he was so stubborn and angry at our refusal to accept his statement, we asked him to give way that other "spirits" might come to the table and manifest. This he refused to do, and stoutly held his position against all our entreaties. We invoked our "spirit friends" to aid us in getting control of the power, but unavailingly—and, finally were compelled to adjourn as we could not dispel the influence.

These ladies held private sittings at their houses, only to be haunted by the same apparition and similar communications.

The following week he came again to our circle, and substantially repeated the performance of the week previous. From the persistency of the vision or spirit form, we began to think that possibly the story might be true, more especially as nothing had been heard from him.

Time rolled on; five or six weeks elapsed, and no news from the young man, so that we concluded that it must be true, and wrote letters to different points to enquire about him. More mysterious still, we could get no clue as to his prolonged absence. Mr. Charles Foster, the celebrated medium, coming to the city, the ladies visited him to settle their doubts. Sure enough, the apparition came again, and reiterated the former story. The ladies then told Mr. Foster the history of the case, when *he assured them that he was certainly dead, or he could not have appeared there.* This seemed to settle the case.

But, lo, and behold, one morning a letter was received from him in the far West, stating that business had taken him further out than usual, besides which he had been snow-bound and unable to send any word to explain his prolonged stay. Still more singular, he has not yet returned, or given any satisfactory explanation of his continued silence beyond the general explanation of snow-bound and business.

The letter is unquestionably from him. His employers have likewise had business letters, showing conclusively that he is still living. Yet an exact double of himself has twice visited our circle, repeatedly other private sittings, and finally *Mr. Charles Foster*, in each case affirming and reaffirming his former statements. Yet the young man is still in the flesh!

Our Spiritualistic friends will say this was the work of Diakkas or evil spirits. Possibly; yet the fact remains that the young man was perfectly simulated by the invisible intelligences, almost, if not quite, defying our closest scrutiny. The image was perfect, sufficient, if *appearances* could decide, to settle the vexed question that he was really dead,—but, lo, he liveth still, to prove "that things are not what they seem," and that we are surrounded by invisible intelligences, and powers other than human, and that full oft lead the unreflecting and ignorant astray; landing them in the wilderness of doubt, darkness and despair. Practical experiments and close, patient, thorough investigation, will alone clear the way and lift the clouds veiling a beautiful truth. Fine-spun theories may be beautiful, but amount to nothing as proof. "Prove all things, hold fast to that which is good."

B. E. H.

Cincinnati, O.

A THEORY OF SPIRITUAL EVOLUTION.

BY AN ENGLISH MEMBER OF THE THEOSOPHICAL SOCIETY.

NO ONE can understand the Hermetic philosophy without beginning *ab initio*. The astral light (universal ether) is our starting point. If the reader, unlearned in the terminology of the occult writers, will interpret the "astral light," to which allusion is more than once made, into the "universal ether" postulated by modern science, I think there is little else that requires explanation to be, at all events, intelligible. It is not to the purpose to go behind the operative activity of the law of evolution for its cause; that is a separate branch of metaphysics. Let us take the principle of cosmogony admitted by science, viz., that the visible universe is the result of aggregations of molecules caused by evolution. Every molecule has its inherent energy, and is thereby forced into each successive relationship as it passes through the mineral, vegetable and animal kingdoms. The Hermetist, who sees with both eyes instead of with one only, observes that each atom, no matter where found, is imbued with that vital principle called spirit. Thus each grain of sand, equally with each minutest atom of the human body, has its inherent latent spark of the Divine light; and as one law of evolution applies to the whole universe, so each of these grains of sand will assuredly one day go to make up the body of man.

In the progress of these atoms, from the primitive rock to the human being, there is a constant giving off of astral emanations. These go into the common store-house of nature, the astral atmosphere of our planet. The same law following them here, these emanations have a tendency to assume concrete forms. Exactly as the fishes of different species represent the successive stages of nature's journey work in her attempt to produce the most perfect piscatorial form, so the multifarious forms of the elementary mark her attempts to produce the perfect and concrete physical man. This implies an evolution of spirit keeping pace with the evolution of matter, and a constant tendency of the spirit to gain ascendency over, or rather to escape from, the bondage of its encompassing matter.

When this double evolution has reached a certain point, it is possible for the third principle to come into the union, that is, the immortal spirit (soul), which makes of man the Triad.

As these emanations were given off, so at the proper time they are drawn back again into the vortex of evolution, and the elementary, *dying* in the astral light, goes to make the human being—the fœtus—the grosser portions furnishing the *germ* of its body, and its finer ones its astral body, the *peri-sprit* of Kardec, or the spirit. Then, after the body of the fœtus is prepared to receive it, at the fourth hour (read the Nuetemeron of El. Levi) comes in the influx of the Divine breath.

You will doubtless observe the analogy between this giving off of astral emanations, their concentration into elementaries, and return to physical nature, and the evaporation of watery vapor, its condensation into clouds, and return to the earth as rain or snow. Modern scientific research demonstrates this ebb and flow of influences and matter to be going on throughout the whole cosmos, and, therefore, unless we were to admit the absurd theory of special creation and miracle, we must see that this philosophy of the evolution of species by flux and reflux from matter to spirit and back again is the only true one, . . the whole trouble of Kardec and other reincarnationists, lies in their misunderstanding the hermetic philosophy upon this point. While it is true that there is a reincarnation in one sense, in the other it is untrue. Nay, more, it is absurd and unphilosophical, doing violence to the law of evolution, which is constantly carrying matter and spirit upward towards perfection. When the elementary dies out of one state of existence he is born into a higher one, and when man dies out of the world of gross matter he is born into one more ethereal; so on from sphere to sphere, man never losing his trinity, for at each birth a new and more perfect astral body is evolved out of elementaries of a correspondingly higher order, while his previous astral body takes the place of the antecedent, external earthly body. Man's soul (or Divine spirit, for you must not confound the Divine with the astral spirit) constantly entering into new astral bodies, there is an actual reincarnation; but that when it has once passed through any sphere into a higher one, it should re-enter the lower sphere and pass through other bodies similar to the one it has just quitted, is as unphilosophical as to fancy that the human fœtus could go back into the elementary condition, or the child after birth re-enter its mother's womb.

The eastern Kabbalah embraces the Pythagorean philosophy; the western, or Rosicrucian, *did not*. But the metempsychosis of Pythagoras was an exoteric expression to cover the esoteric meaning, and his commentators, who had not the key, have misunderstood him as grossly as they have misunderstood everything else written by those of the Neo-Platonics, who, like Porphyry, Iamblicus, and Plotinus, have been adopting and elaborating his precepts.

The spirits upon whose communications the reincarnationist school base their theory, have simply given back the opinions which they found in the heads or brains of their mediums and the circle about them. Reincarnationist spirits never insist upon their doctrines to any but reincarnationist mediums, and the troops of soldiers seen about Prince Wittgenstein are simply pretty pictures made in the astral light, for the delectation of those who are ready to gobble them.

The magician, when he evokes human spirits, furnishes them with such a condition in his own pure atmosphere—a spiritual atmosphere, untainted with gross matter—that they can approach and manifest themselves. The sorcerer, as well as the impure medium, are but *necromancers*. They are surrounded by such a fetid atmosphere, that only elementary and gross human spirits of their own class—whose very grossness keeps them closely attracted to the earth—can either approach them or be evoked to help them in their wicked designs. Both magician and sorcerer can produce phenomena by the power of their own will and their own spirit, unaided by any other either elementary or human; but the impure medium, who is but the football tossed from one influence to another, can do nothing but passively obey. Pure and sincere-minded people, who accept mediumship for the sake of instruction from superior spirits, keep the elementary at bay by virtue of their own purity, and the pure atmosphere of the spirits surrounding them. And still they cannot call them *at will*, until they have become adepts of the divine science, and learned to combine the Ineffable Name.

Cabalism.

ON REGIMEN. BY LEX ET LUX.

THE self-initiated, that is, spiritually initiated, ancients and many modern ones also, as in the case of Jacob Bœhme, arrived at the climax of soul government after a fearful amount of persevérance and under very disadvantageous circumstances, especially in their Regimen. Poverty undoubtedly prevented undue surfeiting of the organism in his case, but he must have had the seeds of organic disease hereditarily as well as been often deprived of the bare necessaries of life, during a great part of his existence, for we see him dying a natural death about fifty—quite young for a Cabalist, not killed by violence nor taken away by his own desire. Hence I infer that Bœhme had not got a correct knowledge of the value of food, and may have gone on the old principle of absolute starvation or fasting from all foods. It is the animal only we are to avoid and to keep free from surfeiting by using the fruits of the earth in moderation; these mankind quietly submits to and accepts as intended for all at all seasons, at least as a part of our food.

This knowledge of food contributes immensely to accelerate the best form of *soul regeneration*; for that is under true conditions, after all but a question of time with any one with a *Will* so disposed. Drugs, chemicals, tobacco, yeast, and all alcoholic drinks must be scrupulously avoided.

LEX ET LUX.

P. S. I am delighted to see Leus's article in Spiritual Scientist of Feb. 17; he certainly comprehends the spirit of Cabalism closer than any I have met, except one or two perhaps.

I differ slightly with him in the "animal passions" being "*essential* for this life." That they are inseparable from a life in the sensual world is undoubted; but the fact that we make laws to restrain them is a proof that even man, as he now is, admits that they are out of place and that he would be better without them. The fact is that the *great work* cannot be accomplished until all the *animal passions* are COMPLETELY SILENCED. It is this that occupies the time for the intellect or *Will* to effectually overcome and obliterate *every shadow of prompting* to evil thoughts—which *will keep cropping up* long after the hard line of duty to your neighbor has been laid down and carried out rigidly, and so prevent the influx of the soul.

I quite agree with Leus that we have a great advantage over the spirit-world in Cabalism, at least with all I have been permitted to come in contact with through mediums.

MRS. DENTON'S REPLY TO BERKLEY.

To the Editor of the Spiritual Scientist:

DEAR SIR:—When your correspondent Berkley shall ask of Barnum's Talking Machine, "Who are you?" and its black leathery tongue shall slowly and solemnly answer him, "GEN. GRANT," I shall not dispute his right to accept his testimony, nor that other right of his to exercise the prerogative of masculine superiority and vote accordingly. So I shall not dispute his right to accept every claim imposed upon him in regard to "mediumistic emanations," whether of mind or matter, if he prefers this method to the more laborious one of using his common sense for purposes of investigation while adhering to a firm resolve to accept nothing but the truth.

That there is a truth underlying this mountain of rubbish, I am glad to believe. But that it will require time and labor, and perhaps long and patient effort, so to bring our minds to a conception of that trnth as to render it practically available to the race, I am also satisfied. Shall we then prepare ourselves for the effort? or shall we adopt Berkley's method, and folding our hands in sweet content, accept as demonstrated that of which we have no proof?

Yours for investigation, and a refusal to believe without proof, all elaims which contravene the known laws of matter and of mind. ELIZABETH M. F. DENTON.

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

CONCERNING MRS. HARDY.

To the Editor of The Spiritual Scientist:

DEAR SIR:—As I was present by the invitation of my good friends, Mrs. Hull and Mrs. Lita Barney Sayles, at Mrs. Hardy's seance of Saturday March 18, referred to in the signed statement you have published, I am able to corroborate the truthfulness of the same so far as that evening is concerned.

By permission of Mrs. Hardy I placed my right hand between the folds of the table during the intervals of the supposed spirit hand materializations, and am able to testify that I was then struck from beneath the table three times by *warm human flesh;* as an old student of surgery at the *Hotel Dieu* and *Ecole de Medicine*, at Paris, I know something of the warmth of a human body under various conditions. I should add that a further request I made for the spirits to grasp my hand was not acceded to, and Mrs. Hull informed me, after the seance, that Mrs. Hardy stated she did not desire my presence again in any future sittings.

I have before me on my desk, at this moment, a paraffine mold taken by natural means from the hand of a friend; it is in every way equal to those produced by Mrs. Hardy, who, if my opinion be worth anything, has an unanswerable case to meet. The categorical facts in the signed statement must be met by point-blank denials, supported by evidence equally credible to that by which the charges are supported.

No *further* manifestations are necessary to prove Mrs. Hardy's genuineness, and no special pleadings by her friends can dispose of irrefragible proof. The signed document, styled by the Banner of Light of an *ad captandum vulgus* character, is a plain, unvarnished tale, marked by dignified simplicity and can in no way be considered either claptrap or an appeal to popular prejudices. I am astonished the editor of the Banner should have taken a position more suitable for a defendant's attorney than that of a judge impartially summing up the cases of both plaintiff and defendant.

If the friends of Truth are to be answered by arguments like this then Spiritualism is not worth much. To attack the signers of this document is simply to attack Spiritualism in a most vulnerable place; for these ladies and gentlemen are known and esteemed, not only as recognized Spiritualists, but as of elevated social position, and what is more of honesty and discretion.

It is also quite as unnecessary to sneer down my friend Prof. Van DerWeyde, a scientist and a gentleman, as Mrs. Hardy's husband is permitted to do in the Banner of Light; he may be a materialist and skeptic, but he has at least a right to give his honest convictions without being insulted. If the editor of the Banner had heard the remarks of this gentleman (a brother editor) in the N. Y. Liberal Club, last Friday night, in reference to this Hardy exposure, and his belief in the sincerity of Spiritualists, whom he nevertheless considered mistaken, I am confident he would never have allowed the puplication of that portion of Mrs. Hardy's husband's letter in referenee to the Professor. Or, if he had seen the poignant sorrow which both Mrs. Thomas K. Austin and myself expressed when speaking on the same occasion about this miserable business, I am certain he would never have indulged in the reflections which he has deemed it necessary to make on persons seeking the Truth and endeavoring to do their duty.

Yours faithfully, CHARLES SOTHERAN.

Editor The American Bibliopolist, N. Y.

HOME'S HORNET-NEST.

To the Editor of the Spiritual Scientist:

DEAR SIR:—I am a Spiritualist of twenty years' experience in many countries. I am a great traveler; and no less than Mr. D. D. Home, collect the pretty personal histories I run across in various towns. I also keep a diary. In this Mr. Home's name figures frequently as one of the first phenomena of Spiritualism that we had in Europe. One of your correspondents, who signs himself "Judex," says that many persons, besides a certain Brooklyn doctor, have received letters from this sinister celebrity. The latter seems to make a speciality of crowding out of his way every one who makes claims to mediumship. His plan is to tattoo them with his own hand, and then shout to everybody to see how ugly they look. Fate has willed it that one of these letters should fall into my hands. Now, like all travelers I have my hobbies. I am a collector of autographs, portraits, and characteristic anecdotes. The letter in question deserves a conspicuous place in my portfolio, if for no other reason than because of the following impudent sentence: "When people are vain enough to set themselves up as teachers . . . they should see that their credentials are in good order." Sublime and immortal phrase! It is worthy the Messiah of the Spiritual World! One would infer from this letter that the writer's credentials were in such a state as to entitle him to the respect and admiration due to a *Rosiere* of Nanterre—one of those spotless virgins they crown with roses every year in France! Home may perhaps not recognize me under the name affixed to this letter, for I never sought his acquaintance. But if he saw me he might recall me, with that wonderful memory" he boasts of, as one against whom he often brushed in Rome. In those days rumors were circulated *sotto voce* that were very damaging to his character for wonderful purity. I hate publicity, but I hereby notify Mr. Home that, as the intimate friend of one of the relatives of the lady he insults in this famous letter, if he says one word more about her, I will send him my photograph with a copy of an article that will be printed. The article will add one "Incident" to the number he forgot to include in his very interesting memoirs. If my endorsement of this story, added to that of several other persons, will not be sufficient, I will refer Mr. Home to Messrs. Rhymer and Anthony Trollope for further particulars. COMTE E. DE L.....y.

Bordentown, March 23, 1876.

PSYCHOLOGICAL INFLUENCES.

ANDREW JACKSON DAVIS, in his "Approaching Crisis, says:—

The atmosphere is filled with individual private experiences. These experiences are frequently reported to, and by those who are called mediums. Private details are interesting to those only who have been the subject of such experiences. But the finest evidences from the Summer Land, and the best things in Spiritualism, cannot be divulged to a promiscuous audience. Neither can such evidences be made plausible to the reader of a newspaper, because no speaker or writer can paint all the convincing items of conditions, and the scenery which pertained to and accompanied the demonstration. Only the general fact can be given to a hearer or a reader. Because a third party cannot see the minutiæ, the narration seems trite, and many times unsatisfactory. Hence we say, "Go seek for yourselves." Individuals return to relate their private experiences; to say in touching language what they think of the dear ones remaining on earth; to tell how often they have watched over their loved; to narrate how many times they have endeavored to exert an influence in the way of guardianship, and government, and protection; regretfully to inform the beloved how often they have failed, or joyfully to tell how many times they have succeeded. They tell us these things over and over again, and we have accumulated unmistakable proofs of the truth. It cannot be fully described to you, nor can you impart the vividness of the truth to your neighbor—only the skeleton of the experience; but all the *internal interest* can be conceived and treasured up by no one beside yourself. Hence the basic historical facts of Spiritualism can never be spread by propagandists. You can not go about and preach the mere externals into the reason and intentions of people. Spiritualists are believers because of the incontrovertible evidences which they have individually received or obtained by investigation.

From the San Francisco Chronicle.

CURIOUS CUSTOMS IN ALASKA.

HOW THE INDIANS HOLD COMMUNICATION WITH EVIL SPIRITS.

THESE Indians believe in evil spirits who live in the water, and send sickness and disease among the people—a belief to which the occasional disasters caused by mussel or fish poisoning have doubtless given rise. They hold communication with these spirits through their sorcerers, but do not worship them in any way or try to propitiate them with offerings. When a Kolosh dies his body is burned, and a rude monument placed where the ashes are buried. They believe that the spirit lives forever, but have no idea of any reward for virtue or punishment for vice. According to their belief, strict distinction of rank is preserved in the other world, all the chiefs being in one place, the common people in another, and the slaves in a corner by themselves. Only when slaves are killed at the funeral of their chief their souls remain in eternal attendance on their master. This cruel custom was said to be abolished under the Russian rule, but it always has existed and is kept up to the present day, though the ceremonies are performed out of the reach of the authorities. Several cases of this kind have occurred since the transfer of the territory, in spite of the vigilence of the authorities, and no wonder, as our Government has done nothing to suppress slavery where it exist right under the very eyes of military rule.

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How To Form A Spirit Circle.

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

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

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

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

3. Before the sitting begins, place some pointed 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 n the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums: it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.

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

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

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

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

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