

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. 7

Yearly,
Two Dollars and a Half.

BOSTON, APRIL 20, 1876.

Weekly,
Six 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

ANSWERS TO QUESTIONS CONCERNING MEDIUMSHIP.

BY PROF. J. R. BUCHANAN.

QUESTION.—Are persons who are fond of music, poetry and the fine arts more apt to be mediums than those of coarse, sensual tastes? I recognize the fact that we are all to some extent mediums, but I mean one who would pass into the unconscious state and be an instrument for unseen powers.

ANSWER.—That "persons who are fond of music, poetry, and the fine arts" are more apt to be mediums than those of "coarse, sensual tastes," is true; but sensuality is not adverse to mediumship, for it implies merely a greater development of sensibility and appetite, with less controlling power; and uncontrolled sensibility or sensitiveness is a condition highly favorable to mediumship. Moderate indulgence in wine or free indulgence in tobacco is not adverse to mediumship, and coffee and tea may be considered favorable to it. Purity, delicacy, modesty, refinement, sensitiveness, poetic taste and genius are all highly favorable to mediumship, but pure, *unselfish*, devoted love in all its forms is still more favorable. The love that clings to the memory of the departed and dwells for hours on sweet memories of their presence is generally accompanied by their spiritual presence and influence.

The elements of character most adverse to mediumship are the same which are most adverse to all soul progress—selfishness, avarice, jealousy, stubbornness, combatativeness, scorn, arrogance, cruelty, malice and pure muscular animality.

Mediumship as a phase of character belongs to the higher type of civilization to which the world is advancing, but cannot attain general development or prevalence until a higher social condition shall diminish the harassing enmities, strife, selfishness and animality of our present social order. But mediumship is not in the group of heroic virtues, it belongs to the group of unselfish, yielding qualities, which render its possessor less capable of self-defence, more liable to yield to the force of circumstances, and more worthy of the kind care and protection of stronger natures.

QUESTION.—Does your psychology of the brain lead you to conceive that there might be a spiritual intelligence, an incarnation of all the higher qualities, so evenly balanced that each would be in harmony with the other, and the indi-

vidual possessing this development would be necessarily in a state of perfect happiness because of the harmony?

ANSWER.—You are certainly right in supposing there may be a superior organization of brain and soul, in which the elements of character are harmoniously combined, the tendency of which is to perfect happiness. This charming result does not depend so much upon harmony or proportion in the faculties as upon the *positive strength* of the nobler endowments.

Observe this—that when the posterior part of the upper surface of the brain has a large development we have this happy and successful organization, in which the strength of character resists all depressing influences, achieves success despite of adverse circumstances, overcomes temptation, maintains an unvarying flow of admirable sentiments and noble deeds, and becomes an elevating influence for society.



In the following profiles the inner line represents the common-place character—the outer line the profile of the nobler nature, which instead of quarrelling with the world and living in discontent achieves success by superior powers, and leads society by moral superiority.

I refer especially not to the anterior but to the posterior portion of the upper surface of the brain, because in the latter are found the power of

will and other moral energies without which our virtues are of but little value in the battle of life.

Whether in the present state of human knowledge, we are justified by science and philosophy in recognizing "a divine principle, a something beyond our conception in this stage of existence," as questioned in your letter, may, I think, be answered in the affirmative.

I am fully aware of the difficulties in the personal idea of a god which has been current for centuries, an idea equally debasing, unphilosophic and irreverent, for it is not even respectably anthropomorphic; it is a conception of a being entirely finite and far below the noblest form of human nature.

The God of Philosophy is not absolutely "unknowable," but is far beyond the vulgar limitations of the popular theology, which to a reverent nature seem little short of blasphemy. A treatise on the Divine idea cannot be condensed into the limits of this reply, but that such a conception must be entertained as legitimate, aside from all historical considerations and all superstitious impulses is, I think, sufficiently obvious.

The only alternative to the infinite spiritual idea of God is the belief that the potencies of all that exists are to be found

in matter, and that spiritual or mental existence is but derivative from the material, if not merely phenomenal and transitory, without any character of substantial entity.

We have reached the final solution of this question, which annihilates the theory of Materialism and demolishes the claims of Spencer, Huxley, Tyndal and their sympathisers to be recognized as philosophers. Matter and spirit have displayed their powers, and spirit has shown itself paramount. The hardest iron and the thickest wall yield as impalpable ether to the touch of spirit power. The belief that matter is absolutely indestructible has been cast into the limbo of ancient ignorance, with the theory that the earth is flat. The basic opinion of all past science has been annihilated. In the presence of spirits matter is suddenly organized before us and as suddenly dissipated. The invisible controls the visible. Spirit proves to be a paramount reality and matter but a form which vanishes at the command of its master. Spirit, therefore, is the primal part, the basis of the universe, and spirit we know is allied with wisdom and love, and therefore capable of accounting for the wisdom and love with which the universe is filled. The spirit of man is a fragment of the infinite spirit (as his body is a fragment of the material universe) and cannot grasp the mighty source of its existence; but when we know by scientific experiment that *Spirit is the Lord of the Universe*, we may rest content in this truth (which has been in all past times dimly perceived by intuition) and wait for that progress of philosophy, which having placed its feet on the threshold of wisdom, in the positive knowledge that the infinite cause is a spirit and not a fiery material vapor, will surely proceed (and is proceeding) to trace our relations to that Divine Spirit and learn something of its nature by inference from the divine spark in man, as we learn something of inaccessible stars by spectroscopic analysis.

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. XXIII.

How to determine the Star Natural Things are subject to. Of Solary Things.

IT is very difficult to determine the star or sign which any thing is subject to, yet it may be discovered by a certain agreement with the rays, motion, or aspect of the superiors. They may also be known sometimes by their colors and odors, and also when the effects of their actions are in agreement with certain stars.

So solary things, or things subject to the power of the Sun, are in the elements, the lucid flame; in the humors, the pure blood and spirit of life; in tastes, that which is sharp and sweet. In metals, gold because of its splendor, and the cordiality it receives from the Sun. Amongst stones they whose golden radiancy resembles the Sun, like the glittering eagle-stone which is efficacious against falling sickness and poisons, also the stone called the eye of the Sun, because its shape is like the apple of the eye, and emits rays from the centre; it soothes the brain and strengthens the eye; the carbuncle also which shines by night has a virtue which neutralizes all gaseous poisons; in the chrysolite, a stone of a light green color, when held up against the Sun, there appears a shining golden star, which assists all the organs for breathing, and is good for the asthma; and if it be bored through, the hole filled with the mane of an ass and bound to the left arm, it will drive away idle fancies, melancholy fears, and foolishness. There is also a stone called iris, of a crystalline color, sometimes hexagon in form, if the upper part of it receives the rays of the Sun and the under part be kept in the shade, it will reflect a rainbow on the opposite

wall. And the heliotrope, a stone green like the jasper or emerald, variegated with red spots, makes a man constant, renowned and famous, and is conducive to long life; and if the juice of the herb of the same name be fixed upon it and put into a vessel full of water, it will manifest a wonderful virtue in its effects upon the rays of the Sun, making them appear as if they were blood as when the Sun is eclipsed; and with the aid of the herb heliotrope—so called because it follows the Sun—its effects upon the eyes of men are still more wonderful for it will obscure and dazzle the sight so that he who carries it cannot look upon it. These things are substantiated by Albertus Magnus and William of Paris in their writings.

The Sun also conveys a virtue to the hyacinth against poisons and pestilential vapors; he who carries it is rendered safe and acceptable, it also conduces to wealth and wit, and strengthens the heart; and if held in the mouth cheers the spirits in a wonderful manner. There is also a stone called Pyrophylus, of a red mixture, which according to Albertus Magnus, Æsculapius speaks of in one of his epistles to Octavius Augustus, saying that there is a certain poison of such a wonderful cold nature, that it can preserve the heart of a man from burning, when plucked out and thrown into a fire, and instead is turned into the stone pyrophylus. It has a wonderful charm against poison and makes him who carries it famous and a dread to his enemies.

But the most solary of stones is that reported to have been found by Apollonius, called the pautaura, which attracts other stones as the lodestone does iron, and is the best antidote to poisons; by some it is called pantherus, because it is spotted like the panther; also pantochras, because it contains all colors; Aaron calls it evanthum. There are other solary stones such as the topaz, chrysopase, ruby, and balagius, the orpiment and all things of a golden or brilliant color.

There are also solary plants and trees, which turn toward the Sun, as the marigold, and those which fold their leaves on the approach of sunset, and gradually unfolds them as the Sun rises. The lote tree is solary, as the form of its fruit and leaves proves; so is peony, cellandine, balm, ginger, dittany, and vervain, which is used in prophesying, expiations and expelling evil spirits. The bay tree is consecrated to Phœbus, as is the cedar, palm tree, ash, ivy, and the vine and whatever is an antidote to poison, and repels lightning, and everything which does not suffer from the extremities of winter.

Mint, mastic, zedoary, saffron, balsam, amber, musk, yellow honey, lignum, aloes, cloves, cinnamon, calamus, aromatic pepper, frankincense, sweet marjoram and libonatis which Orpheus calls the sweet perfume of the Sun, are all solary.

All animals are solary which are noted for their courage, magnanimity, ambition, and pre-eminence, as the lion, king of beasts, the crocodile, spotted wolf, ram, boar, bull king of the herd, which at Heliopolis was dedicated by the Egyptians to the Sun, and called Verites, an ox was consecrated to Apis at Memphis, and a bull in Herminthus by the name of Pathis. The wolf was also consecrated to Apollo and Latona. The baboon is solary and possesses certain horary habits, which caused the Egyptians to engrave him upon their fountains.

Among birds is the solitary phoenix, the eagle queen of birds, the vulture and the swan, and those which seem to call upon the Sun to rise, as the cock, crow and hawk; the latter in the divinity of the Egyptians is emblematic of the spirit and light, and by Porphyry is classed among solary birds.

Further, all such things as bear any likeness to solary effects are accounted solary, such as glow-worms and beetles, also, according to the opinion of Appian, those things whose eyes change according to the course of the Sun. Amongst fish, the sea-calf is pre-eminently solary as it resists lightning, shell-fish, the *pulmo* which shines at night, the stella on account of its parching heat, the *strombi* and *margari* which follow a king, and when dried are hardened into a golden colored stone.

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

CORRESPONDENTS.

PHENOMENAL LAW.

To the Editor of the *Spiritual Scientist*:

DEAR SIR:—I write in the hope of eliciting such a reply, either from yourself or from some one of your many capable correspondents, as may by discussion lead to a better understanding of the varieties of phenomena classed under the general term Spiritualism.

It seems to me that while the masses are being attracted by the glare shed abroad by the reported wonders of Modern Spiritualism, there is, among those best qualified by critical education for the exercise of just discrimination, a growing disposition to separate the various authentic phenomena into distinct classes, some of which may be mental and some spiritual, and the remainder a merging of one into the other. There is, too, a counter disposition among the mass of believers to look with suspicion upon any attempt at critical discrimination between one thing and another, and among this mass are found that smaller number who are willing (for the good of the cause!) to promote occasional deception. There is naturally a degree of enmity between incredulous investigators and those whose knowledge of their own personal weakness makes them fear the light of truth.

It seems to me too that there is quite a general disposition among spiritual devotees to require the tenants of the spiritual spheres to defray all the conditional expenses of spiritual communion and act as performers while mortals take the role of passive spectators of the spiritual drama enacted for their entertainment.

The medium of communication between this world and the next may be likened unto a stupendous bridge whose piers rise from opposite continents and unite as an arch in the outer space dividing them. It seems to me that we are not laying with requisite care that part of the structure built on earth in our modern times, and that we expect spirits to meet us more than half way, instead of seeking how far we can as mortals venture into spirit-land over the thread now spanning the eternal gulf as a phantom bridge. It seems to me that we hanker after spectacular phenomena and are making more effort to materialize spirits than we are to spiritualize mortals, and that such a course is a retrogression in the race.

It seems to me that while phenomena appears common enough, in one place or another, that the laws governing are but very little known because those who have access to the book containing them would rather amuse themselves with looking at the pictures than read and know.

It seems to me, from experience, that whatever is observable is capable of being understood by those whose cultivated capacities permit them to enter the sphere of causation, and, as an investigator who believes that whatever happens happens by law, with method even in its maddest moods, I write these unpleasant impressions in the interest of the Science of Salvation, and trust they may receive attention at the hands of some one whose study of the Book of Nature has rendered him proficient in reading the secrets she willingly unfolds.

Mohawk, N. Y.

SILK AS A NON-CONDUCTOR.

To the Editor of the *Spiritual Scientist*:

I have read the article by Eugene Crowell M. D., headed "An Important Discovery in Spiritualism," in your issue of March 23d. Verily, "there is nothing new under the sun."

That silk is a non-conductor may be a new discovery to Dr. Crowell, but it is not new to many, very many Spiritualists and mediums.

Five years ago I was instructed by my own controls, when I was sitting every night for development, to put a white silk handkerchief over my head, they were particular about the quality and I had quite a chase to find what I wanted. I was then sitting for development in clairvoyance, and was at the time in Philadelphia.

Several months afterwards, I had a sitting with Mrs. C. M. Morrison, then of Oswego and now of Boston, and her controls advised me to put a white silk handkerchief over my head while sitting for mechanical drawing. The controls of the medium with whom Dr. Crowell conducted his experiments, stated their inability to control the medium whilst enveloped in silk. With this statement, to hold good in all cases, or in other words to be considered as a law, I must differ. In my experiments in mechanical drawing it made the brain passive it is true, whilst the arms and hands were controlled mechanically. In my experiments in clairvoyance I never noticed any difference whatever, on the contrary, I always found that I was more clairvoyant when my head was covered with the white silk handkerchief. As it appeared to me, this was explained by the brain being more passive when

covered as described, but it never interfered with my mediumship, on the contrary it always seemed to increase the power. This then to me new and important discovery I communicated to people in various parts of the country and many of my friends used the same method for development.

Prior to the above recorded facts, I was one day investigating some ideas regarding colors, with my friend Prof. J. J. Jones, M. D., of Philadelphia, when a sick bed was presented to my vision and the attendant spirits enveloped the patient in silk, and the controls explained: This is a cure for insanity. This was something new to Dr. Jones as well as myself. Still prior to this we find that the late Judge Edmonds, who was like myself a normal trance clairvoyant, got his visions by covering his head with a white silk handkerchief and reclining on a couch, for an account of which his writings may be consulted.

I state only facts which can be proved. I have no desire whatever to rob Dr. Crowell of the merits of demonstrating the theory of the benefit to be derived by using silk over the head in cases of mental aberration, only it is not a new discovery.

As regards the statement that a medium cannot be controlled when enveloped in silk, I differ from it and am satisfied that when the medium is fully recognized as a worker for the spirit world, that is surrounded and guarded by a fully organized band of spirits, and is what we call a fully developed medium, you may envelop the medium in a bale of silk and the band will be able to control. We should be pleased to hear the statements from Dr. J. V. Mansfield, Dr. Slade, Charles Foster, Mrs. C. M. Morrison, the Eddys, Mrs. Katie B. Robinson of Philadelphia, Mrs. Mary Andrews, or any other fully developed medium in the country, on this subject.

F. VOGEL.

332 Woodward Ave., Detroit, Mich.

For the *Spiritual Scientist*.

MRS. EMMA HARDINGE BRITTEN.

HER FAREWELL LECTURE BEFORE THE N. Y. ASSOCIATION OF SPIRITUALISTS.

A LARGE and well-pleased audience greeted Mrs. Britten upon the evening of the 16th of April, upon the occasion of her "farewell" to New York for the present. Her subject was whatever questions occurred to the minds of the audience at this Lenten and Easter time. She reviewed shortly the gospel of Lent and Easter, and the gospel of Spiritualism which had come to one culmination upon the 31st of March last. The first has not purified the world, has not been practical, has told mocking falsehoods about God,—that because the GOOD and the TRUE were crucified 1800 years ago, that the bad and the false may live to-day. Let us see that Spiritualism which teaches us more practical things, outworks our lives into a truer condition. Ours has annihilated death, and all possibility of atonement is taken away; it is in vain for us to ask, "What shall we do to be saved?" but sooner or later we *must* be saved—our salvation from errors *must* come, and we *must* work it out for ourselves!

Various questions were presented to the speaker, which she handled with her well-known eloquence and acumen. "The Miracles of Jesus," "the Reformation of Government," the "Fate of Jesus' body," "Is there a Spiritual Priest-craft acting upon Mediums, seeking to press out Mediumship," "Is Materialization a fact, and how is it done." Ans.—No, but those who pass from this earth, carry their opinions with them, and work for a time to carry them out. Good is however stronger than evil, and will prevail. "Can the soul's immortality be predicated on the truth that spirits live after this external existence." Ans.—No, but we predicate it upon the truth of the impossibility of annihilation. "How is the spirit of man originated, developed, and attracted to these conditions?" Ans.—We are scintillated from the great central Sun of Spirit and pass through innumerable stages of growth before we reach Earth. "Has man ever realized self-consciousness?" Ans.—He never has had but faint glimmerings of the past. "How do you distinguish between the different stages of existence through which the spirit has passed, and re-incarnation, which you say is not true?" Ans.—I compare the spirit to a seed planted in its native element it passes through all its stages of being and bears children, new seeds, which in their turn descend into the ground, and pass through their natural changes, but the parent seed never returns to its former condition—that has fulfilled its destiny.

New York regrets losing Mrs. Britten from among us, but hopes "transplanted to that fairer clime" of Boston, that success may crown her efforts, and her old friends gather about her and rejoice at her coming—Boston is to be congratulated.

VERITAS.

HISTORICAL AND PHILOSOPHICAL

For the Spiritual Scientist.

ANCIENT THEOSOPHY;
OR SPIRITISM IN THE PAST.

BY CHARLES SOTHERAN.

WHO were and are the Theosophists? Individuals such as have led or influenced these grand reforms—Magi or the wise—those who had been initiated into the mysteries of the Mysteries and become adepts by reason of their knowledge of the terrestrial and celestial worlds, of the visible and invisible universes, and of that of which there is nothing greater—NATURE, our common mother Isis, "I am the all, that was, that is, that shall be."

Those like Zoroaster, Pythagoras, Buddha, Apollonius, Christ and the Sages, who, throwing aside all mercenary selfishness for disinterested love of wisdom, doing good to humanity by the healing of the sick or aiding of the poor, urging the identification of the worshipper and worshipped, and ultimate absorption in the ainsoph or Boundless, teaching the neophyte to place himself under the influence of spiritual guides, and proving the *verity* of their pretensions by Theurgical powers imparted eventually to their disciples after initiation into the Scientia Scientiarum of the Cabala. That mysterious record handed down through the ages, in part more or less known by humanity and underlying the sacred books of every creed but never revealed in full except to the tried aspirant and that record of which Professor Molitor observes as following in his "Philosophy of History":—

"The age of inconsequence in theology as well as in sciences is past, and since that revolutionary rationalism has left nothing behind but its own emptiness, after having destroyed everything positive, it seems now to be the time to direct our attention anew to that mysterious revelation which is the living spring whence our salvation has proceeded. Such an investigation, carried out with an elevated spirit, into the mysteries of ancient Israel, which contain all secrets of modern Israel, would be particularly calculated to rouse the elements of Christianity, to found the fabric of theology upon its deepest theosophical principles, and to give a firm basis to all ideal sciences. It would aid in opening a new path to the true history of mankind, and would serve as the first step to a more complete understanding of the obscure labyrinth of the myths, mysteries, and constitutions of primitive nations."

Imbued with some sacred tradition derived from the primeval Cabala, an ignorant Fetish-man is perhaps nearer a realization of the truth looking into his amulet or charm for a familiar spirit than a Huxley or a Tyndall who, with their mere scientific apprehension simply turn over the husks cast out by the adepts. A leprous Pariah, contemned by his fellow-man, wallowing in the filth of his rude hut beside the sacred river or a ragged Fakir under influence may have more divinity in their souls and be spiritually wiser than the learned Calcutta Baboo poring over the ancient Sanskrit Text or the Erudite European Metaphysician marking out the Science of Religion from the Vedas.

I would ask some of my listeners to accompany me mentally to the Nile Delta—cradle of all scientific Spiritism,—and stand with me beside an ancient Egyptian burial-place, a mummy pit. A sarcophagus attracts our attention, covered over with symbols more gorgeous than those around, showing that some great man probably lies sleeping there. Let us watch our attendant Arabs open it, and observe what is displayed: First, also covered over with hieroglyphics, is a wooden coffin in which, when opened, we discern a roll of papyrus similarly inscribed; then, as our assistants unwrap what appears a bale of faded linen, we discover the body of one embalmed some 5,000 years ago and whose features, as we gaze thereon, appear to have a hectic flush and the lips seem parted with a smile as if sleeping.

The corpse telling its own history, we understand; but what is the meaning of the characters on the sarcophagus, the inner coffin and the rolls? Are they merely the details of the rank, title, deeds and possessions of the deceased? No; they are the solemn words of the "Book of the Dead," in which are taught the glorious truths of spirit immortality, the words which lived in the hearts of a people trained in

everything that nature, science or art could show their wondering admirers, and which completed the perfect apex to a philosophical system which we, with all our boasted nineteenth century progress, would do well to return to at times for inspiration. Let us think over this cast-off envelope of a spirit individuality for a few minutes, and consider what thoughts it can furnish us with.

When the vital spark had fled from this bundle of mortality previous to passing, as was the Egyptian custom, over the lake in charge of Charon, the ferryman, and after receiving the verdict of the chief of the forty-two judges sitting on the "Trial of the Dead," at which all his good virtues or contrary actions had been enumerated, was once a member of the sacred order, a Priest of Memphis under some Setho or Rameses.

Egyptologists, like Belzoni, Champillion, or Lepsius, are unable to trace the data of the rise of the highly developed civilization to which he belonged; but it is immaterial, for the ages have conserved us specimens of architectural art that neither the building craft to-day are able to explain the theory of putting together, nor the engineer understand the mode by which the incomprehensibly manufactured solid blocks were raised to their positions, nor the artist the admixture of indestructible pigments with which the walls are colored. The astronomer is astonished at the accuracy with which some eclipse has been calculated, like that of Osorkon; the chemists the secrets of the forgotten compounds used by the profession; the physician, the mystery of the healing art or theurgical knowledge. The sculptor, painter and musician can trace the origin of their arts and the litterateur; be wonder-stricken at the libraries at Alexandria, or, in almost pre-historic times, such as that styled the "Balsam of the Soul" at Thebes.

So much for the arts and sciences of which this priest was an adept perchance, and then turn to the home life of the rich and the poor, which, if the picture writings on the walls or the historical records lie not, were equally happy and enjoyable as that of our own to-day. But here the previous teaching of many coming in may urge that this race were idolaters—plunged in the depths of superstition; for they will say, "Is it not well known the ancient Egyptians worshipped the sun, hawks, cats, crocodiles, bulls, scarabei, lotus plants, and blocks of wood and stone exhibiting deities with fox-heads, monkey-tails and the like?" To such an objection one can readily find answer by showing that the symbols were not worshipped at all; but expressed great truths, such as those of astronomy—the zodiacal signs under the figures of Isis, our mother earth or the moon; Osiris, the sun, fructifying and preserving all by the necessary heat; the symbolical hawk of the latter the swift wind; Anubis the dog-star; or Python the water-monster, the Nile. This last idea the Christians have stolen and transformed into what the French politely term "Le bon diable." The symbols signified no more than the republican tricolor or the white flag which the Courte de Chambord threw aside a throne for than give up, or rather the principle of Legitimitism it expressed. The Egyptians, as well as the Greeks and Romans, no more worshipped the Sphinx or Ibis than the Christian American, doing his European tour, worships the Winged Lion of St. Mark on the Piazza beside the Doge's palace at Venice, or the Dove representing the Holy Ghost, or the Eagle of St. Luke pouring in varied colors from some old cathedral window.

We are forgetting our Memphite friend, the Egyptian Spiritist, who would belong to that sacred order in which, as Winwood Reade relates:

"Were included not only the ministers of religion, but also the whole civil service and the liberal professions. Priests were the royal chroniclers and the keepers of the records, the engravers of inscriptions, physicians of the sick and embalmers of the dead; lawyers and law-givers, sculptors and musicians. Most of the skilled labor of the country was under their control. In their hands were the linen manufactories and the quarries between the cataracts. Even those posts in the army which required a knowledge of arithmetic and penmanship were supplied by them; every general was attended by young priest scribes with papyrus rolls in their hands and reed pencils behind their ears. The clergy preserved the monopoly of the arts which they had invented; the whole intellectual life of Egypt was in them. It was they who with their Nilometers took the measure of the waters,

proclaimed good harvests to the people, or bade them prepare for hungry days. It was they who studied the diseases of the country, compiled a pharmacopeia, and invented the segriis which are used in our prescriptions at the present day. It was they who judged the living and the dead, who enacted laws which extended beyond the grave, who issued passports to paradise, or condemned to eternal infamy the memories of men who were no more. . . . Their power was immense; but it was exercised with justice and discretion; they issued admirable laws, and taught the people to obey them by the example of their own humble, self-denying lives."

Such is the opinion of a modern unbiassed authority, and he is corroborated by old Iamblicus in his "De Mysteries Aegyptiorum," who says:—

"The priests (of Egypt) occupied themselves alone with the knowledge of God, and of themselves and wisdom; they did not desire any vain honors in their sacred practice, and did not give way to the imagination."

From such a character bestowed on the adepts, there is no wonder that under the tutelage of these pious and enlightened men the Egyptians became a prosperous and also a highly moral people.

Bearing in mind the truism "Give not that which is holy to dogs, neither cast pearls before swine," they conserved for those who were competent a participation in the sacred truths of the Cabala, which underlied their whole system and only permitted such as were duly qualified by test or training into the mysteries of Isis, celebrated in the Vernal Equinox of Serapis in the Summer Solstice, or Osiris in the Autumnal Equinox. It was undeniable, from enormous power concentrated, that others than the hierophants should have a participation in the highest mysteries of Spiritism, and as a rule the adepts simply taught the novices Moral Philosophy, the Exact Sciences and the divine doctrine of Spirit Immortality, although their greatest desire was to bring back humanity to the primal principles of human perfectability. In the seven degrees which represented the stages of man's existence, the bi-fold character of Nature or Isis, as in decay and resurrection, Death and Life, of the male and female principle, Good and Evil, and the other forms of Dualism were insisted on. The continued existence of spirit life after Death had struck his fatal arrow, it is asserted, was proved to those admitted into Esotericism, by being brought face to face with the higher and lesser spirits who were invoked for the purpose, and by the aid of Theurgy; Magnetic Clairvoyance not necessarily resulting from abnormal conditions, as some of our wise pseudo-scientists would urge, shaking their heads owl-like, the past and present were repeated and the future foretold, and, as Strabo informs us, astonishing preternatural effects were exhibited in the temples by aid of the same.

TO BE CONTINUED.

SILK A "NON-CONDUCTOR."

In our Correspondence Column, a reader of the Scientist in Detroit, Mich., offers several suggestions concerning the use of silk by mediumistic persons. He has had an interesting personal experience, arriving at some of the facts which are presented by Dr. Crowell in his letter to the Scientist of March 23. In justice to Dr. Crowell it should be said that in his article he makes no claim to any discovery, nor does he say that silk has the same properties in all cases; he gives the results of his experiments only, and upon the results of these he bases an opinion that the "silk possesses a quality which can be made use of to ward off or intercept the magnetic or psychologizing force or influence employed by disembodied spirits in controlling the organs and senses of certain mediumistic persons."

In an editorial upon the subject we said that it remained for Dr. Crowell to utilize this knowledge. Others may have known the fact—Dr. Crowell was the first to give it the requisite publicity. In preparing the article for our columns, we may have prefaced it with a heading that was too comprehensive or impressive; in this case it was our blunder, for which Dr. Crowell should not be held responsible.

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.

For the Spiritual Scientist.

THE KORAN. (Second Article.)

BY G. L. DITSON, M. D.

I SAW recently an exquisite copy of the Koran obtained in England from the celebrated bookseller Bernard Quaritch, and said to have been brought from Delhi by a British soldier who seized it in a palace at the sacking or taking of that city during one of the campaigns of the English in India. The text appeared to have been executed with a pen, yet the accuracy and uniformity that characterized it would seem to preclude the possibility of such a feat. It was in the Arabic language and probable a relithographed fac-simile of the copy written by Hafir Osman in A. H. 1094 which had been transcribed from the codex of the famous commentator Ali al Cari.

"Naru edin Ali of Mekka, called el-Kari or the Koranist, lived in the early part of the seventeenth century and ranks amongst the followers of orthodox Islam as an unsurpassed commentator and traditionist. Consequently his copy of the Koran is looked upon by the muselman as a codex of the highest importance; and the transcript made by the Hafiz Osman, another eminent doctor of the latter part of the same century, carries a prestige of authenticity and trustworthiness which does not attach to ordinary copies."—*Quaritch cat.* 300, 1875.

There must ever be a peculiar interest around all that has been handed down to us concerning Mahommed's condition when he is said to have had communicated to him the contents of el-Koran. Ali Halibi, recording what Ayesha told him, states that Mohammed was exceedingly oppressed as often as the angels appeared; the sweat fell from his forehead during the coldest weather. Zaid reported that as often as Mohammed received a revelation it was as if his soul was to be taken from him, he had a kind of fainting and looked like a drunken man. Abu Hariri mentions that when the revelation came down to Mohammed none dared to look at him. When Mohammed himself was asked concerning these mysterious disclosures from the celestial world, he replied, "Sometimes an angel appears in the form of a man and speaks to me; sometimes I hear sounds like those of a bell, then I feel very badly ("become very bad," as Arnold has it), and when he (the angel) leaves me, I have received the revelation."—*MSS. of Isam Aluyun and Charnis.*

Because of the above semblances of momentary insanity some of his countrymen said he was possessed by a devil. Theophanes believed that Mohammed put forth the visions of an angel to hide his disease; but the disease, Mr. Arnold (from whose works these statements are taken) thinks was the cause of the visions; indeed he believes Mohammed to have been an arch imposter, the veritable anti-Christ. Should we not, however, in contemplating the character of this extraordinary personage, take rather the testimony of a contemporary like Waraka ebn Naufal? Waraka was a learned priest, converted to Christianity from Judaism, a man well read in the Old and New Testament, and who is said to have translated the Gospel into Arabic. That Mohammed held this man in great esteem and acquired from him much of his knowledge of Judaism and Christianity is sufficiently known; that his high regard for this friend was reciprocal; that he attached the utmost importance to Waraka's testimony that he was the great prophet (?) who had been prophesied in the Scriptures.

After his first alleged vision of the angel Gabriel, Mohammed coming to Chadija trembling and damp with perspiration exclaimed, "Cover me; I fear for my soul." Chadija said, "Rejoice, God will not put you to shame, thou art so kind to thy relatives, sincere in thy words, afraid of no trouble to serve thy neighbor, supporting the poor, given to hospitality, and defending the truth." When he was at the market of Hajasha, six days journey south of Mecca he was recommended to the rich widow Chadija as an honest young man; in fact he bore the title of *amin* the trustworthy. This good reputation he fully sustained while employed by Chadija; and though he subsequently lost a fortune which he had acquired, his acknowledged honesty made him so respected that he was frequently called upon to act the part of umpire in matters of strife. Further, he was compassionate towards animals.

TO BE CONTINUED.

SUBSCRIPTIONS AND ADVERTISING RATES.

Subscriptions.—The *SPIRITUAL SCIENTIST* is published every Thursday by the SCIENTIST PUBLISHING COMPANY, and can be obtained of any newsdealer; or will be sent at the following rates:

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

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Correspondence.—Correspondents who write letters consisting of personal opinions are requested not to make them more than a quarter of a column in length. Letters containing important facts or interesting news may be longer sometimes.

All communications for the Editor, books for review, &c., should be addressed E. GERAY BROWN, Office of the *Spiritual Scientist*, 18 Exchange Street, Boston, Mass.

SPIRITUAL SCIENTIST.

VOL. IV.

APRIL 20, 1876.

No. 7.

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.—*Peoples*.

"WHITEWASHING" THE BLACK MARKS.

The New York Spiritualists, who have done what was clearly their duty to do, in exposing the evidences of fraud that they detected in a series of seances with Mrs. Hardy, are still denounced by that which was once the leading spiritual paper; what she *has* done and what she *can* do is the burden of its editorial remarks, interlarded with denunciations of those who have ventured to criticize one of its favorites. It is either so mentally blind that it cannot see, or else so prejudiced that it will not admit that a hundred seances under test conditions does not affect the truthfulness of the charges that are made by experienced Spiritualists who witnessed her manifestations in New York City from March 12 to March 19 inclusive. Once again we press the main question, which is "ARE THE STATEMENTS FROM NEW YORK TRUE?" Did Mrs. Hardy lend herself to a series of small, contemptible frauds, as alleged by *seven* honest, reliable, responsible, earnest, true Spiritualists?

"Every unprejudiced mind," says the Banner, "fairly weighing the testimony on both sides, could not fail to arrive at a conclusion favorable to the mediumship and good faith of Mrs. Hardy." This sentence is a fair sample of the many equivocations to which it has resorted to avoid dealing directly with the facts in the case; indeed, in its opening paragraph it distinctly states that it "has not thought it necessary to analyze the several charges."

This policy of covering up the delinquencies of spiritual mediums, or avoiding any discussion that shall tend to bring them to the light, has been persistently pursued in the past. It has brought discredit upon the cause of Spiritualism and impeded the efforts of the "unseen ones" who would have the truth of truths more prominent than it is at present. We cannot in this small space hint at the many evils that it has induced, but we see in it a most fruitful source of the many frauds that are continually being practiced by unscrupulous individuals who have the power to produce the physical phenomena of Spiritualism but have not the mental development to appreciate the vastness of the principles that are so closely related therewith. What wonder is it that these individuals, having been pronounced mediums, and their mediumistic claims established, should, when the power failed them, because of "conditions," resort to trickery—the incentive being the money—the admission fee of investigators. That they may practice this fraud with-

out detection they demand suitable "conditions" for *themselves*; but if public opinion turns against these methods they find it convenient to have sufficient power to obtain the phenomena under strict conditions, and then, with these results as capital, they relapse into the old methods that are more profitable. "Tests are a draft on the system and strength" is the excuse they give for not adopting the more convincing conditions at their circles. What matters it if they are detected cheating? A portion of the spiritual press and those friends who at some time have seen a genuine manifestation stand ready to defend them not only from attacks by the skeptical world but even from reliable and responsible Spiritualists who may be honest enough to expose the fraud if they detect it.

Because the *Spiritual Scientist* will make criticisms like the above, because it advocates an impartial, scientific investigation of the phenomena of Spiritualism, because it will unmercifully expose fraud and hypocrisy whenever and wherever detected, its honesty as a spiritual paper is publicly questioned. Nevertheless we shall continue on, prompted by the same motives that have guided us in the past; "our rejoicing is this, the testimony of our conscience." None can accuse us of attacking or defending a medium "for a consideration," nor can we be coaxed or forced to depart from the policy that has been repeatedly outlined in these columns. The *Spiritual Scientist* has a mission; it came into existence for a purpose; and we venture to prophecy that before it shall have ceased to exist many Spiritualists who are now its enemies will have become its firm friends.

THE DUTY OF SPIRITUALISTS.

One of the speakers at the recent anniversary celebration in Boston said, that

"It was the duty of Spiritualists to demand of every paper, whether secular or spiritual, that the charges brought against any medium be sustained by a degree of irrefragable proof, equal to that required to demonstrate the verity of that medium's claim to acceptance as a chosen instrument for the manifestation of the power of invisible intelligence."

We agree with him fully, and go a step further, and declare that it is the duty of every Spiritualist and every spiritual paper to examine the charges that *are* sustained by "a degree of irrefragable proof" in an impartial manner. Spiritualists are quite credulous when wondrous tales of spirit materialization are told; but very incredulous when a second witness, equally as honest as the first, declares that the great wonders *can* be performed by the medium without the aid of spirit power, if necessary.

Spiritualism claims to be founded on fact—not faith; and yet the investigator is continually called upon to have faith in the integrity of the medium if he wishes proof of "materialization." "The want of charity, the keen scent for suspicious circumstances" that so "troubled" the speaker, is a legitimate outgrowth of this mania for "materialization." If Spiritualists gave less attention to materializing spirits, and devoted more time to spiritualizing men, it would be better for all concerned. There might then be that "harmonious acquiring of points" alluded to in the same address; for each would be actuated by the same motive—to do good unto others.

This desire "to do good" should exist in the minds of all true Spiritualists. We are taught by Spiritualism that it is the basis of all happiness and almost the sole occupation of those who have passed to the spiritual state of existence. Selfishness is universally denounced by all spirit teachers, and yet there is not a sect, party or association the members of which do so little for the com-

mon good as Spiritualists. Professor Buchanan speaks truly, in the *Spiritual Scientist*, of April 6th, when he says:—

"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 marvellous beneficence."

Herein is the necessity for an organization among Spiritualists that Spiritualism may have what it has not at present—public educational and benevolent institutions. Undoubtedly the money is ready at this moment; contributions would flow in to the proper source. But the great work halts while prominent, representative (?) Spiritualists, who *could* awaken an interest among the rank and file, are silent—"WAITING FOR THE SPIRITS TO DO IT," they say; and instead of *helping* the higher spirits do *this* they visit a circle and help them materialize!!! and the majority of professing Spiritualists, influenced by their example, are actively engaged in the same direction, spending money and time seeking "new signs and wonders."

Perhaps a paper "claiming to be spiritual" has no right to make such a criticism upon Spiritualism; but we say to honest Spiritualists "Is it not true?" and if so, what is our duty?

BOSTON "KNOCKINGS."

THE RAPS THAT ARE HEARD IN A SOUTH END TENEMENT: HOW THEY COME AND WHAT THE SPIRITS SAY.

A BRICK tenement on a court leading from Shawmut Ave., near Tremont Street, in this city, is the scene of an interesting phenomenon at the present time. Some five months ago a colored family, who had taken possession, were, like previous occupants, annoyed by the rappings,appings on the floors and in the walls. Gradually the noises increased, and one evening they assumed such a shape that an officer was summoned. He examined the house thoroughly and finding that the knockings came at intervals, he asked questions and detected intelligence. Being familiar with the subject of Spiritualism he established communication with them and ascertained that the leading intelligence claimed to be the spirit of a young lady who, according to her story, was murdered in her own room in the house in question some twenty years ago; at that time it was a house of ill-fame. We understand that parties interested have examined records and corroborated the story. In these intervening years rumor has it that forms have been occasionally seen and noises heard that were startling in their nature. A member of the present occupants, a little cripple, about thirteen years of age, proves to be a medium, and availing themselves of her power, the intelligences are now able to manifest at pleasure. The officer having requested them not to appear in the night time they readily consented and selected the morning hours for their visits; between nine and ten o'clock, before the little one has arisen, they make their presence manifest by rapping on the bedstead which stands in one corner of the room. They then imitate a banjo or a drum, keeping time with any music or any lively tune; they also answer questions relating to themselves, and occasionally make sounds resembling the dancing of feet.

A singular story is told in connection with these manifestations. It is said that after the noises were traced to a spiritual origin, a prominent medium of Boston was invited to visit the house. She did so, and since that time two of her controls have remained there, refusing to return, declaring that they were better pleased with the new company they had found, and that the trio had a mission to perform.

Be this as it may the original force has since been joined by two others, and now the company consists of one young lady and two little boys who call themselves respectively, "Flora," "Willie" and "Hobbie." A number of Spiritualists have become interested, and will induce the family, if possible, to give the subject more attention and properly develop the medium. Judging from the power manifested at this early stage, future results would be surprising.

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THE RUSSIAN EXPERIMENTS IN THE PHENOMENA OF SPIRITUALISM ABANDONED.

The Scientific Committee of the University of St Petersburg, Russia, has abandoned its proposed investigation of Spiritualism after a few experiments. M. Aksakoff nevertheless offers, at his own expense, to pay Dr. Slade \$1000 to come to St. Petersburg and hold public seances, and Dr. Slade has accepted the proposal. We shall give fuller particulars next week, not having space in this number for the articles in relation to the action of the committee.

MADAME LEYMARIE REPLIES TO HOME.

We have received a letter from Madame Leymarie, wife of the editor of the *Revue Spirite* of Paris, in which she replies to the recent charges of Home against her husband. Allusion is also made to the genuineness of the medium Firm who is also attacked by Home. We shall publish the letter in our next issue.

EDITORIAL PARAGRAPHS.

THE ARTICLE "Scientific Aspect of Spiritualism" written for the *Spiritual Scientist* by Hudson Tuttle, Esq., has been printed in tract form, in the German language, at Leipzig, Germany.

DR. JOSEPH BEALS has presented to the Greenfield library, the following valuable works: "People from the Other World," by Col. H. S. Olcott, and "The Identity of Primitive Christianity and Modern Spiritualism," in two volumes of five hundred pages each, by Eugene Crowell, M. D.

THE MANDATE OF CONSCIENCE.—It is not desirable to trample the desires with haughty pride beneath our feet; to fast on a tower, or to lacerate our flesh. Far preferable to say to these terrible forces which hold us to organic existence, "So far as you subserve the maintenance, growth, and development of my spirit, it is well; but trespass not one step further."—*Hudson Tuttle.*

THE CLERGY.—The following statistics respecting the proportion in different countries of the priesthood to the people are not without interest. In England and Wales there is one clergyman to 718 of the population. In the United States there is one to each 879. In Russia there is a priest to each 323 of the population. In France there is one priest, monk or minister to 235 laymen. In Italy there is one to 143 of the people. In Spain one to 54. The whole number of men included in the clerical profession in England and Wales is 253,081; in the United States, 63,862; in Russia, 253,081; in France, 153,629; in Italy, 190,000; and in Spain, 315,777.—*Human Nature.*

From the Springfield Republican.

A MURDER DISCLOSED IN A DREAM.

ISAAC RANDOLPH, the negro who murdered his wife at New Haven, in the spring of 1856, gives notice that he will apply to the next Legislature for a release from State prison, to which he was sentenced for life. The murder created a great sensation, and the story of it is very interesting. He killed the woman with a wash-board during a quarrel, and probably did not intend to strike a fatal blow. After the murder, Randolph cut the body up and buried it in his garden planting corn and beans over the spot. Several days after, Robert Coe, the father of the missing woman, related with great impressiveness, the particulars of a dream which he had had on three successive nights. He said that Mary Ann came to him crawling on her hands, and that when he asked her why she did not walk, she replied that she could not, for her legs had been cut off. Each night she appeared to him on the borders of a small brook which then ran at the foot of the garden. At last the garden was examined, and the body was found.

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

THE foregoing remarks are not intended as an attack upon the Church of Rome. This church has done, and is doing many good things for the human race, for which it must have full credit. "By their fruits" shall all churches and individuals be known, and as an offset to its celebrate doctrines, which prevent the marriage of its priests and others, and thus deprive the world of the legitimate fruits thereof, there is a prominent teaching in the Romish Church, rigidly backed up by statute law in most Catholic countries, that it would be well to have enforced in all nations; I allude to the law against even the sale of any article by any person used to prevent *conception*. The anathemas of the church are poured out in full vials of wrath against all who shall after *conception* adopt any measure to prevent *full time delivery* of the human being, fresh from the hands of its Maker God. It is a sad and alarming fact that in most Protestant countries it is becoming more and more fashionable not to have children. Why is it that in Puritan New England, and in fact in all parts of America where Protestant church spires are most numerous, and the fashionable Sunday worshippers are the strictest in their observance of the "*assembling-together*" at the call of silver-toned bells, in costly edifices, each Sunday, that the fewest children grace the home circle? Why is it that where the rudest civilization is found and the strictest law of the Church of Rome is obeyed, that the sweet music of innocent children emanating from the prattling lips of those of whom the "Master" most earnestly said "*of such is the kingdom of heaven*," is oftentimes heard? The answer is easy. Among fashionable Protestants, as a general rule, every device is used to prevent *conception*, and failing in this to produce *abortion* and *miscarriage*. A close observance of twenty-five years, from the standpoint of a medical and surgical professional life, enables the writer to speak thus boldly against this wholesale murdering of a race. The Protestant pulpit is ominously (with a few exceptions) silent as the grave. Why is not the *will power* of the Protestant Church like an invincible force turned against the great crime? By the laws of God and man, the intentional taking of a human life is pronounced murder; and the party guilty thereof is doomed to death. A human life commences at the hour of *conception* and the wilful destruction by the parent of such *embryotic* life is as much murder as the destruction of the older children of the household or any of its friends. When it is known that probably more than half of the human beings in *embryo* are thus murdered by their parents in Protestant families, the appalling state of Protestant communities in this regard may be faintly imagined.

The effect of even failures thus to "get rid" of these innocent ones, upon those *finally* born, after thus running the gauntlet of disaster and crime, is something fearful. Having come into existence, often even from the holy moments of *conception*, without any proper harmonious love in their parents and regard for the laws of nature, they bring into the world with them disordered brains and bodies, fit only to recruit hospitals, insane, deaf, dumb, and blind asylums, jails, prisons, workhouses, penitentiaries, &c., thus showing that the sins of the parents are transmitted for punishment upon their innocent children. Who will learn wisdom?

The desire to practice this enormous crime among Romanists is not entirely controlled, but kept largely in check by the awful punishment threatened by the priesthood against guilty parties. No amount of mass saying for souls in purgatory will save such; their doom is, as it ought to be, a direct and quick transit to the darkest and hottest part of hell—if such a place there be, and one corner is more obscure and warmer than another.

A very interesting feature of this important subject is found in the theory that if human, bodily life commences at *conception* spirit life is initiated at the same time. This belief is rapidly gaining ground, and is accepted as true by the writer. Who can enumerate the vast multitude of young immortals thus hurried off to their eternal homes from the very threshold of existence? Who can paint the scenes of

joy and woe, awaiting mothers and fathers, who have been guilty of the practice here alluded to, as they shall meet in a future world their offspring thus murderously sent before their time to the land of spirits? where perhaps for lack of proper earthly development they may suffer ages of delay in the beautiful unfoldment of their spirit lives. These terrible practices are common to married and unmarried society; in the former done for various causes, in the latter largely to hide secret habits and prevent the shame of illegitimacy, so much more frequently observed in Romish than Protestant countries and largely for the reasons here assigned.

The writer well remembers in one of the purest Roman Catholic countries of his acquaintance, that in the central parish thereof the official record of the government showed that in said parish, there were born in one year over two hundred and fifty more illegitimate than legitimate children. While it is not here intended to favor illegitimacy it is designed to approve and applaud the tender, loving, fostering care which brings to "*full time*" and safe *delivery* an illegitimate, innocent child, and to condemn in severest terms the unnatural and hellish, embryotic murder of a harmless human being whose only crime is that of illegitimate parentage. Where are the philanthropists whose iron wills shall roll back this great flood of sin? Where?

It has been noticed with sadness, that in many places in the heart of New England, there are more deaths than births, among those to the manor born, and of puritan ancestry, and except for immigration, and that too largely from Catholic countries, the "land of the Pilgrims" will soon cease to grow and send forth its sons and daughters into other lands. The writer speaks by the hook, for *there* was he born and reared.

Terrible it is also, that the crimes alluded to in fashionable society are very largely aided by the self-inflicted torturing of the beautifully formed bodies of the naturally developed females, in their wicked, practical adoration of the god of fashion, presented to them generally by the French caterers to the lascivious tastes of Paris, whose magnetic attractions span even the ocean, and command idolatrous obedience at the expense of comfort, elegance, refinement, and even health and life itself. With corsets, whalebones, steel, various devices of wood, ivory, and iron, together with lacings and other things unmentionable, weak, silly women prevent the natural rounding in healthful and beautiful proportions of the body that God has so symmetrically, and so happily prepared for the richest pleasures and dearest enjoyments and duties of earth, those emotions, comforts, responsibilities, and delights connected with the fullest realizations of perfect maternity. Such realizations however the painted, boarded, laced, pulled-back, pinned-back, corseted, and otherwise artificially deformed fashionable woman of this wicked generation will in vain look for. "Thus saith the Lord," "until ye cease your wickedness and crimes against nature, I will not vouchsafe to you those rich enjoyments and God-given pleasures, fully intended and abundantly prepared for all the mothers of earth." Who will listen? Who will gather an army of will power sufficient to lead fashionable society into channels appropriate for the intelligence of the nineteenth century to walk in?

I have personally observed with pleasure this fact in my sojourning in many purely Catholic nations, that the blessings of a numerous household were nearly universal. In some of these countries from eight to twelve legitimate children are the average; while fifteen, twenty, twenty-five, and thirty are quite common numbers. I well remember some young ladies calling upon me for professional advice, whose mother was proud of having given to the world *thirty-four* children. What a generation will rise up after her to call her blessed! She was not of the corseted, wasp-waisted, pinned-back, pinch-back variety, which we see disfiguring the corners of our streets, or sweeping our dirty thoroughfares with their dragging and unavowably filthy flounces, thus preparing them to sweeten with a delightful aroma (ugh!) their carpeted drawing-rooms, where the *elite* of society are wont to congregate.

TO BE CONTINUED.

THE LONDON SPIRITUALIST for sale at this office; price seven cents.

Cabalism.

PREPARATORY.

BY LEX ET LUX.

ON THE WATER ELEMENT.—THE SENSUAL WORLD AND ITS CORRECTIVES.—THE SEVEN PLANETS.

GOLD is the god of the world, but God is the gold of the Alchemists. As God, or the universal spirit in nature, is the Rock of Salvation to the true Christian, few of whom exist at the present day, for Christ was a Cabalist, so the Soul, being a small part of God, has been called the Stone of the Philosophers. Everything in Nature possesses or is imbued with Deity in a degree; but more especially in the highest organized forms. How mathematically exact and beautiful are the crystalized mineral salts when examined microscopically. Each separate kind has its own specific form, geometrically perfect, and from which it never departs. Its family imprint, or individuality, so to speak, is unmistakable. No bungling law-giver gave forth the Word which perfected the constituents of the mineral kingdom. No definite salt will blend with another without a medium to join them, such as water; but take away this mixing medium, by evaporation, and on recrystallization each salt assumes its own individuality of form, &c., again, and can with care be perfectly separated as before mixing. So it is with the Soul and Spirit or Will of man, which, when in perfect function, form the true salt or philosopher's stone. Soul is the divinity in man, and God is an infinity of such. When man, by his spirit, or will, frees himself from the sensual world, then his Soul becomes his *Divine Intelligence*, his *Mercury*, his *God*.

Just as vegetables, animals and man are varied organized expressions of deity, so engines, buildings, art and manufactures are simply materialized expressions of man's conceptions of mind; whether primarily from his own soul prompting—his spirit directly—or from that of some disembodied spirit drawn to him by sympathy as "like is always attracted by its like." Hence it is that mechanical or constructive air spirits are drawn to those in whom the inventive faculty is fully or abnormally developed on earth; and as all knowledge in this region is but relative it is not to be wondered that so many of our new and promising inventions fall through from want of a more perfect spiritual development in the earth and air regions. That we are surrounded by "clouds of witnesses," of every possible grade of knowledge, under the absolute, the New Testament and Modern Spiritualism abundantly teaches. These constitute the swayers of the air element in Cabalism, which ideas or promptings become a part of ourselves, like a sea of thought, always at command and too often operating and interfering injuriously when in contact with a weak or vacillating will. Therefore the air germ or element must be pronounced as evil or not good, seeing it is far from truth absolute. So the earth element, which may be termed the element of experience or education, every part of which is in a muddle except the purely mathematical, and is not therefore good. Much less can we praise the water or sensual part of man's ternary, called by Cabalists the twelve signs of the Zodiac, and classified as under by Hermes. 1, Ignorance; 2, Sorrow; 3, Intemperance; 4, Concupiscence; 5, Injustice; 6, Covetousness; 7, Deceit; 8, Envy; 9, Fraud or Guile; 10, Wrath; 11, Rashness; 12, Maliciousness.

Now, there are seven planets, which, when they revolve through these twelve signs restore perfect harmony to our universe, man, who is for the present an unknown quantity or thing. And mark how these operate in the transmutation, regeneration or salvation, which are one and the same. The 1st planet is the Revelation, knowledge, or belief of a god which casts out Ignorance, thus ushering in 2—Joy, which casts out sorrow; we next call unto Joy the power of 3, Temperance, which destroys or casts out Intemperance; next we call upon 4, Continence, which destroys Concupiscence and is the firm foundation of 5, Justice, which casting out Injustice, we become justified. The next which we call upon is entitled, 6, Communion, which casts out all Covetousness, and when covetousness is gone we call in 7, Truth, and when she cometh error and deceit vanisheth. As Hermes says:—

"See how the good is fulfilled by the access of truth, for by this means envy is gone from us; for truth is accompanied

with the good, together also with life and light.

"And there came no more any torment or darkness, but being overcome they all fled away suddenly, tumultuously. . . . Upon the coming of these ten, the intellectual generation is perfected, and then it driveth away the twelve, and we have seen it in the generation itself.

"Whosoever, therefore, hath of Mercy obtained this generation, which is according to God, he leaving all bodily sense. Knowing himself to consist of divine things and rejoiceth, being made by God stable and immutable."

By the ten will be seen is included the deific ternary, thus perfecting the double equilateral triangle, of the seven, and the three, which by an ingenious conceit of placing the "o" of the 10 sideways across the "1", and thus form the +. Also when applied direct to the deity as God the Father, who is latent, and as "o" but in action through the son or will represented as unity, the 10 is again formed, and when crossed as before they form the ternary of God, light and life—father, son and holy spirit. When joined to man they make the Urim and Thummim, meaning light and perfection; knowledge and holiness also, manifestation and faith, even as science and essence make one perfection. As expressed in the 1657 book elsewhere referred to:

"The universal spirit fixed in a transparent body (a pure mind) shines like the sun in glory and gives sufficient light to all the room to read by. Therefore it is most probable this was the light God commanded Noah to make to give light to all living creatures, for it is of perpetual durance. . . . This shows the beginning and end of art. Mark what ye saw, for such is your harvest. Light is sown on pure earth, and some grain begins to put forth ears at three joints, some at four, but the ear never buds until the joints be grown. And what virtue this knitting or fixing gives, consider: for by mediation you may see; by seeing you may know; by knowing ye delight; by delighting ye adhere; by adhering ye possess; by possessing ye enjoy the truth; that is the incorrupted made visible. Therefore take heed how ye value, for part of these things thy mind may prompt thee to and part thy better part may teach thee how to do."

Extract from "Conversations of Goethe," by Eckermann.

GOETHE AS A MEDIUM.

CONTINUED GOETHE "At other times it has been totally different with my poems. They have been preceded by no impressions or forebodings, but have come suddenly upon me, and have insisted upon being composed immediately, so that I have felt an instinctive and dreamy impulse to write them down on the spot.

"In such a somnambulistic condition, it has often happened that I have had paper lying before me, covered all on one side, and I have not discovered it till all has been written, or I have found no room to write any more. I have possessed many such sheets written crossways, but they have been lost one after another, and I regret that I can no longer show any proofs of such poetic abstraction."

Eckermann writes, referring to Goethe's fourth volume of "Autobiography," "This volume affords a suitable occasion to speak of that secret problematic power which all then feel which no philosopher explains, and over which the religious help themselves with consoling words. Goethe names this unspeakable world and life-enigma, the dæmonic (*dämonisch*); and while he defines its nature, we feel that so it is, and the curtains seem to have been drawn away from before certain backgrounds of our life. We seem to see further and more clearly, but soon perceive that the object is too great and manifold, and that our eyes only reach a certain limit."

I dined with Goethe to-day, and the conversation soon turned again on the dæmonic. He said "The dæmonic is that which cannot be explained by reason or understanding; it lies not in my nature, but I am subject to it."

"Napoleon," said I, "seems to have been of the dæmonic sort."

"He was so thoroughly," said Goethe, "and in the highest degree, so that scarce any one is to be compared to him. Our late grand Duke, too, was a dæmonic nature, full of unlimited power of action and unrest. . . . Dæmonic beings of such sort the Greeks reckoned among their demi-gods."

"Is not the dæmonic," said I, "perceptible in events also?"

"Particularly," said Goethe, "and indeed in all which we cannot explain by reason and understanding. It manifests itself in the most varied manner throughout nature—in the

invisible as in the visible. Many creatures are of a purely dæmonic kind; in many, parts of it are effective."

"In poetry," said Goethe, "especially in that which is unconscious, before which reason and understanding fall short, and which, therefore, produces effects so far surpassing all conception, there is always something dæmonic. So it is with music, in the highest degree, for it stands so high that no understanding can reach it, and an influence flows from it, which masters all, and for which none can account. Hence religious worship cannot dispense with it; it is one of the chief means of working upon men miraculously. . . . Our grand Duke had it to such a degree that nobody could resist him. . . . but when the dæmonic spirit forsook him, and only the human was left, he knew not how to set to work, and was much troubled by it."

"FURTHER STATEMENT" OF FACTS CONCERNING MRS. HARDY'S SEANCES IN NEW YORK FROM MARCH 12 TO 19 INCLUSIVE.

To the Editor of *The Spiritual Scientist*:

As Mr. Hardy and his wife, two weeks after seeing our "Statement," try, in their second letter, what they did not attempt in their first, to handle some of our facts, we reply:

That the facts therein, which Mr. and Mrs. Hardy consider "too insignificant and ridiculous to claim our notice," still stand unexplained, and as they are true, we can afford to await the verdict of the public.

The affidavit of Mrs. Austin, whose veracity is endorsed by us as a body, as well as by the New York Association of Spiritualists, was sent to the last Banner and Scientist, and will be, if necessary, sustained by other evidence not yet put in. This effectually disposes of the Hardys' denial, and reasserts that there was "a paraffine mold lying at the corner of Broadway and 57th street, on the evening of the 15th of March, under the gaslight, where Mrs. Hardy had just passed," and that said "mold was the mold of a full-sized hand, and not a handful of pieces." Here is a conflict of testimony. One side is sustained under oath by parties who can only be disinterested; the other is an affirmation by parties pecuniarily concerned in the verdict of the public to the extent of twenty-five (or more) dollars per night.

Mr. and Mrs. Hardy, in regard to paraffine "fingers being seen by Mrs. Lane" and Miss Lane "protruding from beneath Mrs. Hardy's dress, declare "it was a manifestation of materialized fingers, often occurring with this medium," thus admitting that the fingers were seen, and not denying but what they were paraffine. How they came there the public must judge for themselves upon the evidence presented.

As Mr. and Mrs. Hardy desired us in their last letter, we have experimented, and find that "a stated quantity of paraffine dissolved in water" and "removed while yet soft and pliable enough to be rolled together" weighs the same and no more than if "allowed to stand until the water becomes thoroughly cold." There is no affinity between wax and water. Consequently there is not, as incorrectly stated by Mr. and Mrs. Hardy, "water enough remaining in the mass to weigh down the mold of any hand." Mr. and Mrs. Hardy ask, "Will Mr. Murray try the experiment?" We reply, "Mr. Murray has done so, with the above result.

One other "experiment" we have tried, which Mr. and Mrs. Hardy seem to have overlooked. We find that a cedar pail, unpainted, with boiling water and paraffine, the whole weighing 21 pounds, will lose by evaporation of water two and one-quarter ounces in one hour. While in a painted or greasy pail, the evaporation is not quite as much. To test this it is necessary to use scales capable of weighing over 21 pounds and sensitive to additional weight or loss of weight of less than an eighth of an ounce. Our scales were even more sensitive, and being capable of indicating even the smallest change, showed continually the loss from the pail produced by evaporation. After our pails and their contents were perfectly poised, they were not disturbed until the close of the experiments. No ordinary grocer's scales, such as are used at most seances, are accurate enough for this test, as a slight change in the centre of gravity of the pail and contents will cause a variation of several ounces in marking the above quantity.

Mr. and Mrs. Hardy claim that weighing the pail and its contents before and after the seance, and finding the first weight to be the same as the last, with its addition of the spirit mold, is "the most crucial test possible," and is "all that is necessary to prove that the mold was made from the paraffine in the pail." We have shown you that evaporation equivalent to the weight of the mold goes on during the seance; thus allowing the mold to make the balance at the second weighing.

In reference to the personal attack of Mr. and Mrs. Hardy upon two of our number, we have but a word to say. Mr. and

Mrs. Austin, who are true Spiritualists, were placed in a most delicate and trying position, and have the sympathy and respect of their associates in the "N. Y. seven." They were forced either to see *Spiritualism* dishonored, if these strange "facts" were not explained by the medium; to be dishonored themselves if they refused to reassert what they had already spoken of as having occurred under their observation; or to incur seeming dishonor in the eyes of the world, by speaking the truth of their guests. They rightly choose the latter course. Of the "statements" of Mrs. Hull, Mrs. Sayles, and Mr. Murray they knew nothing until after Mrs. Hardy's departure.

In absence of this information, Mrs. Austin was seeking to believe that the occurrences of the paraffine molds would be explained, and parted with Mrs. Hardy having pleasant feelings towards her.

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LITA BARNEY SAYLES, " " " "
New York, April 15, 1876.

DR. GARDNER'S LETTER.

During the twenty-six years that I have been prominently identified with Modern Spiritualism my determination has been that whenever I had occasion to publicly make any statements in regard to any personal experiences, or of the phenomenal phases of mediumship which I have witnessed, I have always endeavored to carefully guard my testimony from exaggeration and to give only the exact truth as I perceived it. In carrying out this determination I now find myself under the necessity of making an explanation to the public.

On Sunday evening, March 29th, a public seance was held in Paine-Memorial building, on which occasion a paraffine mold of a hand was produced in a locked box through the mediumship of Mrs. M. M. Hardy, under what I announced to be strictly test conditions. The result was considered at the time to be eminently satisfactory, and to fully sustain what my advertisement had claimed for it as a "crucial test." At the close of the seance I announced it to be, according to my honest conviction, a perfect demonstration—a conclusive test—and urged the scientific world to the investigation of a subject which allowed of such direct and satisfactory methods of verification. Having no personal interest to serve, and being only desirous to present the public with the "truth, the whole truth, and nothing but the truth" in relation to this great subject, I feel myself under the necessity of stating that subsequently an imperfection was discovered in the construction of the box, which invalidated the claim I then made that the production of the mold of a hand in said box should be considered a positive demonstration, a "crucial test" that no human being in the earthly form could have assisted in the result. Since that time the box has been thoroughly examined and the defects remedied, and arrangements have been made for further sittings to demonstrate the production of paraffine molds under the "crucial test" conditions previously advertised. In the meantime we ask for a suspension of judgment upon this matter, until after further experiments. Let it be distinctly understood that the above mentioned facts in no degree reflect upon the wonderful mediumship of Mrs. Hardy, or upon her personal integrity. On the contrary I wish here and now to bear my testimony that by means of various sittings that I have had with her for the production of paraffine molds, under what I consider test conditions, and I am satisfied of the genuineness of her mediumship. I await with intense interest the result of further investigations to obtain satisfactory results, which shall demonstrate one of the greatest truths in the world's history.

Respectfully yours, H. F. GARDNER.

The above letter appeared in the Boston Herald of Sunday. None would question Dr. Gardner's honesty in any testimony that he might give concerning a medium or a manifestation. It is certainly an evidence in favor of his fairness that he should make this discovery public, and yet, previous to this time, there were hundreds ready to assert that it was "simply impossible" that any thing could be introduced into the box. It is not our purpose in printing this letter to make "a point" against Mrs. Hardy; but rather against the witnesses who are always so positive about what they may see. Of course Dr. Gardner will remedy the defect; and, in company with the editor, and other employees of the Banner of Light, and some few of their mutual friends, a successful seance will be held and wonderful results will be obtained. We are willing to give this report in advance, lest someone, training in the same company, will publicly and falsely assert that we are not ready to give both sides to any question.

How To Form A Spirit Circle.

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

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

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

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

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

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

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

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

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

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

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

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

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

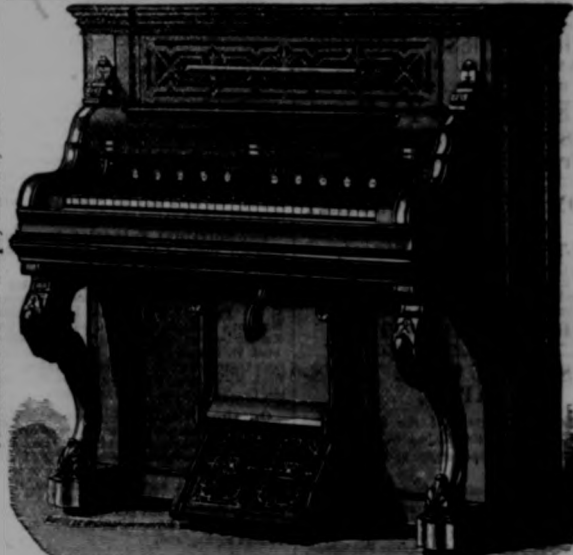
Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

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