

# SPIRITUAL SCIENTIST

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## SPIRITUALISM.

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#### THE SEVEN PLANETARY SPHERES.

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BY J. W. M.

JESUS seems to refer to the Zodiac; he informs the twelve that "in my Father's house there are many mansions," that is, one for each; for, in the astrological classification of the heavens, there were twelve immovable divisions, called houses, through which the twelve signs passed in their daily revolution round the earth.

In astrology, the twelve signs represented another class of temperaments, intermingling with and modifying the elemental, celestial and dæmonic temperaments. The sign arising at birth determined the Zodiacal temperament. The temperaments were also classified into "triplicities," the signs in each triplicity being respectively fiery, earthy, airy and watery.

When the ancient magician contemplated communication with an astral spirit, he first determined its planetary sphere, and waited till the hour corresponded in nature and aspect with that planet.

This was white magic. Communion with the elementary spirits, by sorceries and sensual actions, was black magic, or the black art.

I have stated enough to show that Spiritualism is not a "Yankee invention," either in regard to its phenomena, or as to the philosophies and theories it has evolved. Undoubtedly it has the name and superscription of "American" stamped upon it, as it has in all ages assumed the character and opinions of the people who fostered it. Spiritualism, ancient and modern, has never been the leader of opinion, but has followed in the wake of, and adopted as its own, opinions already formed. This is illustrated in the astral-spiritual philosophy. In the olden times, spirits and men had daily intercourse, as now. Philosophers had their own special familiar spirits, yet not a single hint was received from any of them that the Ptolemaic system of astronomy was based on a false idea of the structure of the universe. Century followed century, till the erratic theories based on this falsehood assumed gigantic proportions. Crystalline spheres, in which were placed the planets, performed their daily revolutions round our globe; these spheres were inhabited by spirits who knew all things,

and yet confirmed the system of Ptolemy as truth. No wonder that the heretical glasses of Galileo were looked upon as things of evil, and leagued with Satan. The system of Copernicus destroyed the homes of the gods, and heaven fled into infinity. Faith in the habitation of the spirits once destroyed, unbelief in spirit existence naturally followed, till, previous to the present advent of Spiritualism, it was extremely unpopular to believe in ghosts.

In this the Infidel was not the only scoffer, for the Christian, too, marched in the ranks of skepticism, and laughed to scorn the idea of a ghost which he had reduced to immateriality. In former times, angels and spirits had "a local habitation and a name," but science having routed them out of house and home, Christians, in their profound wisdom, placed heaven, the abode of God, angels and spirits, away beyond the bounds of time and space—away beyond the interference of meddling science.

It seems strange that the seven spheres, after such a decided downfall, should again find expression in Spiritualism, in its new birth on American soil. Strange, is it not, that fallacies once exploded, will not remain exploded?

Strange, that science cannot pursue, in the even tenor of its way, the tasks it has imposed on itself! Why do fallacies again and again appear, the ghosts of defunct ideas, to haunt the man of science—to retard him in his onward march? It must be annoying to have this work repeatedly brought to his door, when it has on each occasion been so completely performed! Magic, black art and witchcraft, till very lately, were viewed as tales only fit for children, in order to frighten or amuse them into obedience. Measmerism, animal magnetism and clairvoyance were considered as scientific heresies, and every means were tried to expose the practitioners as charlatans, impostors and vagabonds. The man of science became the dogmatist. Having unseated faith as the guide of public opinion, he assumed for science the prerogative he denied to faith. No discovery could be permitted to proceed from any other source than the professor's chair, without the severest frown and most unqualified condemnation. The uneducated and half uneducated had no business to think or experimentalize; they ought to have known that "a little learning is a dangerous thing," and leave the thoroughly educated to tread the dangerous path. It was not till the stupid fallacy—clairvoyance, with its kindred assumptions—assumed the form of Spiritualism, that the "man of science" condescended to examine and accept animal magnetism as a true principle, in order to use it as a weapon against this more outrageous error. And Christianity, too, began to awake from its lethargy, and revive the dust-covered, worm-eaten theories of demonology, in order to combat this "latest devil of Satan." For Spiritualism, be it a truth or an error, has in it a principle of vital energy, which brings it into not only where it may. In its modern manifestation, it is

and has not learned to walk with that strait decorum its more aged competitors for public credence assume. It is full of boyish tricks and capers. It has no regard for conventionalities, and will not "sit still and behave itself." Full of innovations, it delights in upturning its neighbor's theories—can hardly resist destroying its own; like a boy, who, after building a block-house, is full of glee at seeing it fall to pieces again. Some of the friends of this youthful system have tried to keep it in doors, by forming societies and passing resolutions; but all to no success. It is yet too young and too wild to be restrained and confined. By-and-by, when it has reached its growth and full measure of strength, it will, no doubt, settle down in a home of its own, and command the respect and admiration of the world.

When physiologists have learned from their study of gravitation and other primary laws, how to confine themselves to true science, their subject will rise to the highest elevation that positivity admits of—that rational prevision of events which is, as I have so often said, the end of true science—an end to be aimed at in biology, as it is perfectly fulfilled in astronomy.—*Comte's Positive Philosophy*, p. 324.

To be able to prophecy, to foresee results, has always been a prominent feature in the aspirations of mankind; and, accordingly, as man has attained to this acquirement, so also has been his power and prestige among his fellows. He who can best see the end from the beginning, must, necessarily, be the most successful in his undertakings. This is evident in our every-day transactions. On our power of prevision nearly all we do depends; and, complimentary to our neighbor's prophetic ability, we seek his advice when our own foresight fails us.

Beside the power of prophecy based on experimental knowledge, is that based on theological faith, and entertained by those who believe in a Being or Beings, who are above the influence of law, law being subordinate to them, because it was originated by them. The operation of all things, according to their theory, is contingent upon the will of Deity, and, consequently, in him only can trust be placed in regard to the future—from him alone can come the certainty of the fulfillment of prophecy, which has always, by that class, been considered a true test of divinity.

But there is another class, who believe in the supremacy of law. Convinced of the eternity and indestructibility of matter, they cannot conceive of any Being prior to it; therefore, they consider the innate nature of all things, or law, to be beyond the capricious interference of mind, whether deific, spiritual or human. Consequently, a true understanding of natural law is the only key to prophecy—to a precise knowledge of future results. Of course, these theories are diametrically opposed to each other; they cannot subsist together; just as knowledge destroys faith, and light, darkness. And so, too, we find that the prophets or priests of theology have best thriven where ignorance has most abounded.

There has also been a neutral ground—an intermediate position between the theologian and the scientist. Upon this ground have flourished diviners or fortune tellers—a class of people who have attracted to them those repelled from the priest by his spiritual pride, and from the professor by his intellectual vanity. They have generally been eccentric individuals, who, from choice or necessity, have lived in solitude, and then occupied their minds in studies, too paltry and trifling for the learned, and too impious for the theologians. Says Auguste Comte:—

We are too apt to treat as imposture, exceptional sensations which we have long ceased to be able to understand, but which have always been well known to magicians and fortune tellers in the stage of fetichism.

Therefore, in rejecting, without examination, the theories and statements of persons belonging to this class, based upon "exceptional sensations" experienced by them, the skeptic often exhibits not only bigotry, but credulity as pernicious as that possessed by the most pliable of believers; and more especially in his readiness to accept whatever pretends to explain them on other grounds than that assumed by the magician. This is exemplified in the treatment the modern manifestations of Spiritualism receive from professedly free thinkers. Instead of patiently investigating the pretensions of Spiritualism, collecting quietly and seriously all the facts connected with it, and learning all they can, they too often

put on only the appearance of investigators, and fortify themselves with preconceived opinions and judgments, and a sturdy determination to deny and oppose at all hazards, and receive with avidity, every trumped-up story prejudicial to Spiritualism, and such explanations as jugglers and others of that ilk can supply. Would it not be more philosophic, more manly, to treat Spiritualism, and other peculiarities of man's mental nature, as they do other branches of natural philosophy? The scientific investigator has no cause for fear, whether his candid investigations result in confirming the spirit theory or destroying it. It is also idle to ask, "Of what use is it, supposing it should be true?" As investigators, it is their duty to discover facts, and collect them patiently and perseveringly; and, if they cannot use them, those who follow in their footsteps may discover a use for them. This is the course that has been pursued in regard to every other science. Geology, astronomy, and even chemistry, have had to run the gauntlet of the sneering query of the utilitarian, "Of what use is it?" Yet, ludicrously and patiently have investigators in those sciences plodded their way through difficulties and privations, deaf to the time-serving wiseacres who saw good in nothing but immediate results, and firm in their faith that no knowledge was useless, and no time misspent, which gathered even a little grain into a granary of truth. Why not pursue this course towards Spiritualism, and many kindred notions, confined at present to fortune tellers, and dealers in magic and magnetic clairvoyance?

There is a predisposition in the mind of man, when driven to extremes, to apply to occult mysteries for relief or advice. It is not confined to the poor and the ignorant; the rich and the learned also seek access to such information as can be afforded by the skillful manipulator of a pack of cards. Even in the city of San Francisco, men learned in legal lore, in the medical art, and in the cunning intricacies of theological dispute, breathlessly listen to the oracular responses of the diviner, as he pores over and elicits the hidden meaning of the scattered cards. The fact is, he tells the truth sometimes and his patrons call again. I find the following in the "Book of Days":

Unlike the witches of the olden time, the fortune tellers are generally esteemed and respected in the districts in which they live and practice. And beside that which has already been stated; it will not be difficult to discover sufficient reasons for this respect and esteem. The most ignorant and depraved have ever a lurking respect for morality and virtue; and the fortune teller is shrewd enough to know and act upon this feeling. They always take care to point out what they term "cards of caution," and impressively warn their clients from falling into the dangers those cards foreshadow, but do not positively foretell; for the dangers may be avoided by prudence and circumspection. Consequently, the fortune tellers are the moralists, as well as the consolers, of the lower classes. They supply a want that society cannot and will not.

If human testimony can be relied upon, there exists in the human mind a certain power of divination or faculty, by which the past and the present, and, to some extent, the future may be revealed. Says Cicero:—

If the existence of the eyes is necessary to the existence and operation of the function of sight, though the eyes may not be always exercising that function, still he who has once made use of his eyes so as to see correctly, is possessed of eyes capable of the sensation of correct sight; just so the function and divination cannot exist without the exercise of divination, and yet a man who has this gift may sometimes err in its exercise, and yet foresee exactly.

To substantiate the existence of divination, it is only necessary to find some event which has taken place in accordance with a prediction related to that event, and in such a manner that the circumstances on which the prediction rests may not have transpired fortuitously. I think the impartial investigator can find numerous instances, sufficient to warrant a belief in divination. Cicero again tells us:—

There are, however, a small number of persons, who, as it were, detach their souls from the body, and addict themselves with the utmost anxiety and diligence, to the study of the nature of the gods. The presentiments of men like these are derived not from divine inspiration, but from human reason; for, from a contemplation of nature, they anticipate things to come—as deluges of water and the future desolation, at some time or other, of heaven and earth.

According to phrenology, there is an organ of the brain called "Spirituality"; its function is spiritual discernment.



or the power to foresee. If this theory be correct, to an unusual development of the organ of "Spirituality" may be attributed the wonderful prescience possessed by the few persons famed for prophetic ability, whose names are found recorded in the histories of the past.

Before great revolutions in government, and other noted historic events, we often find them foreshadowed in the sayings and writings of some one. For instance, there were several remarkable predictions of the French Revolution, long before it took place; and our late war was the subject of prophecy for at least sixty years before its occurrence. And, as an instance of those remarkable coincidences, which almost assume the nature of prophecy, we find the following in Baron D'Holbach "System of Nature": "Perhaps, at this moment, atoms are amassing, insensible particles are combining, of which the assemblage shall form a sovereign, who will either be the scourge or the savior of a mighty empire." And we are informed in a note by Diderot: "By a strange coincidence, Napoleon Bonaparte was born the same year in which the 'System of Nature' was first published." For explicitness in language, and completeness in fulfillment, it far exceeds any of the prophecies of Isaiah, or any other of the Hebrew prophets, yet its writer had no idea of prophecy-ing.

But prophecy, based on scientific principles, proceeding purely from a process of reasoning, or mental action, is of too worldly a nature to excite astonishment, or even to be valued. Those are only worthy of reverence which claim a supermundane origin; which have taken the trouble of thinking away from the mind! Just as lecturers, who, by a process of study and elaborate thought, produce lectures brim full of instruction, and delivered with the force and eloquence of an earnest soul, are turned away from by a class who can be attracted by the wonder—trance speaking. Captivated by the wonderful, led on by a vitiated taste for novelty, their continual query is: "What are the latest manifestations?" or, "Have any 'new mediums' come to town?"

Just so in the past. Men grew impatient at the slow process required by the ordinary method of thought; were not even content with the artificial mental action caused by stimulants extracted from the earth—exhalations, the fumes of incense, the ecstasies produced by artificial sleep, etc. For, rising above the contemplation of earthly things, they soared into the ethereal regions of spirit life, and demanded of the gods what they had been unable by their own exertions to attain. Temples were built, and prophets and priests became the "peculiar institutions" of the people; thinking became unpopular, and the prophets and priests were paid to furnish thought; they, in their turn, depending on the gods to furnish advice in regard to the future, became as indolent as the people; then the oracles themselves began to decline, and the darkness of ignorance enveloped the nations, who intrusted their liberties to the care of a priestly oligarchy as ignorant as themselves—"Like priests, like people."

"There is no royal road to knowledge"; any means used to supersede patient study, and the legitimate exercise of our mental faculties, must end in mental disaster. But this does not preclude the use of the occult powers of Nature as helps to our intellectual development, when understandingly applied.

From the "Conflict between Darwinianism and Spiritualism," by J. M. Peebles.  
TWO POSITIONS CLEARLY STATED.

DARWINIAN schools of thinkers introduce us first to slimy protoplasm, then to ascidians, and in after ages to snarling hairy creatures living for indefinite periods in the dense forests of the Miocene and earlier Pliocene eras. After a long time came the rigors of the glacial age; and these ape-like creatures took to dens and caves. Hunger impelled them to seize and devour such weaker animals as they could overtake and master. Advancing through long decades, they no longer used their lower extremities in climbing trees, but, putting them to higher uses, began a sort of crouching walking. Their brains also enlarging, they became day by day more cunning and sagacious. Ambitious, they finally learned to use weapons of stone and wood, destroying their victims.

And so these hairy monsters, neither "beasts nor humans," grew; combining the habits of the bear, the agility of the

monkey, with some faint glimmerings of the savage. The glacial period now long past, these man-like apes moved on and upward in the path of progress, leaping out of their orbits, parting with their coarse shaggy hair, whitening in their complexions to beautiful blondes, and finally dropping their tails as untimely fruit! This theory, having no use for a God, personal or impersonal, points Caucasians to hairy, tree-climbing apes, as their ancestors.

On the other hand, the Spiritual philosophy takes the view of the subject: Spirit is causation, force, life. All existence constitutes a magnificent unity. The soul is the man; and this soul, a divinely etherealized portion of the Infinite "oversoul," did not "descend," or, more properly, come up, through ascidians, apes and baboons; nor did it in any sense originate from matter.

Spiritualism accounts for the appearance of man upon the principles of a rational evolution from germinal types—types, allied to the divine archetype, God.

The method of this evolution may be thus stated: The divine Spirit, moving upon Kosmos,—moving upon and interpenetrating the mineral kingdom, the vegetable kingdom, the animal kingdom, sublimating matter, and quickening the life-germs related to each series in the chain of being,—was long preparing for the crowning work, man. And all these myriad years of time, typical man was waiting to take on physical form, as the acorn waits through the Winter-time for conditions to start oak-ward. \* \* \* The glacial period with its snows and ice had now passed away. Many of the formidable beasts of the tertiary period had disappeared in convulsions and revolutions. Suns were golden. Summers in tropical lands, leafy and perpetual, were crowned with ripened fruitage; while spiritual, magnetic, and electric forces, acting upon, refining, moulding, and shaping earthly elements into forms,—really matrices,—had so adapted conditions, that the divine soul-germ could become incarnated. Then transpired the divine descent of the heavenly into the earthly; and monadic man, primitive man, commenced his mortal existence. Externally, he was necessarily coarse, gross, grovelling; but the divine germ within, aflame with mental and moral potentialities and possibilities, prophesied of a higher perfected humanity, and all in harmony with natural law through evolution.

#### PROF. PERTY ON THE COMBINATION OF SPONTANEOUS AND MAGNETIC SOMNAMBULISM.

Sleep-walking is occasionally complicated with magnetic somnambulism. A lady of my acquaintance, according to the statement of her husband, often spoke in her sleep, and occupied herself about future events. He could speak with her while holding her hand, or great toe; she then heard and answered him. According to her own statement, she often foresaw events which occurred the next day, or within the next few days; she told me herself, that often in the daytime, she fell into a condition in which she seemed for a moment to be altogether separated from the external world, and saw events that occurred at a distance when she came to herself she perfectly recollected what she had seen. Under these circumstances she often saw what a distant intimate friend was doing, what dress she wore, etc., and subsequent letters confirmed the accuracy of her statements.

During the attempts made to awaken a sleep-walking boy, he not only acted and spoke, but read with closed eyes. When he was told to open his eyes, he answered, "I see already."

IT HAS BEEN generally admitted that Milton was the father of the antique type of orthodoxy, but Professor Huxley also charges upon the same poet the popular conception of creation, and quotes the creation of animal life as described in the seventh book of Paradise Lost as an illustration. There is something very satisfactory and bold in the magnificent numbers in which the first English poet sets forth the scene, and it is not improbable that his skill has passed with many with even greater authority than that attributed to a diviner inspiration. Prof. Huxley, therefore, calls the literal Bible account of creation the Miltonic theory, instead of the Mosaic, not wishing to attribute to Moses anything which biblical scholars are divided in ascribing to him, or to the Bible any theory which theologians are divided in regarding as orthodox. Prof. Huxley's first lecture at New York is also remarkable for one other position; he cuts away the last hope of reconciling the account in Genesis with science. It has been widely held that Genesis correctly recorded the order of creative epochs, if not their duration; that is, of life, for instance, first fishes, then birds, and after them all other terrestrial animals. "Nothing can be further from the facts as we find them," says the professor. He does not, however, deny a primal creation; he does not approach it, but he does deny that it happened as told in Scripture.—*Springfield Republican*.

## THE ETHICS OF BUDDHISM.

BY DON FULANO.

THE FIVE Buddhist commandments are as follows:—

1. Thou shalt not take life; i. e., any life.
2. Thou shalt not steal.
3. Thou shalt not cohabit with the woman of another man.
4. Thou shalt not lie.
5. Thou shalt not drink any fermenting or intoxicating liquids.

Several conditions are laid down as necessary to constitute a breach of one of these commands: To lie, it is necessary that there should be a lying intuition; a manifestation of this and some one to hear it.

To steal, it is necessary that there should be (1) the property of another; (2) the intention of taking it without permission; (3) the knowledge that the owner intends to keep possession; (4) an effort to become possessed of it; (5) the actual removal or secreting of it, and so on with all the rest.

Besides these five general commands, there are three others which are binding on the pious laymen.

1. Not to eat anything "nourishing" between noon and day-break of the following day.
2. Not to assist at plays or comedies; or to use flowers and scents.
3. Not to sleep in soft and luxurious beds.

These three directions seemed to be aimed at the tendency to luxury of life and indulgence in sensuality.

Five offences disqualify a man for the saintship.

1. Want of faith and confidence in the three precious things, i. e.: Buddha, the Law, and the Assembly of the Saints.
2. Non-observance of the eight precepts.
3. Belief in lucky and unlucky days, or in good or bad fortune.
4. Belief in omens or signs.
5. Keeping company with the impious who have no faith in Buddha.

There cannot be good or ill luck in the opinion of him who has faith in *karma*, or the law of merits and demerits. There is no other agent in this world but this, and it alone determines all the accidents of the life of man. This also determines his next birth, whether it shall be into one of the hells, into the world of animals, dewas, or again into the world of men. There is no eternity of punishment, and none of reward but in Nirwana, which is no longer spoken of as reward, being a state of perfect rest.

The seats or abodes of happiness are divided into two great classes.

1. The inferior ones, or dewas-lokas, where the spirits are still under the influence of concupiscence and other passions.

Those who observe the five general precepts have established themselves on the basis whereon stands perfection, but are as yet imperfect. The reward enjoyed is also imperfect.

2. The superior spheres, or Rupa and A-Rupa Brahma-lokas; the former substantial, the latter unsubstantial or purely spiritual states, whose tenants are now freed from concupiscence and passion.

And right here appears to me to be the weak place in the system. The inhabitants of any one of these abodes may by influence of his *karma*, be relegated on his death to any inferior state; put down to the bottom of the class, as it were. There is no stability, no freedom from the circle of existences, save in Nirwana.

Existence, in the Buddhist sense, means a state of being in any conceivable form, or situation, or place. The awarder of reward and punishment is the law of *karma*, which proceeds from the actions themselves, and in its turn allots good or evil in ever exact proportion to the cause that has created it.

Shelley says, "the exterminable spirit it contains is nature," and this seems to have been Buddha's "only God."

The rewards and punishments due to eternal good and evil deeds, i. e., the *karma* that results from these, is fulfilled in the eleven lower spheres, i. e., the hells, the states of undeveloped spirits, animals, men and dewas. The fortunate abodes above these, twenty in number, called Brahma-lokas, are for the reward of those who have excelled in interior

goodness or meditation. The root of all human miseries is said to be ignorance. Meditation, by convincing the sage of the unreality of all material and substantial surroundings, frees him from all unrest, passion and desire, and bring about that condition of indifference to state, to good or evil, which alone prepares him for Nirwana.

The Brahma-lokas are only to be reached by intense meditation on the unreality of all objective sensations.

St. Paul says that he was once through abstract meditation taken up into the "seventh heaven," that is, the lowest of the Brahma-lokas.

It would be altogether too lengthy and tedious for me to attempt to give your readers any idea of the infinite subtleties which comprise the Buddhistic metaphysics bearing on this subject of contemplation or meditation. Suffice it to say, that it appears to me to be a method elaborated with vast pains and erudition for arriving at the absolute truth of things, by first of all getting rid of the ideas of Time and Space, and substituting those of Eternity and Infinity. Let me give one example: The sage is directed to begin with the consideration of some material object; he is then to divest his mind of its materiality, and fix it on the ether fluid or space it occupies. The *kathain*, it is said, shall then disappear, to give place to the *akatha*. This *kathain* is clearly our erroneous materialistic conception of an object really spiritual.

The four highest spheres are the only ones that are *arupa*, or formless. In these alone does the *akatha* form the natural mental pabulum of the inhabitants. In all above these four there is some substantiality in the surroundings, and an act of meditation is needed, more or less severe, to substitute the *akatha* for the *kathain*.

The *akatha* is the soul of things, the real spiritual essence, the force that underlies (the *kathain*) our false preception of our really spiritual surroundings as material. It is this false perception (ignorance) which leads us to attach false values to everything; to set store by that which is worthless, and to despise what is really valuable. This ignorance leads to sin of all kinds, especially to selfishness and dishonesty. If then all sin be selfishness in some shape—which many great moralists have believed, and which Christ also preached every time he opened his mouth—it follows that ignorance is the cause of all sin and imperfection. The world to-day seems to be entirely devoted to the acquisition of riches. But men desire riches solely because they think they are the shortest road to happiness, which, in fact, is what all men alone desire. Could men get rid of their false perceptions of things and see the *akatha*; they would know at once that every selfish or dishonest act of their lives is a step away from the goal they are so anxiously striving to reach. There are two worlds bound up in this one; there is an *akatha* veiled by this *kathain*. To give is to get; to grasp is to lose. In robbing another, one robs oneself of something far more valuable. Every selfish act defeats its own object, and is a positive, not a nearly metaphysical, loss to oneself. Every injury we inflict on a fellow is ten-fold as great an injury to ourselves; and to those who can see the *akatha*, those who spiritual eyes are opened; the millionaire rolling in wealth unfairly acquired, and apparently blessed with all this world's fame and honor, is poorer and more ragged and miserable than the honest and virtuous pauper.

"The kingdom of Heaven is within you," said Christ, and yet "how hardly shall a rich man enter therein." "Sell all thou hast and give to the poor, and thou shalt have treasure in heaven." "Get rid of the worthless and illusive *kathain*, and thou shalt possess the true *akatha*." "If a man drink of this water he shall thirst again, but if he drink of the water that I shall give him, he shall never thirst." "Ye must be born again." "Born to an indifference for the *kathain*, and a desire for the *akatha*." "Lay up for yourself treasures in heaven."

All Christ's best and purest sayings are purely Buddhistic. Alas! he also taught that regeneration might be the fruit of an unreasoning belief in him and his divinity, instead of teaching that it could only be attained by the stern practice of unselfishness and virtue, or a daily and hourly obedience to the eternal laws of the Universe. At least, this is all I gather from the charge given to his Disciples, in sending them on their mission, although in his graphic description of the day



of judgment, it is the *karma*—the balance of merit and demerit that determines the soul's future. And herein lies one of the main contrasts between the teachings of Christ and that of Buddha. Christ was constantly inconsistent with himself and often illogical; he lays down—more than once—two necessary and sufficient conditions of salvation; which is an absurdity, because if both were necessary, one would be insufficient. Buddha, on the other hand—although, to our comprehension, sometimes obscure—nowhere offers salvation as the reward of anything but good works, Spirituality and unselfishness; and his heaven is an extinction, Christ's an exaltation of the selfhood.

From the London Spiritualist.

#### SPIRITUALISM WITHOUT SPIRITUALITY.

Now that the phenomena are so well established, when will Spiritualism create, and sustain a morality? Without a religion—of goodness and of God—without commandments of high spiritual purity, without a decalogue of intense poetical clearness of principle, and without aspirations of progressive moral sweetness of character and disposition, mankind will be little benefited by startling visions, and the less flexible creeds of the day will continue to be the pet beliefs of thoughtful men, whilst heaven inspires earth with the beauty of holiness. If Spiritualism be indeed a fact, goodness must follow its revelations as an abiding virtue. It must make clean hearts with philosophic breadth of feeling, and unite itself to the Holy Ghost, uncramped by creeds which fetter the adventurous understanding of honest, enlightened and devoutly-inquiring men. It must be a fragrant, soul-ennobling Spiritualism, if it is to regenerate, cheer, and bless the world; and come upon us in our best and holiest moments, as a grand truth, subject to scientific side-lights and guidance, and fill us with the song-music of a sure and certain hope, such as a poet of the Atlantic Monthly felt, not so long ago:—

Peace! and from her starry station

Came white-pinioned Contemplation,

White, mystical and silent as the moonlight's sheeted wraith;

Through my utter melancholy

Stole a rapture still and holy,

Something deeper than all doubting, something greater than all faith.

Yes, we want the inspiration to noble deeds of love, brotherhood, and many self-abnegation, and the chivalry of belief which points to better lives, newer scenes, and other possible worlds of wonder, family associations and limitless research. If we pant for a promised land, and desire the activity of changed citizenship, we must not linger, with fond flesh notions, too long by the Dead Sea.

Nor must we sneer at less authenticated beliefs. The Catholic and Protestant religions may take on Spiritualism with increased devotional awe, through a revival of revelation; and Patmos—relieved of the mysterious—can be invited through temperamental channels to be cross-examined and interpreted with nineteenth century wisdom. If our senses can be trusted in this scientific opening of the graves, or rather this converse with non-etherial shadows; and if seances can be redeemed from tempted "imposture," placed beyond vulgar surroundings, and protected from the damning dangers of pounds, shillings and pence, (which has hitherto underlied all the "scandals" of Spiritualism), why should the popular churches continue to ignore these astounding psychological phenomena, which, if true, must surely revolutionize the materialistic thought of a non-spiritual, iron-hearted, half-animal age.

Spiritualism may, after all, come to the front as an ugly flesh and blood exhibition. It should be the most truly poetic of all communicative events in human experience. The ideal and spiritual beauty of many of the high class "trance" utterances of its most eloquent abnormal apostles—Emma Har dinge, Cora Tappan, and Mr. Morse—indicate touches of the sublime coming through the gates ajar; but unfortunately, this other world order, is not maintained in the circles where the ghosts are most obliging and familiar. How is this? And why does the music we hear occasionally seem as if it had never kissed the heavenly gates? Although I am a comparative outsider to the movement, I can recall a more attractive period of English Spiritualistic history. The subject has always had an intelligent fascination for me as a young literary student, with warm imaginative interest in the occult and

poetical in nature. Commend to me, therefore, the more spiritual Spiritualism of the days of Mrs. Marshall, of D. D. Home, and other mediums, who sat in a "dim religious light," and evolved congenial perfumes, "spirit-voices," music without instruments; and "messages" that were hallowed in conception, and consecrated to half-religious issues in actions and opinions. Those were the preternatural trysting days—the "two worlds" parlor gossip, the "soft footsteps of angels" period, when such estimable men as S. C. Hall (of the Art Journal), and other eminent *Litterateurs*, gave audience to the "spirits," with full communion of the soul, and when W. Howitt, Emmore Jones, B. Coleman and others were giving to quiet family seances the splendid dignity of an unearthly ceremonial.

If we say that Spiritualism has, in many cases, been made the convenient social covering—especially in America—for heinous practices, extravagant opinions, and seance habits, more selfish than *spirituelle*, we only fairly mention a deplored fact. The doctrines of "Free Love," and other radical tamperings with the sanctity of domestic life, must not be taken as an example of accepted ghost communion in its higher moral developments. In England, and in Southern Europe, the new faith is spreading so rapidly in fashionable and refined circles—in suburban mansions and in the palaces of royalty—that it must perforce imbibe the culture which has become its influential patron, and find expression in more responsible types of educated moral elevation. For some time back Spiritualism has been in the *travail* of scientific demonstration, with more than partial success. As a unique literary attraction, it has a commendable status. Let it create a morality, equal to the abstract outlines of its novel trance-spoken philosophy, and its rough temperamental solution of the anxious query, "Where are the dead?" will soon command universal attention.

J. T. Markley, 3 Crawthorn Street, Peterborough.

#### VICTORIA WOODHULL'S DIVORCE SUIT.

IN THE divorce suit of Victoria Woodhull against Colonel James H. Blood, the referee, E. L. Anderson, presented to Justice Dykman, in Brooklyn, a report recommending that an absolute divorce be granted. The suit was begun by Mrs. Woodhull about three months ago in the Supreme Court. She appears in the petition under the name of Victoria Claflin Woodhull Blood, taking the names of her father, her first husband, from whom she was divorced, and her latest husband. The complaint recites that she was married on July 10, 1866, in Dayton, Ohio, by a minister of the Presbyterian Church, to James H. Blood, and that she has lived with him since as his wife. She accuses him of adultery, specifying the time, place and person. The complaint was served on Col. Blood, and he declined to put in an answer. He refused to appear before Mr. Anderson, the referee, and allowed the testimony of his wife and others to go uncontradicted. Mrs. Woodhull's testimony was as to her marriage. She testified further that there was no children born to them since their marriage, and that the adultery had been committed without her connivance, consent or procuration. Buckman Claflin, Mrs. Woodhull's father, aged seventy-nine, testified that he was a lawyer, that he knew the plaintiff and defendant to be husband and wife, and that they were always known as such to everybody.

Writing from Philadelphia, a correspondent says: Editor of Spiritual Scientist: I truly appreciate your honest and manly course with regard to fraudulent mediums, and hope that you will never so far forget yourself as to endorse or in any way advance the interests before the public of Nelson and Jennie Holmes. That many of their manifestations are tricks is unquestionable, and never have they been submitted to even what one would call fair "test conditions." The Banner of Light is weak-kneed, and goes with the tide, ready to swallow all drift wood in its reach; the Religio-Philosophical Journal is too busy in its search after the Devil to attend to much else; upon you therefore devolves the duty of editing a free independent paper and I truly value your manly conduct. Let us have Spiritualism in its purity, or let it sink. Go on my brother you have my sympathy; we who were sold on "Katie King" by the Holmeses in Philadelphia have not yet quite redeemed ourselves from that disgrace, and we pity the beings who can still stand by these consummate frauds.

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## SPIRITUAL SCIENTIST.

VOL. V. SEPTEMBER 28, 1876. No. 4.

## SIGNS OF THE TIMES.

When a dam is laid across a stream, how insidiously the water will find its way through every crevice, and if left to itself how soon it will sweep, with irresistible force, every obstacle that obstructs its course.

The Spiritual movement for the past ten years has been checked in its onward course by a class of low influences that have been drawn around it. Useless discussions and wranglings have produced inharmonious and fostered selfishness. The spiritual could not manifest itself sufficiently strong to check the animal passions. As an inevitable consequence, if there be any truth in the Spiritual philosophy, sensuality has been rampant. Unless the conditions are furnished for the presence of the higher influences, how can they present themselves, much less manifest their presence? "Like attracts like" is an axiom. If the thoughts are turned wholly to worldly things—if the making of money, living in large houses, wearing fine raiment, eating highly-seasoned food and drinking stimulants engrosses the attention, can Spirituality be expected in such an individual? Will the advanced descend to tell how money can be made to continue one in these selfish indulgences? Are they attracted to those who would give a dollar to see a wonder sight they had often seen, rather than to bestow it upon the widow and fatherless who needed bread, or the helpless worker who had spent the best years of an earth life in advancing the cause?

The downfall of the unscrupulous impostors who have so long abused the confidence of those who trusted them indicates the dawn of a new day. There can be no exposure of Spiritualism; there can be no exposure of its phenomena; but the phenomena can be imitated, and the imitations will surely be discovered and the imposture exposed. The majority of those who have been deceived will gain wisdom by their experience. It will teach them to doubt everything not absolute rather than permit an error to get possession of the mind.

The true Spiritualists, the SPIRITUAL men and women who are *practising* as well as *professing* Spiritualism, are the crevices through which the mighty river of higher influences can find expression. Each one is a little stream that is silently doing its work. Suddenly they may unite with each other, and the whole structure of imposture and sensuality, which has been so long undermined, will meet its fate and be swept out of the river of progress.

**REMEMBER**—For One Dollar the Spiritual Scientist will be sent to any address in the United States for five months. We want ONE more subscriber.

## VINDICATED (?)

The veteran vindicator, Thomas Hazard, has been to Portland, for the purpose of vindicating Mrs. R. I. Hull, who, it will be remembered, was caught masquerading outside the cabinet in ghostly apparel, and *confessed* to an *intentional* deception in so doing. Notwithstanding Mr. Hazard's repeated exhortations for mediums "to refuse to have their divine powers tested in any manner whatever," he passed a silk thread through the right ear, tying and sealing the ends with wax to the sides of the room. Under these conditions an apparition appeared from six to eight times, growing stronger at each presentation, and finally appearing at his side. He describes it "as that of a lovely maiden, arrayed in bridal garments, to meet the bridegroom at the altar." He says, "the manifestation presented one of the most beautiful and graceful creations that I ever beheld, whether existing in mortal or emanating from spirit life." The "veteran" should choose his language more carefully if he has any respect for his hair; these "materializing mediums" are jealous creatures, and in their rivalry to capture him by making the most beautiful presentations, the conditions may be disturbed. He is probably aware of this fact, for the same journal which publishes his vindication of Mrs. Hull, contains another article from his pen, concerning Mrs. Seaver and *her* wonderful shows.

Mr. Hazard and other veteran vindicators advance the theory that if members of a circle endeavor to preclude the possibility of imposture on the part of the medium, they make the "conditions" right for an exposure. In other words, an individual in a circle "sees what he desires to see." We fail to see why Mr. Hazard's "vindications" should not be explained in the same manner; he expected to vindicate the medium, and probably, like many other veterans, desired "beautiful and graceful creations, decked in glistening whiteness," rather than "old ladies or revolutionary soldiers"—therefore, he saw "a radiant, lovely maiden, arrayed in bridal garments, to meet the bridegroom at the altar."

After the seance (we have Mr. Hazard's word for it), after the seance, the *medium* broke the thread where it passed through the ear, and he brought it away with the sealing wax attached. We suggest to him that in future he break the thread *himself* near the sealing wax. It will sound better. Let us draw a curtain on the childish old man and the lovely maiden.

## MRS. MARKEE-COMPTON.

In closing a three column vindication of an exposed medium, Thomas Hazard says that experienced Spiritualists, at all acquainted with psychological laws, can easily explain the exposure; for any one of the exposers might, by an exercise of a powerful will, have compelled the medium to do as she did.

In general this theory is tenable. Concerning that special case we have nothing to say. The experience of *Spiritualists* in this city, who did not will her to imposture, but *did* detect it, solves the question, especially when it is remembered that there is no evidence of her mediumship any more than in the case of Mrs. Bennett.

Mrs. Markee-Compton has been tried, tested, and proved to be a medium for materialization, by a score of competent persons. The tests applied were almost absolute in their nature. She is at all times ready for test conditions, and prefer to have them imposed upon her. A few weeks ago, the representatives of the secular press of Rochester, N. Y., were invited to a test seance. They came, and secured her in the cabinet, with a few seals



and threads. When the form appeared, it was seized. It eluded the grasp of the investigator, and a moment later, Mrs. Markee was found in the cabinet, with the threads, knots and seals undisturbed. Her face and hands were bleeding.

More recently, as we see by the Rochester Democrat and Chronicle, another seance was held, and Mrs. Markee was not secured. No conditions were imposed, and she was left perfectly free. What was the result? The form seized, it is claimed, was that of Mrs. Markee. Says the report:—

The light was at once turned up, and by its bright rays the unmistakable face of Mrs. Markee was seen struggling in the arms of one of the doctors. In the midst of the melee, the crowd rushed against him, and Mrs. Markee slipped from his arms to the floor, kicking and yelling as if possessed of a veritable devil. One of the boys promptly stumbled over her, and, in the confusion, she made an attempt to crawl into the cabinet, and in this she succeeded, but in company of the gentleman who first seized her in his arms. She crouched down in the corner of the cabinet, covered her face and body with a quantity of the black lining, and there, for a few moments, she was allowed to remain, uttering alternate shrieks and an inarticulate, horrible sound, something like "blobble-blobber-ber."

Had Mrs. Markee been tied with threads, as on a previous occasion, there would have been little room for doubt. To have left the cabinet would necessitate that they should have been broken. The psychological power of the exposed would have been neutralized by the material strength of the threads, and they could not have accomplished this feat. Mr. Hazard's theory, if accepted, only demonstrates the necessity of securing the medium beyond the possibility of psychological interference. Even the "mischievous spirits" might find some difficulty in forcing a medium to imposture, if there were a few threads or tapes holding her in position. Evidently the "divine powers" ought to be tested. The lesson taught by the recent events is "test conditions."

#### A FAMILIAR LIST.

NELSON HOLMES AND WIFE.

ANNA STEWART, of Terre Haute, Ind.

MRS. MARY HARDY, of Boston, Mass.

MRS. SEAVER, of Boston, Mass.

W. F. PECK, California.

MRS. ROBERT I. HULL, of Portland, Me.

C. L. JENNINGS, of Rochester, N. Y.

MRS. BENNETT, Boston, the "West End Medium."

A number of lesser lights, and

WHO WILL BE NEXT?

#### AN OPEN LETTER.

TO THE BANNER OF LIGHT FROM D. D. HOME, THE MEDIUM.

GENEVA, Switzerland, Sept. 10, 1876.

To the Editor of the Banner of Light:

SIR,—In your issue of August 12th, a short article headed "To all Spiritualists" contains the following sentence—"To the Spiritual papers must the friends of the truth look for a proper advocacy and defence." May I ask whether you have printed this purely as sarcasm, or to astonish your readers? For I altogether fail to see its applicability to the Banner of Light. If the Spiritual Scientist or some such journal had written thus, I could have comprehended it. Does it occur to you that some months ago you found room in your columns for an untruthful and abusive article directed against me by Mme. Leymarie, and that thus far you have not found room to publish my reply, refuting all she asserts? Fortunately I sent a copy of my answer to the Boston Sunday Herald, and this, being a secular paper, was too honest, after having printed an article against a man, to commit the dastardly act of suppressing his reply in vindication of his character. I only asked a simple act of justice. You have seen fit to refuse it. Yet you appeal to me, as a Spiritualist, to increase the circulation of your journal. It may be that "We don't run

our paper for Spiritualism, but for money." Your action in the present instance would indicate this to be the case; and I think it ought to be known. It seems to me that the duty of an organ of public opinion is to give both sides of a question; and this your paper fails to accomplish. You say (it must be a joke) "give circulation to our facts, and our defences through the press." Let us first be sure that the facts you give are proven, for according to my experience you conceal facts and publish fallacies. This may pass well enough when one "runs" a newspaper for money, but it becomes a more serious question when the pretence is set up of doing so "for Spiritualism."

You were not satisfied with simply circulating the falsehoods contained in the letter of Mme. Leymarie; but you must needs, in your issue of March 18th, comment as follows: "The little story which Mr. Home gives as his ground for the brutal aspersion on our French confrere is of the most trivial and improbable character. \* \* \* We are sorry to see poor Mr. Home falling into this slough of contumely and abuse. It is not for Mr. Home, casting off all charity and decency of speech, to assail respectable Spiritualists with charges, of the truth of which he offers nothing that even a simpleton would accept as a proof."

All this was out of place; or, if you were so anxious to insult me, you might at least have had the decency to publish my reply. I cannot help the story appearing improbable to you; I only know it to be true. Of course you had the right to repeat your insults; and I say that you did not credit my statements; but those who could judge with fairness would draw their own conclusions, or they could ask for proofs *pro* and *con*. In such a case I have nothing to fear. We either are, or are not truth-seekers, and it is high time that those who are honest should take the position belonging to them. It may be found that it will be more dignified as well as profitable that a paper should be run just a little for Spiritualism; although the chief motive be money.

I am, very respectfully, yours,

(Signed)

D. D. HOME.

#### A SCEPTIC'S ADVICE.

BENJAMIN FRANKLIN was a deist, but had sense enough to see the banefulness of infidelity. When Thomas Paine sent him a portion of his "Age of Reason" for examination, he wrote: "I have read your manuscript. You strike at the foundation of all religion. You will not succeed, so as to change the general sentiments of mankind on that subject. The consequence of printing this piece will be mischief to you and no benefit to others. He that spits against wind spits in his own face. You may find it easy to live a virtuous life. You may have a clear perception of the advantages of virtue. But think how great a portion of mankind consists of weak and ignorant men and women, and of inconsiderate youth of both sexes, who need the motive of religion to restrain them from vice. Perhaps you are indebted to your religious education for the habits of virtue upon which you now justly value yourself. I would advise you, therefore, not to attempt unchaining the tiger; but to burn this piece before it is seen by any other person. If men are so wicked with religion, what would they be without it?"

#### EDITORIAL PARAGRAPHS.

MRS. NUGENT, the Roxbury clairvoyant, has removed from the Brookline road to 1099 Tremont street, near Hook's organ factory.

THE FACT is, Baldwin did not expose a single one of the phenomena that has created the great body of Spiritualists now existing throughout the world. He exposed nothing. The genuine Spiritual, occult, psychological, odic, or what you please to call the phenomena, have never been exposed or explained.—*Santa Barbara Index*.

THE AMOUNT of evidence which can rationally be required to demonstrate the existence of spiritual facts, and the quality of that evidence, are the same as are required to establish any other credible fact; and whoever refuses to yield his assent upon such credible testimony, can give no substantial reason why he should not, upon the same principle, discredit all other facts.—*J. Tiffany*.

From the London Medium.

## THE HAUNTED HOUSE.

A LADY travelling on the continent communicates the following narrative:—

It has just occurred to me that an interesting story I heard some time ago, and which has never been published, might interest some of the readers of the Medium.

It is a well authenticated story of a haunted house, that is direct from the sister of the lady who inhabited the house. It would not be discreet in me to give the names of the parties concerned, as I am not able to obtain their assent, having lost sight of them for some years. We designate them Mr. and Mrs. A——, and to the relation we will give the title of the "Haunted House."

It is now many years ago Mr. and Mrs. A—— were in search of a country house; and, as they had five children and rather limited means, and at the same very refined and cultivated tastes, the search was a very difficult affair. It was therefore with great pleasure they received the offer of one, rent free, from a friend, a gentleman of large property. He described it as situated in a beautiful and picturesque neighborhood, with pleasant country neighbors. The house was in tolerable repair; but, as he did not care to live in it himself, and did not like to let it to strangers, it was entirely at their disposal, and for any length of time that it suited their convenience to remain. The offer was most gratefully accepted, and they set out for their new home without delay. On their arrival they were received and welcomed by two old servants, who had been left in charge of the house. It was an Elizabethan mansion, of gloomy aspect, rendered the more so at the moment of their arrival by a dark thunder cloud which canopied its many-gabled roof. They were glad to enter the vast entrance hall, the walls of which were covered with ancestral portraits of the aristocratic family of D——; there were also old suits of armor, which, in their formidable array, looked in the light of the blazing fire like so many armed retainers of the feudal times. Chairs many centuries old stood invitingly round the hearth. The gardener and his wife, who had charge of the house, told them the large drawing room and library on the basement story were undergoing repair, but that a suite of rooms was prepared for them above. He led them up a beautifully carved oak staircase to the sitting room, library, and bed rooms assigned to them, and which were all furnished in the antique style of centuries past. The old man pointed out to them, with much pride, a chair which Mary—called by Protestants "the Bloody"—had occupied on her memorable visit to the castle. The library, a handsome but very gloomy room, had several windows, all looking into the old fashioned garden and fish ponds, and the chapel was to be seen on the further side of a small paved court. The best rooms assigned to them met with their approval, and the whole family in a few days were very comfortably established in their new home. To the children it was a paradise indeed, with a free range of the pleasure grounds and plantations, and their parents rejoiced in their near vicinity to the town of D——, and some weeks passed most pleasantly, and they made acquaintance with some of the neighboring country families. Yet, notwithstanding their advantageous position, there was an indescribable gloom which appeared to have taken possession of the old house, and which, in spite of the joyous voices of the young children, weighed on the spirits of all with a strange magnetic influence. Mr. and Mrs. A—— shook off such impressions for they were eminently practical people, and would laugh when the servants whispered that there was something uncanny about the old house, and at the nurse when she complained that the nursery door was often opened by some unseen agency. Indeed, at last, the children were so used to this phenomenon that they would say, "It is only Mr. Nobody." The winter was drawing near, and Mrs. A—— invited occasionally some of their neighboring friends to enliven their melancholy abode, and when alone, tried to enliven the dark winter days by the anticipation of spring and summer; but alas for human projects! In the midst of which the harsh voice of Fate often summons the storm-cloud which is to dash out the sunshine from our lives or *vice versa* (for which God be praised). One evening, the 1st of December, 18—, after an unusually gloomy day, Mrs. A—— and her husband sat over the library fire talking over their plans for the unknown

future, and of their good fortune in having found so kind a friend; they agreed that the world after all, not so bad as people would make it out to be, and that there was actually disinterested brotherly love to be found in it, even when it concerned a little sacrifice of worldly goods and filthy lucre.

Mrs. A—— became immersed in her reflections, and Mr. A—— taking up the Times, was soon nodding himself to sleep over the long winded speech of some Hon. member of the House of Commons, when he was rudely brought back from a world of dreams by a frightful reality from the phantom world, which is cradled in our very midst.

Mrs. A—— had been suddenly aroused from her meditation by a strange sound proceeding from a darkened corner of the library to which the light of the lamp could not penetrate. On looking up she perceived a cloud or column of luminous vapor. This after a moment or two vanished, and then a heavy body was heard to fall on the ground with a deep groan; and then a scream of intense mental anguish and agonized bodily suffering rent the air, increasing every moment in volume, till its weird and awful sound not only filled the apartment in which they sat, but every other apartment in the vast mansion from garret to basement story. A heavy body, though still unseen, was then heard as if dragged along the library floor, through the closed door, out through the passages, apartments, and across the vast entrance hall, out through the closed oaken door, into the gardens and woods beyond, and the frightful wail of agony was at last lost in the distance, leaving its awful echoes on the night wind, which shrieked, and whirled, and moaned around the old house as if in sympathy with the awful mystery within.

The servants and children rushed in, wild with affright; they had all imagined some horrible murder had been committed. All the rooms were searched, and no clue could be obtained. The gardener and his wife were questioned; they alone betrayed no surprise; they were obliged to confess, though reluctantly, that the sounds had been heard before, and that in consequence neither his master nor any of the family could inhabit the place, and in offering it as a residence to Mr. A——, he had, no doubt, been hopeful that, knowing nothing of the ghostly visitants, the family might have escaped annoyance.

My narrative ends here, as the family were obliged to leave the house in consequence of the terror they had all experienced that awful night. There was no clue ever found to the weird mystery of the haunted house of D——, but it was supposed some frightful murder had been committed there, and that the earth bound spirit was ever hovering about the spot rendered accursed by his evil deed.

Thinking over this story, and others of a similar character, it has appeared to me that a great instrument of good is neglected by Spiritualists; for when they have it in their power to disenthral these earth bound spirits, why do we not hear of its being more frequently done? How many mediums might rejoice, like the benevolent Howard, of well-known fame, to set the poor prisoners free! Bands of mediums should be organized for the express purpose. The persons who so devoted themselves should travel from one haunted locality to another, form at each powerful circles, every member of which must be united to the other in the harmonizing bond of loving sympathy. Such circles, if the individuals composing them had great mediumistic power would soon draw the poor erring spirits into their midst, and by consolation, instruction, and above all, earnest prayer, would free them from the frightful destiny which binds them to the scenes of their former crimes. What a glorious work it would be, and how many grateful spirits our mediums would meet in their blessed heavenly home! How many thousands live and die unconscious of their wondrous power to help! How many are troubled by the continual raps and knockings in their dwellings, and by the intense yearning in their hearts to be of use, and are ignorant how many are at their very doors seeking help and finding none. How many in a position above that of the industrial classes have such narrow means that to relieve the material wants of the poor would be impossible, for when people of higher position come among the poor, the ready sympathy is not sufficient—there must be the ready purse. Such loving souls, with spiritual desires, and not above being taught by spiritual laws, might thus satisfy their hunger and thirst after



righteousness by helping the poor earth bound spirit to go free. How greatly the ranks of Spiritualism might be swelled by those to whom, unconscious of their powers, life, in its monotony and insignificance, life is a burden greater than they can well bear. Would not a spiritualistic band for freeing haunted houses be hailed by the owners of such abodes? Were it known that such a band could be procured, we should hear of many the house the character of which the owner has till now sought to conceal brought to light. A man chased from his house by ghostly visitants, and unable to let it to others on the same account, would gladly pay any sum that was not unreasonable to get rid of them, and the "exorcists" might stipulate to have the expenses of their journey and living paid for while clearing the spiritual atmosphere around. It is my opinion that if a band of such spirit exorcists succeeded in one or two notorious cases they would be eagerly sought for, and not with the intent of sending the bad spirits, as some would express it, to their "native hell," but to raise them by earnest supplication and prayer, and, above all, by the all conquering attraction of intense brotherly love to our Father which is in heaven, who will draw all men to himself, and who willeth that no one should perish, but that all should inherit everlasting life.

*Post Restante, Florence, Italy, Sept. 2nd.*

#### AT THE CAVE OF MYSTERY.

A LONG and amusing article with the above title gives the following description of Dr. Slade, Mr. Simmons, and their surroundings:—

I found myself in the society of a pleasant middle-aged gentleman and of a young lady attired in spotless white. The young lady was writing at a davenport in a corner, with her back to the rest of the room; the gentleman was smoking a cigar in a low seated reclining chair, and faced the door by which I entered. The former, after one critical glance over her shoulder, dismissed me silently as an unsatisfactory male object, and did not again deign to look round from her writing. The latter shook hands with me kindly, while I stammered out my wish to consult Dr. Slade, and in a few minutes we were smoking amicably together, like friends of long standing, with similar tastes and views. This gentleman was Mr. Simmons, the secretary or agent of Dr. Slade, who, if I may venture to say so, is particularly fortunate in his man of business. There is nothing mystical about Mr. Simmons, who, by his tone, manner, and conversation, restored me to earth, dispelled my tremulous fears, put me at my ease, and made me feel that talking familiarly with your great grandmother or maiden aunt deceased is far less wonderful than that the Democratic party should have been so long out of office in the United States.

You have only to accept "the truths of Spiritualism" as too firmly established for argument, and to speak of them as you would of a leader in that morning's Times, to find Mr. Simmons an intelligent and pleasing companion with a sedate placidity of manner, and a judiciously deliberate utterance, which are both fascinating and reassuring. He is dressed in a complete suit of black, with a surtout coat and whity-brown ankles, caused by a broad margin of sock becoming visible between his trousers and stout highlows as he rocks himself back in the low chair. A black silk sailor's knot partly covers the shirt-wrinkles the open waistcoat would otherwise reveal. He has a broad, shrewd, pleasant face, and a stoutly-built English figure. His bushy brown beard and full whiskers are beginning to be tinged with grey, and his thick hair surmounts a broad forehead and a square and solid face. He looks the sort of stuff out of which elders, deacons, and popular local preachers are made, not of the ascetic, but genial type, ready to make allowances for, while smiling at, the weaknesses of unbelief, and I could quite fancy him inspiring confidence in many a wavering soul. His air of solid repose, and the quiet confidence with which he brushed away, as it were, the human animalcula who doubted Spiritualism, or presumed to apply vulgar mundane tests to its marvels, impressed me highly, and seemed to gather strength from the every-day character of the apartment in which they were observed. For this ante-chamber to the Cave of Mystery had nothing to distinguish it from any other well-furnished London lodging. A handsome well-proportioned room, with the light from three lofty windows streaming over its bright

green carpet and new and highly-polished tables and chairs, it had just that lack of odds and ends and knick-knacks which distinguished the temporary lodging from the permanent home, and was as little calculated to suggest mystic communion between this world and the next as a comic song or any other the most vulgar thing to sense.

Mr. Simmons was far above affectation or pretence, and his very frankness had its effect. Asked as to the length of Dr. Slade's stay in London, he replied, "Wal, this is a business tower, and we air under contract to be in St. Petersburg in October. We have taken London city on our way; it is a first visit, and so far people seem to have been pleased with the manifestations. Yes, sir, the intelligences have been under control and favorable, and investigators have been satisfied." Thus ended my first visit to the Cave of Mystery. Other visitors, disgustingly prudent creatures, who had made appointments beforehand, came in; and I left Mr. Simmons booking ten o'clock the next morning in his diary for my consultation with Dr. Slade.

A wholly different type of man this doctor. He and Mr. Simmons were seated side by side in the room already described when I presented myself, and, shade of Jane Austen!—I dubbed them Sense and Sensibility at the first glance. The contrast between the two was complete. A highly-wrought nervous temperament, a dreamy mystical face, regular features, eyes luminous with expression, a rather sad smile, and a certain melancholy grace of manner were the impressions conveyed by the tall lithe figure introduced to me as Dr. Slade. He is the sort of man you would pick out of a roomful as an enthusiast. He at once invited me into a back room on the same floor, in the centre of which stood a small table, without a cloth or other covering. We were now alone together, the door was closed, and, responding to Dr. Slade's invitation, I seated myself at one side of the table, he also sitting at it sideways. The corner of the table was between us. The table was about five feet by four, had four legs, no ledge below, or covering upon it. It would be difficult to imagine anything simpler or more above-board, as we both placed our palms upon it.

Dr. Slade's long, white, nervous fingers had scarcely touched mine when a violent knocking began. The doctor became visibly agitated. There is no mistaking the signs of genuine agitation; and I may say at once that Dr. Slade's own transitions of expression, his excitement, and subsequent exhaustion impressed me as strongly as anything which happened during this curious interview. "You are a medium, sir!" he gasped; and I, feeling like the man who had talked prose all his life without knowing it, smiled feebly, as if to say, "So you've found me out." The knocking immediately became more vehement, and the doctor declared the spirit (of his wife) wished to pronounce upon my claims to mediumship. There were a couple of ordinary-looking school slates lying near, and taking one of these, and placing on it loosely a tiny piece of common slate pencil, bitten from a stick, and about the size of a grain of wheat, the doctor held the slate under the table with one hand, saying at the same time, "Is this gentleman a medium, Allie?" The words were hardly spoken before there was a sound of writing, followed by two or three vigorous taps. The slate was looked at, and "He is not," in a flowing hand, was written on it.

Then came more and violent knockings at the table, a chair at the farthest corner from Dr. Slade was lifted rapidly in the air, and then hurled to the ground without visible agency. My coat and trousers were plucked violently, and I was pinched and patted, all with great rapidity, and in a quarters which it seemed absolutely impossible Dr. Slade could reach. A hand appeared and disappeared fitfully, but with unmistakable reality, close to me; and when the slate was produced with a similar crumb of pencil, once on it when it was held under the table, and once under it when it was placed on the table, messages of various kinds were inscribed rapidly, and in different handwritings.

I explained to Dr. Slade that, while I was both puzzled and impressed by what I saw and felt—for I was being pinched and patted and had "spirit hands" flickering before me at intervals all this time—it would be, I submitted, very much more satisfactory if I could receive a communication of an individual and unmistakably personal character. Dr. Slade

agreed with me, but explained that at a first visit the phenomena were as a rule of a general character, as if to place their reality and the absence of all trickery beyond dispute; and then at a subsequent visit, when "the ground had been thus cleared," there were frequently communications of the direct character I craved.

I had not and have not a glimmering of an idea how the effects described had been produced, and I came away inexpressibly puzzled and perplexed. I had seen so much, that my spirit craved for more.

For the Spiritual Scientist.

#### MATERIALIZATIONS.—MRS. HULL

In the Banner of Light, of Sept. 25th, 1875, appears an account of the materialization of Mrs. Fanny Conant through the mediumship of a lady in Portland, whose name could not then be given to the public, but who it was hoped, would soon respond to the call the public was sure to make. This narrative had previously been given to me from the lips of Luther Colby, Esq., Editor of Banner, and from Mr. Wilson, associate Editor, embellished by many little graphic details, which could not as easily be worded for a newspaper account, as for the ear of an interested and greatly delighted friend, like myself.

I have since had implicit faith in the integrity of Mrs. R. I. Hull, (for her I understood to be the medium, though her name was not then published), on account of the minuteness of their description of those seances to me, and the extreme satisfaction with which they regarded the materialization, rejoicing at again seeing their dear friend and fellow-worker, and also at the verification of the truth of materialization; and I cannot feel reconciled to the disappointment which this "expose," if proved genuine, will entail upon me and others.

The account rendered by Mr. Wilson upon the 8th page of the Banner is sufficiently detailed and exact, to preclude the possibility of an imposition upon him and his wife by Mrs. Hull—her position during the seance being such that a part of her person was continually in light—she also often spoke while the apparition was present, and was seen behind the curtain when Mrs. Conant was just outside, and conversing with her friends, the Wilsons; and they giving us such definite statements (see also editorial page of same paper), I have expected they would impetuously rush to her rescue, in the first of their issues after the alleged exposure. But I find not a word until the Banner of the 23 inst. (present number), and then only from T. R. Hazard, in whose judgment I place less reliance than in that of many others, since he advises all mediums not to submit to test conditions. Not a word from Messrs. Colby or Wilson, at which I am vastly surprised. Have they seen fit to reconsider their first position in her favor, or why are they so reticent? It is a year since their account was published, and many have either forgotten it, or never have seen it.

If I had sat with any medium and received like wonderful proofs of spirit-materialization under test-conditions, (for hers virtually were such), as these gentleman and the wife of the latter named did receive, in what they explained to me, as well as published in their paper, I should espouse her cause instantly, and throw down the gauntlet to the world, though the very stones cry out, and bid me hold my peace. I, with other true Spiritualists of New York, have been held up to the scorn and derision of the readers of the Banner for daring to publish the fraudulent transactions of "Boston's trusted medium." Even in taking this unwished for position, we iterated and reiterated our belief that Mrs. Hardy was a medium in her old and legitimate controls, and would insist that there was much good in her, if she would only drop this false condition which she had taken upon herself, and which was wearing out her nervous system, through her constant fear of detection. But here are editors and a publisher, to say nothing of Dr. Pike, (Mrs. Conant's physician), and of Mrs. Wilson, who saw Mrs. Hull at the same time they did the apparition of Fanny Conant, (for her habit then, was to sit in the curtained door of a small closet, with the bottom of curtain laid across her lap, thus exposing continually a part of her lap and her feet), who were allowed to go forward and meet Mrs. Conant; examine her closely as they chose, take her hand, kiss her and be kissed in return, she turning her head each way to facilitate their identification, even showing the

scar on the side of her neck left by a serious abscess, and waiting anxiously in this close proximity for their verdict; breaking into such a thankful smile when Mrs. Wilson declared, (in which declaration her husband joined), upon her lifting her veil and showing them her uncovered face, "Why, it certainly is you, Fanny!" and yet they keep quiet except to print Mr. Hazard's article. Not a word to declare that they knew she was genuine in those seances at which they were honored and invited guests, but let the poor woman's case go by default for all they will say or do in her favor. I think it would be quite as wise for them to "rush into print" to sustain Mrs. Hull's materializations which they did see, as it was for them last Spring to sustain Mrs. Hardy's which they did not see.

If they were deceived in Mrs. Hull's materializations last year, they ought forever to hide their heads nor pretend longer to be leaders of our people. If ever I have as good an opportunity as they, to handle and identify one I know as they did Mrs. Conant, there will be no doubts in my mind that can hold one back from declaring to the world very proofs of the genuineness of the medium. It is due to Mrs. Hull that this is done; due to their readers whom they have either gulled or told the truth; it is due to Spiritualism that its friends vindicate its honest mediums, and it is due to the spirit of dear Fanny Conant that the facts be stated again, and the conclusions which these editors have reached, if the long interval of months has or has not qualified their undoubted trust in the genuineness of Mrs. Conant's materialization.

Although I am one of the "seven" whom the Banner accused of "trying to put down phenomenal Spiritualism," last Spring, yet most sincerely as I hope that Mrs. Hull will be truly "vindicated" and her accusers, if malicious, as Mr. Hazard thinks, be proved such. I could wish that some one else, instead of Mr. Hazard, one more critical, though as kind and honest as he, should have been allowed to investigate, and report upon the case. The well-intentioned evidence of a man who deprecates all test-conditions for mediums, and advises them not to submit to such, cannot weigh seriously in the minds of those (whose number is increasing) who feel that proper and perfect test-conditions of some sort are the only ones that should be accepted by a medium, or her audience. I, with others, anxiously await the enunciation of the position of the Editors of the Banner of Light.

LITA BARNEY SAYLES.

Dayville, Ct., Sept. 25th.

#### WHAT ROME WOULD DO.

A CATHOLIC PAPER, the "Shepherd of the Valley," published at St. Louis, under the immediate supervision of Archbishop Kendrick, says:—"We confess that the Roman Catholic Church is intolerant—that is to say, that it uses all the means in its power for the extirpation of error and sin; but this intolerance is the logical and necessary consequence of its infallibility. She alone has the right to be intolerant, because she alone has the truth. The church tolerates heretics where she is obliged to do so, but she hates them mortally, and employs all her force to secure their annihilation. When the Catholics shall here be in possession of a considerable majority—which will certainly be the case by-and-by, although the time may be long deferred—then religious liberty will have come to an end in the Republic of the United States. Our enemies say this, and we believe with them. Our enemies know that we do not pretend to be better than our church, and in what concerns this her history is open to the eyes of all. They know, then, how the Roman Church dealt with heretics in the Middle Ages, and how she deals with them to-day everywhere she has the power. We no more think of denying these historic facts than we do of blaming the saints of God and the princes of the church for what they have done or approved in these matters."

FRIENDS IN THE various parts of the country will oblige the editor by forwarding to him newspapers issued in their respective localities that may happen to contain any matter likely to prove interesting to Spiritualists, or in which statements may have appeared of an incorrect character—a very common occurrence—regarding Spiritualism. The paragraphs to which attention is called should be marked to save trouble.



**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 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 replies come answering themselves to be related or known in 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 weaknesses of 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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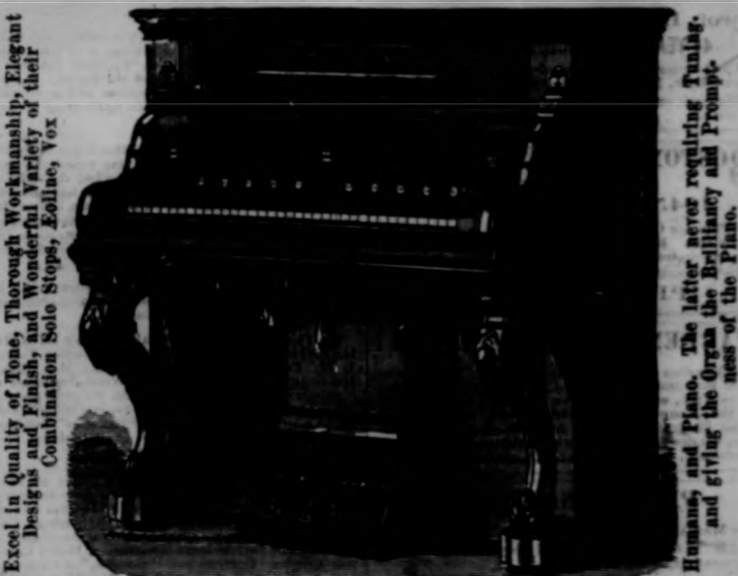
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