

# SPIRITUAL SCIENTIST

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

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

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## SPIRITUAL SCIENTIST.

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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.

#### CHAPTER XXXVIII.

How not only Celestial and Vital Gifts, but Gifts Intellectual and Divine, may be drawn from Above.

MAGICIANS teach that through the conformity of inferiors to superiors, celestial gifts may be attracted by the corresponding influences of heaven; and so also by those heavenly influences, celestial angels, the servants of the stars, may be attracted and brought to us. Iamblicus, Proclus, Synesius, and the whole Platonic school affirm that not only celestial and vital, but also certain intellectual, angelic, and divine gifts may be received from above, by certain things which have a natural divine power—a natural correspondency with superiors, when rightly received, and gathered at the proper time, in accordance with the rules of natural philosophy and astronomy.

Mercurius Tresmigistus writes, that an image properly made of proper things, and consecrated to any particular angel, will henceforth be animated by that angel. This is also referred to by Augustine in his eighth book, *Decivitate Dei*. For this is the harmony of the world, that the super-celestial is conveyed by the celestial, and supernatural by the natural to us, because there is one operative virtue diffused through all things. Indeed, by this virtue as visible things are produced by invisible causes, so a magician can use manifest things to draw forth occult things—through the rays of the stars, fumes, lights, sounds, and such natural things as

are in harmony with the celestial—in which, besides corporeal qualities, there is a kind of reason, sense and harmony, incorporeal divine measures and orders.

So we read that the ancients often received divine and wonderful things by certain natural things: that the stone found in the apple of the eye of a civet cat, held under the tongue of a man, made him divine and prophesy. The same is also said of the selenite, the moon stone; that images of the gods may be made manifest by the stone called *anchilis*, and that the ghosts of the dead, being made manifest, may be so retained by the stone *synochitis*. The like property is possessed by the herb *aglauphotes*, called marmorites, because, according to Pliny, it grew upon the marbles of Arabia, and is used by magicians; and there is an herb called *rheangelida*, by which, when drunk, magicians can prophesy. It is also recorded that there are herbs which can resuscitate the dead: Xanthus, the historian, tells that a young dragon being killed was brought to life again by the use of the herb *balus*; and that a certain man of Tillum, whom a dragon killed, was restored to life by the same means; also Juba reports a restoration of a man to life in Arabia by an herb. But whether such things can be done by the use of herbs or any other natural thing, we will discuss in another chapter. Though it is certain that such things can be done upon other animals, as, for instance, if drowned flies be put into warm ashes, they will revive; and so will drowned bees recover life in the juice of catnip; and eels being dead for want of water, will in a few days recover life, if they be immersed in vinegar and the blood of a vulture, and covered with mud.

#### CHAPTER XXXIX.

That we may by Terrestrial Things operate on the Gods of the world and their Ministering Spirits.

THERE is no man who does not know that evil spirits, by evil and profane acts, may be raised up, which, as Psellus saith, sorcerers are in the habit of doing. The actions and ceremonies which accompany and are the result of such acts are most detestable, unclean, and abominable; such as in ancient times accompanied the sacrifices of Priapus and the worship of the idol Panor, to whom sacrifices were offered in obscene nakedness. Which is not unlike what we read of the detestable heresy of the old churchmen, which may be untrue and fabulous. It also resembles the doings ascribed to witches and mischievous women, such wicked things being what foolish women in their dotage are subject to.

By these and such as these are evil spirits raised. An evil spirit once spoke to John of one Cynops, a sorcerer, saying, "All the power of Satan dwells there, having entered into a confederacy with all the principalities, and we with him. Cynops obeys us, and we in return obey him."

But, on the other side, no man is unaware that super-celestial angels or spirits may be gained by us through good works pure motives, earnest prayer, devout humiliation, and the like

Therefore, let no man doubt that by certain ceremonies and material agencies the gods of the world may be raised by us, or at least the ministering spirits or servants of these gods, even airy spirits not supercelestial, much less the higher, according to Mercurius.

So we read that ancient priests made statues and images which foretold things to come, being infused by astral spirits, not compulsory, but voluntary, rejoicing in them as most suitable to them, and continued to abide in them, willingly speaking and doing wonderful things; as evil spirits are wont to do when in possession of men's bodies.

TO BE CONTINUED.

For the Spiritual Scientist.

#### AN OPEN LETTER TO THE BANNER OF LIGHT.

*Editors of the Banner of Light:*

DEAR SIR: I write you at present, not merely as a member of the New York (mystic) Seven, but as an old Spiritualist, and your true friend, now as in the past; who has met both truth and falsehood in our past investigations of Spiritualism, and who desires to destroy the bulwarks of the false whenever it may be her fortune to do so.

It was by a seemingly accidental course of circumstances, that we were brought to a full conviction of Mrs. Hardy's premeditated guilt "in the matter of paraffine molds." It truly was no accident; for the good wise guides in the spiritland know well when to bring their ammunitions to bear upon their desired point, and what people to use to compass their desires. And in spite of all the unenviable expressions you have used toward us, we do not once regret the steps we have taken, and only rejoice that we were found worthy to be used in their angelic service. The strange line of evidences which has followed and preceded this exposure, makes me, even, who have for years been so cognizant of their power, wonder—while I wait for them to go on to the accomplishment of their plans.

I think it is a mistake on your part to suppose that your readers tire of revelations conducted dispassionately and fairly, as ours certainly were, in the two and one-half columns which alone you gave us in three issues, while you devoted over ten columns to your ostensible defence of Mrs. Hardy, without however touching, in all that space, one of our facts to disprove it, except by calling them trifles or harder names. I think it is to the wasted ten columns of your own matter that your readers will, and justly, apply your apology.

I consider, also, that whether your readers desire this elucidation or not, that they ought to be constantly reminded by our spokesman in the front, of their duty to "prove all things," which is sometimes forgotten when all is plain sailing, and no clouds in the sky. Also, that Spiritualists, individually, have a moral right to be heard in our own leading organs, when what they have to say tends to the benefit and purification of the whole—as did our communications.

You did not print our "Third Statement," which was sent to you, neither would you "How to make the molds," and demurred at the "Fourth" because in it you are arraigned. We expected as much, I assure you, from your method of dealing with us in the preceding numbers of your paper. It takes a considerable amount of moral courage to publish a criticism on our own course, in our own columns, and it is not so strange you failed; perhaps not one of us would have done better. But you must remember you had arraigned us, and our motives, and were by all laws of justice bound to be fair in allowing us to reply, even if it was distasteful to you. Instead of that, you deny us this hearing and smooth the way with your readers by unequivocally endorsing Mrs. Hardy, even in your issue of the day preceding Dr. Gardner's published letter in the Boston Herald, for her to go on and make more molds the same way, and still continue to be "Boston's trusted medium," and to pocket her proceeds. I think you ought to help us show our Spiritualistic public what kind of men our standard-bearers should be; and that for the sake of no "Ring" in Boston, to uphold mediums or newspapers should gag-law be brought to bear on those who are as much truer Spiritualists than those who oppose, as light is clearer than darkness!

Why, Mrs. Hardy said in New York to more than one person, "I don't care anything about Spiritualism or Spiritualists, all I want is their money;" and "if I knew where there was a place without Spiritualists in it, I would go there quick, and stay there." Yet she can come out in print, and speak of Spiritualism as "too pure and holy a thing" to be treated as the New York people had done! We did not print this, nor much else we might have, for we wished to keep the minds of the people, who are so easy to become directed to side issues, upon these two points: viz., the finding of the paraffine mold in the street, and the weighing of the paraffine before and after the seance. We have not urged the "writing without pencil," nor the "cuts across the toes of stockings," nor the

evidence of three gentlemen at one Wednesday evening seance, (which has not yet been published.) You will observe, however, that the Adrian H. Austin who sustains his mother's affidavit in relation to the finding of the paraffine mold in the street, is the same A. H. Austin who gave, upon request, the letter which the Hardys print in Banner of April 1st, and call it an "offset of no mean degree" to our plain matter-of-fact "Statement."

A prominent lawyer of this city, who triumphantly defended Mr. Mumler when he was on trial here, and who was present at our house at the Hardy seance of March 19th, being convinced of her deception, desires us to test this matter in the courts, and would prosecute Mrs. Hardy for obtaining money under false pretences. He therefore tenders us his services free. After the publication of our first "Statement," several gentlemen advocated to us this disposal of the matter. But we are not vindictive: what good would it do us to have Mrs. Hardy punished by the law? Her own conscience is her greatest accuser, and keeps the poor woman in constant trouble, so much so as to thoroughly undermine her health. Give her a clear conscience as she once had, when she was giving her former remarkable test communications, and her health and her alienated spirit control would return to her. This would really give us all much greater satisfaction than to see her fined and further disgraced in the eyes of those whom she has wronged.

We must have the people understand how the trick is performed however, that she may not impose on them more. This is the justice which you refuse to do your readers by not bringing out all the facts of the case, and only the Spiritual Scientist, a noble little paper (little only in size), is left to fight for us, unless we go to the secular press, which we have not desired, but to which we shall probably be obliged to resort. It is in our own ranks that the medicine is needed. "They that are whole need no physician, but they that are sick." The well ones out of Spiritualism do not need our admonitions nor exposes; but it is the body of Spiritualists who are sick, and do need more than they want, an "eye-opener," to teach them to distinguish between falsehood and truth. Our labor should be with them; and how shall we work for them through the secular press? In this connection I desire not to omit to thank the Woodhull and Claflin's Weekly, of New York, on whom we had no claims as subscribers, contributors or correspondents, who have freely and unauthorized by us defended the propriety of our position, and the undoubted truth "of our statements" in view of the total lack of disapproval by the parties accused.

The Religio-Philosophical, in prefacing our first article in its columns, says we "ought always to place physical mediums in test conditions as a matter of self-defence." If this, so desirable, could be insisted on, we should have less fraud; but when even the editors of the Banner neglect to take these precautions, and persists in denominating those seances, of which you have had six or eight, with the wire box, as "crucial," the box which Dr. Gardner and Miss Doten (whose names are a host in themselves) both pronounce "unreliable" in the Herald, how can we blame the "laymen's" mistakes in judgment? It looks as if a certain set were either determined not to be convinced of the truth, unless it suited their former theories, and vouchings for, or that they intended to suppress it from their readers; and I would not have supposed it possible that the Banner or its editors would have stooped to either position.

I wrote you privately, brother Coloy, before the Paine Hall seance of March 26th, begging you to take the paraffine, and with Dr. Gardner and some few who could be trusted in the matter, to "weigh it accurately before it was dissolved, repeating the weighing process after it was cold. That you would find no diminution, but that the mold would be extra weight." You did not do it; if so, you have not dared proclaim the result. Do you suppose I would have allowed so simple a precaution to pass unheeded, especially when it came so earnestly from the truthful heart of an old friend, as I am of yours, and have been for long years? Nay! You may be sure I feel sad when I say "O, what a fall was there!"

We "took no heed for the morrow," nor of the friendships we should sacrifice by telling the truth. We only knew we had something to say, and we said it. For this I am glad, tho' sad at the rebuffs we have met at the hands of those who should have sustained us while our arms were outspread in our prayer for light.

But somebody must stand up for pure truth, regardless of persons or consequences, or the shell of the rotten egg we stand on will break in, and we shall have still more filth than we have been wallowing in for years. For this I bid Mr. Home, and any others, "God speed" in showing up the abuses of Spiritualism. It is a needed work.

LITA BARNEY SAYLES.

140 West 42d Street, New York, May 12, 1876.

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## A VOICE FOR MRS. HARDY.

To the Editor of The Spiritual Scientist:

DEAR SIR: It is very evident that the "New York Seven," by their last and "fast" summing up, are sound on the doctrine of *falsus in uno, falsus in omnibus*—that is, a man found false, everything else he does inexplicable is a fraud.

This may be a good rule; I shall not dispute it, though a person may escape finding some unsunned gold following it too implicitly. But in this whole matter, I do not see where the fraud comes in; and in charging Mrs. Hardy with fraud, allowing all the suspicious circumstances to be as stated, on which there is evidently two sides, seems more like, I will not say animosity, but determination, than a love of truth.

I have no desire of defending that lady except I know her to be a remarkably good medium, but I do say there is no reason or propriety in declaring her a fraud because of the seven suspicious circumstances just recapitulated; and I feel sure, as truth shall triumph, that the record of Mrs. Hardy will eclipse the efforts of the "Seven" to tarnish her. I am a Spiritualist, and I have got eyes in my head, too, and I am for the truth, the whole truth, and nothing but the truth. Now what is the necessity or the motive for a woman who has a "familiar spirit," and a reputation and even a property as the reward of it, risking the role of trickery when she can do what she claims without? That is the question, do you say? may be for you, not for me. I have had some of the best test communications of a peculiar character through her of my whole spiritual experience, some that I had to enquire of the records to verify; proving, first, that she did not read my mind, and, second, that what came was from a higher source than her skill. I have with her, under test conditions, seen and felt spirit hands that I know were not feet, and did not come through cross cut stockings. I have put rings on them and taken them off, and know they were not toes or gloves; and once or twice have got the grip good, and would have certainly "hailed in the fish" but for dematerialization. I do not refer to many less satisfactory occasions, where digits only flickered or had a glory look. I speak of some which were unmistakable—grip firm, and even the cuff or sleeve in sight—and know that no foot and no person could have reached the point; for I knew everybody, and could see them, and locate them and their projections.

With regard to the molds, which are the feature in this discussion, I was accidentally present at their birth, when Professor Denton came to Mrs. Hardy to try the experiment of obtaining molds of spirit hands. I saw the molds of finger ends, and heard the spirits' expectation of getting whole hands, when the whole thing was new to her; they were made under the table, and I am detective enough to know rawness and the simplicity of a first experience, and am the more interested now in their extension and the logical possibilities; being a phenomenon that covers a wide ground, proving a spiritual intelligence and the fact of materialization and dematerialization better than any one phase of all the manifestations. With a few others, I have had the privilege of seeing them produced under crucial test conditions, the statement of which will soon be printed; and it will have its effect, and, though not the object, will necessarily endorse Mrs. Hardy's claims. And I can say with as much confidence of stating a fact as if I said there is a day and night, *that molds of human hands have been made, without any human contact, out of melted paraffine in a perfectly secured box; and in a material point of view, it is the most astounding fact of this or any age.*

In the light of my experience, and to some extent the experience of others, that these things can be, through the mediumship of Mrs. Hardy, what is the use of fine writing about suspicious circumstances, which, allowing them to be as stated, have no bearing on probable facts. I wish to see spiritualists cautious, seekers after truth and expositors of frauds; but when a woman is historic as a test and materializing medium, and knowing how sensitive the class is and how delicate the conditions that involve failure or success, I think Spiritualists desiring the truth should not offensively accent suspicious (?) circumstances, even if true, (though I think from the spirit that Mrs. Hardy's side is the stronger one), the important thing being, not whether a mold dropped in the gutter, or whether a probable two subtracted from a probable eighteen leaves eighteen for a remainder, or whether her stockings have a cross cut near the toes—but whether a mold can be made by an invisible intelligence, without human art or legerdemain. The suspicious circumstances should have an effect—cause closer observation—but let the "suspicions" and the "facts" grow together, remembering that one actual unmistakable fact, that is a fact and not a sham, weighs down a million suspicions; and in my experience with Mrs. Hardy, and many others, I have seen many doubtful facts and suspicious circumstances proved to have been illusions on my part, and I rejoice that I am tender of facts when in the nine holes, where honors don't count; for in my experience, I have seen doubts and suspicions change their character when the fact has been established, and it has made me cautious

and wiser. Knowing what I know, and have referred to, I have no doubt the "New York Seven" will find they have slopped over—I hope with good intentions. But there are some Spiritualists, who, without caring a straw whether Mrs. Hardy is Eudoric or a sham, think the statements by the "Seven" are superfluous as far as her manifestations are concerned, but may be an obstacle to some others, who, for our benefit, may be struggling to the front. Let me close by paraphrasing a text: be not forgetful to entertain possible "frauds," some have entertained "truths" unawares. Oh! how many I could instance if I owned a paper, and had a right to bore you.

JOHN WETHERBEE.

From the Boston Herald.

## MATERIALIZATION IN BOSTON.

A REMARKABLE materializing medium has recently come before the public, and is pronounced by several intelligent investigators, who have witnessed exhibitions of her powers, to be the most extraordinarily sensitive of her class who has ever appeared in this city. She resides at the West End, but as she shrinks from publicity, her name and address are withheld. The writer of this has been permitted to attend one of her seances, which was briefly as follows: The medium, who is a married lady of rather slender physique and much apparent refinement, sat in full view of all present, occupying a position close to the folding doors separating the front from the back parlor. The doors were shoved back, and a dark curtain depending from the upper casement screened the rear room light and observation, constituting what is usually termed a "cabinet," or spirit developing room. This has been critically examined by a committee of the spectators, and ingress from the side and rear effectually guarded against by locks and seals. The company being seated in a semi-circle facing the back parlor, a vessel of hot water and melted paraffine and another containing cold water were placed by the side of the medium. All light was then excluded for about fifteen minutes, but at frequent intervals during that time well-defined electric or phosphoric lights were seen playing about the medium, who seemed to be in occasional converse or remonstrance with invisible beings about her. At the expiration of the time mentioned, a light was struck, and in the vessel of cold water were found molds of a single feminine hand, two other delicate hands with fingers interlocked, and a masculine face, while floating and dissolving in the other vessel was the mold of a baby hand. All these molds, and especially the mask, were of remarkable completeness and symmetry, and the latter was recognized by a gentleman as the image of a deceased friend.

Among the notable materializations recorded as having occurred at this place was that of the mother of a prominent gentleman of this vicinity. The lady had been dead about two years, and the first the gentleman and his sister—her son and daughter—knew of her presence was a paraffine mold of her face, which was so remarkable a likeness that both at once recognized it. The recognition was made complete by the marks of moles upon the face, which were distinctly remembered by the daughter as to size and locality. This lady, the daughter, was not a Spiritualist at the time, and had no faith in the phenomena. When the gentleman carried the mold home and placed it on the mantle in the parlor, without comment, his young daughter, who saw it shortly afterwards, instantly exclaimed, "Why, where did grandma's face come from?" Subsequently the form of the deceased lady materialized, so that son and daughter could see her so plainly as to be fully convinced that it could be nothing else than the materialized form of their deceased mother.

After the moulds had been given to those for whom they were designed, the medium sat for the production of visible spirit forms. Of those which appeared the most remarkable for physical power were two Indian females, named respectively Mayflower and Sunflower. They completely emerged from behind the curtain, spoke a few words of broken English in low and scarcely audible tones, placed their hands upon the heads of several persons who approached them, and received with evident pleasure presents of jewels and bright coins. Their strongly-marked Indian features and long hair were unmistakably impressed upon the observer. Mayflower held in her hand a calla lily, which she gave to a gentleman in the circle, who said it had been promised to him through the mediumship of Mrs. Maggie Folsom, while controlled by this same Mayflower. Those sitting nearest the Indian girl declared that the lily was "materialized" before their eyes. The gentleman who received the lily also recognized the appearance of the spirit wife.

## HISTORICAL AND PHILOSOPHICAL

For the Spiritual Scientist.

ANCIENT THEOSOPHY;  
OR SPIRITISM IN THE PAST.

BY CHARLES SOTHERAN.

FROM the sacred books of a tribe of Bedouin Arabs who worshipped Alvah or Allah, the Beni-Israel or Hebrews, we have brought down to us much matter of the deepest interest. The accidental sale of a shepherd boy has given us, independent of Greek or Egyptian sources, a far better knowledge of ancient Theosophy and its branches than in any other records.

The two distinct classes of wise men and sorcerers of Egypt, and their enchantments, appear in the pages of these remarkable books. The divination of the dreams of one of her kings, the probable initiation of Abraham and the certain reception of Moses into the mysteries of Isis, lend a wonderful charm to the deemed miraculous character of the early history of the Jews, which, by the aid of Theurgical experience, can now be easily explained that the patriarchs and prophets were often under influence of elementary and higher spirits, and in this condition had visions and prophecies. These referred to natural causes, it serves to dissipate the halo cast around a race who were less gifted, and no more peculiar, than those of other nations around them.

In the Pentateuch,—whether written by Moses or not is immaterial,—we find numerous commands given respecting magic and sorcery. Learned as Moses was "in all the wisdom of the Egyptians," which we can discern by his having known the old allegorical Chaldean and Hindoo myth traceable to serpent worship of Adina and Heva, (which simply signified that so long as humanity held in harmony with nature or simple principles all went well), he was doubtless aware of the prejudicial effects of the misuse of Spiritism; and we therefore are able to know from the Pentateuch, as well as the Talmud and Zohar, that it was divided into three classes—Astrology, and Black and White Magic.

We thus learn that evil enchantments, magical cures, the citation of evil spirits, and the invoking of the dead was supposed to be common among the Jews. Further, that those who invoked the dead should be condemned to death, and the questioner to scourging. It was simply forbidden by Moses to practice magic, not to have knowledge thereof or study it; for the Sanhedrim, necessarily composed of adepts, with wisdom gained in the secret schools of the nabim, were acquainted with theosophical principles, otherwise they would have been unable to give judgment for offences.

In defiance of these enactments, magic seem to have been pretty rife; for the medium of Endor raised up the spirit of Samuel for Saul. Balaam, too, had powerful mediumistic powers, and King Manasseh, as we are told in the second Book of Kings, "observed times, and used enchantments, and dealt with familiar spirits and wizards." As a further proof of the high state of development, the practitioners of the science was divided into eight classes—the user of divination, the observer of dreams, the serpent charmer, the sorcerer, the charmer, consulter of familiar spirits, the wizard, magician, or wise one, and the necromancer or consulter of departed spirits.

It has been asserted that the Jews had no conception of a future life, but that all ended in *Sheol*—the grave. Judging from what I have narrated, such cannot have been the case; particularly when we remark their knowledge of good and evil spirits, and of an unseen universe.

Josephus tells us that Solomon was enabled "to learn that skill which expels demons, a science which is useful and sanative to man. He composed such incantations, also, by which distempers are alleviated; and he left behind him the manner of using such exorcisms, by which they drive away demons so that they never return."

How different is the Masonry of to-day, which claims to teach the hidden secrets of nature and science, compared with what the builder of the Temple and his initiates knew. Alas! the occult mysteries have degenerated into a jingle of empty words and mere ceremonial, with Brotherly Love, Relief and Truth remaining a glittering shell; but the kernel,

the spiritistic culture of the Magus, the Grand Master Solomon is gone with the twenty-four elders with faces toward the east. The materiality is there, but the glory, the spirituality seems departed forever.

Through the captivity of the Jews in Babylon, "by the waters of which they sat down and wept," spiritism assumed the phase we can trace up to the thirteenth and fourteenth centuries in the Hebrew cabalists.

In the Book of Job is plainly discernable Chaldean influence, and all will remember when Nebuchadnezzar "commanded to be called to him the magicians, and the astrologers, and the sorcerers, and the Chaldeans" of his kingdom; and his son Belshazzar doing the same. Josephus narrates the account of Eleazar before the Emperor Vespasian and his army casting forth evil spirits by the application of a ring, "like that spoken of by Solomon," and metallic basin of water, which cannot but forcibly call to mind of those who have studied this subject, of the similar methods exhibited in Egyptian monuments, and described by the Greek and Roman authorities, and also used to this day in India.

The learned Professor de Lara, in one of his essays, says "that Christianity is a word that no one understands;" and I think all must agree with him that it is a most convertible one, for the term Christian being now-a-days applied to members of all creeds,—to the Jew, Infidel, Turk, and even the Atheist. That the aggregate of Christians for the last eighteen centuries have been believers in Spiritism is unquestionable; and none can doubt but a considerable portion of the erratic peculiarities has been derived from the theological ideas engrafted on the simple system taught by the architect's son.

It is unnecessary to our present inquiry whether, as some have supposed, that Christ is a mythical personage, or identified with the Hindoo virgin's son Krishna, called Jereus, signifying in the Sanskrit, "the Divine Essence;" also, whether Josephus *did* write the debated passage, and that history is silent on the Massacre of the Innocents, and the other stale arguments repeated *ad nauseam*.

All this, in the presence of the ethics we have for our study in the body of truth in the New Testament, mixed up with the apocryphal matter, Seeley, in his "Ecce Homo," admirably winnows away, and it is undesirable to enter it. For I have no doubt you will agree, despite of orientalism, that Christ was an actual living personage, and was crucified; leaving humanity, whether allegorically or not, one of the sublimest examples of abnegation for truth's sake which the world has ever yet been taught. It is recognized by most thinkers, that the doctrines attributed to Christ are those of the Essenes, based on the Platonism which entered Judea by Greek influence with the Romans. Like the therapeuta, or later Hermetists, the great principle of his teaching was the subservience of self to the philosophy and science of Esoteric Theosophy.

According to the principles of that system, the apparently miraculous effect attributed to Christ are simply caused by natural laws, unknown to the generality of mankind, but conserved by the Illuminati through ancient days to the present in the mysteries.

Many of these so called miracles narrated by the Evangelist, you will doubtless agree did occur; and from his profession, Luke, an intelligent physician, would necessarily have been additionally impressed with such as healing the leprous and palsied, and raising the dead by bringing back the spirit before decay had set in,—all of which Theurgists claim are not impossible to adepts.

That the first four books of the New Testament are full of Spiritism, it is needless to add, or bring before you such cases as the casting out of elementary spirits, or Christ's theory of Spirit and the Supreme, which carries out the idea of Tiedemann.

"For if we are candid we must admit that the teachings concerning spirits—demons—and Satan, by Christ, the apostle of the New Testament, even of the whole of the early Christians, was no other than the then universally accepted belief of the East, as it had been received in Judea, but modified according to the new belief of the world, and by the magical knowledge of the age."

Everything connected with Christ being doubtless only too well engraved on your hearts, I shall simply content myself with quoting a few lines on him from Ernest Renan.

"Shall originality be born anew, or shall the world henceforth be content to follow the paths opened by the bold orators of the ancient ages? We know not. But whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow without ceasing; his legend will call forth tears without end; his sufferings will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus."

After Christ's death, his followers continued in his belief concerning Spiritism; and in the Acts of the Apostles we trace out two noted occultists, Clymas and Simon Magus, of whom two fathers of the church, Clemens Romanus and Anastatus Sinaita, narrate particulars not generally known.

Other fathers of the church believed in spiritual emanation, and that those possessed by elementaries lived in deserts. They also acknowledged their potency; for that exemplary Christian, Constantine, ordered all who invoked spirits to be burnt alive, as an introduction to the more delightful and lasting heat prepared for them in the sulphur and brimstone arrangements.

The absurd stories which the Christian Fathers give us of matters connected with the Unseen Universe, are nearer the ridiculous than the sublime. Tertullian says that the world is full of evil spirits, and gives a somewhat risible account of the daughters of men, who married angels, having been taught by them "to dye wool, and to commit the still more fearful offence of painting their faces—for which they had been justly condemned to eternal suffering."

St. Augustine, in a lengthy and most learned essay, suggests that the angels who had taught them the dreadful crime of using rouge and white lead were possibly Incubi. St. Gregory the Great, in his dialogue, tells us most seriously of a nun in the sixth century, who, having hurriedly eaten some fruit in a garden without making the sign of the cross, had the felicity of swallowing a devil in a lettuce for her pains.

#### A PHILOSOPHER'S RELIGION.

A LETTER FROM BENJAMIN FRANKLIN TO GEORGE WHITEFIELD.

THE following letter of Dr. Franklin, applicable at the present time of revival preaching and praying, was addressed to the great and eloquent Methodist and revival preacher of the last century, George Whitefield, who addressed and electrified audiences of from 10,000 to 60,000 people.

The kindness alluded to in the letter as done by Franklin to Whitefield, referred to the fact that Franklin had relieved Whitefield in a paralytic case by the application of electricity.

The prayer of Dr. Franklin is hardly known at all, and a republication of it may be welcome to many.

#### FRANKLIN'S LETTER.

SIR: I received your kind letter of the 2d inst., and am glad to hear that you increase in strength. I hope you will continue mending till you recover your former health and firmness. Let me know whether you still use the cold bath, and what effect it has. As to the kindness you mention, I wish it could have been of greater service to you. But if it had, the only thanks I should desire is, that you would always be equally ready to serve any other person that may need your assistance, and so let good offices go round, for mankind are all of a family. For my own part, when I am employed in serving others, I do not look upon myself as conferring favors, but as paying debts.

In my travels and since my settlement, I have received much kindness from men, to whom I shall never have any opportunity of making the least direct return, and numberless mercies from God, who is infinitely above being benefitted by our services. Those kindnesses from men I can therefore only return on their fellow men, and I can only show my gratitude for those mercies from God, by a readiness to help his other children and my brethren. For I don't think that thanks and compliments, though repeated weekly, can discharge our real obligation to each other, and much less those to our Creator. You will see in this my notion of good works, that I am far from expecting to merit heaven by them. By heaven we understand a state of happiness infinite in degree and eternal in duration; I can do nothing to merit such rewards. He that for giving a draught of water to a thirsty person should expect to be paid with a good plantation, would be modest in his demands, compared with those who think they deserve heaven for the little good they do on earth. Even the mixed, imperfect pleasures we enjoy in this world are rather from God's goodness than our merit! how much

more such happiness of heaven! for my part, I have not the vanity to think I deserve it, the folly to expect it, nor the ambition to desire it—but content myself in submitting to the will and disposal of that God who made me, who has hitherto preserved and blessed me, and in whose fatherly goodness I may well confide, that he will never make me miserable, and that even the afflictions I may at any time suffer shall tend to my benefit.

The faith you mention has certainly its use in the world. I do not desire to see it diminished, nor would I endeavor to lessen it in any man. But I wish it were more productive of good works than I have generally seen it. I mean real good works, works of kindness, charity, mercy, and public spirit; no holy-days keeping, sermon hunting or hearing, performing church ceremonies, making long prayers—filled with flatteries and compliments, despised even by wise men, and much less capable of pleasing the Deity. The worship of God is a duty. The hearing and reading of sermons may be useful; but if men rest in hearing and praying, as too many do, it is as if a tree should value itself on being watered and putting forth leaves, though it never produces fruit. Your great Master thought much less of those outward appearances and professions than many of his modern disciples. He preferred the doers of the word to the mere hearers; the son that seemingly refused to obey his father, and yet performed his commands, to him that professed his readiness but neglected the work; the heretical but charitable Samaritan to the uncharitable though orthodox priest and a sanctified Levite; and those who gave food to the hungry, drink to the thirsty, raiment to the naked, entertainment to the stranger, and relief to the sick, though they never heard of his name, he declares shall in the last day be accepted, when those who cry Lord, Lord, who value themselves upon their faith, though great enough to perform miracles but have neglected good works, shall be rejected.

He professed that he came not to call the righteous, but sinners, to repentance, which implied his modest opinion that there were some in his time who thought themselves so good that they did not hear even him for improvement; but now-a-days we have scarce a little parson that does not think it the duty of every man within his reach to sit under his petty ministrations, and whoever omits them offends God! I wish to such more humility, and to you health and happiness, being your friend and servant,  
B. FRANKLIN.

Philadelphia, June 6, 1753.

#### PRAYER OF DR. FRANKLIN.

Merciful God! Wonderful Power! Increase in me that wisdom which discovers my truest interest; strengthen my resolution to perform what that wisdom dictates, and accept my kind offices to thy other creatures, as the only return in my power for thy infinite goodness to me.

From the Spiritualist Newspaper.

#### INFORMATION FOR AMERICAN MEDIUMS.

American mediums who come to England are frequently disappointed upon their arrival, in consequence of their having selected the months of July or August to cross the Atlantic; when they reach London they find limited demand for their services, because most of the Spiritualists who can best afford to engage them are then out of town, and do not return till November or later. The best time for mediums to take up temporary residence in London is from the beginning of February until the middle of June. Second-rate mediumship, either trance or physical, is not much in demand, and as a general rule does not pay. Mediums who obtain a few inexplicable manifestations with certainty, in the face of the most adverse influences, get on best, and they ought to have gained an established reputation for such manifestations before coming here. Letters of introduction from such men as Mr. Epes Sargent, Dr. Crowell, or Mr. Dale Owen are useful. American mediums who come to London will find among Spiritualists parties and sections, which are not necessarily unfriendly to each other, but from which mediums do well to keep clear by setting up independently for themselves, without seeking patronage; they should leave their manifestations to force their own way. English society differs somewhat from American society; there is seldom any sudden rush after a new medium, and it takes time to get a good connection among Spiritualists in London.

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.

## SUBSCRIPTIONS AND ADVERTISING RATES.

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

## SPIRITUAL SCIENTIST.

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NO. 11.

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.—*Pebbles.*

## THE WAR ON FRAUD AND HYPOCRISY.

The New York Seven having announced their determination to break up fraudulent manifestations, it is the signal in certain quarters for a volley of denunciations of their unspiritual conduct. We hope they will adhere to their purpose. The best thing that could happen to Spiritualism would be the advent of a few determined men and women who could prosecute and exterminate the fraud and humbug that is rampant in its midst. Honest mediums with a small amount of power, but nevertheless genuine, are overshadowed and neglected, because a number of cool, shrewd, unscrupulous individuals, by a process of deception, are manufacturing wonderful manifestations. The influence is perfectly demoralizing. The public rush to see the wonders, and these genuine mediums, with a small amount of power, although it may be above the average, are tempted—yes, almost FORCED,—to add a side show to their establishment in order to gain a living. Where once they were patronized, and their teachings worked miracles in spiritualizing their patrons, they are now neglected. To genuine mediums, to honest mediums, and to true Spiritualists, here and everywhere, we would say, remember that we are friendly to you all, and are endeavoring to serve the cause by awakening a spirit of investigation that shall work a genuine reform in the above respect.

Not only are persons who have some mediumistic power engaged in "small, contemptible frauds," but there is another class who have NO POWER. They simulate, in a bungling manner of course, all the phenomena of Spiritualism, even to the trance. It is useless for the Banner of Light to publicly declare the contrary. Take any number of the Boston Herald and read its advertisements. "Oh," says the reader, "everybody knows what they are." Nevertheless, it is a notorious fact that people who begin to investigate Spiritualism are more apt to stumble into these places than anywhere else. These cursed humbugs are patronized, and Spiritualism gets the credit of the performance in the eyes of the community. If Spiritualism boasted of one organization in Boston worthy of the name of a spiritual society, and managed by active, true Spiritualists, these pests would be swept away like leaves before an autumn wind. The Scientist "means business." This trash must be prohibited from covering their nonsense with the name Spiritualism; and Spiritualists can commence the work by

adopting and advocating exact methods of investigation and observation.

## WHAT IS AND WHAT HAS BEEN.

A most amusing specimen of arrogated virtue is manifested in the last Banner of Light. In an article headed "The War on Spiritualism," the editor waxes wroth against the "cavilling scientists and would-be philosophers" who admit the phenomena but invent theories to account for them. With this class he is disposed to place also any honest Spiritualist who shows "energetic zeal in hunting up and publishing the tricks of mediums." He then proceeds to lecture the spiritual press for giving publicity to the imposture of mediums. The portion of the spiritual press directly aimed at is the Spiritual Scientist; for this is the only spiritual journal that is openly and unqualifiedly exposing fraud wherever and whenever detected. But the Banner hesitates to say so, for it is afraid to name the Scientist, much less to dispute any of the positions it may take on the subject of Spiritualism. What may be the motive is best known to the Banner; but we suspect that if it should give publicity to some of the opinions of the Spiritual Scientist and openly take an opposite view its readers would quickly determine which was the true spiritual paper. We make no complaint. As the Banner says in the first paragraph of its article:—

"The conflict between light and darkness is inevitable and endless. When a great truth comes among men, the falsehoods which are driven out fight with desperation and mendacity."

We do take exception, however, to the unparalleled impudence which the Banner of Light manifests in printing in this connection the following:—

"The appetite for scandal is a morbid one to which the press should not cater. We have sometimes had in cities scandalous publications devoted to giving circulation to the gossip of the slums against respected citizens. In reading their columns the young would be impressed that there is no virtue either in man or woman. Their influence is not counteracted by circulating any of their stories even to contradict them, but they are generally stamped out by public indignation or the process of law."

This is a bold step. It assumes that an "appetite for scandal" is the motive that prompts the publication of these exposures, and attempts to degrade a paper that does publish them to the level of a "scandalous publication giving circulation to the gossip of the slums against respected citizens."

There was once a spiritual paper, or we suppose the editor of the Banner would now call it a spiritual paper, as it published the first spirit messages that were delivered by a medium, who has since figured in a more prominent position. It was called the "LIFE IN BOSTON," a most scurrilous, obscene sheet; so much so that in reading its columns,

"The young would be impressed that there is no virtue either in man or woman."

The "spirit" messages published in this sheet proved to be a success, and a portion of its editors and proprietors drifted out of the "Life in Boston," and soon after projected a paper containing spirit messages, without the "gossip of the slums against respected citizens." One of these gentlemen who has since passed over, and therefore we have nothing more to say, was named William Berry; the other, we will leave Luther Colby, present editor of the Banner of Light, to name, as he is quite familiar with the incidents we have related. For the information of our readers we would say that after the change above alluded to the "Life in Boston" continued to issue its vile, filthy stories until it was 'stamped out by public indignation and the process of law.' The

paper, and all its appurtenances for printing and publishing was seized by the police of Boston.

Our knowledge of Spiritualism may be limited, but we consider the influences that surround us now, and have surrounded us in the past, are fully as pure, intelligent and honest as those that attend any other editor of a spiritual journal in this country. We endeavor to live a spiritual life, so that the higher powers will be enabled to guide us in our mission. For nearly two years we have been fully conscious of their power to interfere with the plans of men and do what to them seems best. In this manner they have indicated the need of a journal like the Spiritual Scientist and supported it in its course.

It has received very little or no support from the class of mediums that need the most space in the Banner of Light to sustain them; but true Spiritualists, through spirit power, have often detected and supplied our wants. When the spirit-world perceives that the Spiritual Scientist serves no useful purpose it will cease to exist. So far as we are personally concerned, holding the above views, we care very little for the slurs that are cast upon us; but people that live in glass houses should not throw stones.

THE MAIN QUESTION.

Once more we are compelled, in answer to a correspondent, to enunciate our position in regard to Mrs. Hardy. John Wetherbee, Esq., on another page, emphatically tells and firmly declares what he has seen through her mediumship, and what he believes concerning her powers. It may be all as he says; but wherein does it affect the sworn testimony of the New York Seven? Mr. Wetherbee asks what is the necessity or motive for her "risking the role of trickery when she can do what she claims without it." The question is very apropos, if he admits the evidences of fraud in New York; otherwise not. It is legitimate to seek the cause if fraud was committed; and in proving that she did resort to trickery, her own defence may unwittingly supply the information. Why do people who CAN earn an honest living, wilfully cheat and defraud their fellow man? The two cases are similar.

Mr. Wetherbee declares that there is no reason or propriety in declaring Mrs. Hardy a fraud because of the seven suspicious circumstances just recapitulated. He is quite as apt in warping and twisting the exact language of the New York Seven as is the Banner of Light, or Mrs. Hardy herself. The New York Seven charged, *not that Mrs. Hardy was a fraud*, but that she had "committed small contemptible frauds." If our correspondent thinks that the seven suspicious circumstances will not warrant this charge, we have little respect for his judgment, either in this matter or any other relating to Mrs. Hardy.

Mrs. Hardy's friends have all adopted the same tactic—it is to raise side issues, and divert the mind from the main question, "Did Mrs. Hardy in New York commit a series of small contemptible frauds?" What she has done, what she can do, the question of motives either actuating Mrs. Hardy, the New York Seven, or the "Spiritual press," are side issues. Of the same nature is the flourish made in last Sunday's Herald. Mr. Austin stated that \$500 was at her disposal if she would accept a really "crucial" test of her powers to materialize. Mrs. Hardy says, "I accept the above challenge," and then, true to her nature, dictates the "conditions," "None of the late New York Seven shall be allowed to serve on this committee," she says, knowing full well that the language of Mr. Austin was an offer of \$500 for her to sit before them—not a challenge.

Mrs. Hardy's conduct in this affair reminds us of a story. Several soldiers in the late war met a countryman riding a horse; they asked him to play a game of "seven-up" for the horse, and he eagerly accepted. Both parties played with interest. The countryman lost, and leaving the horse in their hands, he slowly walked off, but soon returned. "What's the matter?" said one of the soldiers; "didn't we play the game fair?" "Yes," said the countryman, "but I would like to know what you put up against that horse." Mrs. Hardy's game is fair enough, but what is she going to put up against that \$500?

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The New York Seven trusted their reputation in the hands of Mrs. Hardy and her friends, and judging from the treatment they have received, we seriously doubt if they will place their money there also.

Our correspondent and readers are referred to the "Open Letter to the Banner of Light," published in another column.

THE TESTAMENT REVISION.

To the Editor of The Spiritual Scientist:

DEAR SIR.—There is a considerable large class of Spiritualists who, though they believe not in the Mosaic account of the creation and fall of man; who deny the doctrines of the atonement and the resurrection of the body, and accept not the claim of Jesus to absolute deification, yet desire to be numbered as Christians and put forward the Bible on all occasions as their standard rule, and as the base of their belief in the teachings of Modern Spiritualism. Believing it may do this class of people some good to show them that orthodox Protestant Christians are not so profoundly impressed with the "Infallibility" of the Bible as some of them not unfrequently appear to be, is the reason why this note has been written.

Some years ago committees of eminent orthodox divines were appointed, on both sides of the Atlantic, to prepare a new version of the Bible. By the New York Sun of to-day it appears that the English committee have concluded to reject certain parts of their present "Word of God" as spurious as witness the following extract:—

"The English New Testament revision committee have struck out as spurious the last seven verses of the last chapter of St. Mark. They have also struck out, as being a false interpolation, a verse in one of the Epistles which is frequently quoted as a proof of the doctrine of the Trinity."

These exceptions have been made with discretion, for the former contains the following passages, which must be highly objectionable to our Protestant neighbors:—

"And these signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."

From the statement in the extract we learn the reason why the verse in the Epistles has been omitted, viz., because it asserts the doctrine of the Trinity. If this revising work goes on, we shall soon be as good Christians as our Turkish neighbors, who follow the example of the Nazarene by maintaining the rite of circumcision, and assert the unity of the deity, as taught by the God of Moses in the first and second commandments.

In conclusion let me add, not "Great is Allah, and Mahomet is his prophet," but "Great is Jehovah, and the English New Testament Revision Committee is his prophet."

ROBERT W. HUME.

P. O. Box 158, Long Island City, N. Y., May 15th, 1876.

CONCERNING CRUCIAL TESTS.

To the Editor of the Spiritual Scientist:

DEAR SIR;—I do not know that I ought to trouble you with this, but having received several anonymous letters conveying the supposition that I intend, in my recent offer to Mrs. Hardy, to enclose her in the same bobbin-net bag, with the table, paraffine, &c. I would like to say to all such as suppose I could be so foolish as to adopt so manifestly useless means, that the test is simply to consist of a complete and perfect screen of bobbin-net, without seams, between Mrs. Hardy and the table, &c., and between it and any confederate she may have, so as to preclude the passage of any hand without making a hole that shall be discoverable on after examination. Whether one bag or two are used being of minor importance. Very truly yours, THOMAS K. AUSTIN.

From the London Spiritualist.  
SELF-SACRIFICE AND REGENERATION.

EXTRACT FROM A MESSAGE GIVEN TO M. A. OXON.

THE ancients were wise in their description of the spiritual enemies. A spirit has three foes—itsself; the external world around it; and the spiritual foes that beset the upward path. These are described as the World, the Flesh and the Devil.

Begin with self—the Flesh. Conquer it, so that you are no longer slave to appetite, to passion, to ambition: so that self can be abnegated, and the spirit can come forth from its hermit-cell, and live, and breathe, and act in the free scope of the universal brotherhood. This is the first step. Self must be crucified: and from the grave where it lies buried will rise the enfranchised spirit untrammelled, free from material clogs.

This done, the soul will have no difficulty in despising the things which are seen, and in aspiring to the eternal verities. It will have learned that truth is to be found in them alone; and, seeing this, it will maintain a deathless struggle with all external and material forms, as being only adumbrations of the true, too often deceptive and unsatisfying. Matter will be regarded as the husk to be stripped off before the kernel of truth can be got at. Matter will be the deceptive, fleeting phantasm behind which is veiled the truth upon which none but the purged eye may gaze. Such a soul, so taught, will not need to be told to avoid the external in all things, and to penetrate through the husk to the truth that lies below. It will have learned that the surface-meanings of things are for the babes in spiritual knowledge, and that beneath an obvious fact lurks a spiritual symbolic truth. Such a soul will see the correspondences of matter and spirit, and will recognize in the external only the rude signs by which is conveyed to the child so much of spiritual truth as its finite mind can grasp. To it, in veriest truth, *to die has been gain*. The life that it leads is a life of the spirit; for flesh has been conquered, and the world has ceased to charm.

But in proportion as the spiritual perceptions are quickened, so do the spiritual foes come into more prominent view. The adversaries, who are the sworn enemies of spiritual progress and enlightenment, will beset the aspirant's path, and remain for him a ceaseless cause of conflict throughout his career of probation. By degrees they will be vanquished by the faithful soul that presses on, but conflict with them will never wholly cease during probation-life, for it is the means whereby the higher faculties are developed, and the steps by which entrance is won to the higher spheres of bliss.

This, briefly, is the life of the progressive spirit—self-sacrifice, whereby self is crucified; self-denial, whereby the world is vanquished; and spiritual conflict, whereby the adversaries are beaten back. It is no stagnation; even no rest; no finality. *It is a daily death, out of which springs the risen life*. It is a constant fight, out of which is won perpetual progress. It is the quenchless struggle of the light that is within to shine out more and more into the radiance of the perfect day. And thus only it is that what you call heaven is won.

[*Sic itur id astra*. That is very much the central idea of Christianity, and also of Buddhism, as well as of the old Occultists. Christ's sayings teem with the notion that animated his own life. The great difficulty is to carry out such an abstract system into operation in the world.]

There is the struggle, as he himself said, to be *in* the world, but not *of* the world. The high ideal is well nigh impossible for those who have upon them the care of daily toil. Hence we have striven to withdraw you, so far as we can, from the objective side of spirit-intercourse, foreseeing that it would be hurtful to you. You must strive to rise above the material and to leave it behind. Such intercourse is fitted only for those who can be secluded from the cares of daily life.

[I said long ago that I believed mediumship, if carried out to be incompatible with daily work in the world. The very development of sensitiveness, which grows so rapidly, is quite enough to unfit the medium for rude contact with the world, or, at any rate, to encourage in him moods, and draw round him influences which make him unfit for work.]

To a great extent it is so: and therefore we have drawn the more material side of mediumship from you, and that

should develop the spiritual, in which no such danger lurks. At any rate, you may trust us to do what is wise. The danger is when they who guide are unfit for the work. It is then that risk becomes serious. Be content; your course is clear. Only remember that now is the hour and power of darkness. Be patient. + IMPERATOR.

From the London Spiritualist.  
SUPERSENSUOUS PERCEPTION.

BY PROF. S. S. ROTHWELL.

ABOUT thirty years ago I lived in a capital city of Germany. My occupation led me forth at 8 o'clock in the morning, and I did not return till one, my mind during the time being *consciously* actively employed. As soon as I reached my own door, and raised my hand to ring the bell, I saw all the persons who had called during my absence, and even the postman with the letters, pass before my mind's eye as in a dissolving view, and always in the same order as that in which they had come. Many of those persons I saw afterwards, but several of them I never saw in my life, for they never called again, and yet to this day their faces, dress, &c., are quite clear in my imagination, and even their apparent ages; they were all between twenty and twenty-eight. Of the postman, I only saw the dark figure, his person was of no importance to me, but his hand and the number of letters, one, two, three, were quite distinct. When this phenomenon occurred to me for the first or second time, I was quite astonished and could not account for it. Some days' reflection, however, led me to a solution, which was sufficient for me at least. Socrates says in one of his discourses, "The mind of every person has the power to foresee or foretell events: that is, a man thinks with interest of some event, which may or may not happen in the future, and the mind holds fast to that which will really happen." For instance, there is a warm and angry dispute between two nations; will it lead to war? A great battle is expected; which side will win? A vessel sails from one port to another, as the Strathclyde from London to Bombay; will she arrive safe? From my own experience I would add that the mind must solve the question *unconsciously*, and that it must take a warm interest in the event. I have no doubt that during my absence from home from eight to one o'clock, the mind, unknown to me, was occupied with the thought as to whether any person or persons might have called, and also respecting the postman and the letters, and had formed its conclusion the moment I was about to ring, and hence the apparent vision:

In the winter of 1847, two noble Polish families took up their residence in the town in which I then lived. With these families I soon became intimately acquainted, and in one of them I took great interest. They were a young couple. Count B— was twenty-one years of age, the Countess eighteen. The latter was more amiable than beautiful, and her inexperience, candor, and innocence, not frittered away in a stream of gay society, endowed her with a charm which beauty cannot bestow. One day her cousin, Count Y—, called to pay me a visit, and after the usual compliments, and remarks about the weather, the general introduction to many conversations, he asked whether I had heard what had happened to his cousin? I replied that I had not, and hoped that it was nothing disagreeable. He then informed me that all his money had been stolen, and that the circumstance was so much the more unfortunate as there was no possibility of getting money for some time, as their part of Poland was in a state of revolution. I expressed my regret and inquired how much the sum was. He answered 1,500 florins. The conversation then turned on politics, for the Poles are all great politicians when they know they may speak their opinions without being denounced. At length Count Y— rose to depart. On which I asked him whether he should see his cousin that evening. He replied "Certainly!" "Well, then, give him my compliments, and tell him not to be uneasy about his money, as he will get it all again with the exception of 100 florins, but that is lost." He regarded me with astonishment, and asked me how I knew that. I replied I could not explain to him now, but I knew it, and knew also that the 100 florins would never be found, of that there was no doubt.

A few days afterward I paid a visit to Count B—. He was not at home, but the young countess complained to me of their serious loss at such a time. I asked whether her



cousin had not informed her of what I had told him, but she had heard nothing of it. I repeated to her my statement to Count Y—, but she seemed to look upon this as a sort of kind consolation, as all the prophets had been long since dead.

Three weeks had passed away, and yet no trace of the money; the police had searched everybody and everywhere, but nothing could be found. Some persons connected with the family, who had heard of my positive assertion, and who had given up all hopes of recovering the lost property, said to me, "Well, sir, where's the money?" "The money," replied I, "is all safe. I never said when it would be found, I only asserted it *would* be found, and of that I am as convinced as that we are standing here." The very moment I had uttered these words came the *firm conviction*, and I added, "Now I can tell you what I could not before, for in fact I had never thought of the *when* or *where*; the money will be found next Wednesday morning." And so it was, at nine o'clock, but the 100 florins, as I had foretold, were lost. This may appear rather extraordinary; for me it is quite simple, on the principle of Socrates. From the time Count Y— had told me of the loss my mind was *unconsciously* occupied with the question whether the money would be found, whether the whole or only a part of it, and the moment he stood up to depart the *firm conviction* was there as above stated.

Of an imaginary voice, such as Stokes speaks of I have had but one instance in the whole course of my experience. In the year 1849, the cholera was very bad in Vienna. The young Princess W—, who, with the exception of her own immediate family, had all her dearest relations there, expressed to me her great anxiety for their safety. I gave her that sort of cheap consolation in which every one is more or less rich, and of which people are generally very liberal. Three days after I was occupied writing in my study, when, in the middle of a sentence, a voice, an imaginary one of course, expressed clearly—"None of the relations of the Princess W— will die of the cholera in Vienna." I immediately took a piece of paper, and wrote down the above words, simply adding "*All right!*" and continued my occupation. I informed the Princess the next day that she might be perfectly tranquil about the cholera, as none of her relations would die of it; whether they would get the disease or not was not at that moment in my power to say. I left the town before the question could be decided; however, in due time I received in the Pyrenees a letter from the Princess informing me that what I had so confidently predicted had turned out perfectly true. I can only account for the imaginary voice by supposing that, as the *conscious* faculties of the mind were at the time actively employed, the *unconscious* faculty had to resort to other than the usual means to claim my attention, the same as in telegraphing the bell rings to announce that a telegram is on the way.

Two hours after I had read in the papers that the vessel to lay the first telegraphic cable between Europe and America had sailed from Queenstown, I had the conviction that the undertaking would succeed; this conviction, however, was one of the weakest, the least defined I ever had, and I was curious to know the result. The enterprise succeeded, but as is well known, it was not a success, and this corresponded completely with my own feeling about the matter. Two hours after I had read that the ship had departed on the second attempt, I was perfectly convinced that it would not succeed, and one hour after the Great Eastern sailed on the third attempt I had the full and sure conviction of complete success.

In the course of recent years I have had fewer intimations concerning dubious questions, and cannot say whether this arose from the circumstance that fewer questions particularly interested me, or from a weakening of this *unconscious* faculty or power of the mind, or perhaps from both. The last *firm conviction* of the kind I have had was in the year 1866. A family with whom I was very intimate had a son, an officer in the Austrian army, at that time in Italy, and in this young man I took particular interest for his own sake, as well as for that of his family. The news of the great battle of Custoza arrived, stating that 20,000 men had been killed or wounded. A quarter of an hour after I had read the news came the *fixed conviction*, "Ernest von F—," the name of the young officer,

"is safe, he is not killed, not even wounded." I communicated the good news to his mother, who was quite in despair, having telegraphed several times without receiving an answer.

I may remark here that I was never deceived in any conviction I ever had.

Strange to say, I could never receive an intimation of anything concerning myself or family, although there were many things of great importance to me which I much desired to know. This I can only account for by supposing that the *conscious wish* to know prevailed over the *unconscious* action of the mind.

With Socrates I differ so far, that I do believe that every man has the power to which he alludes. I am tolerably confident that a person with a robust constitution and strong nerves can never have this feeling or faculty. If we add to what Socrates asserts that which Plato says,—"*That the spirit or power of prophecy consists in having a highly excited nervous system in connection with a more or less diseased liver,*" it will, to a certain degree, help to solve that which we cannot distinctly explain. Most men of common sense would no doubt prefer strong nerves and a good appetite to the power of being able to prophesy, and they are right.

In my intercourse with mankind, I have met with only two persons possessed of this power in a higher or lower degree. One of them is a lady, the other an old gentleman living at Breslau, Mr. Von Holtei, an author well known and highly esteemed in Germany. He touches upon the subject several times in his autobiography, but does not enter far into the subject for fear of being misunderstood by "those wise in their generation," or of being looked upon as a conjurer, a dreamer, or even as one in some way connected with a certain *black gentleman with a curious orthopaedical shoe*.

Presentiments, "the coming events which cast their shadows before," I have always found more difficult to explain to my own satisfaction. I have often been in the midst of gay society, when suddenly, and without any apparent cause, the dark shadow came over my mind. I shrugged my shoulders in order to shake it off, I drank an extra glass of wine, but without effect; the sensation ceased for a few minutes, but returned again and again, and this generally lasted from four to six hours. From that sensation, experience taught me that I might expect something disagreeable within three days; the seriousness of the latter being always in proportion to the force of the former. On the other hand, often when I had more or less reason to be sad and serious, I had a sudden feeling of joy, which caused me to spring up from my chair and exclaim, *What now?* In the Socratic assertion, the mind has simply to decide whether a given event would happen or not, and how and when. In the presentiment, we have to do with a vague future of which we know nothing. It would almost appear that the mind is supplied with some sort of spiritual antennæ, which have the power of penetrating the future, and of so subtle and delicate a nature that they feel the influence of the coming shadow when still far remote. In all cases, happy are those who have no presentiments, whether of joy or sorrow, for the anticipated pleasure of the former is sadly counterbalanced by the apprehension of the unknown but approaching evil.

From what I have stated above, you may perhaps feel a sort of curiosity to know something of the tendencies of my mind in general. The following will explain this. From superstition of all kinds, I consider myself perfectly free. In religious matters, I believe all that Christians are agreed upon. I disbelieve all that Christians differ on; or, at least, I explain it my own philosophical way. I believe in wonders,—for the whole creation, a simple little flower, or a blade of grass is for me a wonder. I hold with Hamlet, "that there are more things 'twixt heaven and earth than we have dreamed of in our philosophy," but I don't believe in miracles, being contrary to the laws of nature, which are the laws of God. In this matter, I am of the opinion of the philosopher of Fernay (Voltaire), when he asks: "*Qu'est-ce que c'est qu'un miracle? Un miracle, mon ami, est quelque chose que la nature ne peut faire, par conséquent l'impossible.—Mais, monsieur, tout est possible pour Dieu.—O non, mon ami, ce n'est pas comme cela.—Mais, monsieur, il faut être Athéiste pour croire cela; qu'y a-t-il que Dieu ne peut faire?—Jamais, mon ami, Dieu n'a pu faire l'absurde voilà tout.*"

And yet how many absurdities are still believed in the world! In my fourteenth year I read the history of the *Siege of Rochelle*, by the Italian historian Benzoni, in which he states naively that "God was at length tired of the resistance of the Huguenots shut up in the place, and one fine morning he ordered the Atlantic to retire two miles further out, and to remain out two hours longer than usual, in order that the soldiers of his *Catholic Majesty* might enter the city from the sea-side, and put an end to those stiff-necked heretics."

For the Spiritual Scientist.

#### WHAT SPIRITUALISM IS DOING.

BEFORE the New York Association of Spiritualists, May 14, in the evening, Mrs. Amanda M. Spence continued her subject of two previous lectures, having an appreciative audience, whose enthusiasm several times rose as in "the olden times" of her ministrations. Her words are as "apples of gold," and her warnings are needed in these days of false security, when so many of even our leaders cry "Peace, peace!" while there is *no peace*.

Thirty millions die annually; thus the laboratory of organic matter is passing through its legitimate forms, and coming into new organizations. We are passing through life and death continually. Life begins organically, unconscious of the unfoldings which lie beyond it. It is well that we do not recognize these conditions prematurely, though it is marvelled at by some that the spirit world does not tell the whole story of life; but it is better for man to remain unconscious of realities he has not grown to realize.

In our past lectures we have sought to lead you away from the tyranny of authority, and from creeds; which will result also in leading you away from the truths of spirit phenomena, as is the Christian world to-day. Do not crowd your new wine into their old bottles. Start anew; and then eighteen hundred years shall not pass away again, and find the world in the condition of to-day. See in these phenomena, a natural law to lead your spirits up to new development. Meet your spirit friends as you used to meet them here, and you will understand them better. Do not invest them with the supernatural.

Our lives are shorter than they of old. We have machines to assist us in all business, but we have no time to spare—we need it all for a healthy growth for the next world we enter. The ancient myths of the Bible worthies are read with a new meaning. The Mosaic God was a *small being* compared with the Theological one of to-day. His intelligence was gross and infirm to what it is to-day. If Jesus should come to-day, we should tell him he was not scientific enough for us. There is no chance for *miracles* to-day. We look now for the value of the inculcation, and not for the *name*.

The variety of spirit manifestation is large; we know the facts, but not the "*how it is done*." All mediums have their guides; they become familiar and attached. They give some name to be known by,—but it is not sure that it is their own name. They are the workers of higher guides. We wonder why they do not explain their methods; so perhaps might Laura Bridgeman have wondered at Dr. Howe's failure to do the same. But she, and ourselves, are in a different state of existence from our teachers.

We are trying to deal with the *mind* to perceive the real constitution of man. The body is governed and injured or benefitted by the mind. By its reflex action, habits fasten themselves upon the body in results. Let your mind healthily indoctrinate the constitution, then your body will be well. The affections are what control the masses, and also individuals. The emotions are what cause the masses to lead the intelligent man to the stake. This is why Christianity has ruled till to-day—because intellect has not yet got the balance of power. See Moody and Sankey's psychological power over the emotions of their audiences. They could have incited them to momentary outrage upon any one who should have had the temerity to oppose them.

You know the intellectual element needs to be soothed by singing "John Brown's Body," or something else, to harmonize the circles, that the spirits may control the emotional. So the Pope wishes to shut up the public schools, to keep the intellect quiet,—if not, it soon becomes independent it *thinks*, and will not yield to his authority. It is not Christi-

anity, but active minds that have brought on civilization, and all the products of to-day are fruits of these active minds. Did Christianity develop electricity or the telegraph? I well remember a Quaker out in Ohio who arranged to put rotten eggs into the hands of the boys to pelt the maker of an electrical machine with. When *Quakers* would do this, what might we expect from the other creed-mongers of Christianity? Hugh Miller found it necessary to step down and out in his failure to reconcile Genesis and geology, the bigotry in Christianity with the facts of nature.

Question the spirit-world; of course all scientific professors delight to be questioned by their classes. The phenomena is mostly confined to the emotional, and natural life shows itself in the arts and in music, and but slightly yet in science. We are drawn together by our fraternal, our friendly, our patriotic feelings. Who could have thought we could slay our brothers, as in the late war? You stand in a precarious situation as a people; watch the occurrences of the day and the hour. A religious war is coming surely upon this country. It will originate in countries far away, but feelings, emotions, will be enlisted here, and strife will succeed. Then be true to the truth within you, and remember the fact that you have shaken hands with the spirit world, and come in rapport with their immense power will cause you not to shrink from the front of the battle, and will be in your hands the little sling of David to slay the enemies of truth.

Go on and analyze the mediums and their communications. Sift the true from the false. Some people are not wise; some papers are not wise. You must expect that those who say, "Thus saith the Lord. Amen!" will take sides against you. They are like the Pope—"don't let the people think." Others say, "Think on, we will help you." It is not best to have every one think just alike. Believe nothing unless you examine thoroughly. Be patient, but be earnest. Don't persecute good mediums, but criticize all, and so perform a service to the angel world. Bring mediums up to a sense of the importance of the place they fill. By knowledge you will yet learn that a magnetic current may be engendered that shall control a city. This law is the baby that shall slay the Giant of Superstition yet. Then persevere with patience for the good of all. VERITAS.

#### HARDY "MANIFESTATIONS" IN NEW YORK.

To the Editor of the *Spiritual Scientist*:

DEAR SIR: I am advised a new tack is to be taken by those who squirm at the disclosures of the "New York Seven." It is said they are to "unfurl the banner of the Prophet," and so appeal to the fanaticism of their adherents in a novel way. They are to declare that the "New York Seven" are enemies of and disbelievers in *all* materializations. They propose by this dodge to inaugurate a sort of "holy war." To anticipate this, and save much printing, I beg to be permitted to say that Mrs. Sayles, Mrs. Lane and her daughter, and myself are believers in the fact of materialization, all having seen in full daylight, in presence of Henry Slade, at various times evidences satisfactory to us. Mr. and Mrs. Austin both desire it to be true, and are ready to accept it. From Dr. Slade they have received strong, if not convincing evidences. Here are six of the seven. The seventh has opened her parlors again and again desiring to have materialization demonstrated. She has no prejudices, but is willing that whatever is should be. She is without opinion on the subject.

This "unveiling of the standard of the Prophet" as we may call it, will prove as useless as have the other false issues, denunciations, and the wire-box (six times consecutively testifying falsely) witness. It is quite time to throw aside all these. Acknowledge the falsities of the past; stand by the gifts which Mrs. Hardy does possess, and allow other mediums, without envy, to enjoy that which belongs to them.

BRONSON MURRAY.

New York, May 18, 1876.

For the Spiritual Scientist.

#### THE PARAFFINE MOLD JURY QUESTION.

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**Workings of the System.**—For its practical workings, read these days the news paper entitled Banner of Light (Confusion some consider it), published in—

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**How To Form A Spirit Circle.**

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

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

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

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

3. Before the sitting begins, place some pointed red 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 tilts 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." 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.

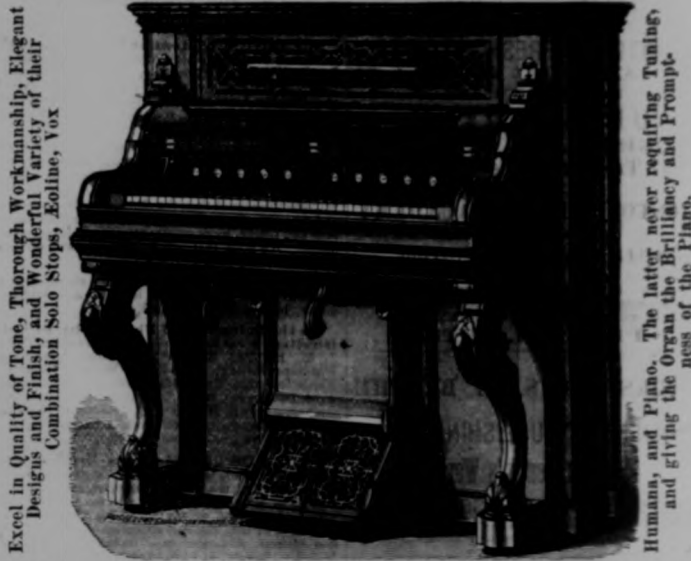
If the circle is composed of persons with suitable temperaments, manifestations will take place readily if the contrary be the case, much perseverance will be necessary.

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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