

SPIRITUAL SCIENTIST

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SPIRITUALISM.

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

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QUID DIVINUM.

CONTINUATION OF THE DEVELOPMENT OF THE SPIRIT.

THE play of the soul's faculties does not stop here. After having isolated objects and created unities, numbers; studied their properties, found addition, subtraction, multiplication, division, &c. &c., it has said that these same objects were limited by lines, some straight, others curved, has studied the properties of these lines as well as the surfaces they form, and has created geometry. Then has seen that these objects were susceptible of being put in motion by an impulsion, and that this motion was facilitated or otherwise by certain forms. Applying to the study of these motions the ideas furnished by arithmetic and geometry, has created mechanics.

It has also looked at the sky, the many stars revolving above. Then applying to this study the ideas of arithmetic and mechanics, has created celestial mechanics, astronomy. It has felt compelled to ponder on the occult force that rules the world, and the impossibility of escaping it. In studying numbers, this thought is manifested by considering some as sacred. The ideas already acquired were not sufficient for its enlightenment; instinct is still its guide.

The soul animated this force, lent to it its sentiments, its passions; separated it into just so many individualities as it had feelings and passions, endowed them with the irresistible power that animated itself while under their influence; thus made of them so many divinities with which it peopled heaven, the earth and hell, brought them into relation with its feelings, its passions, and all nature. In short created mythology, the splendid, the magnificent.

The thought of its relations to the unknown force has also been modified. It peopled Heaven with the divinities who represent our good sentiments and who preside over the destinies of those who practice them on earth during their life, and contribute to their happiness in a peaceable and happy dwelling-place after death.

The divinities who represent our passions have their home

in hell, and serve to excite our passions and make us suffer by them, as well on earth during life as in hell after death. Those who preside over the phenomena of nature inhabit rivers, grottoes, fountains, forests, mountains, seas, fields, meadows, &c., according to their attributes.

The certainty that the benevolent divinities favor those who are animated by good sentiments, predisposes these to love them, to honor them, to pray to them, to sacrifice their passions in order to practice virtue.

While going to the temple to offer, by the priest, a sacrifice to the idol, they began, under the dominion of this feeling of love for their God, to raise to him, according to the beautiful expression of St. Paul, "a temple in their heart." An inward moral life was born and developed. They comprehended that, in consecrating their affectional and intellectual powers to the happiness of their fellow-beings, they could become heroes, demi-gods. They would come into communion with the higher divinities, would receive their orders, become their messengers upon earth, would serve as intermediaries between the divinities and common mortals.

Through this very natural conception, deduced from the facts of consciousness, the soul has opened for itself a way towards heaven, is *en rapport* with the divinities and their messengers.

The divinities are, as yet, but the occult force which the soul has felt superior to itself and its sphere, or to speak the language of M. Littré, "the ensemble of the conditions that govern us without and within."

But see now how necessary it is to pay attention to language. According to M. Littré, it seems that it is the exterior things that govern us, whereas, by the explanations I have given of the instinctive development of our soul, it is demonstrated that it is the soul that is moved, feels, and instructs itself.

I well know that the exterior world produces the emotion, but, with Strade, I believe it is the soul that reconstructs the idea that presided at the creation of the world.

In this work she believes, and to it she submits; and though it is always an emotion, that invites her to labor, she feels free. The proof of this is, that she herself makes and unmakes her divinities, and when she has broken one idol to which she has burned incense, it is because she has created another and a higher one, or, more correctly speaking, has formulated a higher conception of this occult force, and thus she advances step by step, confiding in her strength and liberty. At this point there now remains to be made a decisive progress.

The soul must comprehend that these divinities that protect her are as devoted for other souls as those who excite or exalt her passions, that they are the same for all, and that, by creating these good and bad divinities, a struggle is estab

ished. It is in heaven and in the heart of the divinities, instead of upon earth and in the heart of men.

Jupiter was truly the chief of the gods, but, for that very reason, was the representative of the human soul called to direct the passions, and like it, he was subject to many weaknesses. Thus men were no longer free; they were as if, obsessed by their divinities, who dragged them hither and thither. Thus it was necessary to create a superior divinity to whom men and gods must all submit. Then the soul created the book of fate, where all that must happen was written. The father of the gods, Jupiter himself, was controlled by destiny.

How the soul is reflected in all its works! How we see that it is the soul that wills, that acts! In the beginning, it is guided by feeling; later this feeling becomes reason, then conscience. Up to this point its divinities were affected by the fluctuations of its feelings, and the struggle between reason and its feelings; but consciousness becomes more enlightened, stronger; it invents the book of destiny, to which all the divinities must submit, consequently the soul and all its passions and feelings must yield to this enlightened faith. Is it not true that it is not the outward world that leads us, but really the world within? Confess that this was a grand revolution for spirits, a great revolution of the soul, a marvelous progress.

The step that remained to be taken in order to be rid of divinities subjected to destiny could not be long delayed. But how to take it? How replace divinities so full of life by a dead letter, by a book, even were it the book of destinies? The soul was too full of life to have a dead God; its ideas not sufficiently clear to form a reasonable God; its instinct saves it as it had always done. It animated destiny; made of it a personal God, all powerful, all good, all just, omniscient, directing all; no longer as a dead letter, but with an immutable will, as it were a written will.

Socrates is the first who formulated this idea of one sole God; he formulated scientifically the idea, at first instinctive of unconscious to us, that the soul has two lives, and that therefrom proceed two branches of science; one, the science of our relations with the surroundings, called physics, the other, the science of our relations with God, called metaphysics. He proclaimed the soul immortal; already it was delivered from its subordination to the surroundings, immortality delivered it from its subordination to the organism. Nevertheless, the deliverance of the soul was not complete; for, the divinities suppressed, the passions became the consequences of the body, the virtues the appanage of the soul.

Though this doctrine was an immense progress beyond what the soul had hitherto believed, it was, in reality, none the less false; for if the body through its wants is a principle of egotism which the soul cannot elude, it has but a temporary life. The soul being immortal, if it is the seat of the virtues, what does it on the earth, the body being for it but an object of struggle, torment, and fall?

The immortality of the soul being recognized, it must needs be said, seeing the inert body after the soul has left it, that it was animated by the soul. The passions of the body must, then, have come from the soul; and if souls are not the same, it is because they are subjected to the law of progress. From thence to the idea of reincarnation is but a step. Pythagoras had already enunciated the idea that souls transmigrate from one body to another. This idea was reproduced by the poets. One of Homer's heroes recognizes the arms he had borne in another life.

Plato, pupil of Socrates, teaches that the soul has lived in former ages, that it is the same soul that returns to the earth. He remembers having seen what he is seeing; what he teaches is given him by intuition. It is not by inspiration; it is remembrance, and he proclaims reincarnation.

If the state of Plato's mind be compared with that of Socrates, who believes an invisible being speaks to him and tells him what he must do and what is to happen, while Plato remembers everything, it cannot be doubted that these are two states that differ only by their lucidity, by the more or less awakened and more or less advanced state of consciousness.

This voice that speaks to Socrates—called by some demon, familiar spirit by others—how did Socrates call it? What was his faith? I know not. For a long time the *lares* or

family gods were believed in. The shades of ancestors who had made their lives illustrious by their virtues were willingly invoked; the possibility of their protection, their communication, either by apparitions or dreams, was believed.

M. Lamartine, in his "Life of Great Men," speaks of a dream of Scipio, related by Cicero, in which Scipio's grandfather comes to strengthen him to endure the struggle. He speaks to him of the part that superior men came to earth to fill, and their great recompense in heaven after their return. All these facts prove that the idea of reincarnation was accepted, and, still further, the possibility of communicating, at least by dreams and with certain spirits, as Socrates by the voice and others by apparitions.

Before the time of Socrates and Plato, in the north of Europe and in the countries inhabited by the Franks and the Gauls, their priests, the Druids, taught them the plurality of existences of the soul.

What the Greek philosophers had seen, had passed into the customs and religion of certain nations; the time had come for the soul to be emancipated from its last chain, the organism. The body would no longer be but an instrument of labor. The soul alone was subject to the law of progress; it remained but to formulate this law. To do this, it was necessary to know whence it came and how it acted. The soul emancipated from all that had hitherto guided it, finding itself confronted by a God it knew not, could scarce formulate an objective law, that is, one exterior to itself.

Had it been left to its own powers, it is very probable that the influence of the sphere upon its organism, the necessity of constantly studying it in order to govern and appropriate it, making it serve to good, would have pressed it to the study of the physical to the detriment of the metaphysical sciences. The true relation that must necessarily exist between physical and metaphysical science was in great danger of being destroyed. Even supposing the soul could, in time and by its own powers, triumph over all obstacles, it was yet exposed to great loss of time in its researches. A new fact was absolutely needed, one that could make this dying God known and establish the nature of the ties that unite the soul to this God. This revelation should still further confirm the conquests of the soul while pointing it to its new destinies. We shall see if the revelation will keep its promises. This shall be our next study.

DR. D. G.

CORRESPONDENTS.

EPILEPSY AND OBSESSION.

To the Editor of the *Spiritual Scientist*:

DEAR SIR:—I notice in your paper of April 27th a statement by Eugene Crowell, M. D., "Epilepsy like insanity is, in a very large proportion of cases, the result of spirit obsession." We will take issue with that statement, and bring our proof. Were epilepsy caused by obsession, then it could be cured by expelling the obsessing spirit by magnetic passes. We have yet to hear of the first case of epilepsy being permanently cured by dispossession. Epilepsy can be cured by medicine, that is to say with medicine only can we remove the cause, for it is a disease, and may be either functional or organic.

The causes of epilepsy, as we have been taught, are various: such as masturbation, scrofulous matter left in the blood after measles, scarlet fever, small-pox, and tape-worm. These are in most cases the cause of epilepsy. It may also be hereditary; there are cases known of its being due to the introduction of scrofulous or poisonous matter into the system by vaccination. Now all those causes are what we call material causes, and will yield to what we call material remedies, that is, medicine. We are all aware of such a thing as obsession, and we are also aware of the remedy, which is manipulation by a powerful magnetic healer, and the development of the obsessing spirit. This latter, in our experience, we always found to be successful.

We have met with people who claimed all disease to be due to obsession. We never could accept this reasoning, because for every effect there is a cause, and if medicine will remove a disease, that is, remove the cause of the effect, then the cause must be a physical one, and not due to an obsessing spirit. Otherwise we would have to come to the conclusion that the obsessing spirit got sick at his stomach from the dose of medicine administered, and left in disgust. F. VOGL.

Detroit, Mich.

A QUESTION,

To the Editor of The Spiritual Scientist:

DEAR SIR:—Ought not that luminous paper, which calls itself the very Banner of Light, to denounce the London Spiritualist in the same unmeasured terms which it applied to the "New York Seven?" The latter, poor souls, did no more than make public what was forced on them by "hard and unwilling experience;" the phrase of that London paper, which, we learn through the columns of your valuable journal, deliberately asserts that "some chemical re-agent should be mixed with the paraffine, so that the chemist who put it in could test the molds." This is, with a vengeance, what the Luminous Banner stigmatizes as "going to a seance predisposed to detect suspicious circumstances." Surely that Banner of Light will be wanting in its duty, the protection of paraffine mold mediums, if it does not at once proclaim, as it did of the "New York Seven," that the London Spiritualist "will live to realize that it is over-hasty in its praiseworthy zeal to expose frauds in Spiritualism." Of course it will renew its "one word of advice to investigators everywhere," and remind the Editors of the London Spiritualist of "the experience met with" (in the columns of the Banner) by the New York Seven and "so many would be expositors of the spirit phenomena," including Robert Dale Owen, and of this "cruel insinuation" of a re-agent, and of the Banner's "unqualified reprobation" that they should thus "slander sensitive men and women." Then, too, the whole test of the chemical re-agent will be demonstrated to be but "trifles light as air," and to "dwindle into insignificance in the face of the great, conclusive experiment repeatedly tried in Boston," commonly known as the *wire box test*. A test which "Dr. H. F. Gardner, manager of the People's Spiritualist Course," has asked us to suspend our judgment about, and which Miss Lizzie Doten has publicly pronounced to have been discovered to have had more than one defeat as a "triumphant" vindicator. We await with great interest the explosion of the Banner, which is to annihilate the London Spiritualist, and make it "live to realize that it has been over-hasty" in proposing any test for paraffine molds after that "triumphant vindication" by the wire box, narrated in the remarkable issue of the Banner, dated April 1, 1876, and without waiting for its counterpart, published in its issue of May 27, 1876.

New York, May 28, 1876.

THE NEW YORK SEVEN.

A LETTER SIGNED JOHN HARDY; WHO IS ITS AUTHOR? IS IT A FORGERY? LIGHT WANTED!

To the Editor of the Spiritual Scientist:

DEAR SIR:—I write for information. The following letter, signed John Hardy, was enclosed and addressed to me last week, with the "article" which is referred to by "Celia" at its commencement:

PORTLAND, May 25, 1876.

DEAR MOLLIE: (Mrs. Hardy? L.B.S.) Here is the article; it will reach you to-morrow, and you must be sure and mail it immediately for N. Y. Do for Heaven's sake have it out of the house before John returns!

It was lovely on the boat last night. I hated awfully to leave Boston. I fully intended to wait until Friday night. I forgot lots of things, my little clock among the number, but will get them next month, as I have planned to be in B. then, for our Lodge anniversary. I hope you are all well at home. I shall still call it my home, always, I guess, even after I get one of my own. I have spent so many pleasant hours there, and it has been my home so long. I suppose you and E. G. are enjoying yourselves to-day, celebrating his (fifty-eighth, is it?) birthday. Tell Jen. Tom had to decide within an hour after he got here, this morning, about the house, and said "no," he would not take it, and now is heartily sorry. Another man was waiting to "gobble" it. It was delightfully located, and we shall never find another house with such pleasant rooms, and so thoroughly convenient. But the expense would have been quite heavy between now and fall. Also tell Jen. I will write her in two or three days, and I shall expect to hear from you both very often. Did the Doctor come up. I feel miserably to-day, and if I don't get better soon shall write to him for some medicine. Remember me to Mrs. and Mr. Tyler, and Wesley, and with much love for yourself and Jennie, I remain,

Your loving sister, CELIA.

The "article" referred to, (signed by John Hardy's name), and, as I said, addressed to me, declares "my object in thus privately trespassing upon your time, now, is to call your attention to two more palpable falsehoods," &c., and after explaining in what they consist, he (she) asks, "Do I make myself understood?" to which, in passing, I reply, yes, I think I am in a fair way to understand, particularly in view of Celia's letter printed above. If, with such an explanation, I cannot understand, I must be obtuse, and you might as well give me up. Mr. John Hardy (Celia) finishes "the article," ("for Heaven's sake, have it out of the house before John re-

turns,") as follows: "A word in relation to your threats, in some letter, of prosecution. This also shows to every one the animus governing you, and also the utter rottenness of your case, and unfortunate loss of temper at your miserable failure in your futile attempt to make good your false charges. Nothing else could have tempted you to resort to such a contemptible straight (? spelled more correctly than he (she) intended, L. B. S.) as to threaten the law in this case. Do not, however, hesitate on our account; prosecute by all means; we are ready for you. Mrs. Hardy asks no favors from you, and has no fears for the result. Yours, JOHN HARDY.

4 Concord Square.

I will merely observe that I give Mr. Hardy credit for having sufficient brains to be able to write quite as good an "article" as I received, without being obliged to employ a *parrot* to talk for him. There are references sufficient in the Portland letter for any of those acquainted with the Hardy clique to identify the *forger* of Mr. Hardy's name. It was a very interesting production to me, and I thank the controlling guides of Mrs. Hardy, who assisted her to fold up her private epistle from "Celia," and send it to me, with "the article," a part of which was written on the half-sheet torn from the Portland letter.

And in further corroboration of "Celia's" identity with the forger, her private letter, (printed above) was written on the half-sheet on which "the article" itself was commenced, and then scratched and another sheet taken, in order to change the first date, May 24th, when Celia was in Boston, to May 25th, when she was in Portland, and could not, therefore, be supposed to date a letter or an "article" from Boston, and "John" would be at fault, if he attempted to fasten its production on her.

In conclusion, I am convinced that "Celia" will not "write to the Doctor for some medicine," as there was sufficient bile thrown off in "the article" to relieve almost any condition. Any further information upon this *forgery* business will be gratefully received by Yours truly,

LITA BARNEY SAYLES

P. S. In case my faculties should fail me, it is hoped that "Celia" can be induced to assist me in my correspondence.

L. B. S.

Correspondence of the Spiritual Scientist.

THE PARAFFINE MOLD WITNESS SYSTEM.

A LA BANNER OF LIGHT.

Introductory. The "novel and harmonious jury" plan has worked so admirably (see Banner of May 27th) in producing a unanimous verdict satisfactory to the parties interested, and so completely what we predicted in the Spiritual Scientist of May 18th, we must now invite public attention to its *worthy and convincing* concomitant, known as the novel, useful, and harmonious wire-box witness system, invented by the same wise and astute paraffine mold authorities who originated the jury system.

Directions. Let your witness be an old and intimate acquaintance of the accused, but keep the fact secret. Indeed, they both should be domiciled in the same house. If the witness is of an iron-like nature, so much the better. The public will accept at once that iron is *hardy*, and cannot lie or perjure itself. The paraffine mold jury will of course accept its testimony. They would, if it were a cobweb witness. But your true paraffine mold witness must have a past history replete with mistakes, imperfections, and falsehoods. Indeed, lying should be its leading characteristic. If there is any *key* to its inner nature which will certainly insure its testifying as desired, give it to the accused. The defendant should have the benefit of all doubts and doubtful things.

Advantages. The advantages of this sort of witness are the unqualified trust reposed in them by the new style of jury, and the certain support which the Banner of Light will give to its testimony. The profound oratory of that journal will thoroughly "annihilate" all opposition as "trifles light as air," and demonstrate to its trustful readers the entire reliability of a wire-box-witness whose past history and present condition is such as we have described. For particulars, we refer legal students to its columns, which, latterly, are devoted to the defence of "Boston's most trusted medium" and

A CITY LIKE BOSTON."

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

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

THE
OCCULT PHILOSOPHY.

OF
HENRY CORNELIUS AGRIPPA,

OF NETTESHEIM.

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

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

BUDDHA.

CHAP. XXVIII.

Of Venereal Things.

VENUS rules the element air and water. Of humors, phlegm with blood, spirit and seed. Everything sweet, unctuous, and delicious; silver, brass and copper; the beryl, chrysolite, emerald, sapphire, green jasper, carnelian, eagle stone, lazuli, coral, and all stones of a fair, variegated, white, or green color; verberna, violet, maiden-hair, valerian, thyme, laudanum, ambergris, musk, sanders, coriander, and all pleasant perfumes; sweet pears, figs, pomegranates,—first sown by Venus in Cyprus saith the poets,—and all delicious, agreeable fruits. The rose of Lucifer and myrtle tree of Hesperus were dedicated to Venus. All luxurious, delicious, amative animals, dogs, rabbits, odorous sheep and goats of both sexes, and all which soon reach a venereal maturity; the bull, for his disdain, and calf, for wantonness. The swan, wagtail, swallow, pelican, crow, and all birds much attached to their young; the pigeon, turtle, and sparrow were dedicated to Venus, and in the Law the Israelite was commanded to bring a turtle as an offering of purification after child-birth, and the sparrow after leprosy—which is a Martial disease, and, therefore, appropriate as its greatest enemy. The Egyptians called the eagle Venus, on account of her amorous proclivities. The lustful pulchards, the lecherous gilthead, the whitening for her love for her young, crab in its devotion to its mate, are all venereal. So is thymal for its fragrant, pleasant odor.

CHAP. XXIX.

Of Mercurial Things.

OF the elements, Mercury claims water, but it has an indefinite power over all things. In humors, undecided and mixed, the animal spirit; curious, undecided tastes; quick-silver, tin, and silver marcasite; the emerald, agate, red marble, topaz, and all natural and artificial stones and glass of variegated colors mixed with yellow and green; hazel, cinquefoil, the herb mercury, fumetory, pimpernel, marjoram, parsley, and such plants whose leaves are of different lengths, these natures mixed and colors variegated. All animals whose senses are keen, ingenious, active, impulsive, and swift, and all which easily become domesticated, and all of equivocal sex, as hares, civet cats, etc. All melodious, intelligent, impulsive birds, as the linnet, nightingale, blackbird, thrush, lark, the bird porphyry, the black beetle, with one horn. The fish trochilus, which goes into himself, the pourcourtil, for its deceit and fickleness, the fork fish, for its industry, and the mullet, which shakes off the bait with its tail.

CHAP. XXX.

How Things in General in the Sublunary World are distributed to the Planets.

MOREOVER, everything in the whole world is under the rule of the planets from whence their virtue proceed. So the living light of fire is under the government of the Sun, while the terrestrial heat is under Mars, the exterior flame under the Moon, Mercury, and the fixed stars, and the entire mass under Saturn. In the middle elements, air is under Jupiter, and water under the Moon; but when mixed are under Mercury and Venus. Likewise all natural active causes observe the Sun, but the matter the Sun; the fruitfulness of active causes, Jupiter; the fruitfulness of matter, Venus; anything suddenly produced is under Mars and Mercury, the former for violence, the latter for activity and multiform virtues. The durability of things pertain to Saturn; plants which bear fruit, to Jupiter; flowers, to Venus; seed and bark, to Mer-

cury; roots, to Saturn; body, to Mars; and leaves, to the Moon. Wherefore, those things which bear fruit but no flowers are of Saturn and Jupiter; flowers and seed but no fruit, Venus and Mercury; those of spontaneous growth without seed are of the Moon and Saturn. All beauty is from Venus, strength from Mars, and each planet rules and influences those things like to it. In stones, weight, viscosity and slipperiness belong to Saturn; use and temperament to Jupiter; hardness to Mars; life to the Sun; beauty and fairness to Venus; occult virtue to Mercury, and their common use to the Moon.

CHAP. XXXI.

What Countries are distributed to Planets.

THE various regions of the globe are distributed to the planets and signs. Saturn with Capricorn governs Macedonia, Thracia, Illyria, India, Aria, Georgia, and other countries in Asia Minor; with Aquarius, the Sarmatian country, Oxus, Sogdiana, Arabia Phazania, Media, Ethiopia, and countries in the island of Asia. Under Jupiter with Sagittarius; Tuscany, Galatia, Spain and Arabia Felix; with Pisces, Lycia, Lydia, Cilicia, Pamphylia, Paphlagonia, Nasamonia, and Lybia. Mars with Aries governs Brittain, France, Germany, Bastarnia, the lower parts of Syria, Idumea and Judea; with Scorpio, Syria, Commagene, Cappadocia, Metagonium, Mauritania and Getulia. The Sun with Leo governs Italy, Apulia, Sicily, Phenicia, Chaldea, and the Orcheanians. Venus with Taurus, the isles of Cyclades, the seas of Asia Minor, Cyprus, Parthia, Media and Persia; with Libra, the island Brattia, Caspia, Serica, Thebais, Oasis and Troglodytice. Mercury with Gemini rules Hyrcania, Armenia, Mantiana, Cyrenaica, Marmarica, and Lower Egypt; with Virgo, Greece, Achaia, Creta, Babylon, Mesopotamia, Assyria, and Ela, the country of the Elamites in Scripture. The Moon with Cancer governs Bithynia, Phrygia, Colchis, Numidia, Africa, Carthage, and all Carchedon.

These we have gathered from the Four Books of Claudius Ptolemy, and might be extended indefinitely from other Astrological works. He who knows how to divide the regions of the world as they are governed by the stars, and compare them with the Ministry of the Ruling Intelligences, the blessings of the tribes of Israel, the lots of the Apostles and the typical seals of the Holy Scriptures, shall have revealed to him, as by an oracle, the destiny of every country.

ANCIENT THEOSOPHY;

OR SPIRITISM IN THE PAST.

BY CHARLES SOTHERAN.

THE great difficulty with investigators is in the discrimination of false and true, for superstitious credulity is ready to attribute everything to the impossible and supernatural. Many dreams take place under spirit influence; as, for instance, in the case of Simonides, who, when sleeping, was warned and his life saved by seeing the corpse of a dead person under peculiar circumstances; and there are hundreds of other cases, of genuine trance visions.

In the face of many media having been caught imposing on the public, the sophistic juggleries of charlatans, and the artfully concocted tales of impecunious adventurers, those who accept Spiritualism to the fullest, which I do not, being simply a Spiritist, or believer in Spirit, it is desirable something should be done, to decide the difference between physical phenomena and those from spiritual influence. Simple *planchette* manifestations, or the taking of plaster casts, may be probably caused by psychometric power, or the secret knowledge of unknown natural principles; at present, if a table has the notion to dance a Highland fling, or an arm-chair an Irish jig, the cry is immediately made, "The Spirits!" Study Brewster's "Natural Magic," and you will find that, by the aid of concave mirrors, "chemical appliances," pyrotechnic "saturated vapors filtered through funnels, and other apparatus, it is easy to produce forms like that of Pepper's Ghost, or "dreadful shapes of beings." It is, therefore, absolutely necessary to use the utmost care in testing the conditions, and thoroughly analyzing the pretensions of an experimenter.

That genuine phenomenal manifestations and materializations have occurred and do occur in our days, none can

doubt, after reading the honest and straightforward account of the numberless well-attested cases by persons of responsibility, who have no *interested* motives to serve.

In the present hostile attitude of Materialist and Spiritualist, misunderstandings appear to multiply. If an eclectic course were taken by both, and an harmonious integralization arranged by the aid of some broad, co-operative platform, the present bitterness would close, and we should not have theories of re-incarnation and other absurdities vamped up from the writings of ancient authors who only enunciated such ideas speculatively, rather than dogmatically. Will-o'-the-wisp ideas, perhaps correct though not proven, fasten like the excrescences grafted on the simple teachings of Christ.

Those who object to Esotericism, or the conservation of the knowledge of occult or hidden forces acting upon the visible and invisible universes, have apparently good grounds of demur. But I do not despair at the objection; for all must agree if the powers attributed to the Theurgists were placed in the hands of the incompetent or criminal, the earth would soon be devastated, and the same picture would be exhibited as that seen in the French Revolution. Here men, acting on stern and grand principles, founded on primitive truths about to have been more or less revealed to those competent, allowed their belief, in an idea like the "*Vox Dei, vox Populi*," of Robespierre, to carry riot and bloodshed in its train. Suppose this knowledge were freely handed over to the inhabitants of the Five Points, of Seven Dials in London, of the Quartier du Temple of Paris, or to the unkempt, unclad multitudes who teem in the lower quarters of European cities, where I have seen law-defying crime stalking unmolested in broad daylight, and imagine the fearful results. Esotericism is necessary, and proves by example the Darwinian law of the Survival of the Fittest.

When I listen to scoffers charging advanced Spiritistic students with endeavoring to retrograde society into the dark ages, I wonder whether such Utopian ideas ever entered their heads. I am confident no such task will be attempted. It would be equally absurd as that of a Swiss peasant stopping an avalanche with a handspike, or of the famed Mrs. Partington bailing out the ocean with a sieve.

It is stated the Esoteric philosophers kept the vulgar utterly ignorant, and in a debased condition. In the face of the discoveries constantly turning up of the remains of olden peoples, of the Greek and Roman law codes, the astronomical erudition, the high cultivation in every department, and, above all, the libraries like that of Alexandria, which displayed the energetic and public spirit of the ancients, we can discern how untruthful is the statement which comes from the mouths of a handful of irreconcilable Comtists, who are unable to show a solitary lyceum, school, or hall on the whole face of the globe. These men talk largely of our getting out of the metaphysical age into the scientific age, as if there had never been a scientific age, as in Egyptian or Hindoo early periods. Verily, it is a scientific age, and only incalculates, apparently, the science by which Whiskey Tammany Kings manipulate the hard-earned money of the people into their own pockets. Yes, it is a scientific age, and words of mine are unable to express the truth so admirably as that of a well-known public man at the recent opening of the Cincinnati Industrial Exhibition, who says:—

"We have at last reached a stage in the experiment of the modern republic when it is necessary to 'provide things honest in the sight of all men,' or this great nation about to celebrate its majority in the civic solemnities of the Centennial year—a nation which has flaunted its flag for a hundred years upon every shore and sea where discovery and enterprise have held out their lures; a nation which thus far has had an almost unprecedented history in the triumphs which embellish the annals of life and progress—this American people is now at a juncture which demands the demonstration of virtue in personal character and honesty in business dealing, or it will sink by the dead weight of its own corruption. And there is corruption almost everywhere. People seem to forget that there are such things as principle and honor and confidence. The veil is, month after month, being lifted from before what we supposed were the shrines of integrity to reveal to us the hideous spectacles of hypocrisy and fraud. Say what you will, the stringent times under which we now suffer do not so much present questions of crops, commerce, or currency, but are simply declarative of a degraded business sentiment. Confidence is extirpated. Truth is sneered at

as an 'old wives' fable.' The shrewdest overreaching which makes money and escapes the penitentiary is applauded to the echo. In the name of our boasted civilization, I demand that check and pause be given to this moral madness.

Look at the wretched existence of the New York banker in his office day after day, and then his artificial pleasure in his Fifth Avenue mansion, with ruin hanging over his own head and over the thousands who have trusted in the Moloch of the Wall Street Palace, and I would ask is this life to be compared with the Arab of the Soudan in his glorious freedom to roam where he will, and in communion with his friends of the starry firmament, who never lie or steal. The one is the creature of the scientific, the other the man of the metaphysical age.

SWEDENBORG'S DESCRIPTION OF INFERNAL SPIRITS.

VIEWED in any light of heaven, all the spirits in the hells appear in the form of their evil. Every one, indeed, is the image of his evil; for the interiors and exteriors with every one act as one, and the interiors visibly present themselves in the exteriors, which are the face, the body, the speech, and actions. Thus their character is recognized as soon as they are seen. In general, they are forms of contempt of others; of menace against those who do not pay them respect; they are forms of hatred of various kinds; they are forms also of various kinds of revenge. Fierceness and cruelty from their interiors transpire through them; but when others commend, venerate, and worship them, their faces are contracted, and have an appearance of gladness from delight. It is impossible in a few words to describe all these forms such as they appear, for no one is like another. Only between those who are in similar evil and are therefore in a similar infernal society is there a general likeness, from which, as from a plane of derivation, the faces of the individuals therein appear to have a certain resemblance. Their faces in general are horrible, and void of life like corpses; those of some are black, of some fiery, like torches, of some hideous with pimples, warts, and ulcers; with many no face appears, but in its place a something hairy or bony, and with some only the teeth appear. Their bodies also are monstrous; and their speech is as the speech of anger, or of hatred, or of revenge; for every one speaks from his falsity, and the tone of his voice is from his evil. In a word, they are all images of their own hell. In what form hell itself is, in general, it has not been given me to see. I have only been told that as the universal heaven in one complex is as one man, so the universal hell in one complex is as one devil, and may also be presented in the image of one devil. But it has often been given me to see in what form the hells or infernal societies in particular are; for at their apertures, which are called the gates of hell, there usually appears a monster, which in general represents the form of those that are within. The fierce passions of those that dwell there are at the same time represented by abominable and frightful appearances, which I forbear to name. It should be understood, however, that such is the appearance of infernal spirits in the light of heaven; but among themselves they appear as men. It is of the Lord's mercy, that their hideousness may not appear among themselves as it appears before the angels. But the appearance is a fallacy; for as soon as any ray of light from heaven is let in, their human forms are turned into monstrous forms, such as they are in themselves, as described above. For in the light of heaven everything appears as it is in itself. Hence it is that they shun the light (*lux*) of heaven, and cast themselves down into their own light (*lumen*); a light which is like the light from glowing coals, and in some places like that from burning sulphur. But even this light is turned into thick darkness, when any particle of light from heaven flows in there. Hence it is that the hells are said to be in thick darkness, and in darkness; and that thick darkness and darkness [in the Word] signify falsities from evil, such as are in hell.

From the contemplation of those monstrous forms of spirits in the hells,—which, as was said, are all forms of contempt of others, and of menace against those that do not pay them honor and respect, and forms of hatred and revenge against those that do not favor them,—it was evident that in general they were all forms of the love of self and the love of the world; and that the evils of which they are the specific forms derive their origin from these two loves. (H. H. n. 553, 554.)

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.

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CAPITAL PUNISHMENT.

A Boston correspondent, who says that Gov. Alexander H. Rice, of Massachusetts, has investigated the phenomena of Spiritualism, asks if he "calls himself" a spiritualist. What Gov. Rice may "call himself" we do not know; but we are quite certain he is not a spiritualist. If he had been, he would not have signed the two warrants which sanctioned the two legal murders that were committed last week. Sending the spirit out of the body does not separate it from its relations with this world. If it be that of a criminal, so called, and is in reality an undeveloped, inharmonious, diseased spirit, surrounded by similar influences, it but adds one more to the vast force that is even now marking its victims from among us. As a retribution or as a deterrent of crime, capital punishment entirely fails. The man who, in a fit of passion, commits murder, has no thought of the gallows; or if he has it does not stay the hand. The drunkard and the opium-eater are weak minds subject to the influence of the lusts of the flesh, and are not wholly responsible for the crimes they may commit in this condition. Such people should not be permitted their full liberty, but be made the subjects of a reform. Reformed they must be, either in this world or the next, and the process in either has an effect on the other. Death, so called, effects no wondrous change. The man there is the same as the man here—with this difference only, that he is there surrounded by a class of influences similar to his own. Like attracts like, and the surroundings of an individual are determined by his condition. The higher spirits seeking to do good to others, not only in this sphere but also in the spirit realm, can, at times, send a ray of light into the dark places that will awaken a desire among its inhabitants to live a nobler life. Those who resist temptation, and cast out the unclean, uncharitable thoughts that will arise in the mind, independent of the desire, will become superior to the influence that prompts it, and will benefit the intelligences who revel in these surroundings. On the contrary, those who obey these promptings will find that they increase in power, and will, in time, gain complete victory. Then it will require the assistance of others to break the chain. Revivals and temperance reforms undertake this work, and succeed in accordance with this law of influences.

What a vast assemblage of spirits must have congregated at those executions of Friday, and how different must the two congregations have been in character, if the stories of the two unfortunates can be believed. The

one confessing to a life given to the flesh, eating opium, and committing several murders, prompted by lust. The other declaring his innocence of intentional murder, even on the gallows.

The last number of the *Human Nature of London* prints an article headed "Henry Wainwright, on his execution and executioners." In it appears the following paragraph, true in every sentence:

As regards the actual pain and horror of death, I do not know that I have much to say. It differs, no doubt, enormously in different cases (which is one of the reasons among many why capital punishment is so absurd), and according to the view which the various sufferers take of that which constitutes the essential death-agony. Some men of the coarser stamp think principally of the sheer and absolute physical pain; others of leaving, perhaps forever, the good things of this life; others, among whom I was one, have been educated, and have had their higher intellectual and moral sensibilities developed to a sufficient pitch to make them realize, as the very essence of the death horror, the idea of annihilation: of the loss of consciousness, perhaps for ever,—at any rate probably for a lengthened period. This, with the conscious gradual wrench that precedes the final dying out of the conscious spark, is to such minds the chief agony of death,—the chief mental agony, at any rate, that the near prospect of death brings. Now, it is perfectly obvious that the punishment of such spirits during the horrible months of suspense that precede the trial and verdict, and the yet more horrible weeks of dim or burning terror that immediately precede execution, is ten thousand times greater than the punishment of a vulgar poisoner or wife destroyer, who only thinks of the misery of having to quit forever his beery revellings in some filthy public-house.

But why enlarge upon the evils of capital punishment? No true Spiritualist can favor this infraction of Nature's laws, and we hope that Spiritualism will soon have an organization whose power will be sufficient to abolish capital punishment.

SPIRIT PHOTOGRAPHY.

The *Cincinnati Enquirer* says, editorially, "Spirit photography is now a fixed fact, and we don't want to hear any more about it." The evidence that has recently been presented in that city, aside from the testimony of numerous reliable witnesses in other parts of the world, will certainly warrant this conclusion. Sunday morning, May 28, several test pictures were obtained in that city. It was certainly a great victory for J. Jay Hartmann, the medium, when we consider the adverse circumstances that surrounded him during the trial. He was challenged to take a picture in the rooms of a skeptical photographer, and surrounded by others who believed it impossible for him to obtain a favorable result, he demonstrated his power and claims by producing three of the so-called spirit photographs. In the last issue of the *Scientist*, we printed a full account, sent us by our correspondent, B. E. H. The *Cincinnati Enquirer* also had a report in its issue of Monday. That which was once the leading spiritual paper, in its issue of Saturday, however, says that it is

Uninformed as to whether this challenge has been accepted by the parties toward whom it was aimed, but it is quite safe to say it has not.

Our readers will always find the latest and most reliable spiritualistic news in the *Spiritual Scientist*. Our facilities in this respect are improving every week.

Mr. Hartmann is now in Philadelphia, and will remain there for some months. In another column will be found a notice to this effect.

THE PHENOMENA which accompanied the development of modern Spiritualism was merely the bells to ring the world into its temples. The work of Spiritualism should now be commenced. The teachings of the Spirits, rightly expounded, will ameliorate all the woes of humanity, better all the conditions under which we exist, and physically, intellectually, morally, and spiritually improve the race of man.—*The Weekly*.

THE DAWNING LIGHT. REDUCTION IN PRICE.

On our last page, in one of our advertising columns, will be found an advertisement that will interest Spiritualists and lovers of art. R. H. Curran & Co., the first to symbolize the truths of Spiritualism through the brush of an artist, had several pictures painted in which spirits are seen mingling in the affairs of men. "The Dawning Light" is the title of one of these that is peculiarly appropriate as a Spiritual picture. A full description of it appears in the advertisement. It is not designed as a monument to any person, but to commemorate the advent of modern Spiritualism, which purpose it well serves. The landscape scene is well executed, and the forms of descending intelligences are prettily veiled in the light clouds that obscure the sky and settle round the old homestead farm. Such works as these are not only ornamental to the home, but do great good by arresting the attention and awakening investigation. The church brings art to its aid in making and holding converts; and Spiritualism should adopt the same methods in teaching the truth of truths—future existence and spirit communion. The publishers of this picture, "The Dawning Light," have now, in accordance with the spirit of the times, *Reduced the Price*, and offer it for the sum of ONE DOLLAR. It is not a cheap lithograph, but a steel plate engraving. Read the advertisement, and then even if you do not send for the picture, you will know the significance of "The Dawning Light" when you see it in the house of your neighbor.

MONUMENTS.

To the Editor of *The Spiritual Scientist*:

DEAR SIR:—Your courtesy in publishing my last induces me to forward you another note on the biblical subject. Truth demands of Spiritualists that the vast differences in opinion between them and their orthodox neighbors should be made manifest. With that intent, in February last, when Mrs. Emma H. Britten lectured in Brooklyn, I publicly asked her the question, "Who was the father of Jesus of Nazareth?" Mrs. Britten's response to the same terminated as follows: "Jesus was no more the son of God than you are, and his father was Joseph, the carpenter." This direct statement pleased me much; so, subsequently, when the same lady lectured at the Harvard Rooms, I presumed to ask another, viz., "What was the final disposition made of the corpse of Jesus of Nazareth?" The reply to that was a disquisition on the various "Christs" of history, and did not give us the latitude and longitude, or even any idea of the place where the body of the great Reformer was buried. With the highest respect for the memory of the Nazarene, there are many good Spiritualists who would like to know its exact location, for the purpose of placing a suitable monument there; by doing which they would not only commemorate his services to humanity, but also fitly exhibit their disbelief in the doctrine of the resurrection of the body.

Very respectfully yours,
R. W. H.

Our correspondent makes a suggestion which he may rest assured will never be acted upon. The apostles and early Christians knew where the body was laid, but familiar as they were with the future state, and knowing that the spirit alone was eternal, they gave their thoughts to other things than monuments. The church, as our correspondent states in his closing sentence, cannot understand that the resurrection and appearance of Jesus was a spiritual phenomena; but even though it enunciates the doctrine of the resurrection of the body, it has planted piers and pillars to support the dome of the Holy Sepulchre, that undoubtedly covers the place of crucifixion, and, perhaps, every other place intimately connected with that great event.

There are those who doubt; but the information which the church claims to have is probably as reliable as any that will ever be obtained. Therein is the stone of unction whereon the body was laid to prepare it for burial, a circular railing to mark the spot where the virgin stood when the body was anointed, and, in the great rotunda, the grave of Jesus. Within a little temple of yellow and white stone of fanciful design, it is claimed is a portion of the very stone that Mary Magdalen rolled away from the door of the Holy Sepulchre. In the sepulchre itself, the stone couch on which the body lay is covered with a marble slab, now much worn by the lips of pilgrims. Gold and silver lamps are kept always burning, and on every side is seen that display of trumpery for which the Catholic church is famous. All sects of Christians,

except Protestants, have chapels in this great church—but each keeps on its own grounds for they cannot worship in peace together even in this place. If the body was laid in this spot, true it is that the "spirit hath risen."

The monument that is most pleasing to him, and one that should be erected by all, Christians as well as Spiritualists, is a spiritual life, an exemplification of the lessons he teaches,—a monument that is eternal. Then one in reality becomes a Spiritualist; holds conscious intercourse with the world of spirits, assisting those beneath, and receiving assistance from those above. Such was Jesus Christ.

MATERIALIZATION IN CALIFORNIA.

Mr. W. F. Peck, a materializing medium, is now giving *seances* in San Luis Obispo. From a long article in the San Luis Obispo Tribune of the 13th instant, we take the following extract, descriptive of one of the *seances* held there:

"This phenomenon is what is technically called materializations. Mr. Peck retires into a common board cabinet, standing upon rollers for convenience of moving about the room, if the committee desire. He is secured by a committee of two sceptics, by first adjusting a pair of automatic-locking hand-cuffs, and is thereafter tied by ropes to staples in the floor. In the cabinet are placed pencil, paper, drum, flute, mouth-organ and guitar. The door is closed, and the light is turned down to a soft twilight. Soon the manifestations begin by the appearance of hands at the aperture in the door, which is covered only by a black cambric curtain. This aperture is about 18 inches square. Names of deceased men and women are written out by these hands, which, in nearly every instance, are recognized as that of some friend of some one or other of those present. Faces are shown, ranging in type from old ladies, young women and children, to men smooth-shaved, full-bearded or mustached. Wednesday evening a full form opened the door, and stepped out of the cabinet, in plain view of those present. Mr. Peck is about five feet, seven or eight inches in height, smooth-shaved, with the exception of mustache, and has curly black hair. The other man who emerged from the cabinet was over six feet high, with a long, full, flowing black beard and mustache. He was attired in black, with white shirt front, that glimmered in the soft light. He had a gliding movement in emerging from the cabinet, utterly unlike the ordinary motion of a person in walking. A faintly aspirated whisper emitted the words, "Good-evening, friends." One face at the aperture spoke in German to one present, but in so faint a tone that but few words could be understood. Many other remarkable things occurred, among which was the playing on three instruments at one time, while hands are visible at the window. The committees, upon both evenings Mr. Peck held his meetings, expressed themselves that the hand-cuffs and ropes were not displaced during the occurrence of these things. That Mr. Peck is unconscious of the method by which these manifestations are produced, we believe, but that investigators are bound to accept this or any other theory until substantiated is quite another matter. Our belief is not a matter of public concern, one way or another; but those who, by an *ipse dixit*, lay the whole matter on the shelf, by the cry of humbug, fraud or delusion, are bound to demonstrate the fact by a detection of the fraud humbug or delusion. To say that Heller, Anderson or Hatz do as wonderful things, is no argument. If these adepts in mundane magic will perform their juggling tricks under the same conditions, then they may be allowed the parallel, but not otherwise. That the laws governing mind and matter are very imperfectly understood, we think will be generally admitted, and that the occult side of human life is deserving of careful study by our learned men, is becoming more and more apparent every day. In the elucidation of the laws governing this phenomena, we look for great results to mankind. In the person of Mr. Peck we find a good subject for its study, and hope the opportunity of so doing will be availed by all honest enquirers."

O. F. Thornton, one of the editors of the Tribune, endorses more than appears in the above extract.

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.—*Peckles*.

From the London Spiritualist.
HOW TO BE HAPPY.

A WELL-KNOWN and highly-esteemed social reformer, Adin Ballou, was one of the first in America to recognize the reality and the importance of spiritual manifestations, and he courageously and intelligently avowed his faith in a treatise, which was afterwards reprinted in this country, with an excellent preface by Mr. Andrew Leighton, of Liverpool. As he was wise with the experience of a long life spent in more than usually deep social study, Mrs. Tebb, once his pupil, addressed to him the inquiry:—

"What are the true sources of happiness for the individual man or woman?"

In a letter dated 4th June, 1875, she was rewarded with the following admirable reply, which she reasonably argues should not be reserved for private appropriation.

First. Happiness depends chiefly on the individual's internal conditions of body and mind and spirit, not very much on mere externals. Most people imagine the contrary, and therefore bemoan their disappointment.

Second. Right internal conditions of body, mind, and spirit are those of health, reason, and moral order. Most people neglect or violate the laws of health, reason, and moral order, and therefore are sickly, unreasonable, and immoral—i. e. physically, intellectually, and morally sinful and miserable.

Third. How are we to be internally right in body, mind, and spirit? By fidelity to the highest light, and openness to still higher light. Most people are unfaithful to their highest light, and repellent of higher, therefore they sin and are miserable. Many of them persistently adhere to customs, fashions, and habits which they know to be unhealthful, irrational, and vicious, yet complain that they are unhappy.

Fourth. A minor yet important amount of happiness depends on right association in the circles of home and intimate friendship. If families selected intimates, and business partnerships were made up of rightly conditioned individuals or those conscientiously striving to be such, their communion would be pure, sweet, and elevating. Few consider this, and many therefore are unhappy. We ought to be the friends of all mankind, but must rely on select association in the family and small circles of intimate friends for happiness outside of individual self-hood. Yet too many seem to make home and select friendship only tents from which they sally out far and wide in quest of happiness. They rove for pleasure, and come home to frown, and groan, and get ready to rove again. Is it strange they are miserable?

Fifth. The ancient axioms, "Study to want less rather than to have more," "Abstain that you may enjoy," point the way to true happiness. But the majority reverse these. They pile artificial wants like "Alps on Alps," and multiply their indulgences even unto death. It is no mystery why they are unhappy though in the highest ranks of the world.

Sixth. Just and modest self-respect is indispensable to true happiness. But most people seek the admiration of others as their chief delight, live a life of external show, and die of false approbation.

Seventh. Honestly acquired competence—the mean between poverty and riches—is most necessary to serene happiness; but few really believe this, and make mammon their god, who fails nine-tenths of his votaries, and palsies the other tenth with luxury or avarice.

Eighth. An unenvious, unrevengeful, forbearing spirit, which seeks to overcome evil with good only, is indispensable to pure happiness. Yet the majority of mankind, as individuals, communities, and nations, expend a large portion of their time and resources in resenting insults, retaliating injuries, and crushing out offenders and enemies with deadly force. Still they wonder they are miserable.

Ninth. The love and worship of one All-Perfect Heavenly Father, imbibing His spirit and imitating His example, even unto pure Christ-likeness, insure happiness. Yet millions ascribe to Him the attributes and spirit of an infinite and vindictive despot, worship Him as such, and treat their fellow-creatures accordingly. This they call religion, and are, of course, miserable.

Tenth. Finally, we must regard ourselves as immortal spirits, kindred to innumerable others throughout immensity, and destined to an eternity of discipline and progress. This in order to a just estimate of ourselves and others, in order to treat ourselves wisely and others fraternally, in order to moral elevation and happiness. Yet how few realize this! How many live and die sensualists. Still they wonder that they are miserable.

But I must refrain. It is easier to play the *guide-board* than traveler, the preacher than the exemplar, to expatiate on the sources and precepts of happiness than to practise the dictates of wisdom. What I have been dashing off will hardly meet your wishes, or afford you edification. I do not write

for the press or the public in these sheets, but hastily and suggestively for friendly eyes. Much of it is old and commonplace in the testimonies of moral philosophers. Still it is not the less true and valuable. To me it certainly is honest and deep conviction. Make the best of it you can, and drink from purer fountains, wherever you find them.

The wisdom of these counsels we shall all confess; but the will to perform is what we lack, and know not how to obtain. When Thackeray lay sick one day, George Hodder asked him whether he had had good medical advice. "Certainly," was his reply, "but what is the use of advice if you don't follow it? They tell me not to drink, and I *do* drink. They tell me not to smoke, and I *do* smoke. They tell me not to eat, and I *do* eat. In short, I do everything that I am desired *not* to do, and therefore what am I to expect?" Such confession, with variations, we have all to make. Nevertheless, if we are to be saved from misery, we must discover what is right and do it; and as we do right, we gain strength to do better, and in the pleasantness of well-doing are gradually established.

For the Spiritual Scientist.
IS SPIRIT MATERIAL?

BY ZEUS.

KABOLISM gives us a knowledge of the spiritual world or the world of causes. The material is developed from the spiritual, which has been demonstrated and proven by those acquainted with alchemical science. We thus have *two* distinct forms of science, subjective and objective. The former was studied almost exclusively by the Kabolists, hence their wonderful knowledge of Nature. The forces governing the subjective are very different from those governing the objective, but their modes of action are similar. The soul of the spiritual world consists of ponderable matter; it is that chaotic substance in which God manifested himself when he said "Let there be light." The substance of chaos was known to the ancient sages, also the process by which creation was unfolded from it.

The soul of the world corresponds with the soul of man, and the spirit of the world with the spirit of man. The world, therefore, as well as man, is threefold, consisting of body, soul and spirit. The body is the gross, material covering of the soul, which is essential for its mundane existence. The soul is the receptacle of the spirit, and therefore the intermediate between the spirit and the physical organism. The soul *per se* is as inactive as the material body *per se*; both consist of atomic matter, and each polarized by *two* distinct forces. The spirit of the universe bears the same relationship to the causal world as our sun does to the material world. The former is the unfolding force of the soul, while our sun is the unfolding force of the material world. Therefore spirit is not material any more than the light of the sun. Prof. Crookes has endeavored to demonstrate that light is not only a universal and primary motor, but that it possesses ponderosity, that it can be weighed in the balance. If he would turn his attention to Kabolism he might probably find something accompanying light that gives it a materiality. This substance and light are inseparably connected. Therefore it was not light that he weighed, but the substance which accompanies it. Our sun is not what scientists regard it, an immense body of fire, replenished with fuel from the planetary system. It is a self-luminous body, requiring nothing from the material world for its support. The influence it imparts to the planetary system to which it belongs is by impulse. It has not increased nor diminished from its first inception to the present day. The planets are its children, born and afterwards nourished by it. Harmony is the unique law by which God governs the universe. If this law should be suspended one moment, forms would disappear by matter crumbling into atoms, and chaotic darkness reign supreme. The disturbances occurring in the external world correspond to diseased action in the human organism, and are the result of the disturbance of the harmony existing between the subjective and objective forces. If this disharmony should extend too far, the balance is lost, and the relationship between these two classes of forces is broken up, which constitutes physical death, and disintegration of the physical structure. When diseased action of the physical organism is viewed in this aspect, and the proper remedy obtained to correct them, the health problem will be

solved, and the physical sufferings of the human family wonderfully ameliorated. The cause of physical disturbances was known to the ancient sages, and they endeavored to procure a universal remedy by which the harmony could be restored, life prolonged and the bloom of youth retained even in old age. This has been regarded as a myth, but there is more truth in it than fiction. These hints are thrown out for those interested in Occultism to ponder over. They are the outward expression of sublime truths; when obtained will give the recipient a knowledge of the laws and forces of nature unknown to the scientist who dwells exclusively on the outward plane, and whose reasoning is exclusively inductive. The subject of this article was prompted by reading Hudson Tuttle's review of Dr. Diedemann, in the *Spiritual Scientist* of March 30.

For the *Spiritual Scientist*.

THE SEERESS OF ENDOR.

UNLIKE most of the world, I profess to have a profound respect for the woman of Endor, commonly known as the "witch" or the "old witch." Her story is a very brief one. She comes upon the stage but once; figures in a drama of transcendent interest as a star actress; then this scene changes, and she is known no more. But in the course of that brief space, and as the prime mover in that astounding scene, she achieved for herself a name that will never die—a name familiar alike to the ears of old and young, wherever the Bible record has penetrated or will survive.

This woman may or may not have been old. Brother Moody says she was, and as the Bible does not expressly contradict him, we will not. Brother Moody says she was a witch; the Bible says she was reported "to have a familiar spirit," but it does not say she was a witch—on the contrary, seems to draw a line of distinction between "those who have familiar spirits and wizards." There is no record that she had ever practiced sorcery. She could not openly do so at the time and live.

But she had a familiar spirit; in other words, was possessed of that peculiar physical organization, as much decried now as in the days of Saul, but which *was* found then, *is* now and *will be*, probably, for all time,—the faculty of invoking, seeing, and communicating with spirits. No one can deny that this faculty has existed, in exceptional cases, and yet be a believer in the Bible or received History. If so, when and how did it cease to be operative? Where is the line of demarcation between the old dispensation and the new? Is there any more reason to dispute the possibility now than at the time when she of Endor demonstrated it to be a fact. It is not a question of belief or disbelief, not one capable of demonstration or disproof.

Well, this woman was neither more nor less than a medium,—probably of mature years, good bodily strength and presence; possibly, not inferior in physical endowments to the beautiful race of women common to the place of her nativity. Her mental gifts must have been extraordinary. She was apparently fearless and self-contained in the presence alike of the dead and the living—the prophet of God and the monarch of Israel. With quick perception she takes in the whole dread scene and its significance, even in that fearful moment when the spectre form of Samuel rises into view; with unblanched cheek, she strikes through the disguise of the monarch with the simple expostulation, "Why hast thou deceived me, for thou art Saul!"

Where in all history is there an instance of composure like this under circumstances equally trying. How few can stand in the presence of one who has the power of life and death, or of those who have re-passed the gate of death, and act calmly and firmly as before.

Observe, too, the feminine qualities this "old witch" manifested—the hospitality of bed and board, her tender solicitude for the crest-fallen king, and care of his enfeebled frame. She did not offer him a broomstick, upon which to fly away from the place—perhaps had no such steed to offer—but she did for him all that the tender heart of woman could suggest, and sent him away comforted, as well as her ability to do so could avail.

If there be blot or stain upon the life of this seeress of Endor, it must be found outside of the Bible record; for not

a word of reproach is there, or can justly be inferred from the narrative. The time has been, and it is so in less degree now, when her abnormal gift arouses a spirit of persecution against the possessor. Children have been severely punished for it by Christian parents; have been driven from their homes, and obliged to seek a precarious support for themselves, sometimes with this as a sole means of maintenance. If deceived themselves, in the face of so much trial, they are all the more to be pitied.

A little more *charity*, if you please, Brother Moody! J.

From "Scientific Materialism."

SCIENCE AND RELIGION.

BY DR. GEO. SEXTON.

SCIENCE has wrought mighty triumphs in the world by unlocking the secrets of Nature, and showing us how we may best apply the great powers of the universe to earthly comfort and human convenience. She has rescued us from the intellectual darkness of the past, and shed the beams of her beauteous light over the habitations of men. She has taught us to bend the elements to our will, to make the lightning our plaything, and to utilize the mightiest forces of Nature. Her power is wondrous, and her benefits are amongst the choicest gifts that have been vouchsafed to mankind. She has waved her magic wand over sterile deserts, and they have blossomed forth with beauty and with plenty. She has spread her blessings around upon the world; civilization has been her boon companion, and education and culture have followed in her train. Truly spoke the poet of her when he said—

"Blessings on Science! When the earth seemed old,
When faith grew dotting, and the reason cold,
'Twas she discovered that the world was young,
And taught a language to its lisping tongue;
'Twas she disclosed a future to its view,
And made old knowledge pale before the new."

All this is true; but if now, having blessed man with the fruits of her material discovery, she comes to rob him of his spiritual nature, to proclaim the doctrine of despair—that there is no immortality for humanity in the future—to declare conscience a cheat and prayer a delusion, to ignore the highest and holiest aspirations of our nature, and to blot out God from the universe, why, then it becomes questionable whether all the good she has done will half atone for the mischief which she now seeks to accomplish. Science has her triumphs and religion has hers; which of these is the greatest may be easily decided. Whilst humanity is constituted as it is, men will not give up their religion, because it forms part and parcel of their very nature. If a serious conflict between science and religion could really arise, it is very questionable whether the former would be the gainer.

No such conflict is likely to occur, since science and religion both owe their existence to the same Author; and although working in different spheres, will each result in one grand end, the well-being of man. The Rev. R. Mitchell very justly remarks, in an able paper read before the Victoria Institute:

"Neither can say it has no need of the other. Science, with its many eyes, can see something true here, something beautiful there, something useful in another place; and what it finds it hands over to religion, which, guided also by reason, takes what science gives, and weaves the whole into an offering of wonder and praise. For science is not complete by itself. It exists for something beyond. Science is thought. But thought is not an ultimate thing in our nature, was never meant to be, and cannot be. The nature of mind forbids it. It is related, for example, to feeling; but the highest feeling is that which responds in reverence to the reason that reveals itself in science. It is related also to action, but the highest action is that which rises in obedience to the reason thus revealing itself. Science thus gathers fuel for the fires of devotion that burn upon the altar of the dependent heart. As a thing of thought science says such and such a thing exists—exists in certain relations, serves certain ends; it speaks to us of body and space, of cause and effect, of means and ends. And religion, guided by reason, takes up all these things and converts them into grateful song. The pulse of religion is thus quickened by every law or new illustration of law, by every fact and legitimate use which is made of the fact in science. While science discovers, and classifies, and names, religion looks on without fear; for reason, which gives to science its meaning, gives to religion a shield."

The utterances of scientific men must not always be con-

founded with the voices of science, and neither must the sayings of religious teachers be imagined always to represent truly the teachings of religion. Men of science, proud of the achievements which their special department of knowledge has effected, have been often led to intrude themselves into domains which in no sense belonged to them, and to theorize upon questions which fall within the range of spheres of thought totally foreign to their province. This has been the cause of much confusion and disorder.

THE KORAN.

THIRD PAPER BY G. L. DITSON.

THE Koran," says Mr. Arnold, to whom I am again indebted for all my facts, "as we now have it, is confessedly not the work of Mahomet, but of his followers. On his death, his alleged revelations were found scattered in fragments here and there; some in the hands of Hafsa, others remained only in the memory of his believers. Mahomet not only omitted to compile these written fragments, but with the exception of a few he never encouraged their general circulation."

At one time, when a number of the mnemonical reciters had been slain in battle, it is said that "Zaid collected all the pseudo revelations that could be found written upon parchment, leather, palm leaves, shoulder blades of mutton, stones, and other materials, and collated these with the Suras." It certainly then cannot be considered strange if little consistency or harmony characterizes the order of the Book of the Mahomedans.

"That Mahomet employed secretaries to write some of his visions is not called in question," says 'a note' to the above paragraph. Another 'note' says, "Different editions of the same Suras were in existence during Mahomet's life."

So great, indeed, had become the discord in the Koran, that Kaliph Othman ordered Zaid to revise it, and to send copies of the same work to the chief cities of the empire with a command to burn all others. This Kaliph Othman was the third successor of Mahomet. "He gave indefatigable attention," says the *Journal Asiatique de Paris*, "to re-write in a single work the dispersed and incoherent parts of the Alcoran."

After all, seven different editions were soon met with. Two editions, says Reland, originated in Medina, a third in Mecca, a fourth at Kufa, a fifth at Bussura, a sixth in Syria, the last was the "editio vulgaris." The first of the two in Medina counts 6000 verses; others as many as 6236. This will explain the difference which frequently occurs in the quotation of verses. All are said to contain an equal number of words, some say 99,464, others 77639; and 323,915 letters.

A prominent argument put forth by Mr. Arnold against the Mohammedan creed is found in the contradictions (and abrogations) to be met with in the Koran. It is said that there are no less than 225 passages containing laws and dogmas which have been abrogated by subsequent Suras. If contradictions were all that made the Koran objectionable, our Book could be set aside upon the same grounds.

Ali Halibi writes in his history of the Prophet (?): "Eben Ishak relates what he has heard from his masters, viz., that Mohammed was subjected to the treatment of an exorcist when in Mecca, before the Koran was revealed to him." This is important, for he may thus have been especially developed as a medium through magnetic influence, as many are said to be now by this means.

A 'note' to the above says: "The word applied signifies, 'Treated or cured by an exorcist.' . . . And the Moslem saw nothing in that attack but the effect of Mohammed's breast being opened by the angel? What does this mean if not the visions that were accorded to him (Mohammed) in the earliest stages of his seership?"

In the vast amount of interesting matter that has been written about the illustrious author of the Koran, I will make only one more suggestion, which is, that Mohammed never claimed to be a prophet. The Arabic word *rsoul* means strictly, I think, an envoy, a messenger. Mohammed frequently declared himself to be only a messenger of God, a preacher of God's truths as revealed to him, but did not of himself pretend to predict events. Well, in his "Mohamme-

dan Prophet," gives some important facts found in the "Insan Aluyun," where Ali Halibi quotes Ujun Alather; "Mohammed said to the exorcist 'Thou professest to deliver man from demons. Only God we may entreat for help. . . . Confess that there is one God, who has chosen me to be his apostle.'" The italics are mine. It is possible and probable that if many sayings in the Koran should be set down as emanating from Mohammed alone, his prophetic character would be established; but if dictated by spirits (which may have been evil, and hence misleading and tending to mischief and contradiction) then he was simply, as he claimed, (many passages in the Koran to the contrary, notwithstanding,) "an apostle," a messenger. But as we have seen, one cannot be certain in regard to what actually emanated from Mohammed himself. His disciples, doubtless, exalted his character as much as possible, and many contradictions have probably arisen, and much fable been imputed to the "master" by them in their zeal to do him honor.

The Spiritual Scientist is not the only one that can discover the failings of that which claims to be the leading Spiritual paper. Woodhull and Claflin's Weekly says:—

It is now rather regarded as the organ of a clique than as an exponent of the reforms really demanded by true Spiritualists. Time was when it held a different position, when its proclamations reverberated through the land. * * * Alas, alas! what do we now receive from the Banner in the place of such noble utterances for the good of humanity. Read the following. We reprint with profound sorrow such a defence of impostors, and abuse of honest searchers after the truths of Spiritualism. * * * If the Banner attended to the true duties of a Spiritual teacher, it would have neither time nor place for any such unjust animadversions, nor any "feeling" upon which to base them.

BOOKS RECEIVED.

James Burns, of London, England, has issued a second edition of "Experiences in Spiritualism," by Catherine Berry. It is presented in an enlarged form, and the workmanship and binding is exceedingly neat. Considerable testimony is herein presented that is worthy of being preserved, and it teaches how the investigation of spiritual phenomena may be satisfactorily accomplished. Although tests of the most stringent character are introduced, the phenomena are so definite as to declare unmistakably in favor of their spiritual origin.

"True Spiritualism" is the title of a small work by Norman Leander. It embraces the general principles of Spiritualism with brief explanations designed to call the attention of the enquirer to the truths therein, leaving him to form his own conclusions. It is printed by King & Baird, 607 Sansom Street, Philadelphia, Penn.

HUDSON TUTTLE'S WORKS.

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A JAPANESE NOTION.—A correspondent says:—"I have accidentally come across such curious information concerning a form of Spiritualism in Japan, that I mention it to you, in case you may not have chanced to have heard of it. It is that spirits of a low class in that country enter animals, and such creatures as are thus possessed are called 'Fox spirits.' My informant learnt this orally from several Japanese with whom he has had the opportunity of conversing, and has not seen the fact in any book, or heard of it from any other source."

How To Form A Spirit Circle.

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

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

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

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

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

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

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

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

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and 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.

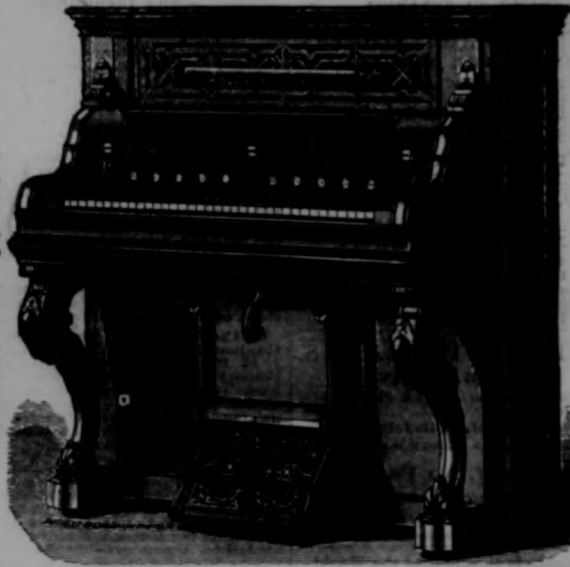
If the circle is composed of persons with suitable temperaments, manifestations will take place readily if the contrary be the case, much perseverance will be necessary.

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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