

# SPIRITUAL SCIENTIST

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

## SPIRITUALISM.

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### SPIRITUAL SCIENTIST.

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E. GERRY BROWN, EDITOR.

From the Scientific American.

#### THE OLDEST MEDICAL WORK IN THE WORLD.

FIFTEEN HUNDRED YEARS before the birth of Christ, at a period when the Israelites were still in bondage in Egypt, Hermes, a king of that country, and surnamed "Trismegis-

tus," or thrice great, translated, from engraved tables of stone long before buried in the earth, certain sacred characters said to have been written thereon by the first Hermes, the Egyptian god Thoth or Thuti. The books thus produced were deposited in the temples; and the reputation of the king as a restorer of learning lived in history up to the time of the alchemists of the middle ages, who looked upon him as the "father of chemistry;" while his name still exists in our word "hermetical," commonly applied to a seal through which nothing, however subtle, can pass. Hermes' writings, according to Clemens Alexandrinus, who described them in chronicles written 200 years after Christ, consisted of forty-two books, all of which were held by the Egyptians in the highest veneration. They treated of rules by which the king was to govern, of astronomy, cosmogony, and geography, of

|     |  |     |             |
|-----|--|-----|-------------|
| (A) |  | (1) | FACSIMILE   |
|     |  | (2) | OF A        |
|     |  | (3) | PORTION OF  |
|     |  | (4) | HERMES      |
|     |  | (5) | TRISME-     |
|     |  |     | GISTUS      |
|     |  |     | BOOK        |
|     |  |     | ON MEDICINE |

|  |                                 |     |   |     |            |
|--|---------------------------------|-----|---|-----|------------|
|  | Medicine for opening the bowels | (A) | Beginning of the Book of the Medicine               | (1) | THE ABOVE  |
|  | Milk                            |     | To cure the sickness of the bowels                  | (2) | TRANSLATED |
|  | Nehaul (?) Pulverized           |     | (seeds of the) The hui plant rubbed up with Vinegar | (3) | INTO THE   |
|  | Honey                           |     | To be drunk by the patient.                         | (4) | HIERO-     |
|  | Cook                            |     |   | (5) | GLYPHIC    |
|  | pour out                        |     |   |     | CHARACTER. |

religion, and of priesthood, and of medicine. On the last mentioned subject, six books are known to have existed. Though many scrolls have been found treating on all of the above topics, the Hermetic writings have remained undiscovered; and hence their very existence has repeatedly been denied, and the tradition considered as one of the many curious myths which overhang the ancient history of mysterious Egypt.

During the winter of 1872-3, Ebers, the German archaeologist, while residing in the vicinity of Thebes, learned from an Arab of the existence of a papyrus scroll, found between the bones of a mummy, some fourteen years previously, by a person since dead. By dint of a large offer, Ebers obtained the scroll from the Arab. It consisted of a single sheet of yellow brown papyrus, of the finest quality, over sixty feet in length and about eleven inches broad. The writing was clearly executed in red and black inks; the paper was in perfect condition; and the entire work was in a state of remarkable preservation. Hurrying to Leipsic, Ebers at once began the deciphering of his treasure; and the results of his studies are now given to the world, with the announcement that the work is, beyond question, one of the long lost six Hermetic books of medicine.

The age of the manuscript was determined by the study of the forms of the characters, by a calendar which is found in the book, and by the occurrence of the names of kings, all of which show the period of writing to be the year 1552 B.C., at which time, it is interesting to note, Moses was just 21 years old. A translation of the script also confirms the origin of the work, since (as was the custom of the Egyptians, in order to give greater authority to their writings) it is ascribed to the god Thoth or Thuti, who, as we have already mentioned, was the first Hermes.

By the aid of chromo-lithography, a facsimile of the papyrus has been prepared; and it is now published, together with notes, by Ebers, and a translation of some portions. A copy of this rare and important work has lately been received at the Astor Library, in this city; and from one of its pages we have obtained the drawing from which the annexed engraving is made. The characters are facsimiles except in point of color, those which are slightly shaded being written in red, and therefore, of course, impossible for us to reproduce. The script is of the hieratic form, which was one of the four distinct graphic systems used by the Egyptians. It was devised as a shorter method of inscribing the hieroglyphics, and bore about the same relation to those symbols as our written letters do to printed characters. In this form the great body of Egyptian literature has reached us; and in order to translate it, it is first necessary to resolve the hieratic contractions into their corresponding hieroglyphics. This is done in the second engraving; and the reader will find it interesting to compare the lines of the hieratic writing with the hieroglyphics, and note the similarity. The hieratic reads from right to left, the hieroglyphic from left to right; so that the lines end at the point A. Notice the similarity of form between the characters at B, also the ideographic nature of the hieroglyphic, the words "to pour out" being symbolized by a man in the act of throwing objects from one hand into another. Notice also the symbols at C, indicating four days. A portion of the character is similar to that used to mean the sun or god Ra, and the four down strokes indicate the number of suns or days. Another ideographic symbol is the bee, to indicate honey. The mode of writing the weights is also curious. The tenat of unit of volume was about six-tenths of a quart, and the drachme is probably the same as the Arabic dirhem, and is equivalent to 48 English grains. The first page of the scroll opens thus: "The book begins with the preparation of the medicines for all portions of the body of a patient. I came from Heliopolis, with the Great Ones from *Het-aat*, the Lords of Protection, the Mas-of Eternity and Salvation."

The preface continues somewhat in the same strain through the page. On the second leaf is found the extract given above introduced by a kind of charm, which the physician is to bear in mind while administering the doses. The following translation is literal:

"Chapter treating of the taking of medicine. The medicines approach. The expulsion of everything is accomplished

from my heart, from my limbs. Powerful are the charms. On the medicines. Beginning: I think of the time when Horus and Set were conducted to the great Hall of Heliopolis, so that counsel might be taken on the Hodes of Set and Horus. . . . Words which are spoken on the taking of medicines in their regular order, and frequently." Then follow the extracts above, and some more recipes of which the following are specimens: "Caraway seed, 1-64 drachme; goose fat, 1-8 drachme; milk, 1 tenat. For sick bowels, the same: Pomegranate seed, 1-8 drachme; sycamore fruit, 1-8 drachme; beer, 1 tenat."

Ebers translates but two pages literally, and gives a synopsis of the balance of the book. The chapter headings are peculiar. The initial chapter consists mainly of recipes and the preparation of medicine; then follow chapters on salve for removing the *uhau*; catalogue of the various uses of the *tequem* tree; medicines for alleviating the accumulation of urine and diseases of the abdomen; "the book of the eyes;" medicaments for preventing the hair turning gray, and for the treatment of the hair; on forcing the growth of the hair; salves for strengthening the nerves, and medicines for healing the nerves; medicines for curing diseases of the tongue; medicines for the removal of lice and fleas; medicines for ears hard of hearing; "the secret book of the physician;" "the science of the beating of the heart;" and "the knowledge of the heart, as taught by the priestly physician Neb-seht."

The difficulties in the path of the translator in the shape of technicalities are of course very great; and probably for this reason, he reserves the complete translation of the book or future publication, when it will be issued with notes, etc., obtained by further study. One extract is given, however, to show the general style of directions to the physician. It reads as follows:

"Rules for the *re-het*, that is, suffering in the pit of the stomach. (Pylorus or cardia). When thou findest anybody with a hardening of his *re-het*, and when eating he feels a pressure in his bowels (*chet*), his stomach (*het*) is swollen, and he feels ill while walking, like one who is suffering with heat in the back, *tau nu peht*, then look at him when he is lying outstretched, and if thou findest his bowels hot and a hardening in his *re-het*, then say to thyself: This is a liver complaint, *sepu pu n merest*. Then make thyself a remedy according to the secrets of botanical knowledge from the plant *pa chestet* and from scraps of dates. Mix it and put it in water. The patient may drink it on four mornings to purge his body. If after that thou findest both sides of his bowels (*chet*), namely, the right one hot and the left one cool, then say of it: That is bile. Look at him again, and if you find his bowels entirely cold, then say to thyself: His liver (?) *merest* is cleansed and purified; he has taken the medicine *sep nef sep*, the medicine has taken effect."

In view of the direction to look at the patient "when lying outstretched," it is curious to note that (according to Diodorus) the priestly physicians of Egypt are said by Diodorus to have formed their diagnosis principally on the position which the patient assumed in bed.

The book is one of the most valuable contributions to our knowledge of the arts of the ancient Egyptians that has ever been discovered; and the clear manner in which it is written; and its freedom from the nonsense or gibberish usually accompanying so-called charms, serve still further to enhance its archaeological importance. It will elicit the deepest interest in every civilized country, and will, we trust, give new life to the science of Egyptology, from the study of which, and from the revelations which yet may be expected from the ancient tombs of Egypt, it may be hoped that a clew will be found to the rediscovery of those arts which died with the wonderful people who practised them.

LET SEVEN HARMONIOUS MINDS form a circle in their desire to obtain the higher knowledge of spirit-life; when this is determined, appoint a Secretary to record the communications given, and it will be found that there are seven attendant spirits whose names will be given; these names will reveal the character and quality of the controlling spirits who are representatives of some human quality of intelligence and affection. If those who are seeking interior truths relating to the human spirit will adopt this course, they will be richly rewarded—so says an English writer.

FRIENDS who desire extra copies of the Spiritual Scientist sent to acquaintances who are interested in the cause of labor, will please send names to this office, and sample copies will be sent free of postage.

From the London World.

## THE NAME "JESUS."

IT is no easy task to ascertain, after the lapse of centuries, the precise meanings attached to words in the past ages. This difficulty is increased by their transmutation from the original roots, or radicals, as they are called, to the more complex form in which they now appear. It would be beside our purpose to show how that change has taken place; but we may point out that as civilization advanced, and the desires of man multiplied, extra words were rendered necessary and hence additional syllables were added to those already in use.

A careful examination of ancient languages, and tracing them back to the form in which we see them upon those monuments which time has spared, and the folly of man has left untouched, will show that the roots or radicals have invariably been monosyllabic, and scarcely ever consisted of more than three letters, and frequently of only two, or even one. A case in point presents itself in the name of Jesus. Closely examining this word, we see that the last syllable *us*, forms no part of the word itself, and is a mere Latin addition to the only real and complete word "IES."

Jesus *Christus* is good Latin, but *Jesus Christ* is neither good Latin nor good English. The Greek word in the Christian Gospels for Jesus, is the same adoption of the Latin termination *us* into Greek, as *Jesus* is into English. Nor must we overlook the fact there are several words in these Gospels which betray a monkish origin, and evidence a great probability of the Latin having been the original, and the present Greek only a translation. Pursuing our analysis, if we take, as mentioned above, the *us* from the word Jesus, we have "IES" or "YES," whence doubtless was derived the English form of assent or pledge of fidelity or truth, and this is precisely the same as "Amen," or, "Verily it is so," or "I consent—Yes."

This was, moreover, the most ancient name of the God Bacchus amongst the Greeks. The learned Parkhurst says that the word "YHS" was on all the buildings dedicated to Bacchus, or Sol; and on the temple of Apollo at Delphi, were the letters  $\Upsilon\text{I}$  written from left to right. Let us carefully observe the letters upon the Christian altar-cloths, and we shall discover that they are Greek, and not Roman, IHS. These, we are told, mean *Jesus, Hominum Salvator*: Jesus the Savior of men," but such is not the case. They are surrounded, too, by a circle of golden rays or beams, and are really the personified genius of the sun. I, *the one*, ES, *the fire*, that is, *the one great fire, the Sun*. Now, these letters we can trace back in this form, 1,500 years before the present era (1875) in the writings of India and Persia, not to mention Greece. Thus it is in this form to be found in the Bhagavat *ourana*, written by a Brahminical priest—Nyassa—also in the Mythriacs of Persia, and in the writings of Zoroaster.

A learned author of the present day writes:—"The derivation of the name of Jesus given in 1st chapter of Mathew 21st verse, is erroneous, for in that case Samson would signify Saviour also, for he was to save Israel: Judges, chapter 13, verse. In the Talmud, the name of Jesus is always written *Jesu*."

We may again return to this subject, but for the present enough has been adduced to show that the name Jesus came from India many hundred years before he is reported as teaching in Gallilee.

From the Helena (Montana) Independent.

## A SPECTRE IN THE WINDOW.

A PHENOMENAL MYSTERY THAT DISTURBED THE QUIETUDE OF MCCLELLAN GULCH.

IT seems that McClellan Gulch has just been thrown into a state of unaccountable excitement by the appearance there of an electric spectre, demon, or spirit, which has driven the camp from its propriety. The circumstances attending this episode are as follow:

Some months ago John Hewitt, a miner, sharing the cabin of William Burton, died, leaving his partner, to whom he was tenderly attached, in great distress. They had come to Montana together and had never been separated for even a day; had endured privation, and had mutually shared the perils and dangers of the mines. But early in the autumn

Hewitt sickened and died, and his old partner had secluded himself more and more ever since. The other night the whole camp was aroused by a succession of piercing shrieks in his lonely cabin. Rushing pell-mell into the house, Burton was discovered on his knees facing the single glass window in his cabin, his eyeballs nearly protruding from his head, his hair on end, and his face white and haggard from a deadly terror.

It was some moments before he could be got to speak, indeed before his paralyzing fright could be removed. Even then he could only point to the solitary window, and muttering hoarsely, say, "Look there!" In the gleam of light a human face was distinctly visible, apparently pressed against the window pane. A closer examination proved it to be the perfect likeness of John Hewitt, resembling in outline and character the negative of a photographer, but nevertheless a clearly defined likeness of the dead miner. While eating his supper Burton happened to glance that way, and was horrified at what he supposed to be the spirit of his dead friend come back to haunt him. In the awful horror of the moment he shrieked aloud, but the cold but passionless face, from which his eyes never turned, still riveted his look with a stony glare.

A thorough examination revealed the facts as they are here recited. The likeness is indelibly impressed on the window pane, but the question is still unsolved, how came it there. Some suppose that during the lifetime of the deceased it must have been photographed by a shock of lightning and remained until now undiscovered, and revealed at last by an accidental glance of the surviving miner. It can only be seen at night and in the glow of the lamp, and this circumstance strengthens the theory of an electric influence. Others imagine, and among them the miner, that it is a spiritual visitation, meant to further an inscrutable purpose, which will in time be revealed.

From the New York Sun.

## PEERING INTO THE HIDDEN.

WHAT SPIRITUALISTS HAVE NEGLECTED AND MATERIALISTS HAVE NOT ATTEMPTED.

THE Theosophical Society has lately added itself to the list of ambitious organizations that seek to supplant existing ecclesiastical institutions. Here is the programme of its founders:

"To obtain knowledge of the nature and attributes of the Supreme Power and of the higher spirits by the aid of physical processes."

In other words, they hope by going deeper than modern science has hitherto done, into the esoteric philosophies of ancient times, they may be enabled to obtain, for themselves and other investigators, proof of the existence of an "unseen universe," the nature of its inhabitants, if such there be, and the laws which govern them and their relations with mankind.

This work they declare is that which the Spiritualists have neglected, the Materialists have not attempted, and the Theologians have misunderstood and undervalued.

"They look in vain to the Church for such evidence of immortality as will satisfy the exactions of a fearless reason; in vain to her opponents for an explanation of preterhuman experiences of mankind, from the earliest periods."

Being baffled in every attempt to get the desired knowledge in other quarters, they turn their faces toward the Orient, whence are derived all systems of religion and philosophy. They find our ancestors practising important arts now lost to us. They discover them dealing with forces whose very names are now unknown, and the simplest demonstration of whose existence is impossible to our scientists. The President of the society is Henry S. Olcott, known as an investigator of Spiritualism. Geo. Henry Felt, one of the Vice Presidents, is the gentleman who professes to have discovered the secret of the Egyptian cabala, opening all the mysteries of the universe, Mme. H. P. Blavatsky is another Vice President, and one of the councillors is Mrs. Emma Hardinge Britten. The Society meets at the Mott Memorial Library.

KEEP BOTH EYES and ears open when money is the prime motive that induces a medium to come before the public. Value those public mediums, who, in the midst of abundant labors, can say, "we covet no man's silver or gold."

## SCIENTIFIC.

For the Spiritual Scientist.  
THE PROBLEM OF HUMAN DESTINY.

BY GEORGE STEARNS.

IF A MAN DIE, shall he live again? No, surely not; no more again, in the sense in which he has ceased to live. The *living* may rise again, and again; but the *dead*, never. So far as death touches life, its flight is fatal. It is, however, but the translation of life that we call death, in which sense we die continually; for existence is but a consecution of multiplex phenomena, and animal life a sensible impress of its metamorphosis. Death is the shadow of life. It is the relaxing grasp of reality by experience, whose hold thereof is temporary. It is the phases of Truth only which perish with the visions of sense, while thereby its verities are brought to light. This is God's method of educating his children. Whatever is lost to selfhood by the transition of consciousness, is irrecoverable; whatever is gained, becomes one's real estate. There is much of the boy that is dead in every man; but the better part of youth abides with age. So may ascending life be still enriched by death.

Man dies physically, but still lives in spirit. That the inner life survives the outer; that that is the *real* life of consciousness, phenomenal Spiritualism demonstrates. But how long? Is the human spirit immortal? This the verification of life after death makes probable, but does not certify. To an analytic thinker, though a Spiritualist, it may be a question, the Problem of Human Destiny.

This problem is solvable only as an item of pantologic philosophy. To master it, one must be able to grasp the sphere of Truth as a unit, and penetrate its synthetic diversity. Little talent is needed save of the introspective order. Profound natural science is not necessary. Clear insight is indispensable. It is a question of selfhood, and to be answered from within to such as look inward and listen for the voice of God. To one who ignores God, or looks outward for a clue to his *Being*, there is no solution of this problem.

Every species of human intelligence is grounded upon some truism of natural faith, wherewith every soul is occultly inspired. This is all that authenticates an axiom, whose prestige eludes research. Yet the authority is irresistible which makes human cognoscibility consist with the supreme wisdom of its Author. It is herein that one begins to see God, and to recognize natural faith as a Divine Inspiration. Hence its infallibility. But innate aspiration is of the same pedigree. It is cognate with natural faith. *Aspiration is the flower of inspiration*, and this is what makes its significance. It certifies that *Hope is the prophet of Destiny*. The wish for endless life is to be realized; for God endorses it.

The triune structure of Truth is designated in this proposition: There can be no *effect* without a *cause*, and should be none without a *use*. In the domain of superlative power nothing exists uncaused, and nothing useless is purposed. The Problem of Human Destiny is to be solved in rational accord with this axiom.

Man exists for a purpose, and that at least the noblest of human conception. It can be nothing less than our ideal of happiness. But essential to happiness is an assurance of its perpetuity. God gives us this, by logical sequence, in our very longing for immortality; for, as his offspring, do we not innately savor his purpose; therefore, to attain the end of personal existence, the continuity of rational consciousness must be everlasting—the human soul *is* immortal.

But it is to be considered that no person is immortal of necessity. The spiritual body is not self-sustained, and must be kept existent by the same power whereby it was generated. The human inmost is indeed divine, of an eternal essence, in no wise segregated from the Infinite Mind—that is Deity—and only virtually individualized by means of its vehicle. The dissolution of this would consist with the extinction of personality, in consequence of the coalescence of quasi-finite with the One Infinite Mind; even as falling drops of rain perish in the sea. The spiritual body cannot be indissoluble, since the Spirit-World is but a hemisphere of existence; the whole sphere of which, is phenomenal. The inference is that

life in the spirit-world is personally maintained, in part, at least, by voluntary agencies as exigent as those of physical animation.

But personal immortality is conditioned upon another principle, the study of which is of greater moment to human lives. None can live for ever to miss or frustrate the use of living. The purpose of Infinite Wisdom, must and will be fulfilled by every undying person. If the will of God were absolute, touching a spirit's progress, there could be no halting or waywardness therein; but then it would not consist with personal development. To be educated, one must be practically free—must have a measure of liberty and act with a sense of moral responsibility. This is what makes the art of living optional; though every liver is vent to school, willing or unwilling, and the roughly taught by experience. Nevertheless, truants abound; and who knows for a certainty that every life-long sinner that dies game in the hands of primitive justice here, reforms hereafter, as the issue of a less vindictive training? It is an equivocal part of the problem. The gist of its incertitude is that of personal choice; a choice which waxes more and more difficult, less and less probable, the longer it be deferred. Is it not possible to descend so low and persist so long in the ways of wickedness, as to lose all power, as well as all desire, to retrace one's steps?

The dogma concerning a future "day of judgment" holds a kernel of truth; it is the day when a prodigal comes to himself. Woe to the inveterate outlaw to whom it never comes. There is a stern judge in every rational selfhood at whose tribunal each must answer, and who alone can forgive sins. The hardest of all adversaries to conciliate, is an offended conscience. *The damned is he who can't forgive himself*. Is it possible to grow so bare as to utterly abhor oneself—to be unable to recover self-respect? Think of the murder of Miss Langmaid, now fresh in mind, and doubt if you can, a possible "sin against the holy ghost, which hath never forgiveness, either in this world or in that which is to come." Who in such a case would not welcome death, death of the spirit, to put an end to shame, remorse and damning self-contempt?

Why should our immortality be better guaranteed than our ultimate happiness? The desideratum is not to live merely, but to live well. Better not to be than to be devilish. The hopeless can but pray for annihilation. Since happiness is the fruit of righteousness, which consists only with personal liberty, neither can that be a boon of grace, nor this a matter of compulsion. Creative power can barely make it possible for human spirits to attain the object of life, without which, immortality purports Hell. Is there no contingency as to the issues of volition in the moral agency of persons? Were it just to be thrust upon the stage of probationary life, with no consultation as to its fortunes, and, in the event of these proving unwelcome, refused the poor liberty of retreat? Physical life consists with the option of suicide; why should this license be withdrawn from an unwilling tenant of a spiritual body? For whose sake should an ill-born and luckless spirit, too demoralized to reform, write in self-torture forever? These questions are to be answered introspectively. They are deducible from this axiom: *Whatever ought to be, either is, or is to be.*

As in this world life is preserved with care and pains, so in the world to come; the love of life is the sole pledge of its perpetuity. If the love of life can ever be extinguished,—as it may by an implacable consciousness of demerit,—then will its flame flicker, and fail, and vanish. For aspiring souls, it is enough to know that life is as lasting as the wish to live; that the immortality of human spirits is as certain as their loyalty to Truth and Right.

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

From the advance sheets of Vol. II, of the "Identity of Primitive Christianity and Modern Spiritualism."

## AN ANALYSIS OF SPIRITUALISM.

BY EUGENE CROWELL, M. D.

"Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this.—ECCLES. VII. 10.

SPIRITUALISM, like Christianity, is not a superstition; the counterfeits of both are superstitions, and these belong to the abuses, not the uses. They are, as Mr. Owen says, "identical in essence, and in their essence, not in the anomalous excrescences with which ignorance or prejudice disfigures them, and both will endure forever."

Spiritualism is a philosophy founded upon phenomena, principles and laws, these together constituting a system of truths relating to all religion, science and morals. It has the continuous and concurrent experience and testimony of all ages to support it, and is prepared at all times to bear the test of the most searching investigation; for truth, like pure gold, only becomes brighter by attrition, and any claim upon belief that will not bear strict analysis is not of the pure metal. Like the perfected diamond, Spiritualism presents a different facet to the eye of each observer, but from whatever point viewed is equally lustrous to sound mental vision. It is the only system of religious ethics that has ever been substantiated by critical tests. It furnishes innumerable and incontrovertible proofs from the spirits of those who are reaping the reward of their virtuous actions, that the performance of duty here leads to happiness hereafter, and at the same time points out the exact line of that duty with almost mathematical precision, so that he who runs may read, leaving no excuse for those who disregard or corrupt its teachings.

This testimony is not only from the spirits of those who were virtuous in this life, but also from those who disregarded the dictates of duty, and the identity of thousands of the witnesses is established by evidence as conclusive as any that proves the most firmly established theories of science.

Spiritualism viewed as a religious belief is the only one that has ever dared to challenge the closest scrutiny, and the only one that opens wide its doors for admission to its holy of holies to all who seek the truth. Nearly all other systems spread the veil of superior sanctity and of mystery over their altars and their ministers, while Spiritualism proclaims the inherent right of all to each and every truth in all its fullness.

If religion consists in a belief in, and reverence for God, as an object of worship, of love and obedience; if it implies the belief in a future state, and of rewards and punishments in that state; if it demands of us the cultivation of a spirit of charity, of justice and love to our fellowmen, and if it imposes upon us the strict practice of virtue; then Spiritualism is a religion. If philosophy consists in the love of, and search after wisdom; "in the knowledge of phenomena as explained by and resolved into causes and reasons, powers and laws;" then Spiritualism is also a philosophy. We claim that it is both, and that it presents for the first time in the history of the race, the embodiment of a true system of faith and worship with the highest philosophy. Not that our present comprehension of spiritual principles, agencies and forces, enables us to judge accurately of their relation to the principles and phenomena of material philosophy, but that the insight thus far obtained into their existence and potency as operating causes, justifies us in believing that the spiritual is the world of causes, and the physical of effects, and that what we term the effects of physical causes, are primarily effects of causes and forces operative in the spiritual world.

If it be asked, Is Spiritualism a sect? I answer no; and trust and believe it never will become one. If it be asked,—What form will it assume? my answer is: I believe it will never become moulded into a concrete organization, but its truths will penetrate the churches, and from the light it will bring, the toleration of diverse opinions upon all debatable questions will be established, as it is impossible for men to think alike, and the widest liberty will exist as to all honest differences. Teachers and hearers will be accountable only to each other. The grooves of thought will be as numerous as the minds that think, so that no channel will wear so deep from excessive use, that it will prevent those who travel in it from perceiving that others pursue paths as true as their own. Heretofore the old ruts have been worn so deeply that dark-

ness has obscured their footsteps. Spiritualism will change this, and it will then be as difficult for men to pursue paths of bigotry and intolerance, as it heretofore has been to walk unmolested in the light.

Spiritualism is in all the churches, and is there doing its silent work among ministers and people. One by one its truths are entering their hearts, and even its peculiar terms and phrases are being incorporated into the current religious phraseology, and there are few if any Protestant churches in this country where its influence is not felt; but as it has been sensibly said, the work that presses on us now is the steady collection of facts, and their collation, the gathering up of a store of truth from which in the future theory and law may be deduced. We are but laying the foundations.

And what is our answer to those who demand,—What has Spiritualism done, and what is the use of it? It is this:

1st. It has restored primitive Christianity, and now, at the termination of the first quarter of a century of its existence, it numbers more converts than Christianity numbered in the middle of the second century, or one hundred and fifty years after Christ.

2d. It has wrought a glorious work in correcting the gross and debasing views, derived from the Old Testament, of the character and attributes of Deity, and in the minds of millions has substituted for those erroneous notions the true, beautiful and grand idea of a Heavenly Father, whose loving kindness extends to all his children, and who will guide all mankind—each and every soul—to a state of celestial happiness.

3d. It has shook to its foundations the degrading belief in the total depravity of man, and given him hope and trust in himself, and in his own efforts, aided by Divine Power, to elevate himself.

4th. It has largely assisted in annihilating the personal devil.

5th. It has effectively contributed in extinguishing the flames of hell.

6th. It has moderated the extreme views held regarding vicarious atonement, in accordance with which men have been taught that they could live a life of sin and sensuality, and at its close, avail themselves of the virtue of the blood and death of another, and enter upon the next life purified of their sins and made perfect, without making personal and full atonement; thus offering a premium on vice and immortality.

7th. It has done more to liberate the human mind from the thralldom of old dogmas and creeds, and from degrading errors and prejudices generally, than any other belief which has prevailed since the time of Jesus Christ.

8th. It has given to us to know that sin is not only against God, as the Divine Being, but also against that elemental spark of Deity that resides within every human soul, and not only this, but that many sins are against our physical bodies, and indirectly against our spiritual, so that sin is multiform in its operation and consequences, weaving a web in the meshes of which the sinner is bound, as the fly in the spider's web. By these teachings, while our fears are properly aroused as to the consequences of sin, our minds are instructed, and we are fully informed as to the means to be used, and the course to be taken to guard against and remedy these consequences.

9th. It has furnished evidence incontrovertible that the angels are with us, even as God is, and as they were with men in the olden time, and that they are His chosen, willing instruments, to comfort, counsel, and protect and guide us in our struggles with poverty, affliction and disappointment.

10th. It teaches the fatherhood of God, and it has been a powerful means of extending a living faith in the brotherhood of man; it teaches that charity is the greatest of virtues, as selfishness is the greatest of sins; that each must care for the other, as God cares for all; that we must be less ready to condemn, and more ready to excuse and aid, and it always is found on the side of mercy and good works, and in favor of all movements for the advancement and good of mankind.

11th. It has determined the most important of all questions, "whether if a man die shall he live again?" by evidence so abundant and conclusive in its character, that no person has ever carefully examined it and weighed it without accepting it. And it has not only settled this great, this vital question, of overwhelming importance, but it also has revealed to us the naturalness and beauty of our eternal home, and has thrilled with joy and happiness the despairing souls of multitudes; who now know what before they could only hope for.

12th. It has transformed the unrelenting monster death into an angel of light and mercy—no longer the common enemy, but the welcome and true friend who kindly draws aside the veil, and ushers us into scenes of happiness and beauty.

And yet its work is only commenced.

## SUBSCRIPTIONS AND ADVERTISING RATES.

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

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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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## TO OUR FRIENDS AND ENEMIES.

We are in receipt of several letters giving information similar to that contained in the following paragraph which is extracted from the latest:—

I write to place you on your guard in reference to an effort on foot to kill the Scientist, if possible, because of the unwillingness of its editor to sail with the spiritual current, in regard to the reliability of the so-called spiritual phenomena. Some of these parties, have, they claim, been prominent in their efforts to aid in establishing the Scientist, and if it continues in its present course, are determined on its downfall so far as their influence can effect that result.

To those who have so kindly interested themselves in our welfare, we would say that none of the attempts hinted at can materially affect the Spiritual Scientist. The truth in Spiritualism is now sought after. The wheat is valuable, the chaff must be given to the winds. We do not cater to the passions and prejudices of individuals, but address the understanding and the conscience; therefore, it is not strange that we have bitter enemies who labor for our downfall. When error is confuted, vice reprov'd and hypocrisy exposed, some are sure to complain of an uncourteous and uncharitable spirit. Such persons would have been loud in their complaints and bitter in their censure of the prophets and apostles; but now as then, they are blind to the light and labor against a power that will surely conquer.

If the Spiritual Scientist has its enemies, it has its friends, and day by day we are moved, in the fulness of spirit, to return thanks for the many evidences we have had of the ministry of the good spirits and angels. Our faith in the unseen powers is unbounded. We came not into spiritual journalism for worldly wealth, but for spiritual strength. All that we have are we willing to give, and we find a greater reward than we anticipated or deserve, in that which so many seek and so few find—*happiness*. If the Spiritual Scientist is not needed it never would have come into existence; when it has fulfilled its mission, then will it go the way of all earthly things and be forgotten; but just at the present period its friends gather in number and increase in strength; the spirit is in it and it cannot die.

## PAPER MEDIUMS.

There is no practice that is more detrimental to the best interests of Spiritualism, than that of attempting to elevate, by means of continual puffs, any one person into prominence, as a representative spiritual medium. The term "puff" is used in the sense in which it is generally accepted; accounts of wonderful manifestations, new developments, successful experiments, or an occasional notice of the prosperity of some public favorite,

when published, are of interest and a practical benefit to those who read them; but items that serve no purpose except to keep a name before the public, notices of seances held, or to be held, by some one medium, creates dissatisfaction among others less favored, who consider themselves indirectly injured by being left in obscurity. They justly feel that a spiritual journal should hold itself impartial.

Each medium has a circle of friends, a portion of whom are easily drawn into any controversy that may exist between mediums, and as a consequence we have Spiritualists divided against themselves, because of PETTY PERSONAL JEALOUSIES engendered by a feeling of rivalry that should be discountenanced by all true friends to the cause.

## CLAIRVOYANCE AS EVIDENCE.

To the Editor of The Spiritual Scientist:

DEAR SIR: For four years I have called myself a believer in the spiritual faith, for two years I have been trying to solve this vexed question of true materialization, what are genuine and what are fraudulent, and I have come to this conclusion: that there need be no doubt in any given case, while the truths of clairvoyance are so well established. Now, in common with many friends, both subscribers and non-subscribers to your valuable paper, and after having sought a public mention of this matter through the columns of the Banner, for myself and many others, I ask you if you deem it worthy a place in your paper, to give some explanation, that shall seem satisfactory to you. Why in all test cases clairvoyance is not as good as ropes, sacks, &c. Cannot a *true, clear-seeing medium* detect all the passing events occurring at any circle for materialization, and say true or false at once. Why need any doubt be felt, and why need the bitter attacks be made upon the Eddys, Thayer, Hardy, and the whole line of mediums.

Please then say how far such means may be employed to detect fraud, &c., and oblige many inquirers.

Truly yours, &c.,

G. P.

South Boston, Dec. 9, 1875.

Our correspondent opens a subject upon which much can be said. There are many who have the gift of clairvoyance to a certain degree, but very few who possess this power unalloyed. "*True, clear-seeing mediums*" are sensitives, and as such, would be acted upon by the influences prevailing at any circle where they attempted to use their powers to detect the cause of passing events. A medium who stoops to fraud feels secure in his ability to deceive people, and in simulating honesty exercises a corresponding psychological influence. In other words, the fraud WILLS that his patrons shall believe him to be honest. A sensitive would be the first to feel this active force, and unless strongly surrounded by good influences, the faculty of clairvoyance would be neutralized. An individual who reasons upon the possibilities of fraud, places himself in a condition to receive such impressions as may be given him concerning the manifestations; in reality he is developing his own spiritual sense of perception. He seeks to remove the suspicion that is impressed upon him, and to do this requires ropes or sacks that he may be assured that the medium does not deceive him. Should a clairvoyant tell him of spiritual sight, he would not listen unless he had previously satisfied himself not only of the existence of such a faculty, but of the honesty of the one who volunteers the information. Ropes and sacks are material substances, and to him they possess certain properties that will determine if the medium's bodily powers cause the manifestations.

Again, it would be difficult to judge how far the medium who claims to have discovered fraud in another, is prompted by jealousy in making such a statement. It has been in our experience to hear one who assumes to be a prominent public medium, declare other mediums frauds, when in reality, in our judgment, their powers were superior to those possessed by the one making these wholesale charges. Even if a medium

should speak the truth in such a case, her motives are always questioned.

We have evidenced these possibilities to show the many difficulties that beset an investigator who relies upon such testimony, and the sensitive who ventures to make public the information that her spirit guides have given her. It has been said that the "spirits do not aid in detecting trickery;" but we doubt it. The True cannot remain passive towards the False. Good spirits not only aid in detecting these fraudulent manifestations, but institute the proceedings that unmask them. Watch the course of those who are true to the spirit-world and mark the fate of those who are false to it. THE SPIRIT is all powerful, and though judgment may seem to be deferred, yet the law of Compensation and Retribution is not less sure.

One more hint. The double can make itself seen and felt apart from the body; this fact is generally admitted; how great its powers, and whether or not those powers are affected by the distance intervening between it and the body, is still a matter of experiment. Some sensitives can see these apparitions of living persons, and receive them as they would a spirit wholly relieved from the flesh. In such a case, the medium might be suspected of causing a manifestation, when in reality it was his "double." For this reason it is well for an investigator to impose his own conditions; then by experiment he can determine which are detrimental and which beneficial to the manifestations.

Our advice is, remove all opportunity for conscious fraud on the part of the medium, and this inaugurates a system of investigation that gives some prospect of discovering the nature of the force that is working these mysterious manifestations.

#### NATURAL MAGIC.

In the *Spiritual Scientist*, Nov. 20, was published a short letter from a foreign correspondent who is soon to commence a series of articles to aid those interested in elucidating the Cabalistic sciences. Several of our readers having written to him, he sends us the following replies:

Mr. J. P. Root doesn't seem to comprehend the *Root* or "First Matter" of Natural Magic—Magnetism, as practised all over the world, is but one of its innumerable variety of fruits, which will gain great improvements by fresh grafting and fresh soil.

Mr. W. V. Smith and others who wish for "light" shall have the guide to it in as plain terms as I can give always allowing for the difficulty of a perfect expression in a totally new science.

I can promise them this much; that with properly organized minds no mystical paraphernalia are required for the highest order, which we all should aim at. No bamboo wand of seven joints with which to bamboozle the ignorant. The mystic number three, which puzzles so many, is the Ternary Trinity, or Deity without and within us, and is enclosed and included in our own *Soul*, which is our God-father, Son, and Holy Spirit, or WORKMAN within ourselves, to whom in the "great work" of preparation, solution, Regimen, and PROCESS we entrust our whole selfhood of seven Planets or Metals for guidance, as we leave it for safe keeping after purification, or the accomplishment of the great work.

That spirits can be commanded is undoubted. Our mediums use them as play fellows, and the spirits not only come most willingly to them, but with absolute pleasure; not so where they require much mystifying and terrifying paraphernalia; and herein is the danger, as all magicians admit, and it is referred to in Bulwer's "Zanoni" and the Strange Story; but that sort of magic is of the lowest kind. The knowledge of it has overthrown too many nations already, and from the effects of which the world is just trying to emerge. The SOUL of man has been occulted or eclipsed long enough by hereditary, internal and external, physical and spiritual influences, and to get totally clear of all these, is the *ultimatum* of the Hermetic Philosophers' "great work," which lifts him out of the chaotic sea in which he is wallowing like a blind eel in mud into a sea of light in which his every want is cared for every moment of the day and night, his every foot-

step guided, his every thought moulded in absolute truth, his every pore of the skin, as it were imbued with individualized intelligence, and everything done at the exact right time; legions of angels are desiring to serve and do serve him without any wand but the pleasure of doing good; and every gift he can desire is to be had when wanted or for the asking, but nothing must be done in frivolity, although the freedom of action, thought, and speech, as well as the exuberant joy attendant upon this state is absolutely beyond the conception of the human mind, much more of the powers of speech or pen to describe.

LEX ET LUX.

#### EDITORIAL PARAGRAPHS.

A copy of the *Spiritual Scientist* will be sent to any address in the United States for twelve months, on pre-payment of \$2.50

WILLIAM CROOKES has this year received the Royal Medal of the Royal Society, for his discoveries in physical science.

AN INDIVIDUAL who has been successfully performing in Liverpool, England, as a "medium" for materialization, was one evening fairly trapped, holding in his hand a mask, to which was attached several yards of muslin.

GERALD MASSEY is now in London, working hard at the British Museum on his forthcoming book, on "The Origin of Myths." The statement concerning his sanity, was a gross fabrication; there is nothing whatever the matter with him.

THE SCIENTIFIC COMMITTEE of the St. Petersburg University, has begun to get deeply interested in the phenomena of Spiritualism, and are anxious to have other mediums present. The fund for this purpose has been largely increased.

THE LONDON SPIRITUALIST urges Russian and American Spiritualists to exert themselves to induce Dr. Slade of New York, to sit for the St. Petersburg Committee. It says it is better to go to much expense in getting one thoroughly good medium, than six weak ones.

BY FAVOR of the *Scientific American*, we are enabled to present in this issue, a fac-simile of a portion of Hermes Trismegistus Book on Medicine, accompanied by an interesting descriptive article explanatory of the illustrations and relating to the early Egyptian writings.

CAN A PERSON be a "good orthodox" and yet believe in Spiritualism so far as to constantly consult mediums and have communion with spirit-friends, is a question worthy the consideration of those religious journals who are making so much capital out of the life and death of Henry Wilson.

IT IS THE selfishness in the world that is the corrupting stench along thoroughfares and secret haunts of individual life: the spirit to take all one can get, and give nothing in return; the spirit to beggar the masses that the few may sweep the board of illegal gain, and proclaim themselves victors over the dross that leads to hell.—*Theodore Parker, in "Food for the Million."*

SOUTHAMPTON, ENG., has witnessed some marvellous manifestations through the mediumship of Dr. Monck, and all six of the local newspapers contain fair reports. The marvels occur in the bright light; napkins glide off the table, are seen one second on the floor, and the next are invisible, while unseen hands move wine-glasses and dishes as he sits at the dinner-table.

#### A STEP IN THE RIGHT DIRECTION.

THE winter meetings Committee of the British National Association recently passed the following resolutions:—

That Spiritualists who have had large experience of physical mediumship in their own families, be invited to give the results of their observations, especially on the following points:—

1. The conditions favoring manifestations, both as regards the medium and his surroundings.
2. The identity of the spirits or other intelligences manifesting.
3. Are the chief spirits who produce physical manifestations drawn to the mediums by affection, or otherwise?
4. The reliability of the communication given.
5. The responsibility of the medium when not apparently under control.
6. The effect upon the medium of the development of mediumship.
7. Any other facts affecting the question.

## HISTORICAL AND PHILOSOPHICAL

## DIVISION OF IDEAS.

ONE of the most marked results of human progress is the wide diffusion of ideas among the masses of the people. Once, education was the exclusive privilege of the few; the small modicum of knowledge afforded to the many being barely sufficient to enable them to accept the truths which the cultured few condescended to bestow, and as for original thought and free opinion they were not in a condition to understand, much less to enjoy them. But this state of things has passed forever from our own enlightened land, and is rapidly melting away everywhere under the warmth of universal education. Every one now thinks for himself, and submits whatever is presented to him to the crucible of his own understanding before endorsing it. No longer passively receiving the mould of another's mind without question or dissent, each one is working out what is in him, and infusing into his beliefs and convictions, though unconsciously, something of his own nature and tendencies. Consequently, differences of opinion on all subjects are multiplying almost beyond our conception. Shades of thought before unknown, or at least undistinguished, are constantly receiving new emphasis, taking their color from the various proclivities of the individuals holding them and gradually developing into real and vital forces. Humanity ever seeks sympathy, and thus it is that parties and sects, classes and cliques, representing every imaginable form of opinion and purpose, multiply and thrive.

Many deplore this as being prejudicial to truth. They would have all think alike, believe alike, act alike. Where different opinions exist on the same subject they will tell you only one can be true, and the rest being untrue must be injurious. Such persons forget that truth is many-sided. It is so large that with our limited vision and from our single standpoint we seldom see more than a fraction of it at one time. Surely then we need not lament that others, occupying a different position, should see another side or insist that because it is hidden from our narrow point of view it has no existence. It is as if we denied all the land and sea that are beyond our horizon. Rather let us welcome all the reports that come to us from different sources, that out of many parts we may form a more worthy conception of the whole than any single view can afford.

Shall we then rejoice in error? Some will say, shall we be glad when delusion and fallacy triumph, and absurd and extravagant notions are held with tenacity? Assuredly not. Loyalty to truth and to each of its parts as fast as we discern them forbids any such false resting-place. Yet our own liability to mistake in regard to what positive error is, should at least teach us modesty in pronouncing upon it. Setting this aside, however, there is a plea to be urged, even for actual and certain error itself. Never a goal at which to stop, it is yet often a necessary channel through which to pass. The strongest characters and firmest natures are often those who have been most sorely tried and tempted. The true scientist will freely confess that he has had to renounce many a cherished notion and pet idea, and we have all the more confidence in him for the confession. Those who have proved many things and found them false, will cling with a more resolute grasp to the few who have stood every test. Experience in error is often the best discipline for a steadfast adherence to truth. So while we can never placidly contemplate error as a finality for any individual, we should yet exercise patience, charity, and sympathy, towards those who embrace it.

The division and re-division of ideas is, then, by no means a matter for regret, but rather for congratulation. It is the inevitable result of wide-spread education, of the diffusion of thought, of the elevation of the whole people. It is an important means by which we may correct our own ideas, and arrive at a more worthy conception of the truth we had only partially seen. The division that is harmful, that stirs up bitterness and anger, malice and ill-will, is one of feeling, not of ideas. It is the spirit of tyranny that seeks to impose our own notions upon another, the spirit of intolerance that forbids freedom and individuality, the spirit of selfishness

that restrains sympathy within the narrowest limits, the spirit of self-conceit that refuses to admit any good or truth outside of itself. These are the authors of the variance, the disputes, the contentions, the hot words and bitter taunts that separate families and friends, destroy social peace, and poison so much of life's happiness. Not unity of thought, but unity of feeling, is what we need to bind us firmly together in enduring ties. We do not love and respect each other less, that our eyes are of various colors, or our features of various shapes. Can we not equally regard differences of mental tone and altitude? Gradually all the world is rising out of slavery into liberty, and this liberty of mind, this freedom of individual thought and conviction will, when established, be the topmost stone of the edifice. But if we would help to lay it, we must no longer confine our sympathies to those who think our thoughts and endorse our opinions. We must not only be content to differ, we must welcome the difference, and encourage the honest expression of it, knowing that thus real truth will be most fully established, and real concord and harmony secured.

Read before the National Conference of Spiritualists for 1875 in London, Eng.  
ON THE IMPORTANCE OF THE DESSEMINATION OF SPIRITUALISM AS A RELIGIOUS INFLUENCE.

BY E. T. BENNETT.

IT will hardly be denied that in the existing state of society there is great need of a religious influence which shall powerfully affect its daily life. The large majority of the people may be divided into three great classes:—

1. Those who, belonging to some church, taking part in public worship, leading straightforward and upright lives, and being respectable members of the community, would yet utterly ridicule anyone who would advocate their business being carried on according to the principles of the religion they profess on Sundays, and would consider the attempt an insane one to harmonize the law of the land with the maxims of the New Testament. This class, to which the bulk of the middle classes of the country belong, are to a great and increasing extent practical infidels as regards the religion they profess to believe in.

2. Those who are entirely given over to the selfish and animal propensities of their nature, many of whom are so circumstanced that all their thought and energy are absorbed in the struggle for existence, in providing a supply of food and clothing for themselves and those dependent upon them. To this class belong thousands of the laboring population, and those large masses both in town and country who are living in a whirlpool of poverty, vice, and crime.

3. Those who are intelligent disbelievers in revealed religion. In this class we would include all those who avow this disbelief, from those in the highest literary and scientific circles down to the artisan who conscientiously rejects the teachings of the day. In this class are included the large and increasing number who call themselves secularists.

These three classes may be said to live lives of practical irreligion; that is, their daily lives and actions, their thoughts and feelings, are not influenced by any ideas respecting a life succeeding this earthly one, or by what are ordinarily called religious considerations.

We are not condemning them, nor wishing to imply that they are guilty in this, but simply state it as a fact. To them life means earthly life, and nothing more.

In none of these classes does the religion of the land—the so-called Christian religion—exercise an appreciable effect, and to all appearance its powerlessness to do so is becoming more apparent every day.

The plain simple truth is, that the Christian religion, as taught in churches and chapels, is divorced from the laws of the land, and from the maxims and principles of the greater part of modern society; and there is no other influence of sufficient power to elevate its life above the purely intellectual, the outward, and the earthly.

Possibly there may be nothing to lament in this. But those who believe that earthly death is not the end of life will hardly think so. If there is a long life before us after death—if this mortal life is only a small portion of our actual life—it must be of use to us to know it, and knowing it it must be of still greater use to know all we can as to the nature and conditions of this future life, and its relation to our present state of being; and most important of all, to know how that future life



is affected by the present life. Once convince people that death is only a door out of this life into another, and they cannot held inquiring into the relation between the two lives.

The whole of the popular religious teaching respecting any future life is of so vague and intangible a character that it is looked upon as a dream beside the so-called realities of outer life. It fails to affect the life or character, because there is not an actual belief in its being of as real a nature as the present life.

Hence the great need there is of a revelation from the future life, of a practical, tangible character, not dependent on traditions of the past, but able to take its place side by side with the thought and action of to-day—a revelation which shall have as its base facts and phenomena appreciable by the external senses of the multitude, both learned and unlearned.

We believe Spiritualism to be such a revelation of the future life. Its foundation is, that it presents facts and phenomena which prove to demonstration that what we call death is simply, as we have said, a door into another life, and that the inhabitants of the earth who pass through it still find themselves in possession of conscious, individual existence. This is the first step; but this step once taken, this conviction once attained, is sufficient of itself to awaken those feelings, so difficult to define, which we call religious.

The inquiry is soon inevitably made—What relation does the life on this side of death bear to the life on the other side? It is important here to keep in mind that our information in answer to this question rests on a second series of facts and phenomena logically dependant on the first series of facts and phenomena.

The first series of facts and phenomena proves to us the existence of intelligent beings who are living a different life to our present one. The second shows us the relation which exists between the kind of life in which those intelligent beings are living and our life here. They assert that they were once living as we are now, and their universal testimony is, that the state after death, is better or worse, according to that which has been the ruling principle of life while here. If that principle has been love, purity—leading to the "fruits of the spirit"—they tell us that their life is of a higher, purer more enjoyable kind than if, on the other hand, the ruling principle has been such as to lead to hatred, vice, and the fulfilment of the "lusts of the flesh."

Convince people of this—convince them that we have absolute grounds for telling them that this will certainly be so—and we have a religious power in our hands, before which all the power of traditional religion, derived from the past, is as nothing.

We can now go to the man of science and learning, and tell him that starting from his own foundation of facts and logic, we are able to prove to him the reality of a world which he has hitherto ignored and disbelieved in.

We can now go to the man whose life is devoted to external pursuits and ambitions, whose ideas are bounded by external aims, and convince him that all those things in which his thoughts are centred are very small by the side of the realities of the future life.

We can now go to the sensual man, and show him the consequences of a life here lived in the course which he is pursuing, convincing him not that he will be punished for his wickedness, not that he will come under the wrath of a powerful being, but that, as he sows here, so he will reap hereafter; that as are the tastes, pursuits, and companions which he encourages here, so will be his surroundings there; and that the time will come when he will be tired of husks and turn round and long for a morsel of the true bread of life.

We can go to the secularist; and here perhaps will our greatest victories be won. We have no need to argue with him about the power and attributes, or even the existence of a God. We can afford, so to speak, to give him all he asks for in his philosophy of negation. By so doing we shall almost disarm him. But we can take his own "sad gospel," and show him its falsity.

The National Reformer announced the death of one well-known as a modern secularist in the following most mournful words:—

"In memoriam. Gone before. Austin Holyoake. Died April 10th, 1874. Aged 47 years.

"This world is the Nurse of all we know;  
This world is the Mother of all we feel;  
And the coming of Death is a fearful blow  
To a brain uncompassed with nerves of steel."

It is useless, and it is folly, to shut our eyes to the fact that this "sad gospel" is making its way among society, and that not among the bad and the vicious, but among good, true earnest men and women, who are perhaps exercising as much influence as any class in the land on the thought of the future and on social and political destiny.

On his death-bed Mr. Holyoake said: "I do not believe in the Christian Deity, nor in any form of so-called supernatural existence. . . . I experience the most perfect mental repose, and the near approach of death—the grim king of terrors—gives me not the slightest alarm."

Charles Bradlaugh says: "To me the Word of God represents nothing. I do not know what it means. I do not know even in thought where to put God." Again: "I do not conceive of *spirit* or *mind* as an existence." Again: "Show me that my doctrine is false, and you will compel me to abandon it. I do not say that I shall be ready to concede the falsity. Prove me the falsity, and I *must* abandon the position."

These are not the words of bad men or of vicious men, but of earnest seekers after right and truth. But upon such men as these no traditional religion, no religion that founds its claims to acceptance upon the past, can have any influence.

Now Spiritualism comes. We will entirely leave out of the question whether there be a God or not; we will even admit that Spiritualism may fail to afford *proof* of His existence; we will admit that that question is, may be, far above all we know of Spiritualism, as Spiritualism is above Materialism. But we are able to say to these people: We, as well as you, see that which you call the universe. We are in a position to prove to you that being and life are immensely wider than your conception of them; that this visible life is only a fraction of your and of our real life; that after what we both call death, we wake into a life of conscious individuality, with as real surroundings as we possess here. We are also in a position to show to you, that, whether or not what we call the "right" has its reward here, it is infinitely rewarded in the coming life, by the nature of the conditions and surroundings in which the individual finds himself placed. We do not ask you to believe this as a religion, but to search into the evidences in its favor as a fact.

The serious acceptance of the truths of Spiritualism is in this way calculated to exercise a religious influence on the life and character, and to have a most important effect on the religious thought of the people.

It is for those who in any degree realize this importance to see that, so far as they can, they aid in that influence being of a refining and elevating character, both on themselves and on those with whom they associate. There are but few laborers in the vineyard yet. Perhaps the soil is not fully prepared. But we may hope that when the proper time comes they will be ready to go forth, baptized by the spirit of love and wisdom, to preach to the people these "glad tidings of great joy."

WE HAVE for sale the following works by Hudson Tuttle:  
"The Career of Religious Ideas: Their Ultimate," the religion of Science. English edition, pamphlet. Price 60 cts.  
"The Career of the God-Idea in History;" finely bound. Price \$1.25.  
"The Career of the Christ-Idea in History;" finely bound. Price \$1.25.  
"The Origin of the Steeple and the Cross;" a unique tract. Price 10 cts.  
"Stories for our Children," by Hudson and Emma Tuttle; a beautiful and interesting book expressly written for the children of liberalists and Spiritualists. Price 25 cts.  
These works are too widely known to need commendation. They are boldly radical, fearless, and their logic is unanswerable. We mail them free on receipt of price.

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## THE "DOUBLE," OR APPARITION OF EMBODIED SPIRITS.

EMMA HARDINGE BRITTEN writes an interesting paper on the above subject, composed mostly, however, of narratives of well attested cases. She cites several instances where the appearance of the "Double" was the result of will. We quote the following which closes the article.

Mr. Harrison Greene, of Brotherton, Yorkshire, England—a gentleman of distinguished social position, and one who as a visitor to the United States will be remembered by many Americans as a worthy and truth-loving person—belonged to a circle in the neighborhood of his own estate established chiefly for the purpose of investigating the phenomena of the "Double." The records of this circle, although far too voluminous for quotation in this paper, furnish a most profound and interesting chapter in Occult Philosophy. On several occasions Mr. Harrison Green, himself a good seer, and a young lady of remarkably fine clairvoyant powers, Miss Chapman, one of the principal mediums of the circle, saw the author of these papers in spirit, and heard from the lips of the phantom Emma Hardinge, an announcement of her intention to return to England some weeks before the mortal Emma Hardinge had even decided upon such an arrangement. The appearance and dresses of this phantom were so clearly seen and described by Miss Chapman, that though she had never seen her except thus spiritually, no portrait could have been more accurate, no *modiste's* description more correct. A marked change in the style of *coiffure* too was observed, and just at that time, when a few days before embarkation, Mrs. Hardinge had her hair cut short, the phantom presented itself in Yorkshire for the first time, with a closely cut head of short, thick curls.

At a seance of several well-known French Spiritualists in New Orleans, the author's wraith made an appearance, gave certain characteristic communications, entertained the circle with her weird performances for over half an hour. This phantom was habited in a dress not even then in existence, but one, the materials of which were in the author's possession, but only made up and wore about a fortnight after its apparition had been seen, and the exact record of its pattern, trimmings, &c., entered amongst the minutes of the evening's proceedings. Mrs. Hardinge received the letter of her New Orleans correspondents, all strangers to her, detailing her appearance amongst them, and describing the dress she had worn, on the very morning when it came fresh from the dressmaker, and was put on for the first time for a New Year's reception at the house of her friend, Mrs. Eliza Neal, at Cincinnati. Miss Laura Edmonds, Mrs. Sweet, Mrs. Kellogg, Miss Seabring, and several of the best New York mediums who were contemporaries of the author's when she commenced her spiritual experiences, some seventeen years since, endeavored to tranquilize her mind, when she found that she was constantly annoyed by being made the unconscious medium of communications from the spirits of still living persons, by the assurances that their experience was of a similar character. "For my part," said Mrs. Sweet, one of the best and most truthful of the early mediums, "I am always uncertain whether the spirit I am communicating for is in the form, or out of it, until some test facts reveal the true state of the case." If these remarkable phenomena complicate our researches into the realm of the spiritual, they prove most clearly, on the other hand, that all the powers and possibilities which belong to the soul enfranchised from its mortal tenement, also belong to it here; that it is our ignorance of that soul's capacity and quality which hinders its expression, limits its executive functions, and narrows it down to the circumscribed attributes of its material body. Whatever we may be or can do hereafter, we may anticipate and measurably be and do here; we need only an earnest, thorough and rational system of investigation, carefully conducted experiment, and a lofty aspiration after spiritual things, to make us beings of a higher mold, nobler powers, and mightier achievement than we have ever dreamed of in our wildest flights of prophecy. Spurning all mean, selfish or petty aims in Spiritualism, sternly ignoring all performances which savor of charlatanism, and casting out from our midst all that can deform by trickery, imposture or impurity, all that tends to lower or degrade this noble religious science,

we may, and WE MUST IF WE WILL, "take the kingdom of heaven by violence," eat anew of the fruit of the tree of knowledge, and become as the gods; the fabled paradise forfeited by sin and ignorance will thus be regained by innocence and knowledge.

From the London Spiritualist.

## THE LATERAL AND VERTICAL EXTENSION OF SPIRITUALISM.

Strange changes have taken place in Spiritualism in America; there was a time when two or three thousand Spiritualists attended the Sunday services in the Boston Music Hall, whereas now only a hundred or two are to be seen there. Mrs. Hardinge has withdrawn from the rostrum, because she does not like the way in which the public business of Spiritualism is transacted in that country, and altogether a temporary reaction has set in. We attribute this to the circumstance that little or no deep research or scientific observation of phenomena has been carried on there, so that little real knowledge has been acquired, but mediums have been multiplying faster than the dangers and advantages of mediumship have been unravelled, and half-educated talkers have uttered much nonsense, mixed with a little intelligence, from public platforms, and, with no standard of excellence imposed upon them by the body at large, have imperfectly and ill-advisedly mooted many wild social problems in the name of Spiritualism. Had the prevailing knowledge of mediumship in America equalled even the little that is known here, Mr. Dale Owen would not have trusted the Holmeses or their spirits so far in the absence of test conditions, and Mrs. Carpenter's outrageous conduct would have promptly met with a stern rebuke.

Close study of the facts, with extensive scientific appliances if need be, is more requisite in Spiritualism just now than mere proselyting-work, not that the latter should be undervalued. The solid and slow growth of the oak produces more permanent results than the quick growth of the cucumber, and those who in their haste wish to rise like a rocket, must expect to fall like its stick. Heavy public blows, like those in America and France, will now and then fall upon the movement until the nature of powerful physical mediumship is better understood; and the best thing England and America could do at the present time, would be to try to make some arrangement, if possible, whereby such men as Dr. Crowell, Mr. A. R. Wallace and Mr. Epes Sargent, should devote their whole time to the unravelling of the laws and facts of Spiritualism. Vertical growth is more required than lateral extension, in the present state of the spiritual movement.

## NOTES AND NOTICES.

JOHN A. ANDREW HALL.—"At the above hall," says a correspondent, "Mrs. S. A. Floyd has for two Sabbaths past given, controlled by spirit-power, strong and eloquent lectures on Immortality. Those who for five years have heard her every Sabbath, say her force of power and eloquence was never greater. Among many beautiful ideas and descriptions on Sunday, Dec. 5th, was that of the passing of the soul from the body at the time of the physical death. On the evening of Dec. 12th, the hall was well filled, and her lecture and answer to the question in regard to little children being taken from earth-life, leaving the mother's heart desolate, went to the souls of all present.

It was given out by the faithful chairman, that the present arrangements for carrying on these lectures, would cease Jan. 1st, and a meeting would be held, Dec. 19, at 10:30 A. M., for a conference in regard to continuing them. All Spiritualists of the city should help to forward the good work being done here, but we trust the friends of Mrs. Floyd, and the many who have enjoyed her services, will respond to the call and show to her, by their presence at least, that she is appreciated by them." \* \* \*

\*The attempts to make Spiritualism responsible for the heresies and vagaries of certain persons calling themselves Spiritualists, are manifestly unjust. Accusations are often brought that Spiritualism teaches free-love, pantheism, socialism, etc. As well say that the Newtonian philosophy teaches these things. Spiritualism is no more responsible for nominal Spiritualism is no more responsible for nominal Spiritualists than Christianity is for Christians, among which last may be counted Free-love Anabaptists, Mormons, and the brigands of Italy.—*Epes Sargent.*

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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 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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