

SPIRITUAL SCIENTIST

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

SPIRITUALISM.

Vol. III.

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

No. 22

Yearly,
Two Dollars and a Half.

BOSTON, FEBRUARY 3, 1876.

SIX Weekly,
Cents a Copy.

SPIRITUAL SCIENTIST.

PUBLISHED BY

The Scientist Publishing Company, 18 Exchange St., Boston,

EVERY THURSDAY.

F. GERRY BROWN, EDITOR.

Back Numbers of the Scientist can be furnished

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

THE OCCULT PHILOSOPHY.

OF
HENRY CORNELIUS AGRIPPA,
OF NETTESHEIM.

COUNSELL TO CHARLES THE 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. IV.

Of the Three-fold Construction of the Elements.

AS WE HAVE SAID there are four elements, to be ignorant of which prevents any operation in Magic, each of which is three-fold, making the real number twelve, and through the number seven operating by the number ten, they may be increased and progress to the Supreme Unity upon which all virtue and magical operations depends.

The first in order are the pure elements, which cannot be compounded, nor changed, nor analyzed, but are incorruptible, through which, but not of which, all natural things exist and operate. Their virtues are beyond the ability of man to comprehend, for they are not operated upon, but operate on all things. He who cannot understand this will never be able to accomplish anything wonderful.

Next in order are the compound elements, changeable and impure, which can by art be reduced to their pure simplicity, by virtue of which all occult and common operations of Nature are consummated, and is the basis of all natural magic.

The third in order are those elements which originally and of themselves are not elements, but are twice compounded, variable and changeable, one into the other. They are the infallible *Medium*, and are therefore called the middle nature, or soul of the Middle Nature. There are very few who understand the deep mysteries thereof. The consummation of all effects, natural, celestial or super-celestial, is

accomplished by them through the means of certain numbers, degrees and orders; they are rich in wonders and mysteries, and operate in a manner similar to natural Magic, only they are divine; for from them, through them, proceed the bindings, loosings and transmutations of all things; the knowing and foretelling of things to come, also the power to subordinate evil spirits and propitiate the good. Let no man, therefore, without the knowledge of these three elements, be confident that he can accomplish anything in the occult sciences of Magic and Nature.

But whosoever shall know how to reduce one order into another, the impure into pure, the compounded into simple, and shall understand distinctly the nature, virtue and power of them in number, degrees and order without dividing the substance, shall easily attain to the knowledge and perfect operation of all natural things and celestial secrets.

CHAP. V.

Of the Wonderful Natures of Fire and Earth.

HERMES says there are two things, fire and earth, which are sufficient for the operation of all wonderful things, fire being active and earth passive. Dionysius says, fire in all things and through all things, comes and goes away bright, in all things it is bright, yet occult and unknown. Apart from all other matter on which it operates, it is boundless and invisible; of itself, sufficient for every essential action; movable and yielding itself to all proximate bodies; renovating and preserving nature, enlightening, though not comprehended by obscure lights, clear, parted, leaping back, shooting upwards, quick, ascending, and always in motion, comprehending but not comprehended, nor standing in need of anything else, it secretly increases itself and manifests its greatness to whatever receives it. Active, powerful, and invisibly present in all things at once, it will tolerate neither opposition nor affront, but, as it were in revenge, it will at once reduce all things to obedience; incomprehensible, impalpable, incapable of decrease, and most rich in its own dispensation. Pliny says, fire is the boundless and malignant part of Nature, as it is a question whether it destroys or produces most. The Pythagoreans say that fire is a unit penetrating all things, and brilliant and free in the heavens, but in the subterranean places, confined, dark, and evil; on earth it partakes of both natures. Fire then of itself is one, but its manifestations are manifold according to the nature of that which receives it, according to Cleanthes in Cicero. The fire in common use is produced from other things; from stones by the use of steel; from earth nearly dry making it smoke; it is in water, and heats the springs and wells; in the depths of the sea, which is warmed by the violence of the winds; and it is sometimes seen to burn the air. All animals, vegetables, and every living thing are preserved by it, and is the very cause of life. The properties of celestial fire are warmth,

fruition, and generation of life. The properties of subterranean fire are parching heat, consumption, darkness, and barrenness. The pure, celestial fire drives away spirits of darkness, as does also our common fire, which is analagous to it, being the vehicle of the superior light, and of him who said, I am the Light of the World, which is the true fire, the Father of Lights, from whom cometh every good and perfect gift, through the medium of the sun and the other celestial bodies, conveying their lights to ours. As spirits of darkness are stronger in the dark, so good spirits, who are angels of light, are strengthened not only by divine, solar, and celestial light, but also by the light of our common fire. Hence those wise men who first instituted religious ceremonies, ordained that no prayers, incantations, or other divine worship should be performed without lighted candles or tapers; hence that significant saying of Pythagoras, Do not speak of God without a light. To drive away malignant spirits they also commanded that lights and fires be kindled by the bodies of the dead, and remain there till the sacred expiations were performed, when they might be buried. And even the great Jehovah in the old law ordained that sacrifices should be by fire, and should burn perpetually upon his altars; which custom was also observed by the priests who officiated at the altars of the Romans.

Now the basis of all the elements is the earth, as it is the object, subject, and receptacle of all celestial rays and influences, and contains the seeds and seminal virtues of everything animal, vegetable, and mineral. It brings forth all things of itself, being made fruitful by the other elements and the heavens, receiving the abundance of all things; it is the prime source, the center, the foundation, and mother of all things. Take as much of it as you please, let it be separated, washed, purified, rarified and lie a while in the open air, and, being full and abounding with heavenly virtues, it will of itself bring forth plants, worms, and other living things, as well as stones and bright sparks of metals. If it be reduced to simplicity by the purification of fire and cleansing by water, great secrets are discovered. It being the primordial matter of our formation, it is the best restorative and preservative medicine.

THE PRINCE OF WALES AMONG THE INDIAN JUGGLERS.

ONE day at Parell His Royal Highness had an hour of quiet amusement in camp, watching the tricks of some Indian jugglers and snake-charmers, which have been described a hundred times over, and which never lose their interest for the spectator. After breakfast a ragged train of fellows, leading apes and carrying bags, was seen coming up the main street of the camp to one of the tents. These were followed by seven or eight ugly, shapeless, elderly women in bright drapery, carrying what are considered here musical instruments. They all squatted under the shade of the trees in front of one of the tents apart—conjurers, ape-leaders, singing women. Presently the Prince sauntered down from the house and took a seat in front of the tent, and his suite sat or stood around him, while the charmers and conjurers prepared for their exhibition, but the natives had no idea of the illustrious person's identity. The camp followers gathered round, and soldiers from the tents near at hand, till one of the suite, remembering what occurred on a similar occasion in India, cleared them away. The jugglers and snake charmers were the first to show off. They were only two—old chatty fellows whose skin hung on their bones as if it were cracked brown paper. They did some clever "passes," swallowed and spat out fire, produced an enchanted, inexhaustible water vessel, walked on wooden pattens held on by the action of the feet making a vacuum—in fact the withered, vivacious, old juggler and his ragged old confederate performed all the orthodox tricks of their confraternity. Where did he get the cobras which he produced suddenly out of two baskets which had been turned over, inside out, in our presence? It was not the drumming of his friend, or the playing on the dry gourd which drew the reptiles out of cover. A little thrill went through the spectators as the reptiles raised their flaming eyes and hooded crests, hissing fiercely, reared on end as if to strike the garrulous charmer. Dr. Fayerer opened the jaws of the

larger with a stick, while the man held it, and showed the Prince where the fangs were *not*. The snakes danced to the music of a gourd drum, but it was with rage and fear, not with pleasure. Meantime a mango under the dirty cloth was growing, and in an interval of snake work, the old fellow dashed at the latter and exposed a fresh, bright green mango tree some eighteen inches high in the ground, where he had apparently only put in a mango seed. Expressions of wonder followed; then the cloth was thrown over the tree and another of the famous legendary legerdemain feats was executed. A shallow basket about 18in. high and 3ft. long, with a cover, was placed before the Prince. It was plain there was no deceit. It was a basket, and nothing more or less, and it was put on the bare earth before our eyes. At a call there came out from the group of natives near at hand a lad of twelve or so, slight of figure and pleasant of face, with not an article of dress save his loin cloth and a dirty turban. Him the old man, chattering the while, bound hand and foot *a la* Brothers Anyone in twine. Then a sack, made of strong netting was produced, and the old fellow slipped it over the lad, whom he squeezed down on his haunches so that he could tie the cords securely over his head, and lift him from the ground to prove how secure he was. He seemed to use great force to put the lad into the basket, and to have much difficulty in fitting the lid on the top of him. When that was done the music was renewed by one, and the other juggler began to talk to his basket. Presently the lid was agitated, and the cord and net were jerked out and fell on the ground. Then the juggler ran at the basket in a fury, jumped on the top, crushed in the lid, stamped on it, took a stick and drove it with force through the wicker work. The basket was empty! Then there came a voice as of the lad who had been inside, and lo, there was just such a youth upon one of the trees. It was certainly a very clever trick and very well done with the most simple adjuncts. The mango tree when next uncovered appeared hung with tiny fruit.

CORRESPONDENTS.

CONCERNING "TEST CONDITIONS."

To the Editor of The Spiritual Scientist:

DEAR SIR:—I have read with much interest the correspondence between Mr. Lamb of Worcester, and Mr. Hardy of Boston, in regard to the test-conditions under which the former wished to put Mrs. Hardy while sitting for molds of hands. Mrs. Hardy has been extensively advertised and shown all courtesy by the Boston Herald, Banner of Light and Scientist, and the public have treated her with every respect, giving her ample time to acquire fame and some capital, and I trust now, for her honor as a woman, she will submit to the test proposed, by Mr. Lamb. I do not know her, but have no reason to doubt she is a medium, controlled by good and reliable spirits in the past, and if this new phase of her mediumship is the result of these same spirits, they will uphold her and carry her safely through these conditions. If they fail, they will communicate to her why, and allow their reasons to be submitted to the people, who will consider them, and each individual still have the right to decide whether they are humbugged by a medium or spirits controlling that medium. It seems to me unwise for Mrs. Hardy to allow any one to resent for her such a letter as was written by Mr. Lamb. She cannot become a public medium and expect not to be criticised; and if she fails to allow the tests I think the newspapers of this city should no longer hold her up to the public as strictly honest. I, for one, shall be glad to be convinced it is the work of departed spirits, and that if such things can be done, that they will progress, leaving un-sightly hands, and be able to produce loaves of bread for our suffering hungry people. As Mrs. Hardy was kind enough to give a public exhibition for the benefit of the poor in this city, perhaps she and Mr. Lamb will compromise the little money matter by her giving the \$40, if not successful, to the poor of the city of Worcester. In this way some good would result, even if the cause of Spiritualism was not advanced.

THE SPIRITUALISM OF HIRAM POWERS.

IN THE SECOND volume of the valuable book, *Primitive Christianity and Modern Spiritualism*, by Dr. Eugene Crowell, is the following paragraph relating to a man of great genius, the late Mr. Hiram Powers, the American sculptor, who spent a considerable portion of his life in Rome, and while there, gave attention to Spiritualism among other subjects. Dr. Crowell quotes the following from a letter written by Mr. Powers to his cousin, the Hon. Thos. E. Powers dated Dec. 31st, 1849:—

"Little did I then dream that the day would come when I should be here in Italy, a sculptor; but I used then to dream of a white figure standing upon a pillar over the river near your father's house, which I longed to get near to, but could not for the water—it was too deep to wade through. This dream haunted me for years afterwards in Ohio, and it ceased when I first began to model in clay. It was a female figure and naked, but it did not seem alive. At that time I had never seen nor heard of anything in the way of sculpture."

From letter of Jan. 8th, 1851.

"I had not heard, until Mr. Reed told me, that my 'Slave' had been in Woodstock. This almost verifies an often-repeated dream of mine in all respects but one. It was this I used to see in my sleep, when a child, a white female figure across the river, just below your father's house; it stood upon a pillar or pedestal, was naked, and to my eyes very beautiful; but the water was between me and it, too deep to ford. I had a strong desire to see it nearer, but was always prevented by the river, which was always high. This dream ceased years after when I began to model. Altogether, one may conclude that this—the dream—was not entirely a phantom. At that time I had no wakeful thoughts of sculpture, nor had I ever seen anything likely to excite such a dream."

The *Spiritual Magazine* gives in its fifth volume, on the authority of Dr. Bellows, the following statement by Mr. Hiram Powers in relation to his experiences in Spiritualism:

"These Spiritualistic phenomena have always interested me, although I have never been in the least carried away by them. I recollect we had many seances at my house and others, when Home was there. I certainly saw, under circumstances where fraud, or collusion, or pre-arrangement of machinery, was impossible, in my own house, and among friends incapable of lending themselves to imposture, very curious things. That hand floating in the air, of which all the world has heard, I have seen. There was nothing but moonlight in the room, it is true, and there is every presumption against such phenomena under such circumstances. But what you see, you see, and must believe, however difficult to account for it. I recollect that Mr. Home sat on my right hand, and beside him there were six others round one-half of a circular table, the empty half towards the window and the moonlight.

"All our fourteen hands were on the table, when a hand delicate and shadowy, yet defined, appeared, dancing slowly just the other side of the table, and gradually creeping up higher, until, above the elbow, it terminated in a mist. This hand slowly came nearer to Mrs. —, at the right side of the table, and seemed to pat her face. 'Could it take a fan?' cried her husband. Three raps responded; 'Yes,' and the lady put her fan near it, which it seemed trying to take. 'Give it the handle,' said the husband. The wife obeyed, and it commenced fanning her with much grace. 'Could it fan the rest of the company?' some one exclaimed, when three raps signified assent, and the hand, passing round, fanned each of the company, and then slowly was lost to view.

"I felt on another occasion a little hand—it was pronounced that of a lost child—patting my cheek and arm. I took hold of it; it was warm, and evidently a child's hand. I did not loosen my hold, but it seemed to melt out of my clutch. Many other similar experiences I have had. It is interesting to know that the effect is not to create supernatural terrors and morbid feelings. My children, who knew all about it, and were present, never showed any signs of trepidation, such as ghost stories excite in sensitive and young people.

"I have always thought that there was something yet inexplicable about the nervous organization which might eventually show us to be living much nearer to spiritual forms than most believe, and that not an impossible opening of our inner senses might even here enable us to perceive these forms. When we see a man in his flesh and blood, we see his outward robes. If his nervous system alone were delicately separated out from his body, it would have the precise form of his body, but extend even to the enamel of the teeth, and the fibres of his hair. There is no part of the human frame that is not full of these invisible ramifications. Show us a man's nervous system, and filmy as it might be in parts, his form would be perfectly retained even to his eyes. Now this

is one great step towards his spiritual body. A little further refinement might bring us to what is beneath the nervous system, the spiritual body, and it might still have the precise form of the man. I believe it possible for this body to appear, and under certain states to be seen. I do not often mention a waking vision which I enjoyed more than twenty years ago, but I will tell it to you. It happened five-and-twenty years ago.

"I had retired at the usual hour, and as I blew out the candle and got into bed, I looked upon our infant child, sleeping calmly on the other side of its mother, who also was sound asleep. As I lay broad awake, thinking on many things, I became suddenly conscious of a strong light in the room, and thought I must have forgotten to blow out the candle. I looked at the stand but the candle was out. Still the light increased, and I began to fear something was on fire in the room, and I looked over towards my wife's side to see if it were so. There were no sign of fire, but as I cast my eye upward, and as it were to the back of my bed, I saw a green hillside, on which two bright figures, a young man and a young woman, their arms across each other's shoulders were standing and looking down, with countenances full of love and grace upon our sleeping infant.

"A glorious brightness seemed to clothe them, and to shine in upon the room. Thinking it possible that I was dreaming, and merely fancying myself awake (for the vision vanished in about the time I have been telling you the story, and left me wondering), I felt my pulse to see whether I had any fever. My pulse was as calm as a clock. I never was broader awake in my life, and said to myself, 'Thank God, what I have been looking for years to enjoy has at length been granted me—a direct look into the spiritual world!' I was so moved by the reflections excited by this experience, that I could not restrain myself from awaking my wife and telling her what happened. She instantly folded her child to her bosom, weeping, and said, 'And is our darling then, to be so soon taken from us?' I pacified her by telling her there was no evil omen in the vision I had seen; that the countenances of the heavenly visitants expressed only peace and joy, and that there was nothing to dread of harm to our child. And so I found it. I have much longed since, to have any similar experience, but I never had it."

Mr. Powers being asked whether he really believed in the assertions of Modern Spiritualists, said:—

"I am not a believer in the revelations of Modern Spiritualists, as made known through mediums or otherwise, for most corrupt and unworthy communications are often made, and with many mediums there is a great deal of trickery, while there are some so-called mediums who are nothing else but charlatans. But I do believe in the fact of spiritual manifestations, animal magnetism, and the moving of solid bodies, by means as yet unexplained by purely scientific men. I believe we are now at the threshold of a new era of discoveries, very unlike the past."

SELFISHNESS ANALYZED.

BY GEO. WENTZ.

He confesses that the kingdom of heaven, outwrought in him in the hope of immortality, was to that extent a selfish kingdom also upon earth. What he laments is that he believed and loved while on earth chiefly because it was a selfish satisfaction; what he would impress upon us here is, that we should love truth for its own sake, and seek heaven in a frame of humility. The first stages of spiritual life revealed to him the fact that "the scenery and shapes are almost a prototype of what is found upon the earth." After passing through the stages of this discovery, he entered into a more delightful region; but he says he entered it with as much humiliation and as much searching fire as he had experienced in the first region into which he was ushered. He not only had to forget his pride and selfishness, and any vindictiveness he may have secretly harbored, but he had to look through all crimes, of men, of society, of nations, in the light of charity.—*Editorial, Banner of Light.*—"Judge Edmond's Experience."

THE gratification of a taste for the beautiful may be called selfish, inasmuch as we cannot bestow it on others; but that can scarcely be selfish in the worst sense of which we do not deprive others when we enjoy it ourselves. Such a gratification may be as necessary to our moral being (and as void of offence), as the breathing of the air to our physical well-being. Whatever is requisite for moral and mental selfhood cannot be selfishness as so understood, because the means of attainment are free to all, and their use dependent upon individual endeavor. We should not confound this legitimate feeling of self-satisfaction with that of the pride or superiority with which we often contemplate our ability to make use of such means. Truth in the abstract exists only in contemplation; to love it, it must needs be felt as a part of ourselves.

HISTORICAL AND PHILOSOPHICAL

"WHY MEN DON'T GO TO CHURCH."

AN OPEN LETTER TO A SENSATIONAL PREACHER.

REV. H.—M.,—Hearing that you have invited from the public a solution of the question, why men and women do not consider religious instruction of more importance, I send you a mere outline of what I consider the reason underlying all others for this state of things, which also includes in it the remedy.

The cause of the prevailing indifference to spiritual truths lies primarily in man's ignorance of the true nature and conditions of his existence. Whatever vague belief he may have in a life beyond the present, he does not realize that he was created, and is a spiritual being, destined for a higher state of existence, but temporarily placed in this material world, and therefore supplied by his Creator with a material body, composed entirely of earthly substances, and most perfectly adapted to his uses while in this world, but no longer. The body then is not, as it appears, the real man, but only his outer husk, or covering, having no life whatever of itself; and when the time comes for him to leave this world, and he no longer needs it, it is returned to the earth from whence it was taken, while the real man, the spiritual man, lives uninterrupted on.

Paul said, "There is a natural body, and there is a spiritual body." Not will be, but is now. Now we know that the natural body requires natural food in order that it may live and grow, but we do not sufficiently realize that the spiritual body within equally needs spiritual food, and that without it there can possibly be no growth. What is spiritual food? The Lord says, "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God, doth man live." By every word that proceedeth out of the mouth of God, is clearly meant, the Divine truths contained in the Sacred Scriptures, given to man for his guidance, which contain all the spiritual instruction he can possibly need, and more wisdom than he can ever comprehend. The Lord says, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Here, then, is our spiritual food, freely given in unlimited supply, by the loving kindness of our Heavenly Father.

We have only to ask, in order to receive it, but we must first desire it,—that is, be spiritually hungry. Then if we seek it we shall surely find it; and in order that we may be continually reminded where to look for it, he has provided that it shall be perpetually offered to men through the instrumentality of the church. His parting instruction to his disciples was, "Feed my sheep," and when he fed the multitude in the wilderness with natural food, He gave first to his disciples, and they distributed to the people, thus clearly showing to his disciples of all future time, how through them his people should be spiritually fed. His ministers in the churches must first receive his Word; must study and understand the Divine truths contained therein, and break the bread of life to the people by adapting those truths to their comprehension.

This brings us to the second reason why men do not go to church. What kind of spiritual food is offered for their nourishment in many cases? Even when the people are ready to ask for bread, how often do they receive a stone? How little do the preachers realize the truth that the spiritual man must be fed with spiritual food, and how often do they address the natural man only, taking for their subjects the current topics of the day, merely external events, and even politics. This world and its affairs are thus kept uppermost in mind, are made of chief importance, the substance, rather than the shadow, while the wants of the spiritual man are unrecognized and unsatisfied. That the spiritual is the real is not rationally perceived or understood. We do not really believe that our material interests are not of primary importance, that our bodies are not our real selves; that when they die we do not die, but live on essentially the same men and women that we are now—that what we call death is simply the laying aside of a purely material covering, which is no longer of any use to us, because we are no longer to remain in this material world, which alone rendered it necessary to

us, and cannot possibly change us—the real us—one hair's breadth.

If men really believed in the reality of spiritual things, they would not be satisfied with natural knowledge only, but would crave spiritual knowledge—that is, become spiritually hungry, and then would demand spiritual food, just as they now do natural food; and herein lies the remedy. We must not confound the spiritual with the natural, but must distinguish between them. We must recognize the truth that everywhere, within the outward appearance, the spiritual reality exists, the real, the living, the enduring; while the mere external, which we make of so much importance, is only the earthly, the changing, the decaying. We must not content ourselves with the outward merely, but must look within, if we would discover the true meaning and beauty of life. We must cultivate our spiritual natures, and endeavor to live spiritual lives. Then shall we desire to be fed with the divine food which our Heavenly Father has provided, to sustain us in the way that leads to everlasting life.

EMINENT ROSICRUCIANS.

BY FRATER WILLIAM CARPENTER, P. M., P. Z.

AMONGST THE illustrious names that find a place in the role of the Rosicrucians, there is not one more illustrious—not one that commands greater respect and admiration—than that of Henry Cornelius Agrippa. His life was one of great vicissitudes, and his thirst for knowledge was never satisfied. He was born at Cologne in 1480, and was of good family; he became secretary to Maximilian I., by whom he was knighted, for his bravery in the field, in the Italian wars, and was afterwards created doctor of laws and of physic; he travelled through a considerable part of Europe, and visited England. In 1518 he settled in Mentz, and became a counsellor of the city, but was driven thence by the persecution of the priests. While residing at Geneva, Francis I. appointed him physician to his mother, but refusing to gratify her in an astrological judgment he was dismissed. He was afterwards taken into the service of Margaret of Parma, governor of the Low Countries, but in 1535 he was imprisoned at Lyons, on a charge of defaming the king's mother; and in the same year, in the fiftieth year of his age, he died at Grenoble. He was twice or thrice married, and had several children. His life, which has been written by Henry Morley, the biographer of Jerome Cardan, with whom Agrippa was contemporary, was an extremely chequered one; and his memory has come down to us under the aspersions of the priests, whose misdoings he fearlessly denounced. He was a profound scholar, and was untiring in his pursuit of knowledge. Mr. Morley describes him as a contemplative German and a representative man. "Palissy," he says,—

"Was a Frenchman, with the vivacity, taste, and inventive power commonly held to be characteristic of his nation. Cardan was an Italian, with Italian passions; but Agrippa was a contemplative German. According to the vulgar notion, therefore, they were characteristic men. Palissy was by birth a peasant; Cardan belonged to the middle class; Agrippa was the son of noble parents, born to live a courtier's life. All became scholars. Palissy learnt of God and nature, and his advances were marvelous upon the unknown paths of truth; he was the first man of his age, as a true scholar, though he had heaven and earth only for his books. The civilized world rang with the fame of the great Italian physician, Jerome Cardan, who had read and written upon almost everything. In a strange place of his own, stands between them Agrippa, who began his life by mastering nearly the whole circle of sciences and arts, as far as books described it, and who ended by declaring the uncertainty and variety of arts and sciences."

A pupil of the illustrious Jean Trethemus, Agrippa devoted himself with ardor to the study of the occult sciences, and exposed himself, as already intimated, to the persecution of the clergy, in consequence of his astrological writings. The work of his on occult philosophy is full of rare and varied learning, treating of the inward nature and property of things, of their sympathies, and the connection and correspondences of things natural, and things spiritual and divine. I cannot pretend—for I have neither space nor time—to glance even in the briefest manner at the various works of this extraordinary man. Those who wish to learn more of him may find in Mr. Morley's biography much to amuse and instruct, in

relation to both Agrippa himself, and to the times in which he lived. It accords with my purpose in these papers on Spirit Agency, however, to notice, though very briefly, Agrippa's work on the Occult Sciences. He says,—

"Stones and metals have a correspondency with herbs, herbs with animals, animals with the heavens, the heavens with intelligences, and those with divine properties and attributes, and with God himself—after whose image and likeness all things are created."

From this bond and continuity of nature, all superior virtue flows, he argues through every inferior, with a long and continuous series; so that inferiors, through their superiors come to the supreme of all. Thus, not only vital, but also angelical and intellectual gifts may be drawn from above.

"Celestial spirits may, in this way, be invoked by men who are of a pure mind, humble themselves, and pray secretly. And by foul and profane men, who use such acts profanely, no man is ignorant that evil spirits may be raised."

He maintains that the passions, when ardent, not only influence the body of the individual, but can transcend so much as to work also on another body, to produce wonderful impressions on its elements, and remove or communicate disease.

"So the soul, being strongly elevated, sends forth health or sickness to surrounding objects."

Herein he seems clearly to indicate the root and principle of all mesmeric and spiritual phenomena—that is, in his general view of the reciprocal action of all things and powers, by virtue of their occult sympathies. He also speaks of a prophetic madness falling upon men who are awake, and,—

"Which sometimes draws celestial spirits down into men's bodies, by whose presence and instinct, antiquity testifies, men have been intoxicated and spoken most wonderful things."

Agrippa is always anxious to urge that it is only by an union of labor and piety that men can hope to attain to divine knowledge. There must be a thorough disciplining of soul and body; and to show in what this consists is one of the great objects of his book on the occult sciences. "Man," he says—

"Is the temple of the Deity; he can attain to nothing worthy without striving, step by step, on the way to purity, subduing all those powers of the flesh that war against the soul, engaged in constant contemplation of the divine perfection, constant effort to approach it. To purify himself he must become in all things clean, most clean of all in heart and soul. He must not exceed the necessities of the body, but must be abstinent from all that overclouds the mind, temperate in all things, and dwell much apart from the general crowd of men, in contemplation of celestial things—of angels and intelligences, working out the will of God. But the chief part of inward justification is repentance."

In the last chapter of this book, he shows how by his aspiration towards, and his invocation of, superior things, man may ascend into the intelligible world, and become like to the more sublime spirits and intelligences. He represents man, as it were, ascending Jacob's ladder, on which angels throng, striving to reach to the thoughts and the points of those who are above it, at the very gate of heaven; seeking to strike one end of the chord of harmony which runs through spiritual realms, each one holier and purer than the last, and which shall vibrate at length even with his thought before the throne of God. But while seeking this, his closing counsel is, that,—

"In the first place, we must implore assistance from the First Author, and pray not only with the mouth, but with religious gesture and a supplicating tone—also abundantly, incessantly, sincerely—that He would enlighten our minds, and remove the darkness gathering upon our souls, by reason of our bodies."

Disraeli states that before Agrippa wrote the book by which he is best known, his "Vanity of the Arts and Sciences," he intended to reduce into a system, and marked the secret of communicating with spirits and demons. "On good authority," says Disraeli, "he was well assured that the upper regions of the air swarmed with what the Greeks called *daimones*, just as our lower atmosphere is full of birds, our waters of fish, and our earth of insects."

Dr. H. B. Storer, of Boston, will lecture at Paine Hall, Appleton Street, next Sunday afternoon and evening.

WILLPOWER.

BY G. DAMIANI.

JUSTINUS KERNER relates:—"My grandfather visited his native place, to see a distant relation of his, a very ill-natured woman. He was received by her at the door of her house, and she introduced him to her apartment. She wore her usual house dress, and a bunch of keys hung at her side. She then showed him into her bedroom, when behold! there was lying in bed that very same woman, oppressed by disease and weakness, who, a moment before, was at his side apparently full of health. Shortly afterwards she died in his presence. He attended her funeral as a mourner. On the way to the cemetery, my grandfather and another attendant saw the figure of the deceased sitting on her coffin, dressed in the same way mentioned, and with the bunch of keys at her side. The removing of the coffin from the hearse did not disturb her, who remained sitting still, but the apparition vanished after the coffin had been lowered into the grave. From that day, the house she lived in was so signally haunted that it had to be demolished.

"In Wieland's Euthanasia (vol. 85, p. 217, Vienna, 1814, Bauer), we find the following story:—

"Mrs. K—, a charitable, kind, self-denying creature to the uttermost, was subject to fits of somnambulism. Whilst asleep she would leave her bed, dress, wander about the house, and attend on some household business, of which she had no recollection when she awoke. Oftentimes she was seized with a sort of catalepsy, suddenly coming upon her, even when sitting cheerfully talking to her family. These fits would produce a complete loss of her senses, and rigidity in her limbs, making her look like a statue. On recovering from this condition, she used to relate extraordinary things, which seemed to have been impressed on her mind.

"A Father Cajetan, a Benedictine monk, had been for a long time an intimate friend of the K— family, but being removed to a distant monastery, continued his friendly intercourse with the family by writing. Some time after, on recovering from one of those cataleptic fits, Mrs. K— informed her only daughter, a girl of eighteen, that she (Mrs. K—), would die, giving the day and hour when the event would happen; forbidding her, however, to reveal the prediction to anybody. At last the day foretold arrived. Mrs. K— was quite cheerful, and seemed in much better health; she conversed with her daughter about her approaching death, but with much calmness and indifference, and giving her child good advice. Towards midnight, whilst sitting in her bed, she said with a graceful smile to her daughter, 'I will go to pay a visit to Father Cajetan, and bid him farewell.'

"After these words a sweet slumber came over her, and she slept for a little while; then opening her eyes, she looked with calm and love upon her dear daughter, and closed them again for the last time.

"At that very hour Father Cajetan, who was then residing at Bellinzona, 150 miles away, whilst sitting in his study preparing a mathematical problem, was aroused by a noise, as if proceeding from a musical instrument, suspended from the wall of his cell. On looking in that direction, he saw the form of a woman, dressed in white, looking at him in a friendly manner, and whom he recognized as his intimate friend, Mrs. K—. The apparition soon vanished, leaving in the monk's mind the impression of her death, especially when, on looking at his musical instrument, whence the sound had proceeded, he found it broken. The next post informed him of the melancholy event in the K— family."

"Dr. J. E. Nurnberger, in his 'First Love,' at p. 73 relates:—

"It was about half an hour after midnight, the moon stood in the meridian, and shone bright upon the high road, which ran in a straight line across the forest. Except the sound of my horse's hoof, all was silence around me. At one of the crossings of the road, all at once my steed startled, and then stood still. Somewhat frightened myself, with spur and bridle I excited him on; but in vain: the horse trembled and refused to proceed, and on my further forcing it to go on, rose on his hind legs and nearly fell backwards, a thing quite unusual in this quiet animal. At last I saw the white form of a female crossing the road, and as it approached, I could not help, by her shape, demeanor, and easy, light step, recognizing Eliza. I felt my senses leaving me, and when I recovered them, the phantom had disappeared, and my steed had resumed its pace. But Eliza was not dead, for I met her that very day, and such must have been the affinity of our souls, that she manifested at a distance to the partner of her love. Our meeting, however, was, alas! but very transitory. Seized by a fever, and reduced to a sick-bed, within four weeks of her apparition in spirit, that once blooming girl lay a corpse."

SUBSCRIPTIONS AND ADVERTISING RATES.

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

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

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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.

VOL. III.

FEBRUARY 3.

No. 22.

ORGANIZATION.

It is an encouraging sign, that indicates the possibility of grand results in the near future, to hear the most prominent of Spiritualists, J. M. Peebles, Esq., whose experience as a lecturer, and ability as an author, entitles his opinion to an attentive consideration, declaring himself in favor of ORGANIZATION. This he does with no uncertain sound; he says:—

I am and ever have been in favor of organization. A man's creed is what he believes, and a man without any belief is next to a nonentity. Our republic, our State governments, our village corporations, our school districts, our families, are organizations. Demolition, disintegration, burning down buildings, leaving the inmates without shelter—these are not the highest employments. Construction, re-construction, and broad, healthy organizations are among the demands of the age.

In the past, Roman Catholic and other undeveloped spirits, speaking through Roman Catholic mediums, and seeking to perpetuate their earth-life work, that of sustaining the Catholic Church by weakening her greatest enemy, the incarnation of Truth—PURE SPIRITUALISM,—have declared against organization. Weak lecturers, depending for success or failure, financially, mainly on newspaper puffs, took the cue, and howled the one, insane idea, "The spirits don't want any organization." What is the result? Spiritualism does not support an educational or benevolent institution and its societies have little or no strength. Yet, without doubt, the believers in the existence of a spiritual world, the eternal home of man, and in the possibility of communication with the dwellers-in-the-spirit, are numbered by hundreds of thousands; showing, that without organization and its attendant favorable conditions for spreading the truth of spirit-communion, and in spite of the influence of the sensual and undeveloped minds, Spiritualism has made its converts as did never any religion that preceded it.

All successful movements take their rise from some central source as a fixed basis—a superior mind, an exalted idea, or a grand work to be accomplished. The force that has created the numerous believers in Spiritualism has all three; but it needs the proper instruments, on the earth plane, to assist them in their work. Spiritualism teaches great and sublime truths and inevitably inculcates a belief, in the minds of its adherents who call themselves Spiritualists. These teachings should be enunciated in a Declaration of Principles and this be made the basis of an organization. Let this belief be the BASIS; the grand work to be accomplished already awaits the inaugural step—organization; the superior minds will spring up inspired as the reflectors of divine

truth, and the added influences will create an irresistible force that will sweep before it every obstacle. Without this foundation, every attempt to build an organization will be fruitless; it is the lesson of the past that should be heeded. The following from the Liberal Christian, on the necessity of positive convictions, is appropriate in this connection and will commend itself to every intelligent mind:—

"Where there is no doctrine, no conviction, no felt truth that cannot be changed nor departed from, there is no pulpit and no preaching, but only a literary platform, and an entertaining or amusing lecturer; and there will be no moral or religious fruit from any such teaching, even if there be much intellectual stimulus or widening. Such platforms are not useless, only they are not pulpits, and have no direct religious influence. It is only in finding a basis of faith in spiritual and religious facts—hard and stern, harder and sterner than the most rigid orthodox creeds—that the liberal Christian can hope to supply the place lately occupied by them. The few deeply earnest men in the free religious movement, owe whatever power they have to a remorseless creed, of a highly dogmatic character. Free religion, without this basis of dogmatic conviction, be it false or true, is weak as marsh water—too feeble to run in any direction, and equally ready to go in all. We do not accept the sentimental indifference, or general rose-colored optimism of the time as religious faith. Along side of the deep, narrow river of faith, there are marshes overflowed with liberal waters, that have no current and no direction. Those who choose to call them our victories—instead of our spoils—an active orthodoxy turned into an inactive liberalism—may find what comfort they can in the reflection. For our part, we prefer an earnest, believing Methodism to a tepid, vapid Liberalism."

As Mr. Peebles says, "Demolition, disintegration—these are not the highest employments." "A man without a belief is next to a nonentity," and the present condition of Spiritualism proves it to be a fact; for an aggregation of several hundred thousand of these minds develops no power of earnestness. It is the men who BELIEVE—like Peebles, Tuttle, Davis, Crowell and others whose noble efforts give the cause strength in its endeavors to regenerate the world. It is men who believe,—who donate liberally to the Spiritual cause to sustain its meetings and its mediums. It is the mediums who believe,—who are honest and universally respected.

Spiritualists wonder that so many contradictory messages are received from the unseen; they question if there is law and order among the dwellers-in-the-spirit, and, if so, why the undeveloped are permitted to fabricate or even to manifest, unless to teach truths that are universally accepted. But they should remember that the power of even the Higher spirits is limited by conditions and governed by law; and if we form circles in a manner that is most favorable for the manifestations of the undeveloped, if we are not guarded by having pure thoughts and exalted aspirations, in short, if we, individually, and our circles and societies, collectively, are not properly ORGANIZED—what is the result? As we have already passed twenty-eight years in this manner, if an answer is earnestly desired the inquirer need only scan the existing state of affairs.

With organization will come strong societies and settled speakers. This would be an obvious advantage; by surrounding the lecturer with the same influences each week the most favorable conditions for inspiration are obtained. Prosperous societies can be built up only by settled speakers; it is the exemplification of the proposition that successful organizations must have a basis.

The arguments that can be adduced in favor of organization cannot be compressed in the space of an editorial; the objections that are urged are few in number.

The occupation of the dwellers-in-the-spirit seems to be wholly a mission of love—constantly improving every opportunity to DO GOOD. Herein, and in this only, do they find Happiness. Cannot we take a lesson and

seek the "Kingdom of Heaven within us," by doing good—by carrying, or assisting others to carry, the truths of our divine philosophy into dark places? The experience of all past ages, even up to the present, demonstrates the efficacy of an organization in accomplishing an immense work. Let us then, each and every one, look about us to see how an organization can best be effected.

THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Every lover of standard spiritual literature will rejoice at the publication of the second volume of this grand contribution to its library. It is a compact octavo of 516 pages, replete with information, and a storehouse of facts and philosophy. It would be impossible in the limits of our limited space to do anything like justice in an analysis of its contents. The author won golden opinions by his first volume, and high as were the expectations it excited, he has more than answered them by his last effort. He bases his theories on the revelations of the past and from this solid foundation works his way upward to the present. All discordant and inharmonious facts and theories array themselves under his orders, and old and new clasp fraternal hands. The Bible becomes the foundation rock of Modern Spiritualism and its exponent.

In the path of radical thought where disputation, self-assertion, and unrest are so common, it is a pleasure to meet an author who has the true spirit of christianity and science. He writes with calm, dignified thoughtfulness; an earnestness which comes from conviction, and a broad catholicity far removed from the general methods. He has no word of scorn, for those who disagree with him, no sneer for the opposing doctrines. He has too much to say and is impelled too irresistably to say it, to turn aside from the great task before him. He is too courteous and refined to indulge in personalities, and his style reflects the purity, earnestness, and clearness of a spirit educated and trained under the sway of the highest spiritual philosophy.

Primitive Christianity exhausts the field it traverses, and will remain a standard work in the library of Spiritualism.

New York: published by the author. *The Identity of Primitive Christianity and Modern Spiritualism*, by Eugene Crowell, M.D. Pp. 516. Vol. II., \$2.50. For sale by Scientist Publishing Company.

ARE THE OCCULTISTS TO CAPTURE SPIRITUALISM.

BY HUDSON TUTTLE.

There is fear expressed, by many, that the Occultists will capture Spiritualism and convert it into a grand Theosophical Society, proving all spirit-communication to be the gibbering of "elementary spirits." Well, if it can, let it! A cause that needs rescuing and proping best to fall and have done with it. But is there ground for fear? Will the formulæ of the old Thaumaturgists be mumbled in this century of science, and will the shades of goblins damned, be unchained by a magician's wand, and in articulate utterances to run his errands? If so, who will interpose? But will the spirits be thus made slaves? We say to these searchers after old treasures, bring them to the light as soon as possible. The rubbish will be blown away by the strong wind of investigation, and if you have any gold it will remain. Do not stand back telling us what has been done, and what you propose to do, but do it. Let Mr. Felt, condense his gases and evoke the elemental beings, and make this nineteenth century stare. That will end discussion. Or let Col. Olcott publicly prove the efficacy of his methods of controlling spirits. Seeing will be believing. Until then the great majority will prefer a living present to a dead past. They will prefer to gather around

the family hearth and communicate with the dear departed, through the avenue of modern mediumship, rather than the dark ways of Occultism. Spiritualism will be found to throw its golden streams through dead and dust covered Occultism, and to form its only vital portion. It has already made living all that is worth preserving, and so far from being captured it will in the end absorb the opposing system and prove it to be a chapter in its historic progress and an integral portion of its philosophy. Bring that chapter to the light. All that is true will remain, and no Spiritualist will regret it. But the error and dross will be blown back again into the dust-heap of the effete and dead.

ANNOUNCEMENT.

We have in hand and shall print in our next, or the issues following it, "Science and Psychology" by PROF. J. R. BUCHANAN; "The Divine Book of the Hindus," by HUDSON TUTTLE; "The Laws of the Evolution of the Spirit," translated from the French for the Scientist, by EMMA A. WOOD, of Washington, D. C.; "Spiritualism and the Creed of Christendom, dealing more especially with the Doctrine of 'Eternal Torments'" by our English Correspondent, REDACTOR; "Superstition," an apology for the introduction of the superstitions of H. Cornelius Agrippa, by BUDDHA. In addition to this we have several favors from our Rosicrucian friends of England.

From the above our readers will see that the Scientist is destined to be an interesting paper, for some weeks at least, and either one of the articles gives information that is well worth the subscription-price of the Scientist. We wish our present readers and subscribers would manifest a little more earnestness in introducing the Scientist to their friends; as soon as our list will warrant it, we shall add four more pages; this will enable us to give more room to our foreign exchanges, which always contain interesting and instructive articles, well worth translating. The Scientist has many warm friends, and we hope they will give their favorite some attention and aid us in attaining an extended circulation.

EDITORIAL PARAGRAPHS.

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

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.

WE HAVE FOR SALE copies of the London Spiritualist latest editions, price seven cents; we also will receive subscriptions from persons who are, or who may become subscribers to the Scientist, for the sum of 3.50 per annum, postage included. The price for both the London Spiritualist and the Spiritual Scientist, postage included, is \$6.00.

MAUD LORD will return to Boston sometime during this month and resume her seances. It is said to be her intention to locate here permanently and we hope the report may prove true. Boston needs at least one medium for physical manifestations whose conduct, in regard to test-conditions, will not continually awaken suspicion of trickery. We give her a warm welcome and hope she may have the success she deserves.

A PROMINENT medium of Chicago, Ill., writing to subscribe for the Scientist, says: "As you will see I am a medium myself, and in conversations with spirits who I believe to be Dr. John Dee and Sir Edward Kelly, as they have, both in England and in this country, given tests of their identity, I have been repeatedly assured that there is a rich vein of Truth underlying the Occult sciences. But the biographers of the magicians, alchemists, and astrologers discern only the external and do not grasp the hidden meaning of their teachings."

WE NOTICE that it is the habit of some journals to ignore even the existence of the journals to which they reply. As an example of the highest achievements of dignity and conceit, this practice may take the premium. It nurses, you see, a complacent sense of the importance of your own journal to treat all other journals as not deserving a name. It would make a magnificent impression on the public mind to convince it that your own journal was the only one entitled to this common courtesy; but we fear the public will still think that a paper is not worth answering if it is not worth naming.—*New Age*.

English Correspondence of the Spiritual Scientist.

PREPARATORY **Cabalism.** BY LEX ET LEX.

YE ARE ALL *Sons of God*," are words which, falling on the dead ears of the outer world, nowadays, convey no tangible meaning towards self-knowledge. If the works of the outer world are God's works, then indeed, is God the author of Evil and Man is not a free agent; but since man has a WILL, by which he can elect to do or not to do, good or bad actions, it follows that Man must be a free agent.

By the term God we understand the ONE male principle, who is the ALL GOOD. That is, never does any ill, and therefore he is not a free agent, as man is, who can do both good and evil as he wills. WILL, then, is the central principle which stirs into action the good or evil principle in man. When man elects to do good, for the Love of the good, and accomplishes that good, so much must be added to the God-work, power, or principle; he being for the time a Son of God. In this manner the Kingdom of God is eternally being enlarged as Man progresses or gravitates towards Divinity.

The *Soul, Sun or Son*, in man, when regenerated and made free as his Chief Intelligencer in act, word and deed, becomes his God; by, to and through whom he aspires, or prays, as his spirit ascends through, or is watered by, the rivers Gihon, Hiddekel, Euphrates and Pison, "which encompasseth the whole land of Havelah where there is Gold." The four elements are here comprehended:—*Anger or Wrath, Love, Will, Humility, and Prayer.* The four Deific Streams, properly balanced, supply the "Garden of the Soul,"—*Eden*, with the Water of Life, or Holy Spirit, which the good Gardner, uses joyfully in due course; and thus constitutes HEAVEN. From this we can readily comprehend that the following prayer, which I see in the R. C. "Manual of Piety," originated with Cabalism, and from which root, all the religions in the world have had their origin.

"Before the closing of the day
Creator we thee humbly pray,
That for thy wonted mercy's sake
Thou us unto protection take.
May nothing in our minds excite,
Vain dreams and phantoms of the night.
Our enemies repress that so
Our bodies no uncleanness know.
In this most gracious Father hear
Through Christ, thy equal Son, our prayer
Who with the Holy Ghost and Thee,
Doth live and reign eternally."

Or, the words, "Deliver us from Evil." In this prayer will be recognized the equality of all souls regenerated and their oneness with God. (Christ himself having told his apostles, that, having faith, even greater works than his should they do.) Also the Trinity, or Ternary of Action, Passion and Projection. The *Soul-Father* actuating the passive, Son, Soul which projects or radiates forth in all directions, eternal emanations as a Central SUN, moving, gending, expanding and enlivening all things, as the Wholly (Holy) Spirit or "Ghost." It is thus the Ternary of the God-head has to be comprehended.

As an illustration: When we gain or arrive at a certain knowledge, and we say we would love to do certain good or meritorious acts or things, which seem contrary to our worldly interests, and which we have been educated, psychologised and accustomed to consider as the greatest good or chief end of man on earth. Now to accomplish the object of this Love would seem to most to be the result of a single actuating principle; but, when analysed, we find it linked with, or composed of, other intermediate Elements.

God, whom, as yet, we do not know, and have not, as yet, recognized, (having previously looked upon God, or Soul, as a mean thing, and of no account, and a virtuous, truthful, benevolent and whole life as an arrant folly), and from whom we alone can get the power to accomplish what we so earnestly desire, compels us to bury or wash ourselves in HUMILITY'S Noahcain WATERS, before we can at all approach, in PRAYER, the presence of that Father in Heaven who knows best of all, what gifts his loving children require and desire in spirit, and deserving, INVARIABLY RECEIVE with Compound Interest. But this, will be seen, necessitates the expression of the will for the Divine—constituting a Divine Will in Man; then it is that Love gains a perfect expression. As it is in the Ternary God, so it is in the Ternary Man.

For God to come down to Man, as the term goes, is nothing else but the realized expression of this compound principle LOVE. The volatile SOUL, SON, SUN, or GOD is made through his, Man's Love to become Humility itself. Especially when we find HIM taking possession of a tenement of mind, only just being vacated by the Evil One; which illustrates the saying, "A contrary removed a contrary must take its place!"

BEFORE the WILL can move, or stir up Humility and Prayer in the Love of the Good, there must be, of necessity, a serious awakening of the spirit in Man as to his position spiritually, in this world and his prospects in the next; assuming him to have reasonable conceptions of the fact of a future existence, and that, "as ye sow in this world so will ye reap in the next."

This awakening is the first step in the highest, Cabalistic preparation, and has been appropriately termed *Self-examination*.

In the R. C. preparation for confession, are given five conditions for fulfilment, which I give because of their applicability, and the fourth and fifth of which the Initiate, before entering the adytum, will find imposed upon him by his spiritual guide, within himself, assuming him to have got this far by his Will and his Works. So he may as well have them well conned over and pondered upon to a purpose; for without their mental fulfilment, to the letter, in their due order and course, as I have them qualified, he can never hope to reach the top round of Jacob's ladder.

First. An examination of conscience, that we may know all our sins (of omission and commission).

Second. A heartfelt sorrow for having committed them.

Third. A firm resolution never to commit them again.

Fourth. A candid and humble confession of them [to a Priest (i.e. to God alone (ALL ONE OR ONLY ONE) who is] empowered to absolve us.

Fifth. A desire or intention of satisfying God and our neighbor also, if injured.

With this, I end for the present and trust I am making the matter plain enough for would be Initiates.

AN INVESTIGATOR ASKS "WHY?"

MRS. ELIZABETH M. F. DENTON, wife of Professor Denton, writing to the New Age, advances the following arguments in support of a reform in the present method of obtaining manifestations that are attributed to the dwellers-in-the-spirit. She says,—

For more than a quarter of a century, Spiritualism, in its modern form, has challenged the world to an investigation of its phenomena. Professing to stand on the line of boundary between the present existence and the Invisible Beyond, and to reveal to us the destiny which awaits us, we have a right to demand that, by indisputable evidence, it prove the validity of its claims, or cease to boast them.

It is a significant fact that every new "phase of mediumship," from the Rochester rappings to the paraffine molds, has in its turn, and in the glory of its first supposed success, been heralded by its advocates as the proof palpable, for which the world has so long watched and waited. At length, however, the illusion vanishes. It becomes evident that the supposed "proof" must itself be proven to be proof, and the "believers," with unabated enthusiasm, again declare in favor of some new form of evidence. In all these changes, however, the honest investigator, who yet can never be satisfied with anything less than actual demonstration of the fact, if it be such, has endeavored to find encouragement in the increasing boldness with which "the spirits" have ventured to approach us through their human interpreters.

At the present moment, then, when at last we have the means of demonstration within our reach, must we believe that the friends we have loved and lost, refuse to satisfy us because, forsooth, we are so exacting in regard to "conditions."

If "the spirits" can "materialize" hands so perfect that every line of the skin, and every delicate hair on the back of the fingers, may leave its impression in a paraffine mold, to be thence transferred to a plaster cast, as through the mediumship of Mrs. Hardy; if they can "materialize" cotton lace, can wind it around their own "materialized" fingers, and dipping them and it in paraffine, can leave it materialized and fixed in the mold for future human use, as through the mediumship of Mrs. Collier, of Springfield; if they can "materialize" human hair, can cut it from their own "materialized" heads, with scissors held in their own materialized fingers, leaving it materialized for the consolation of

living human friends, as in the case of Mrs. Conant, through the mediumship of a "lady in Portland, Maine;" if they can bring doves from Washington to Boston in the "twinkling of an eye," and, together with pecks of fruits and flowers, can introduce them into the seance-room, though the walls of that room are known to be solid, the doors and windows sealed, and every aperture securely closed, as through the mediumship of Mrs. Thayer; if they can do all this, and infinitely more than this—with accounts of which the Spiritualistic press of the country has been teeming for months,—can we doubt for a moment that they can give us some trifling test under conditions that shall defy trickery and all human connivance at deception?

For example, if they can produce these molds while Mrs. Hardy is so securely encased in a muslin bag that she can by no means come in contact with the liquid paraffine without detection, why this shudder of horror when it is asked that the paraffine be securely encased instead of the medium?

Is it that in the latter case, not only the hands of the medium, but those of all other persons as well, and likewise any concealed mold or molds of previous manufacture would be too effectually excluded from the enclosure?

All I have at any time asked is that I might be permitted thus to secure the paraffine; and this I have asked both of Mr. and Mrs. Hardy and of Mrs. Weston. Mrs. Hardy, assuming the role of the martyr, wrote me in reply:

"I do not propose to submit to any further tests of any kind to satisfy the captiousness of any person or persons. I am not anxious to convince any more. The door is open quite as wide as I shall ever make any effort to have it, so far as any tests are to be applied." "I have already sacrificed my health to submit to all the disagreeable impositions of bigots and skeptics, and now I have done." "Any reasonable person will grant that I have done enough," &c.

If it would be a more "disagreeable imposition" to have the paraffine secured than to be secured oneself, I can only account for it on the supposition I have above suggested.

Mr. Hardy, with my request before him, complains to The New Age in the following terms:

"Still the doubters are not happy; and it would seem as if nothing would satisfy them unless she cut the very wire through which comes the telegraphic message."

Mr. Editor, I have made no charge of fraud, as Mr. Hardy insinuates; but, since he calls the question to my lips, you must permit me to ask, Do we, then, necessarily cut the telegraphic wire when we secure ourselves against deception? I have neither the time nor the taste to enter into any controversy with Mr. Hardy; nor have I any "theory" to advance until I can be permitted to test the claims in regard to the "conditions."

In a matter of this nature, no amount of *interested testimony* should be permitted to settle our questionings. Men and women have been too often deceived. "The tricks of mediums" are too common. I have not listened to reason in regard to the claims of the ancients, to lay it at rest now, and accept *without proof* these claims of the present, which are certainly as monstrous as any of their kind that the pagans ever accepted, and involve improbabilities as great as any story recorded in the Old Testament. If they be true, by all means let it be proven; but Mr. Hardy must not be surprised if people of common sense refuse to believe them without proof, though they be testified to by nine out of every ten the world over.

It is perhaps proper for me to add, that from Mrs. Weston I have as yet received no reply, although more than five weeks have passed since my request was mailed to her.

Mr. Editor, I trust this is my last intrusion upon your patience, at least upon this subject. My only object has been to call the attention of thoughtful, reasoning persons to the incautious methods of "investigation," and the inaccurate conclusions resulting therefrom, which characterize the progress of this modern religious movement.

Gratefully yours, ELIZABETH M. F. DENTON.

Wellesley, Mass., Jan., 8, 1876.

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.

SPIRITUALISM AND SPIRITUALISTS.

THE OPINIONS OF A PROMINENT LECTURER AND TALENTED AUTHOR,

BY J. M. PEEBLES.

J. M. PEEBLES having been asked a number of questions concerning Spiritualism and Spiritualists, gives forth the following public statements of opinions:—

Please give me your definition of Spiritualism?

Spiritualism and Spiritism are not interchangeable terms; the former, as generally understood, implies a conscious intercourse with the inhabitants of the spirit-world; in a broader and better sense Spiritualism is a phenomenon, a science and a religion, kindling in all sensitive souls the loftiest endeavor, the holiest aspirations.

What relation, in your estimation, does Spiritualism bear to Christianity?

If by Christianity you mean the moral teachings and spiritual marvels of Jesus Christ, recorded in the New Testament, I have to say that Spiritualism and Christianity are in *full accord*; their relation standing something as bud and blossom upon the revelator's "Tree of Life," . . . the leaves of which were for the "healing of the nations."

Do Spiritualists, as a class, recognize the necessity and efficacy of prayer?

Difficult to answer, because of the different conceptions of prayer, and the indefinite ideas afloat concerning God. Defining prayer to be aspiration, or an up-welling and out-flowing of the soul toward all that is good, pure and holy, I am confident that "Spiritualists as a class" believe in the "necessity and efficacy of prayer." And yet there are crusty, crotchety individuals who take a chill at the mere mention of prayer. The "rich man in hell," who "cried to Father Abraham," was possibly one of this sort. Though prayer does not change God, nor natural law, it *does* affect all sincere petitioners; besides calling to aid angels and ministering spirits, who under the providence of God delight to answer prayer. Nearly all of our most successful speakers, commence their meetings with an invocation.

Are you in favor of organization among Spiritualists?

I am and ever have been in favor of organization. A man's creed is what he believes, and a man without any belief is next to a nonentity. Our republic, our State governments, our village corporations, our school districts, our families, are organizations. Demolition, disintegration, burning down buildings, leaving the inmates without shelter—these are not the highest employments. Construction, re-construction, and broad, healthy organizations are among the demands of the age.

Why are there so many Spiritualist lecturers out of engagements, and public life, even?

Some from choice; others from necessity. The "why" involved in your inquiry puzzles me. As an individual, I never had so many pressing invitations to lecture. Some of these are for a month, and others for a year. Dr. S. J. Avery and others wrote me a while since for a year's engagement in Chicago. James Clement and the Weavers of Baltimore did likewise. Both of the Baltimore societies are said to be in a flourishing condition. In the city of Battle Creek, Mich., where I lived ten and lectured six years, the Spiritualists urged me to return and become their "settled speaker." Dr. J. V. Spencer, under date of Oct. 29th, says: "I am fully satisfied that the only way to build up a prosperous society is to have a settled speaker." Let each and all "be fully persuaded in their own minds." My Sundays, with the exception of two, are all engaged up to July, 1876. The "field is the world," and the Macedonian cry is as importunate now as in apostolic times.

Do you accept pre-existence and re-incarnation as now taught by the spirits?

Most sincerely do I believe in the pre-existence of the soul. Re-incarnation is another matter. Taught by some, it is denied by other spirits. In my case, the testimony is not yet all in. Touching discussions upon this subject, re-incarnationists have shown much the best spirit. It is as unwise to denounce as it is impossible to "scold" even the wildest theory out of existence.

IT WAS THE DOCTRINE of the Samian sage, that whatsoever food obstructs divination, or is prejudicial to purity and chastity of mind and body, to temperance, health, sweetness of disposition, suavity of manners, grace of form and dignity of carriage, should be shunned. Especially should those who would apprehend the deepest wisdom and preserve through life the relish for elegant studies and pursuits abstain from flesh, cherishing the justice which animals claim at man's hands, nor slaughtering them for food nor profit.—"Tablets."

THE SPIRITUALISM OF THE PRESENT EXEMPLIFIED.

The managers of the *Banner of Light*, of Boston, and J. Burns, of the *London Medium and Daybreak* have become involved in a quarrel about money matters,—the amount being some few hundred dollars which Mr. Burns owes to Colby & Rich, of the *Banner*, for subscriptions. Burns does not refuse to pay but pleads inability in the past and at the present time, and has continually offered the whole or any portion of the amount in his English (standard) works on Spiritualism. The *Banner* sent their English subscribers a circular, notifying them to forward their subscriptions direct, as Mr. Burns had not paid all of last year's subscriptions; and Burns felt obliged to defend himself by a published letter in the *Medium*. The *Banner* prints a two column reply and in it says;—

Let the publishers alike of the English and American spiritual papers and magazines answer. Since when has a desire to discharge the duties of mercantile life with probity and honor—to pay to all their due, and to exact the same in return—been ruled to be disreputable to the Spiritualists, or in the least inimical to Spiritualism?

Since we are so directly appealed to for our opinion we would observe that Spiritualism teaches a broad charity that is not always manifested in the conduct of Spiritualists when dealing with each other.

Mr. Burns, if we may judge by a record of the work he has done and is doing, labors incessantly for the cause in Great Britain. Others may differ with him in his peculiar ideas, but how many are there who can show so strict a devotion to their sense of duty as he has done. He gives lecture after lecture, furnishes spiritual books at almost the cost of paper, ink, and binding, edits his paper, welcomes strangers to London and gives them the freedom of a cosy place which is called the Spiritual Institution. He has labored for years, and whatever his failings, we never yet heard it hinted that he approaches so near to being Rich as to be worth between one hundred and two hundred thousand dollars. We do not say that any Spiritualist in this country has made so much money out of Spiritualism; but if anyone in Spiritualism, who stands forward as a representative of the spirit-world, has this amount in his possession, we cannot see that he, or any firm that he might be connected with, could plead poverty, or be in want of a few hundred or even a thousand dollars from a brother Spiritualist who is wearing out his life in his endeavors to propagate the cause of Spiritualism.

"To pay all their due." Where is the Spiritualist today, who, with a full knowledge of what is required of a man by our divine Philosophy, can stand up and say, "I pay all their due." Do we know what we owe to our fellow man? Said the best of Spiritualists, "Love thy neighbor as thyself;" and again, "Go and sell all that thou hast and give it to the poor." Here is the test. Did Spiritualists have that perfect faith in the Spirit-World, they would take "no thought for the morrow." But on the contrary they manifest the same selfishness that has ever disgraced humanity. It is to get all they can and to keep all they get. The Church extorts contributions for its ceremonials and buildings with a threat of hell and damnation; the Spiritualist has risen above a fear of these and not comprehending, in the slightest, the vast importance of the talents entrusted to his care, lives the life that he is constantly warned against by spirit-friends. Money is a talent; beware of hiding it in the earth.

Leymarie, the French editor, is sent to prison, the victim of a conspiracy. The *Banner of Light* contributes ONE HUNDRED DOLLARS for his benefit. Burns, the editor of the *London Medium and Daybreak*, a hard working lecturer, and publisher, and their agent, becoming complicated by endeavoring to do too much for Spiritualism, is ordered to pay ONE HUNDRED AND TWENTY-FIVE DOLLARS on the account he owes them; he pays \$56 and a draft, which however was worthless, leaving a balance of \$73 (see *Banner statement*), and the English subscribers receive a circular from Colby & Rich of the *Banner* notifying them to send their money direct, as Mr. Burns has not paid all of last year's subscriptions. Burns says, "Even though I, as a customer, leaving out of consideration all fraternity in a common sense, was impecunious and on the brink of insolvency, it would be hard

to punish me for my misfortunes, by endeavoring to damage my credit with my customers round my door."

We have endeavored to show what we consider "disreputable to Spiritualists, and inimical to Spiritualism." We feel impressed that when Spiritualism is taught rather than phenomenalism, Spiritualists will have more than 22 halls in the United States, and their public property will exceed in value, what it amounts to at present, \$100,000.

We do not deny that there are noble examples—men and women who are silently doing the great work which shall entitle them to perfect happiness in the future; such need no praise. They find their reward in that satisfaction that comes from well doing; but we look forward, and anticipate with pleasure, the time when Spiritualism will be taught and exemplified in the lives of those who teach. The time will come and that speedily.

COL. OLCOTT'S LECTURES.

On Sunday last a highly respectable and intelligent audience assembled to hear Col. Olcott explain his views on "Human and Elementary Spirits," and on "Eastern Magic and Western Spiritualism," and throughout he was listened to with profound attention, and great interest was evidently manifested in what was advanced. In the course of his remarks the lecturer told some truths that could not be gainsaid, and which Spiritualists will do well to reflect upon. After showing that Spiritualism was no new thing, but existed in all ages and among all people,—was, in fact, universal and continuous—he alluded to the little progress that had been made during the past twenty years, at which time, matters were in his opinion, much the same as at present. He then contrasted what Spiritualists were doing with what the orthodox were doing to advance their respective causes, proving by statistics in reference to publications and meeting places, that the Spiritualists were sadly behind the religionists in their efforts to promote their several interests. This direlection of duty, and why so little progress was made, was attributed to the wants of a definite philosophy, to the leniency shown to unworthy mediums, and to the dependent condition in which they were placed. Mediums should be protected and placed in circumstances where there was no inducement to practice fraud; they should be cared for like the Isis of old.

Col. Olcott went on to state that the mistake Spiritualists were making, was in ignoring the past. This was due to the impression that the progress of the world was in a direct line of advance; whereas evolution was in cycles, and there was abundant evidence to show that the ancient Egyptians were advanced in the arts and sciences, and records of their skill, knowledge and mechanical power were to be met with at the present time. The same of other nations of antiquity. His idea was that the spiritual went hand in hand with the material—one was a counterpart of the other—and therefore he should expect to find the ancients had a knowledge of spiritual matters, and such was the case. Evidence was then given in support of this, and various names were quoted as authorities in these matters. Some interesting and wonderful spiritual feats were recounted, which would tax the belief of the most credulous, but which apparently rested on good authority. These were certainly big stories and indicated no small amount of courage on the part of the lecturer to bring forward in this materialistic age when the scientists had subjected all such matters to the limbo of superstition and ignorance. To bear this out Col. Olcott told of some of his own experiences with adepts in the magical art, which fully bore out the possibility of the wonderful things referred to. He had had evidence that Magicians, through spirits, could control the elements of nature, and influence the weather. Here was the difference between Cabalists and modern mediums: the mediums were the subjects of the spirits; but the Cabalists, by their superior knowledge and power controlled the spirits to do their bidding. The lecturer explained that "Magic" meant wisdom, and was of two sorts, light and dark. The light was associated with good spirits and the dark with evil. The evidence he considered conclusive that there were other than human spirits engaged in producing the manifestations, and that only a small percentage were what they purported to be, genuine communications from departed friends.

The lecture indicated a great amount of research, and was delivered in clear and forcible language, free from mystical jargon of any kind. Col. Olcott is evidently sincere in his belief, and stated his determination to pursue his own course in spite of all opposition. He recommended "Ennemose's History of Magic," translated from the German, by William Howitt, as one of the best books on the subjects to study.

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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