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For the Spiritual Scientist.
WHAT IS OCCULTISM?

BY BUDDHA, OF CALIFORNIA.

"What's in a Name?"

I BELIEVE Occultism to be essentially a re-incarnation of ancient paganism, a revivification of the Pythagorean philosophy; not the senseless ceremonies and spiritless forms of those ancient religions, but the Spirit of the Truth which animated those grand old systems which held the world spell bound in awe and reverence long after the spirit had departed, and nothing was left but the dead decaying body.

Occultism asserts the eternal individuality of the soul, the imperishable force which is the cause and sustaining power of all organization, that death is only the casting off of a worn out garment in order to procure a new and better one.

"So death, so called, can but the form deface,
The immortal soul flies out in empty space,
To seek her fortune in another place."

Occultism, in its efforts to penetrate the arcana of dynamic forces and primordial power, sees in all things an unity, an unbroken chain extending from the lowest organic form to the highest, and concludes that this unity is based upon an unity of ascending scale of organic forms of being, the Jacob's ladder of spiritual organic experience, up which every soul must travel before it can again sing praises before the face of the Father.

It perceives a duality in all things, a physical and spiritual nature, closely interwoven in each others embrace, interdependent upon each other and yet independent of each other. And as there is in spirit-life a central individuality, the soul, so there is in the physical, the atom; each eternal, unchangeable, and self-existent. These centres, physical and spiritual, are surrounded by their own respective atmospheres, the intersphering of which results in aggregation and organization. This idea is not limited to terrestrial life, but is extended to worlds and systems of worlds.

Physical existence is subservient to the spiritual, and all physical improvement and progress are only the auxiliaries of spiritual progress without which there could be no physical progress. Physical organic progress is effected through

hereditary transmission, spiritual organic progress by transmigration.

Occultism has divided spiritual progress into three divisions—the elementary, which corresponds with the lower organizations; the astral, which relates to the human; and the celestial, which is divine. "Elementary spirits," whether they belong to "earth, water, air or fire," are spirits not yet human, but are attracted to the human by certain congenialities. As many physical diseases are due to the presence of parasites, attracted or produced by uncleanness and other causes, so parasitic spirits are attracted by immorality or spiritual uncleanness thereby inducing spiritual diseases and consequent physical ailments. They who live on the animal plane must attract spirits of that plane who seek for borrowed embodiments where the most congeniality exists in the highest form. Thus the ancient doctrine of obsession challenges recognition, and the exorcism of devils as legitimate as the expelling of a tapeworm, or the curing of the itch. It was also believed that these spiritual beings sustained their spiritual existence, by certain emanations from physical bodies, especially when newly slain; thus in sacrificial offerings, the priests received the physical part, and the gods the spiritual, they being content with a "sweet smelling savor." It was further thought that wars were instigated by these demons, so that they might feast on the slain. But vegetable food also held a place in spiritual estimation, for incense and fumigations were powerful instruments in the hands of the expert magician.

Above the elementary spheres were the seven planetary spheres, and as the elementary spheres were the means of progress for the lower animals, so were the planetary spheres the means of progress for spirits advanced from the elementary—for human spirits. The human spirit at death, went to its associative star, till ready for a new incarnation, and its birth partakes of the nature of the planet from whence it came, and whose rays illumine the ascendant; the central idea of astrology. When the lessons of a planetary sphere were fully mastered the spirit rose to the next sphere to proceed as before. The character of these spheres corresponded to the "seven ages of man." But not always did the spirit return to the astral spheres. Suicides; those from whom life had been taken suddenly, before fully ripe; those whose affections were inordinately attached to earthly things, &c., were held to the earth till certain conditions were fulfilled, and some whose lives had fitted them for such disposal were remanded to the elementary spheres, to be incarnated as lower animals corresponding to the nature of their lives. Such were the perturbed spirits who sometimes disturbed the peace of sensitive mortals in the days gone by—perhaps now.

Transcending the planetary spheres were the three Divine spheres where the process of apotheosis took place, where

the spirit progressed till it reached the fulness of the God-head bodily. From these spheres were appointed the guardians of the inferior spheres, the messengers of God, ministering spirits, sent to minister for them, who shall receive the inheritance of salvation.

Such is a brief outline of spiritual occult philosophy; it may seem to be inconsistent with the ideas of modern Spiritualism, yet even Spiritualism has not altogether lost sight of the seven spheres and other peculiarities of the ancient astor spiritual faith; and as knowledge is acquired and experience gained, a better understanding of both ancient and modern mysticism will bring them nearer together, and show a consistency and mutual agreement which has never been disturbed only obscured by human ignorance and presumption. But Occultism has a physical aspect which I cannot afford to pass by. Man is a fourfold being:

Four things of man there are: spirit, soul, ghost, flesh;
Four places these four keep and do possess,
The earth covers flesh, the ghost hovers o'er the grave,
Orcus hath the soul, the stars the spirit crave.

When the spirit leaves the body, and is properly prepared for the stellular spheres, it leaves behind all sensual thoughts and memories. These are retained in the mortal remains, and the shade which is no part of the spirit or the true man or woman, may still counterfeit them, make revelations of the past, in fact reveal more of its sensual history, and prove sensual identity better than the spirit itself could do, seeing it knows only spiritual things. The sciomaney of the past bears the same reality to modern psychometry, that ancient magic does to modern Spiritualism. Thus in haunted houses, in grave-yards and places where deeds of violence have occurred, sensitives see the drama reacted which transpired long ago, the spirit being no accessory thereto.

Even the spirit cannot communicate unless through the interblending of physical and spiritual aural, and only by coming *en rapport* with physical things can it know anything of them; and thus mediums are as necessary on the other side as this; through which mediums, guardian spirits, we may gain a nearer apprehension of spiritual truths, if we live for them.

From the Boston Herald.

THE SPIRIT PICTURE BUSINESS.

HORATIO EDDY is reported to be in the spirit picture business at Chittenden, having probably learned the mystic art of Evans during the visit of the latter worthy at Spirit Vale last summer. A correspondent of the Religio-Philosophical Journal declares that Horatio and the spirits make these pictures without camera or sunlight. All that is necessary is a chemically prepared plate. Horatio also claims to be inspired by some spirit artist of the brush and has adorned the walls of the Eddy homestead with some "fearful and wonderful" products of his genius. Speaking of spirit photographs, the writer of this has had two sittings with Mumler, two with Brown, one with Hazelton, the "specialty" photographers of Boston, one with Evans, and in every case the result was most unsatisfactory and worthless as a test of the extraordinary claims of these artists. Some sitters appear to have better success, but a large majority are unable to identify the companion shadows which appear with their pictures. The explanation, very simple if not satisfactory, is that only certain spirits have the power of impressing themselves on the photographic plates, and when the friends of the sitters fail to put in an appearance there is most always somebody present glad to improve the opportunity, even at the risk of being asked why he comes.

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WE HAVE FOR SALE copies of the London Spiritualist attest 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.

THE POWERS THAT BE ORDAINED OF GOD.

BY JAMES FREEMAN CLARKE.

THE real authority of the Bible is its power; its power to bring us near to God; to arouse our conscience; to make our duties clear and commanding; to make goodness beautiful, and eternity real; to make God our Father, and man our brother; immortality our inheritance, and heaven our home. So long as the Bible has the power to do this, as no other book has power to do it, so long will it seem to man a power ordained of God, a higher power to which every soul shall be subject. And can we doubt that other great works of piety and genius which have come down from the past, and which the world will not willingly let die, are, also, in a less degree, powers ordained of God? The sacred books of all nations—books which have lifted whole races from an animal life to a moral and spiritual condition—are not these, also, higher powers, ordained of God? Here are the works of Plato, which have fed the noblest souls with visions of beauty; stimulated man's thirst for an ideal good, created hopes of a better life; is not this, also, a power ordained of God? These great souls, so great that time cannot touch them, and decay's effacing fingers cannot obscure or destroy a syllable they have uttered in thousands of years; have not these also, some divine power which secures their immortality? Like the Sabbath, the church, the state, the school, they were made for man, and their power is that they feed the higher nature of man. Some may be greater, nobler, better than others; but whatever is able to survive the storms of time, and is preserved by human love and memory, must have in it something good, must be a power ordained of God.

From the Liberal Christian.

FACING THE ETERNAL VERITIES.

PROBABLY the purest and strongest forms of the religious sentiment are now to be found among those who have long since been content to let science have her way, and who have accepted all theological expressions as merely temporary descriptions of that which the mind could dimly see, and the heart could feel without comprehending. Such persons are content to look upward and to reach upward, assured by their intellect that the realities are above, and not below; assured by the heart that its satisfactions, although indefinable, are still pure and tend to better living, better thinking, and richer discovery. Such religion will show itself in tender and brave care of humanity, and sympathy with all that is best in humanity; in serenity under burdens of labor, care, and sorrow; and above all, in a quiet but strong confidence that the mystery which broods over life holds within itself wisdom and love which will shape the destinies of human souls to higher ends. Whatever form of science shall be arrayed against such manifestations of faith will have its labor for its pains. There cannot by any possibility be any discovery which will disprove the claims of religion, but there are infinite possibilities of discovery in the other direction. Ages before science was born or any perfect statement of theism was possible, or Christianity was born, there were poets and prophets who pierced the very heart of the secret and drew thence inspiration which has glorified human life for centuries. Such faith in God as came to expression in the life of Jesus will continue to work in human life, whether in one form or another, to beautify, to strengthen, and to conduct humanity to its destiny.

THE RECORD OF THE YEAR, is the title of a new magazine the publication of which by G. W. Carleton & Co., was commenced with the April number. The editor and originator of this new candidate for popular favor is Mr. Frank Moore, whose labors in connection with "The Rebellion Record" will be gratefully remembered by all. The plan of this magazine is calculated to preserve a dispassionate and satisfactory account of current events in the order in which they occur in a permanent and convenient form. It includes in its scope not only the recording of accounts of public events, but of such matters of general interest as have occupied public attention—political, literary, social, commercial, &c., &c. There are hundred of jewels which appear in the daily newspapers little gems in their way, which are deserving of a more permanent setting than a daily journal affords, and this the Record is intended to supply. The May number contains a portrait of Mr. Moody the famous revivalist. The magazine is destined to become a necessity in every library and to all writers.

NEW YORK SEVEN VS. MRS. HARDY.

SUMMING UP OF THE STATEMENT OF FACTS CONCERNING
MRS. HARDY'S NEW YORK SEANCES FROM MAR. 12 TO 19.

To the Spiritualist public:

Are we now "too swift," if we sum up our published statements?

Mrs. Hardy was received by our members into their houses in perfect trust and confidence; but, in violation of the debt of hospitality, she has perpetrated upon us a series of "small, contemptible frauds," and upon the public, invited by us, the egregious wrong of tricks and deception in pretended evidences of spirit existence and power, all for the sake of gain in dollars. For these tricks and frauds, a deceived and fleeced public look upon us as more or less responsible; and to prevent more of these impositions upon a long-suffering people has been our only motive in thus placing ourselves so persistently afore you.

FIRST. Loose cotton wool has twice been found inside the wrists of the molds; this is not denied. It did not adhere to the molds, nor was it wet. Neither is consistent with the assertions of Mrs. Hardy, that the molds are just formed from melted paraffine floating upon hot water.

SECOND. Before going out for the evening to a seance, while in New York, she has been seen by a witness to put a mold "exactly like the paraffine molds" into an "old-fashioned pocket, which she—the same Mary M. Hardy—wore beneath the usual skirts;" notwithstanding, the Hardys declare under oath, and in round full type in Banner of April 22, that they "had no molds or casts of hands with us on our late visit to New York City."

THIRD. A "paraffine mold" was seen "lying in the gutter where Mrs. Hardy had just passed." This was on her way to a seance, at which no mold was produced. This she declared to be her first failure. They have emphatically denied the fact of this mold having been lying on the street, in Banner of April 8th, declaring it was but "pieces" picked from "casts," forgetting the impossibility that such "pieces" would have attracted attention, or that they could fall from a half-filled satchel, or that they were worth picking up when they already had a lump of paraffine remaining in the bag, which would weigh two pounds or thereabouts. This fact was then sworn to by one witness. The Hardys put in a counter-deposition, carefully drawn, intended to be received as a counter-affidavit. But it does not deny that the mold was "lying in the gutter," as our witness testified. It avoids the exact issue, as was safest, and swears "no mold of any hand was ever dropped by us in the street." In view of Josephine Neven's affidavit of last week, their oath may be true. It may have fallen from the "old-fashioned pocket," and not have been "dropped" by them.

To sustain Mrs. Austin's affidavit, five persons of Mrs. Austin's family declared, under oath, that they heard this fact pointedly stated to Mrs. Hardy, and she did not deny it; but by silence, and evasion of denial, gave her consent to the fact.

FOURTH. On two trials when the table was enclosed in a bag of netting, and the mouth and seams of the bag kept out of her reach, no mold was produced. When this precaution was not taken, a mold (broken, however,) was found under the table. Had it just been formed from hot paraffine, it would not have been broken, for the de-materialization of the spirit hand could have given it no wrench. Query: Was the thumb broken off by passing it through the seam, which in this instance was within reach of the medium?

FIFTH. When the paraffine was weighed before and after the seance, it was found not to have lost any weight whatever. Yet the mold claimed to have come from it weighs two and a half ounces. Mr. and Mrs. Hardy do not deny this, but account for it by saying that warm wax will absorb water, and appeal to one of the "Seven" in whom they had confidence to "try the experiment." He has done so, and finds them incorrect. Wax and water have no affinity for each other.

SIXTH. The request that tinted paraffine should be used in her seances has always been refused by her. On the occasion of her first visit to New York for paraffine mold seances, such was prepared without her knowledge till the seance commenced. When the examination for the mold took place, she was the first to catch it up, and very deftly, accidentally, dropped it into the colored paraffine. Some of that same paraffine is still preserved, and the mold and paraffine do not resemble each other only as much as we might expect a white mold dropped into the colored matter to do.

SEVENTH. An invitation was extended to Mr. and Mrs. Hardy by the New York Association of Spiritualists, to use their hall for an evening seance, taking all the proceeds thereof, to which they have never made reply. This was several weeks ago. The "Committee of Seven" also urged her to give them the opportunity of bearing witness to her genuineness, by allowing them a test seance, to which she indignantly responded No, and laying her hand on the old family Bible, made it a perpetual oath.

In view of these facts, we now, and for the first time, (the

Banner of Light to the contrary, notwithstanding,) with no "inconsiderate haste" or malice, but with due deliberation, charge Mrs. Mary M. Hardy, of Boston, with having committed "small, contemptible frauds," as the Banner calls it, though to us they do not seem small; and we are prepared to prove and establish the same in any Court of Justice, in this city, should she be disposed to try the question.

We have received from a well-known legal gentleman of this city, who magnanimously defended a noted medium here eight years ago, in the most noted trial Spiritualism has ever met in the Courts of this country, a tender of his services should we or any one be disposed to enter against said Mary M. Hardy and Mr. John Hardy a complaint of having obtained money under false pretenses, which she has done. We are not vindictive, and have not decided to do so unless future circumstances render it necessary, as our only object is to prevent a successful repetition of these "frauds."

We see by the published letters of Dr. Gardner and Miss Lizzie Doten, of Boston, that there are opened eyes belonging to honest men and women there, and have hope that the course of Mrs. Hardy will be thoroughly scrutinized, and made public. There can be no doubt of her tricks here; and so we leave her.

THE "N. Y. SEVEN."

April 7, 1876.

SPIRITUALISM IN NEW YORK CITY.

MRS. AMANDA M. SPENCE BEFORE THE N. Y. ASSOCIATION.

Mrs. SPENCE continued the review she commenced last Sunday evening, and brought the teachings which she had received from the angel-world to bear upon the present aspect of things. She cautioned her hearers to beware of falling into creeds, as the Christian church had done. They had the same phenomena at the inception of the truth to them that we have been having for twenty eight years past. Their mistake was in submitting to rulers in the form of leaders, teachers, mediums, or authorities of any kind. Each ought to judge for himself, and not cripple his progression with the words of any creed. The natural feeling of men is to reverence those whom they recognize as superior to themselves, either in station or in knowledge. While we should respect superior attainments, we ought not to bow down to them, but examine every point presented critically before accepting; and do not promise, by signing any compact, that you will never think otherwise than now. Mrs. Spence instanced several examples from the Bible and from history to show this tendency in mankind, and the necessity of its being guarded against.

Christianity claims to have brought civilization to the race, to have made men merciful, etc. We see in its train, however, the awful penalty of death for death being advocated and practiced. This comes of the attributes of their God, who said "Destroy Sodom, and destroy all my enemies." "An eye for an eye, and a tooth for a tooth." Put away from you this condition of things, and cultivate up the good—be it ever so little—in the criminal, that his soul may be reformed instead of cutting off the life of the body. Do not follow this way of reforming your enemies. We (the spirits) hope to find in this great city enough to illuminate the world, and save it from the superstitions indulged in to-day. Will you be wise and prudent in your intercourse with the angel-world? Before us now are those who shall and will represent, not the physical, but the mental muscle that shall sling the pebble to slay this Goliath of the churches. Out of the people come the representative minds, to bring the glad tidings to the world which shall do away with superstition.

Mediums must dole out truth, not money. Then they will fill a glorious mission in the world. Loyalty to truth is compensation enough. Build up a constitution for your spirit here, just as you do for your body. The angels begin to doctor up your poor bodies as soon as they come. It is necessary we live out our life here, or they would not do so; they would take us away to their happy home. We are like the little child, partially conscious of the great concerns of life. You must wake up your understandings to know how to live here and hereafter. Destroy superstition by obtaining knowledge.

We hope to have Mrs. Spence continue her instructive discourses. Her great theme which she so capably elucidates, that of "spirit obsession," is as yet untouched. The world has settled down into a "mutual admiration society," and needs the earthquake of her enunciations, and of other worthy mediums, to wake it from its lethargy. Storms clear the air let the storm come quickly, and give us a purer atmosphere!

Prof. Hume, of this city, will occupy the platform of this Society next Sunday evening. His subject, "Scientific versus Revealed Religion." Knowing his excellent powers of logic the subject will doubtless be well presented. VERITAS.

For the Spiritual Scientist.

Cabalism.

ON WILL

BY LEX ET LUX.

Paracelsus on the Transmutation of Metals (1657, A. D.) From a Collection of Pamphlets in the British Museum.

THE CHIEF Instrument which ought most diligently to be sought after is the FIRE which being living of its own proper Nature is not vivified by any other Fire. From hence, also, it comes to pass that it hath power and virtue to vivify whatsoever else lies hidden in other things.

Even so is the Fire of the Philosopher's secret furnace to be accounted in the Spagyrick Art, which heateth the furnace and sphere of the vessel, and the Fire of the matter, even as the sun is seen to operate in the universal world without which nothing can be generated therein.

In like manner, nothing can be effected or brought to pass in this Art without this simple Fire; it being the chief part and operation of the whole Art, comprehending all the other parts thereof in itself, and is comprehended if nothing for it consisteth of itself, not wanting any of the other; but all other operations whatsoever, that are made, stand in need of this simple Fire, from which they receive Life, together with the matter itself.

Paracelsus, speaking elsewhere of the simple Fire, saith thus:

This is the opinion of the most excellent philosophers. The Fire and Azo are sufficient, for the Fire alone is the whole Work and the complete Art.

Almadis saith:

The invisible Sunbeams are sufficient for our Fire.

He produceth another example.

That the Celestial Heat by his reflection and continual motion, doth chiefly make the perfection and coagulation of Mercury.

And again he saith:

Make a vaporous, continual, digesting, separating Fire, but not a flying or boiling up, but altering and penetrating; Now I have told, and that truly, the whole way of stirring up the Heat of this Fire; if thou art a true Philosopher thou wilt understand; this is it."

Salamanger saith:

"Our Fire is a corrosive Fire which burneth an airy cloud over our vessel, in which cloud the beams of this Fire are hid. This due chaos and humidity of the Cloud being wanting, there is error committed."

All these things do sufficiently demonstrate unto us the Fire of the wise men. Where there is not so great a mixture of the Elements, there is generated *Sol*, where they are a little more mixed and impure, *Luna*, and where they are more imperfect, *Venus*, and so of the rest, according to the mutation of the Mixture; the Mine of every Metal is unlike one another.

Hermes Tresmigistus asserteth that—

"Thus Spagyrick work which is the utmost point of the hand of human Philosophy taketh the exordium and first beginning from the meditative contemplation of the greater world."

Intimating that the Spagyrick Athanor ought to be built from the imitation of the Foundation of Heaven and Earth.

The Terrene, or earthly Sun, is kindled and bred by the Fire of the superior; even as is kindled the centre of our World or Athanor, which is Fire, bearing a similitude and resemblance with the natural Sun. Who seeth not the form and frame of the universal created World to bear the similitude and likeness of a Furnace; or that I may speak more reverently, containing the Matrix of a Womb, that is to say, the Elements wherein the Seeds of the Sun and Moon by their various astral influences are corrupted, concocted, and digested for the generation of all things.

Briefly, therefore, the matter of the Philosophers' stone is nothing else but a fiery and perfect Mercury extracted by Nature and Art: that is, artificially prepared, and is the true *Hermaphrodite Adam and Microcosm*.

Whosoever hath attained to the knowledge hereof, have adumbrated and shadowed the same, with various enigmatical Figures and deceitful similitudes and comparisons and Feigned Words, that the Matter thereof might remain occult to Posterity; so that little or no knowledge thereof might be found out.

To comprehend the true Fire and so render the meaning clear to would-be Cabalists, know that the DEITY is the high-

est FIRE of which our soul is a small portion, but as *God is Love*. His Love is voluntary and is expressed in His Will or Volition, as He ultimately draws all to Him. Even Materialists have to admit that man gravitates towards perfection, or the *absolute good*, so Evolution is not a bad name after all for the Deific principles in Man. Cabalists, however, having dived deeper into the decomposition and recomposition of the principle called Evolution in Man, so many thousands of years ago, they must be allowed the use of terms which can be made to convey a more comprehensive meaning to the outer world than our modern scientific savans are capable of communicating.

Love deifically expressed, is therefore *Divine Will*. But Man is created an independent agent, has also given to him as a separate spiritual being and Lord of Creation, a separate and distinct Will, as I elsewhere have expressed, through which he can elect to be either God or Devil in this world as he chooses. So Will must be his mover in all things, As God moves all things by His Love, (Fire) so man's Will must be his centre Fire to move his universe of mind whether circularly or tangentially, that is, deifically or sensually. As such in the Cabalistic Art he must use it in a straight line without wavering to the right or left, for the highest possible good he is capable of and that is to effect the ultimate junction with his own soul.

The various operations concerned in this great work, are all governed by this central Fire, the human Will. Nothing can be done without it. It bends the eye of the spirit inwardly, upon self to *Self examination* or spiritual perception and recognition of one's errors of omission and commission,—at least in a degree. *The most perfect recognition* comes at a more interesting and important part of our progress towards Transmutation; but *this* is the *natural* recognition as *that* is the artificial; seeing that it is a laboring or manipulating of our Will towards the All Good, thence the terms Art and Artist in contra-distinction to God or Nature, unknown or unrecognized in us. Now as Will comprehends and must draw all things unto itself, consequently it is comprehended of nothing seeing it is *Lord* and sole mover of all things on earth as well as in heaven—that is, to do either good or evil; hence the "*Celestial Heat by his Reflective and Continual Motion*." (the Will), bent upon the good, in continually reflecting or mediating, keeps moving towards perfection and thus to coagulate the heavenly Messenger, the soul within us. The "*Separating Fire*" means the same thing; willing away the sensual, and tacking to the heavenly or divine element of Fire, (the soul), and this must not be done rashly or violently, but steadily, soberly and perseveringly; *keeping the thoughts linearly*. During the progress of the work, the discerning mind will not be slow to observe the various promptings that will strike his mind. Sensual and scientific, whimsical and self-interested, all these must be taken *quantum valeat*. Cabalistically—every thought that does not bear the Absolute on the face of it as clear as one and one make two, must be discarded once and forever from the mind, as you would drive away a scorpion, brush dirt from your dress. By adhering to this simple rule, the world would be saved its troubles and annoyances, from their associations in this world as well as the next.

It is called a "*corrosive Fire*," in allusion to its burning up or *destroying the sensual world* in man, which is the end of all things, and ushering in the "*New Jerusalem*" mentioned in scripture—the human SOUL.

The gradations of Sol, Luna and Venus are to be understood as (1) the highest or direct *Soul* development; (2) the converse with higher intellectual spirits; and (3) those of a sensuous sphere, other grades of spirits being still lower, but all of which are at our bidding if we are so disposed and require them. He who goes in for and gets *his own soul guidance* never puts any extravagant value on anything got through these secondary sources, although much good is often done by these means; but it is mostly of a particular kind and seldom universal.

The "*Matrix of the Womb*" means the human mind or instrument of conceiving and receiving ideas, wherein the *will* of the moon or man, and ultimately the *sun* or *soul* become blended in one for the "*generation of all things*" new.

I trust that this will help some on the way to the transmutation and aid others in decyphering Paracelsus and other abstruse writers.

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

THE OCCULT PHILOSOPHY.

OF
HENRY CORNELIUS AGRIPPA,

OF NETTESHEIM.

COUNSELLOR TO CHARLES FIETH, (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. XXXVI.

How by the Union of Divers Things, More Noble Forms and Vital Sensation are Introduced.

WE must further know that the nobler the form is so much more is it disposed and capacitated to receive and powerful to act. When by proper admixture of things, prepared in a fitting season, their manifested virtues are truly wonderful, for life is produced, being procured for them from the stars, with a sensible soul and a noble form.

For there exists this great power in prepared matter, that it will receive life, when a perfect combination of qualities assimilate opposing qualities; and the more perfect the received life is the better are these opposing qualities assimilated. From the beginning of everything thus generated by the concoction and perfect digestion of matter, the heavens as the prevailing cause, bestows along with life certain celestial influences and wonderful gifts according to the capacity of the life and the sensible soul to receive more noble and sublime virtues. For celestial virtues otherwise sleeps, as sulphur apart from fire; but in living bodies it always is active and, like kindled sulphur, fills all contiguous places by its fumes. So we read in the book of Nemish, entitled "A Book of the Laws of Pluto," that certain wonderful things were done by which monstrous generations were produced contrary to the ordinary laws of Nature.

But this by sure experiment we know,
That living creatures from corruption grow;
Hide in a hollow pit a slaughtered steer;
Bees from the putrid bowels will appear;
Who, like their parents, haunt the fields and bring
Their honey harvest home, and hope another spring.
The warlike steed is multiplied, we find,
To wasps and hornets of the warrior kind.
Cut from a crab his crooked claws and hide
The rest in earth, a scorpion thence will glide,
And skort his sting, his tail in circles tossed
Refers the limbs his backward father lost.
And worms, that stretch on leaves their filmy looms,
Crawl from their bags and butterflies become.
E'en slime begets the frogs loquacious race;
Short of their feet at first, in little space
With arms and legs endowed, long leaps they take
Raised on their hinder part, they swim the lake,
And waves repel, for nature gives their kind,
With that intent, long legs behind.

And there is an art whereby a form like a man may be generated from eggs hatched by a hen, which I have not only seen done but also know how to do it; this is called the true mandrake, which magicians say possesses wonderful virtue. You must therefore understand the kind and quality of matter thus by nature or art begun, compounded and perfected, and also what celestial influences they are capable of receiving. For a congruity of natural things is alone sufficient for the reception of celestial influences, for if nothing intercepts the stellar rays upon inferiors they suffer no matter to be destitute of their virtue. Wherefore all matter which is perfect and pure is correspondingly fit to receive celestial influences. For such is the confluence and continuity of matter to the soul of the world flowing daily upon things natural, and all things prepared by nature, that it is impossible for prepared matter to not receive life and a more noble form.

CHAP. XXXVII.

How by peculiar natural and artificial preparations we may attract celestial and vital virtues.

PLATONISTS agree with Hermes, Jarchus Brachmames and the Mecubals of the Hebrews in saying that all sublunary things are subject to generation and corruption; as are also the things in the celestial world, but in a celestial manner, and also in the intellectual, and in a far more perfect and higher degree and manner, in the most complete operations of all the great original.

In this manner, every inferior must according to its kind

correspond with its superior, and through it to the next higher, and so on to the supreme; and so from heaven receive that celestial power called the quintessence, or spirit of the world or the middle nature, by which we receive from the intellectual world a spiritual and vitalizing energy far transcending all other virtues, and thus at last, receive from the ideal or original world through the mediation of intervening worlds, and according to the degree of mediation, the primary power of supreme perfection. Hence everything in the inferiors may very fitly be traced to the stars, from the stars to their Intelligences, and from them to the First Cause itself; through this Mediation and order the whole power of magic and occult philosophy flows. By Art, natural powers are daily discovered, and Nature is continually drawing upon the divine, which being observed by the Egyptians they called Nature a Magician, possessing the very essence of magic in herself, whereby like attracts like, and suitable things, things that are suitable.

So the earth agrees with cold water, the water with moist air, the air with fire, the fire with celestial water. Neither is fire mixed with water, but by air, nor the air with earth but by water. So neither is the soul united to the body, but by the spirit, nor the understanding to the spirit but by the soul. Thus we see that when an infant body has been formed by Nature, it becomes truly a preparative by which the spirit is brought from the universe. This spirit is the instrument by which understanding is obtained from God, by which the mind of the soul is embodied; as dryness prepares wood to receive oil, the reception of which renders it fit food for fire which is the medium for light. These examples readily show how by natural and artificial preparations we are capacitated to receive certain celestial gifts from above. For stones and metals have a correspondency with herbs, herbs with animals, animals with the heavens, the heavens with Intelligences, and these with divine properties and attributes, and with God himself, after whose image and likewise all things are created. Now the first image of God is the world of the world, man; of man, beasts; of beasts, zoophytes, the connecting link between animals and plants; of zoophytes, plants; of plants, metals; of metals, stones. And again in things spiritual the plant is connected with the lower animals in vegetative life; the lower animals with man in sense; man with the angels in understanding, and, an angel with God in immortality. Divinity is annexed to the man, the mind to the intellect, the intellect to the intention, the intention to the imagination, the imagination to the senses, and the senses at last to objects. For this is the union and continuity of Nature that all superior virtue flows through the inferior through a long continuous series, till its rays have been dispersed to the very last link in the chain; thus inferiors through their superiors reach the Supreme of all; being so successfully joined to their superiors, that the influence which proceeds from the head, the first cause is felt to the very lowermost, like a string stretched out, when touched vibrates throughout its entire length, as the various strings in a well-tuned lute correspond to each other when touched.

TO BE CONTINUED.

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WE HAVE for sale the following works by Hudson Tuttle:
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TO BE A SPIRITUALIST IS TO HOLD CONSCIOUS INTER-COURSE WITH THE WORLD OF SPIRITS AND TO LIVE A SPIRITUAL LIFE. SUCH WAS JESUS CHRIST.—*Peebles.*

THE QUESTION OF THE HOUR.

Is it not about time that Spiritualists as a class should be willing to openly acknowledge the absurdities or inconsistencies that are now comprehended in the word Spiritualism? Many clamor loudly for free speech and a free platform where everyone shall have an opportunity to express an opinion; but these same individuals openly denounce any and all who attempt to discuss mediumship, and the phenomena of Spiritualism. The beauties of the philosophy are enlarged upon and wholesale attacks are made on the rottenness of old theology; but the defects of Spiritualism—glaring defects which any sensible person can easily detect, are kept out of sight,—covered up,—forbidden subjects by tacit consent. In short, we make claims for Spiritualism which the Spiritualism of the present does not satisfy. In times past we have openly alluded to these defects, not for the sole purpose of finding fault, but to endeavor to awaken true Spiritualists to their duty, for Spiritualism to these has been a blessing; to others a curse.

Some have found in it a knowledge of a life after death, and from this discovered the only truths that are of any value, either in this world or the next—those truths that make one more spiritual, and awaken the latent divine virtues. These persons are able to appreciate the nature and import of the phenomena that is presented to their senses. They seek to know the truth, and to obey its mandates. These not only believe, but *know*; and knowing, do; and doing, find happiness,—the ultimate end and aim of life, either in this world or the next. To these persons, Spiritualism has been a blessing. Others, naturally weak, have become monomaniacs. The result would have been the same if they had encountered the influence of the church. In reality, they are the victims of earthly, sensual spirits. They are harmless and have their liberty, which they improve by going about, uttering the most absurd ideas, rendered the more nonsensical by being accredited to some noted personage who has passed into the spiritual state of existence. These individuals are obsessed, as are also many others who manifest it in a less degree in their sensual conduct and language. To them Spiritualism has been a curse; but, by the help of others it may yet be a blessing.

Spiritualism deals with the laws of influences, and yet Spiritualists pay the least attention to them. It is possible for a few minds on the earth plane to warp and divert the spiritual movement: and this has been done in the

past. These minds have said "Let the spirit world direct the movement," and the result is, no organization, no system, no formulas—not even a declaration of principles. It has adopted no standard, attempted no systematic work of leading its adherents in paths where they might gain wisdom, but left each one to his fate. This course has generated a series of movements, branching in all directions, iconoclastic in their nature, attempting to comprehend all subjects, led by a few fanatics who are ever ready to tear down, but unable to build up.

The spirit world cannot work on the earth plane without the proper instruments. An individual cannot be the medium for high and pure spirits, unless he is himself pure; and one who is the reverse, is the channel for a similar class of influences. This is an important truth which should receive careful attention from those who say "Let the spirit world direct the movement." The one truth that has carried, and is carrying Spiritualism at the present time is the simple fact of a future existence demonstrated. Beyond this—nothing; and therefore we say that to some, Spiritualism has been a curse, for they have been neither morally or spiritually improved. Unless Spiritualism induces and forces one to lead a truer, better and more spiritual life, it is of no real value either to the individual or the community.

It remains, then, for true Spiritualists to labor earnestly that Spiritualism may do the work that it is destined to accomplish. Those to whom Spiritualism has been a blessing should obey the promptings that lead them to make great sacrifices for its support. What the sacrifice shall be, how much of their worldly wealth, or physical strength, each one must determine with his own conscience. But every step taken by Spiritualists, either as individuals or as a class, whether in societies or conventions, it should have the one purpose of "*doing good*" constantly in view. Theoretically, Spiritualism is all that is beautiful; but good works as the results of these theories are more servicable. The fallen ones must be lifted up, the weak strengthened and encouraged. Any thoughtful, unprejudiced Spiritualist can see wherein these remarks are applicable to the spiritual movement.

The American Spiritual Magazine, like the Spiritual Scientist, favors organization, and, as will be seen by our last issue, calls for a convention in Philadelphia for July 5th. The time and place perhaps, is good as any that could be chosen. It probably will not be a large convention, but if attended by true Spiritualists, and properly managed by them, it can render great service to the cause.

MRS. HARDY'S PARAFFINE MOLDS.

To the Editor of the Spiritual Scientist:

DEAR SIR:—Out of a personal regard to you, believing that you are after the truth, let it lead where it will, I am moved, in a sort of twilight sense, to give you a foretaste of what the "Truth" is. Some, I dare say, will say I ought to let you "put your foot in it" for your manifest prejudice; but I do not see it in that light; you are on'y on a wrong scent. Sometimes the bow drawn at a venture has been serviceable; so I believe in drawing bows, but believing you are to be useful in your day and generation, I don't wish to see you waste your arrows.

The closing words of your last editorial are as true as any I ever read anywhere;—"those individuals who question the power of the spirit because they have been so successful in the past in covering up their hypocrisy and deception, will find that the spirit world have been at work perfecting the plans that will result in a glorious victory for Truth."—but it will be on the side of Mrs. Hardy. I don't refer to what is expected to be done, but what has already been done.

In due time the facts will be stated; in the meantime, as I said in a twilight sense, let me say that at two different times within a week, in the presence of persons who will not be questioned, there have been, in the strictest sense of the word, *crucial tests* of spirit molds of adult hands. In the wired and

secured and perfected box or enclosure, locked, bolted, sealed, examined, watched,—with no more possibility of being tampered with, had there been any disposition to, than to have cut off our finger and we not know it—and perfect whole and full-sized molds have been produced, which were not in the enclosure, except as melted paraffine in the pail, from which these molds were made, and inside of the enclosure with which there was no possible connection by any human being. When ready, a detailed statement will appear; let this, then, be an indication of the direction and character of the "Truth" which you refer to in the truthful words I have quoted from your editorial.

Boston, May 4, 1870.

J. W.

Our correspondent adopts a very pleasant and unobjectionable style in criticizing our course in this Hardy question; in fact it is so nicely veiled that we question the propriety of replying to this allusion to our "manifest prejudice," especially when we consider his kindness in giving us a foretaste of what the "truth" is, and in expressing so decidedly a complimentary opinion of our ability, as to believe that we "are to be useful in our day and generation." "I ought to have let you 'put your foot in it,'" he says. It is obvious that the purport of the communication is a defence of Mrs. Hardy, and a testimonial in her favor. He declares that "spirit molds have been obtained under the most 'crucial tests,'" but does not say that they COULD NOT be obtained when Dr. Gardner and Lizzie Doten were present. It is a fact, however, that from the time Dr. Gardner has commenced to adopt the essential precautions of a "crucial test," from that moment he became "inharmonious." A number of seances were held, with NO SATISFACTORY RESULTS, and finally both he and Lizzie Doten were dropped as "inharmonious elements," in whose presence the spirits couldn't work. In his absence, these molds referred to by our correspondent were obtained. Luther Colby, John Wetherbee, and Epes Sargent, persons who may not be questioned by some, might certify that they obtained a paraffine mold under "crucial" test conditions; Dr. Gardner and Lizzie Doten might add their names also, although we doubt it. Yes, even this testimony would not negative that which is so clearly stated and so strongly supported by the affidavits of the "New York Seven."

The closing sentence in our editorial, quoted by our correspondent, is not especially applicable to the Hardy case, but is general in its nature; the sentence which precedes it says, "Spiritualism will purge itself of the many gross frauds that are now perpetrated in its name." The word "individuals" is plural, and comprehends other than Mrs. Hardy. His interpretation of our meaning is clearly not warranted by the plain words that we employed to express it. What these "gross frauds" are, we have already pointed out in the past. Suffice it now to say that they are not confined to mediums or lecturers, or the imitators of the phenomena of Spiritualism.

From the San Francisco Chronicle.

PHENOMENA IN CALIFORNIA.

A HOUSE IN SAN JOSE BOMBARDED WITH COBBLE STONES.

IT has come to be the case that, however plausible a ghost story may appear, somebody is always found smart enough to explain it away to the satisfaction of the public. However, San Jose has lately been, and still is, the scene of a piece of devilry, either human or supernatural, which outvies all the hobgoblin stories of the present day, and thus far has defied every effort to fathom its source. It is no Katy King affair, for the afflicted family would rather have public attention diverted from rather than attracted to the matter, and a handsome award awaits the man who is shrewd enough to ferret out the mystery and put a stop to it.

THE HOODLUM'S WORK.

The residence of Patrick W. Reardon, a prominent architect of San Jose, and a man totally opposed to all such developments as modern Spiritualism, has been stoned almost to the ground, every window in the house broken, and a large amount of damage done to crockery and furniture. About three weeks ago the front windows of the house, which is situated at the corner of Sixth and Santa Clara streets, were all smashed in by stones thrown from the street, and the parlor and halls covered with the missiles, some of them weighing over a pound. When Mr. Reardon came home he at once concluded that some of the hoodlum boys of the neighborhood had combined to demolish his residence. He at once

notified the police and took measures to defeat the guilty parties. Officers were put on the watch, but while they were stationed in front of the house, in plain sight of the front door, and

IN BROAD DAYLIGHT,

the shower of stones commenced, filling the hall full and endangering the lives of the occupants, as some of the rocks were as large as a man's head. If the front door was shut, the stones would be immediately fired at the side windows. This was kept up for over a week, sometimes in the daytime and sometimes at night, until finally it became unbearable; the family were almost sick with worrying, and Mr. Reardon concluded to move out of his own house into a rented house in a more thickly settled portion of the city, near the corner of Fourth and St John streets. He had scarcely got moved, however, before

THE TROUBLE COMMENCED AGAIN,

with increased vehemence, breaking all the windows and knocking the plastering off the walls. Mr. Reardon and his wife now began to conclude that it was no human agency that was causing the trouble, and in order to set that doubt at rest three officers were employed to stand guard in front of the house, in a large open yard commanding a full view of the street and the front and sides of the house. So far they had managed to keep the affair partly hushed, but by this time it had got noised around, and on Friday evening a number of prominent men—among them L. J. Hanchett, Mr. Reardon, W. W. Pratt, Eugene Knickerbocker, J. J. Owen, and a Chronicle representative—visited the house. While standing in the parlor and in the hallway, with the officers on watch outside, the

STONES COMMENCED TO FLY,

Coming in through the hall, and striking the ceiling and back hall-door. The stones could not have been thrown from a distance, as they were simply tossed up through the front door, striking the ceiling, and falling to the floor. At other times they came in with such force as to go right through window and window-blinds. While these gentlemen were watching in every direction for the unseen hand that propelled the missiles, more than half a bushel of rocks were thrown; and while a large stone could distinctly be seen to rise from the yard and strike the ceiling, no one could be seen in any direction. Every one who witnessed the mysterious proceedings was completely dumbfounded, and went away with a feeling of fear lest some desperate hoodlum might attempt to wreak vengeance on their own heads. Some of the rocks were picked up and carried away, and were afterwards found to be of that character of stones abounding near Alum Rock Springs, and none similar can be found in the streets of San Jose.

VASQUEZ AT THE BOTTOM OF IT.

On Saturday morning hundreds of people visited the scene of these strange proceedings. The crowd became so large that Mr. Reardon was compelled to exclude the curiosity seekers by closing the doors of his house, and also all means of egress to the yard. The manifestations did not appear on the day mentioned, and Mr. Reardon was exceedingly pleased thereat. About 11 o'clock in the forenoon, W. F. Peck, who professes to be a materializing medium, called at the premises, and in the presence of a few prominent gentlemen went into a trance. He was controlled, he said, by the spirit of Colonel John Sedgwick. The departed Colonel informed Mr. Peck that the spirit of Tiburcio Vasquez, the noted bandit who was recently hung in the jail-yard at San Jose, and who had promised to "revisit the glimpses of the moon" and demonstrate his presence on earth, was the principal actor in this mystery. The medium stated that Vasquez was assisted by other malignant influences, and that the whole crowd of devils were operating through the mediumship of a young lady stopping in the house. That Vasquez did not desire to injure the occupants of the house, but was merely bombarding the castle through mischievousness, and to show that he meant to fulfil his promised engagement to come upon earth and make things lively. While there may not be anything particularly remarkable about this solution of the manifestations, it is not very creditable to the memory of Mr. Sedgwick, considering his supposed abode, that he should be enlisted as a medium of communication between Vasques and this mundane sphere.

For the Spiritual Scientist.
**ANCIENT THEOSOPHY;
 OR SPIRITISM IN THE PAST.**

BY CHARLES SOTHERAN.

THE Greeks, by far the most intelligent of all the ancients, had very decided notions of Theurgy, and their country was a living Theosophy, through their belief of all nature being moved by spirit influence. It was this spirituality which formed their artists, sculptors and poets, and from which they have ever held a deserved pre-eminence in the minds of the civilized world. Our authors to this day only endeavor to excel the Greeks in composition and our sculptors fail lamentably in their conception of the Greek ideal.

We have fortunately had preserved the life of Pythagoras, whose name, derived from the Sanskrit, tells a history, and in which we can discover fresh civilization plainly discernable to the Egyptian influence and teachings which that celebrated philosopher had learnt from twenty-two years study of the sciences and spiritism in Egypt and which Orpheus and Thales are traditionally also stated to have acquired. In later times it was considered indispensable for the Greek *savant* to travel to the fountain-heads of civilization. This Homer, Euripides, Solon and others gained their erudition in Egypt or India.

Zeus, the stoic, tells us the esoteric belief of the Greeks was in a Supreme considered as the soul of the world, with which God formed a living spherical spirit, and a portion of which in man constitutes the soul, thus having a dual character of animal and divine. The pages of Greek philosophy and Neo-Platonism teem with the most inspiring thoughts of the Immortal Spirit. Xenophon says:—

"Nothing resembles death more than sleep; but in sleep the human spirit especially reveals her divine nature; she then looks into futurity, being freed from the bonds of the body."

And Aretæus remarks:—

"Until the spirit is set free, it works within the body obscured by vapors and clay."

Pythagoras, according to his biographer, Iamblichus, taught the doctrine of Metempsychosis and the final absorption of the soul into the Supreme; the founder of the Pythagorean school, in his theosophical teachings, points out the hurtful effects of sorcery, the black art, and the beneficial of magic, the white. From his adept knowledge he communicated to his initiated disciples the secrets learnt in the East of the exorcism of the evil and invocation of good spirits; these Plato describes as the connecting link between humanity and the Supreme, which according to all the old traditions man had lost.

Homer makes all his magicians Egyptians; and he frequently records the fact that personal communion with spirits was common in his day. Socrates, whose teachings on the immortality of spirit life are found in Plato's *Phædo*, was attended by a spirit guardian, or *Dæmon*, who always watched over and aided him from contact with danger by his counselling voice. He describes it as a voice unheard by others and gives examples of its powers. For instance, it told him of an assassination about to be perpetrated; he says that prompted by the *Dæmon*, he warned one of the confederates by saying to him, "Go not"; but the man, not profiting by the advice, committed the act, for which he was afterwards condemned to execution, when the murderer said, "This would never have happened to me if I had yielded to the intimation of Socrates." Previous to the failure of the Athenian expedition under the command of Nicias to Sicily, the philosopher medium predicted its miscarriage.

By theurgical power the Pythonesses, or Sybils, were stated to be able to foretell defeat or victory to the Greek arms, and, through the same, Abaris the Scythian, and also Melampus and Empedocles cured diseases by the use of certain words of import pronounced over the afflicted.

When Alexander the Great asked Calanus before being burnt to death if he required anything, by his power he answered, "Nothing; the day after tomorrow I shall see you." which was subsequently verified.

Schelling, after careful investigation into reliable ancient writers, acknowledges that in the Samothracian and Dionisian mysteries the Greek initiates "became, through the consecra-

tion, a link of the magnetic chain, received into the indestructible communication, and, as ancient history states, associated with the highest spirits."

From the land where Olympian Jove was worshipped, it is stated in ancient chronicles the sons of Danaus, King of Greece, settled in Albion, the mother country of this grand Republic, where, in olden days, before it was bound over to the Roman yoke, had in Celtic times, as well as in sweet Erin, mysteries in which Spiritistic wisdom was taught by the Druids, of equal antiquity with the Persian Magi and derived from the Chaldean and the Brahmin Gymnosophists.

They inculcated the worship of one most high in the phrase "God cannot be matter; what is not matter must be God," and also the doctrine of Spiritual Metempsychosis; the Druids were polished and learned men, and from the Phœnicians learnt the rite of the Cabir, and their stone temples in Stonehenge and the Hebrides are to this day the "*Pons Asinorum*" of archaeologists.

The Greek colony, traditionally founded in Italy by Æneas, which afterwards swelled into the majestic proportions of the Roman Empire, carried with it the beliefs which had animated their forefathers. In the Mysteries were taught those pure truths which enabled the Romans to found systems so sublime and erudite that to-day our civilization is but a stereotyped copy of that emanating from the seven hills or the banks of the Tiber.

The apprehension of divination by the aid of the spiritual essence is well worked out by Roman sages, and explains the theory of the means by which the gifted and all-powerful augurs were able to foretell events. The immortal Cicero tells us that—

"According to Posidonius man dreams in a three-fold manner by divine impulse. Firstly, the spirit sees the future through its relationship to the Supreme; secondly, the air is full of immortal spirits, in whom, as it were, the signs of truth are impressed; thirdly, the higher spirits themselves converse with the sleeper; but this is of more frequent occurrence when death approaches, so that the spirit beholds the future."

Lamprias observes on this topic:—

"If the unembodied souls are, according to Hesiod's opinion, *dæmons*, holy inhabitants of the earth and guardians of mortal men, why should we seek to deprive these souls, which are still in the body, of that power by which the former know future events, and are able to announce them? It is not probable that the spirit gains a new power of prophecy after separation from the body, and which before it did not possess."

The pages of other Latin authors are filled with spiritistic lore, and in numerous instances historical incidents are truthfully portrayed and in others fictitious. We can discern the truth looming through the shadows, that the writers simply presented us with their every-day experience dressed up in disguise.

Dido is made by Virgil to be able to call up the spirits of the dead, and the same poet gives a life-like picture in the eighth eclogue of a Roman Sorceress and her powers over the departed.

Horace and Ovid present equally interesting accounts of the ceremonies observed in ancient spiritism.

Lucan details particulars of Erichtho, a medium of the period, who by desire of Sextus, son of Pompey, invokes a spirit from the shades in the following language:—

"I ask not of you a spirit already a tenant of the Tartarean abodes, and long familiarized to the shades below, but one who has recently quitted the light of day, and who yet hovers over the mouth of the Hades; let him hear these incantations and immediately after descend to his destined place! Let him articulate suitable omens to the son of his general, having so late been himself a soldier of the great Pompey."

The spirit of the dead man appears as commanded, and after obeying her behests, trembling at the sight of his inanimate corpse, is desirous to again enter therein.

By far the most eminent of all the Theosophists, and who stand out in bold relief from his time, is the immortal Apollonius of Tyana. On account of his being co-eval with Christ, and so resembling the Hebrew reformers in many particulars, he is known in history as the Pagan Christ. Arrayed like his master Pythagoras and the Egyptian priests in the purest white raiment, as being more conducive to cleanliness and the production of truthful visions, he taught a

philosophy founded on the sublime neo-platonic and Pythagorean principles, and embodying the vast spiritistic knowledge acquired by years of study among the Brahmins of India and Gymnosophists of Egypt, through which he was "enabled to put spirits of impurity to flight, to foretell future events, to discern the secret thoughts of others, to be visible or invisible at will," and evoke the spirits of the dead.

Philostratus, who compiled the account of his extraordinary career by command of the Emperor Septimus Severus tells us, on good authority, of the prophecy of a pestilence at Ephesus foretold by Apollonius, and of the death of the Emperor Domitian at the moment it occurred. He also narrates the following in his fourth book:—

"A young woman of beautiful person was laid out upon a bier, and was in the act of being conveyed to the tomb. She was followed by a multitude of friends, weeping and lamenting, and among others, by a young man to whom she had been on the point to be married. Apollonius met the procession and commanded those who bore it to set down the bier. He exhorted the proposed bridegroom to dry up his tears. He enquired the name of the deceased, and saluting her accordingly, took hold of her hand, and murmured over her certain mysterious words. At this act the maiden raised herself on her seat, and presently returned home, whole and sound, to the house of her father."

Among the numerous examples given of the wondrous power of Apollonius is the statement of rendering himself invisible before the whole Roman court and the Emperor Domitian on the occasion of his having been cited before the Emperor, and when he described the proper discrimination which should be made between the varying schools of Theosophy. Of his death, no particulars were ever found, but after his disappearance cities were raised in his honor; and they were not unmerited, for of all the adepts he stands pre-eminently one of the purest and best.

Truly, the remarks of Godwin on the old leading spiritists apply to Apollonius, for verily he was one of those who exercised their wisdom—

"in its genuine and unadulterated form, at all times applied it to purposes of goodness and benevolence, and that their interference was uniformly the signal of some unequivocal benefit either to mankind in general or to those individuals of mankind who are best entitled to their aid. It was theirs to succor virtue in distress, and to interpose the divine assistance in cases that most loudly and unquestionably call for it."

TO BE CONTINUED.

"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 mind's 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.

MRS. M. C. SMITH, the medium who is so strongly endorsed by our correspondent, B. E. H., of Cincinnati, is now in Santa Barbara, Cal. The accounts that come from that section fully sustain him in his opinion. She is always ready to submit to any conditions that shall satisfy the audience that trickery is impossible, and refuses to sit unless this precaution is adopted. Direct voices speak and carry on conversations in French, German and Spanish as well as in the English language, giving tests of identity or answering questions relating to the spiritual philosophy.

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

WE HAVE for sale copies of the Spirit Photograph taken under test conditions, a fac-simile of which was recently reproduced in the Spiritual Scientist; a short description is printed on the back of the card. Sent on receipt of 30 cts.

CORRESPONDENTS.

PROFESSOR BUCHANAN'S EXPERIMENTAL DEMONSTRATIONS.

To the Editor of *The Spiritual Scientist*:

DEAR SIR:—In the Scientist for April 6th, you remark in reference to Prof. J. R. Buchanan that, "As far back as 1840 he demonstrated the faults of the Gallian system of Phrenology, rearranged and reclassified the organs in a more natural and philosophical grouping and furnished by excitations of the several portions of the brain, by means inappreciable to the subject, irrefutable proof of the proper location of the intellectual faculties."

Doubtless Gall's System of Phrenology has its faults, for it would be remarkable in the extreme if one man should succeed in the establishment of a complete and perfect science of so large and grand dimensions; and I, for one, should like to learn what are its faults as demonstrated by Prof. Buchanan. And especially am I desirous of learning what he deems the proper arrangement, classification and location of the various organs, together with the nature of the proof.

It seems to me all this might be stated in few words, and I have no doubt numerous others of your readers as well as myself would be very much interested in a brief statement in regard to the points named.

Respectfully Yours, F. E. ASPINWALL, M. D.

Loudonville, Albany Co. New York.

We have no doubt Prof. Buchanan can and will favor our correspondent in the above matter. It would be a welcome contribution as it would be exceedingly interesting and instructive. [ED SPIRITUAL SCIENTIST.]

THE HARDY PHENOMENON—THE LATEST CORRESPONDENCE.

THE Boston Herald of Sunday last publishes the following letters—one from Thomas K. Austin and one from Lizzie Doten—concerning Mrs. Hardy.

To the Editor of the Herald:—I notice in your issue of April 30, a statement on the part of Mrs. Hardy, that the story of "her stockings being found with holes in them was made out of whole cloth." As I am the author of that story, so far as its promulgation to the public is concerned, it seems proper for me to describe the kind of "cloth" from which it was manufactured. Simply, then, it was composed of four of Mrs. Hardy's stockings (which I saw with my own eyes) having been cut as with scissors across the sole about two inches from the end, so as to admit of the toes either protruding or of retaining the stocking in its place, at the option of the wearer. In these four the cut had been sewed up again preparatory (it is presumed) for the laundry; and two other stockings—which I did not examine as the above—but which were described to me by the party who saw them also, as having the same sort of cut, not yet sewed up, bearing all the indications of being those which Mrs. Hardy had worn at her seance the previous evening. Now I would like to ask an intelligent public, what possible interest can I, or any other of the "New York seven" have, apart from any reputation for veracity we may possess, in volunteering to "lie" in any degree, "out of whole cloth" or otherwise, about a matter in which every prompting that animated us was directly the other way. All confirmed Spiritualists, some of us believing "materialization" to be an established truth, the rest of us believing it to be among the possibilities of spirit power, and earnestly desiring it to be proved a truth; all animated by that *esprit du corps* which is so lamentably efficacious in distorting the judgment in favor of its desire, and which therefore was all on Mrs. Hardy's side; and all animated, up to the discovery of her wrong doing, with the most cordial friendship for her, what possible perversion of logic can make any one believe that respectable people, thus animated, with nothing to gain save contumely and abuse, would voluntarily publish a lie and then add the crime of perjury to it? I would like to say a very great deal more, but fear this may have already grown beyond admissible limits; but do let me add this: "That I am authorized to say that the sum of \$500 is at Mrs. Hardy's disposal if she will accept a really "crucial" test of her power to materialize, as she claims, which test is simply to permit the employment of a cover of bobbin-net lace, constructed without seams, large enough to envelop the entire apparatus, including herself.

THOMAS K. AUSTIN.

No. 418 West 57th Street, New York.

A NOTE FROM MISS LIZZIE DOTEN.

To the Editor of the Herald:—As the statement I made in the Herald of Sunday last has been considered by many to reflect most unfavorably upon the mediumship of Mrs. M. M. Hardy, will you allow me to say that my object in the aforesaid note was simply to express my disapproval of the state

ment in the Banner, which should have been impartial and entire, or not made at all till results under perfected conditions had been obtained? In reference to Mrs. Hardy's peculiar gift, I would say that I consider her to be a most remarkable medium, and that I have been a witness to manifestations in her presence, which, to my mind, establish the fact of the production of paraffine moulds by spirit power beyond all question,

Yours truly,

LIZZIE DOTEN.

Boston, May 1, 1876.

MRS. DENTON'S REPLY TO BERKLEY.

To the Editor of The Spiritual Scientist:

DEAR SIR:—I am satisfied that when Berkley shall have proven his interpretation of the phenomena recorded by Prof. Crookes and others, to be the correct one—or rather when the spiritual hypothesis shall have been proven correct, and that proof shall have been given to the world in a clear and intelligent form, every pen that now opposes it will be most cheerfully laid aside, and every voice that now questions its correctness shall be as cheerfully hushed. All that the most "obdurate skeptic" asks is that it be *proven true*.

Alluding to his former article, he says, "Berkley hypothesized a living, breathing, reasoning woman." I know he did, and by doing so, he hypothesized that for which the phenomena, even granting the spiritual hypothesis, gave him no warrant: The trouble with Berkley's presentation of the subject is, it compounds two elements, totally dissimilar; thereby confusing the mind and rendering it incapable of correctly analyzing the evidence. I have no idea that Berkley intends this. Really, it is not so much his fault, as the fault of the theory he advocates.

Let us go carefully over this ground again, supposing ourselves in the presence of the "woman" to which he refers. It is a part of the spiritual hypothesis, that the source of the intelligence manifested is not the visible form before us; but that it exists independent of that form which it has improvised (because recognizable by our senses) as a visible medium of intercourse between it and ourselves; while remaining itself invisible to us as before. On the spiritual hypothesis, then, since the intelligence controlling those forces by which that form is made to assume the appearance of a living human being, and to execute the devices of that intelligence, with no will or wisdom of its own, what is that form but an automaton, or a machine, like any other automaton or machine, save that it is a mechanism of spiritual instead of human, design and workmanship? In what respect, then, does "Mrs. Denton's substitute fail to meet the conditions of the case?" And right here, Mr. Editor, you must permit me again to call attention to the vicious tendency so frequently illustrated by those who adopt this theory, viz, the tendency to *exaggerate*, the tendency to describe *appearances as veritable realities*, instead of appearances, only. Now, in how far was Berkley justified in calling that *apparent* human form a living, breathing, reasoning woman? I leave him to answer. I do not accuse him or any one of wilfully misrepresenting the facts. I do not believe he intended to misrepresent them. The misrepresentation is the natural result of that high wrought enthusiasm (only another name for fanaticism) that leads us to accept, with unquestioning faith in its correctness, an hypothesis of which we can give no proof. And since Berkley challenges my right to the use of the terms I have employed, I answer, it is to the oft-repeated and extravagant claims, of which that under review is a worthy example,—it is to such reckless asseverations in regard to matters unproven, and, as yet in the course of this movement, *unprovable*, that I appeal for justification of any use I have made of the term "fanaticism." But I have by no means "branded as fanatics, all holders of the hypothesis." Again alluding to the same phenomena Berkley asks, "By what hypothesis more reasonable than the spiritual, can you explain such an occurrence?" I have not attempted to explain it. What I have claimed and do claim, is, that, granting the occurrence of the phenomena as regarded, the hypothesis is still unproven; and granting the correctness of the hypothesis, the occurrence is still unexplained. I claim further, that, the spiritual hypothesis has thus far failed to meet the reasonable requirements of intelligent beings, in that it has failed to offer us any reasonable explanation of even its most simple phenomena. Take for example, the "raps." How are they produced? Berkley will suppose

"a spirit." I will suppose a hammer in the hand of Jove. In how far have either of us offered any reasonable explanation of the occurrence? If there is an advantage on either side, I have it, for my supposition at least supplies the god with an implement by which a rap *might* be produced. But what are the similitudes? Is the spirit intelligent, *if he exists*? So if *he exists*, is the god intelligent? Must we believe the spirit acquainted with forces of matter unknown to us? Evidently we must believe this true of that Supreme Ruler of the universe among heathen deities. Do we *assume* the relation of the deity to the phenomena? So, also, do we *assume* the relation of the spirit to the phenomena. Is the existence of the one unproven? So, also, is the existence of the other unproven; and what is more, and worse for all of us, is the existence of the one is as *unprovable by the phenomena* as is the existence of the other.

Berkley claims that it is "the hypothesis of the ages." Is it any the more certainly correct on that account? How long is it since a revolving firmament around a stationary earth, was an hypothesis of "the ages?" What does that prove, does he ask? It proves this; that we can never be certain of reaching correct conclusions, in reasoning from any hypothesis, since in such case our *premises are not known to be correct*. The truth is, we are too ready to assume that our speculations in regard to the unknown causes of exceptional phenomena, are, and must be correct, because in reaching those conclusions, we have accurately reasoned from premises accepted before our time, and which have been regarded by some very wise men as unquestionably established.

It is this method that has been to humanity, for ages, a blighting curse. In no department of human inquiry, however, have its pernicious tendencies been more fatal to human advancement and well-being, than in those of religion and science. Is it not time to have done with it? Why do we cling to it? Is it because we are frightened at the thought of believing that Nature has no master, and that we are helplessly at her mercy? But why need we fear, since we are obliged to confess that in every analysis we still find her the loving Mother of all Life? Truly yours,

ELIZABETH M. F. DENTON.

Wellesley, Mass., May 6th, 1876.

SILK AS A NON-CONDUCTOR.

To the Editor of the Spiritual Scientist:

I read with deep interest the report of Dr. Eugene Crowell on the non-conducting power of silk. In a private letter to one of our eminent professors, I mentioned the fact that I knew cases, thirty years ago, where epileptic fits were instantly relieved by spreading a silk handkerchief over the face and head of the epileptic. I have spoken of that since to several persons; Mrs. Jennie Mort Walker, of this city, has told me that she knew of this fact, and saw a negro boy who was made to carry a large silk handkerchief tied loosely around his neck, as a sort of sling. The moment any premonition of the attack was felt, he drew this over his head and face, and at last was able to avert it in every instance. If this was not used soon enough, he would fall and struggle and foam at the mouth in violent convulsions; the covering of the head would, however, soon restore him.

Yours for truth,

MRS. E. L. SAXON.

May 3, 1876.

EDITORIAL PARAGRAPHS.

MR. SCATTERGOOD, husband of Mrs. Scattergood, a well-known-trance medium of London, England, died in this city on Tuesday last.

THE "NEW YORK SEVEN" use plain language this week in their final communication concerning Mrs. Hardy. The Banner of Light ought to feel itself under obligations to reply to their charges concerning its present course in this case.

THE ATTENTION of our readers is directed to the advertisement of Dr. J. R. Newton, on our last page. Until receiving a letter from him, we were not aware of the true state of affairs. We endeavor to keep our advertising columns as clear as our editorial page.

A PROMINENT CITIZEN of Boston, a witness in the recent trial in one of our courts, was asked a question, to which he replied, "I don't know, I am not a Spiritualist." The gentleman was under oath when he made that statement, and we suppose he harmonizes this declaration with his ideas of truth, by placing his own definition on the word Spiritualist. A member of that gentleman's family is a medium, has been for years, and *he* is quite familiar with the phenomena of Spiritualist—yet, he is not a Spiritualist. What is a Spiritualist?

How To Form A Spirit Circle.

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

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

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

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

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

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

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

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

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

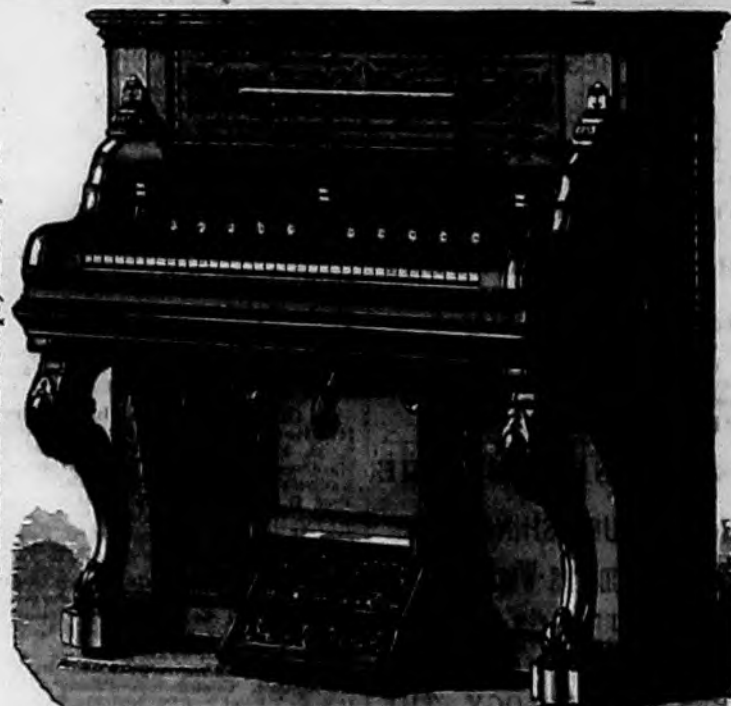
Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

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