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ANOTHER "MATERIALIZATION" EXPOSE.

THE SUCCESS OF A SHREWD FELLOW WHO SIMULATED SPIRITUAL MANIFESTATIONS — ACCEPTED BY THE CREDULOUS AND DRIVEN OUT BY INVESTIGATORS — HOW MASKS CAN BE RECOGNIZED AS RELATIVES, ETC.—AND HOW MATERIALIZATIONS ARE MANUFACTURED.

IF WE may accept the statements of the Rochester (N. Y.) Democrat and Chronicle, from which we take the following abstracts and information, an individual named C. A. Jennings in that city, has for many months been successful in simulating the materialization phase of mediumship. Commencing with private seances in the dwellings of prominent citizens, he was accepted by a number of credulous people as a medium. At first he selected his audiences, but finally he threw the circles open and invited prominent Spiritualists and the press to witness the phenomena of materialization. The Democrat and Chronicle claims that he is not mediumistic, and that the manifestations were based on fraud, and fraud alone. This journal is favorable to Spiritualism, and admits that some suspected an imposition, but says that his seances were witnessed and marvelled at by all of the leading Spiritualists of that city, by press representatives and public, and Jennings became noted throughout the entire State as a wonderful exponent of the doctrines and powers of Spiritualism. Parties came from various sections of the country to see his wonderful materializations, and went away carrying his fame with them to spread it in the distant places from which they came.

He rented a house on the corner of Chestnut and Court streets, which, with the exception of a small portion used as a fancy store, was unoccupied and empty. This was in April, and from that time to the present, he has done a thriving business, receiving presents from his patrons, as well as retaining rings and trinkets given by fond admirers to the "spirits." He was finally closely pursued by investigating Spiritualists, who pressed him so closely that he could no longer continue the imposition. He applied to an acquaintance of one of his relations, who was as unrelentless to him as his former foe. The only compromise that would be accepted was a full and complete statement to the public. He complied, and took affidavit to its truthfulness.

This is a brief recapitulation of Mr. Jennings' history as it appears since he began his operations in Rochester. His printed statement occupies nearly four columns of space in small type. It is in the form of a narrative, commencing with his birth, jumping to the year '71, and telling of his experience with a clairvoyant doctor. While investigating his claims he arranged mechanical raps and rung bells with hairs, finding in this amusement the groundwork of his subsequent operators. He saw that people could be easily deceived and went from raps to masks. He was unable to get work at remunerative prices, and so commenced business as a medium, after persistent urging from those he had previously deceived who declared that he was a medium. He shrewdly chose his circle, and to use his words "it didn't take me long to get the reputation of being one of the best mediums for physical manifestations in the world." This was in November last. He says:—

The first seance I held after it became known to the Rochester people that I was a medium, was in the Whitcomb house, and at this seance was present a gentleman from Chicago, who recognized Lizzy, his daughter, in me, after I had covered my small moustache with a piece of flesh-colored cloth and reduced the size of my face with a shawl that I had hung up purposely in the back of the closet, but for which purpose the control said was to make a dark back ground. From this sitting my fame commenced to spread, and almost every private house, where I sat after that I had the luck of being placed in a clothes press, or some place that contained inexhaustible paraphernalies for getting up different spirits, consequently I would offer to be examined on these occasions, but I don't think any one ever did it.

After showing them spirits after this fashion for some time, a warm and liberal-hearted Spiritualist of this place proposed to have a cabinet made, rent a room for one month or longer, and which he did at an expense of thirty dollars or more, and organize a developing circle to sit two or three times a week, all of which was carried out. Now, I was well aware that, if I used a cabinet after their own honest ideas and put in an upper room, I would never be able to satisfy the public of anything spiritual or even make any money out of it. I saw instantly that I could not stand this test at all, and that something must be done. The cabinet which I was then using, and can now be seen at number 31 Chestnut street, was partitioned by a wire screen, having the aperture in the vacant end or side in which I did not sit.

I forgot to state that while speaking of my mediumship in Elmira, that I confided to two of the clerks in the store where I was engaged, that it was all fun and no pay; the utter falsity of Spiritualism, and that almost always I had an accomplice when I gave seances where manifestations of a physical nature were produced.

So I now fully decided to get an accomplice here, not expecting him to be of any practical use at the time, but that we might consult together about what was to be done, and how to get rid of this cabinet and room. So often at the midnight hour we have gone there through all kinds of weather to plan what we should do, and see if any alterations could be made in the cabinet or room. We finally decided to remove a small strip running across the top of the door and forming

a part of the casing. Our idea was then to hollow out a space which would extend [up into the cornice of the cabinet, large enough to hide one or two false faces and beards, and have the piece we removed fixed to work securely with a spring. So we went to work one evening and hollowed out a small space, which any one may find there at present that cares to examine the cabinet. We then replaced the piece, fixing it firm enough to hold in case of investigation.

The place of concealment was never made use of, as will be shown. During this time we were holding our regular seances, and becoming quite well acquainted with the developing circle. I found it was not necessary to have any secret places in the cabinet to deceive them, because they all had the utmost confidence in me, and in Spiritualism. They had never desired me to sit with the door closed, consequently I had given them a number of materializations and written communications which I always prepared before going there. Now to give them something pleasing and to talk about outside, and which would spread my fame, I proposed to have two apertures on each of the doors, which was done. I then had my accomplice paint me a couple of faces, one of a man, the other of a woman. I then got a small piece of wire, which I twisted up to put in my pocket, and on that night told them I would shut the iron door, as Mr. Cutter, the control, said he thought I was strong enough to materialize through the screen. I entered the cabinet, and the singing and music commenced. I straightened out the wire, attached one of the faces to it, then rolled the face up, poked it through the screen, and then unrolled it by turning the wire. I also had a piece of thick, dark worsted cloth, which I used as a beard for myself.

To what extent were they my friends. I had only known them a few short weeks, and if I had not claimed to be a medium I should never have known them. Now it seems clear to me that outside of my mediumship I had no friends. It is characteristic of mediums to be poor, and I was no exception and they knew it, but was offered no relief worth a cent.

So on this night two faces appeared at once, one at each aperture, and which almost threw them into extacies. My friend and myself looked around for a whole day to find a house, but found none that would suit my purpose, until we came to 31 Chestnut street, which was just what we wanted. We took possession April 1st, and held developing circles there for two months. At that time no arrangements were made for the concealment of an accomplice, but I did it all myself, changing my face to suit the different phases with my coat, handkerchief, etc. Then I procured an accomplice and began giving materializing seances "pro bono publico." My accomplice was concealed in a closet opening off the cabinet. At the end of the closet next to Court street was simply the scantling side-boards. Leaving just space enough for him to stand, we placed a false end in the closet, which swung on hinges. From the closet it was impossible to detect a deception.

The first public seance that was given, a committee appointed marched in with sealing wax and a candle, and sealed up the closet door and the window. This disconcerted me and so the conditions were pronounced bad and no manifestations were given, but instead I gave them a short lecture on spiritualism and stated that the next night probably, everything would be all right. The question was how to get my accomplice out of the closet.

After all had gone I returned, and heating a knife unsealed the door. By this means no one could see that it had been done. We consulted together as to what we could do, and he struck upon a plan which we adopted and worked so successfully for so long. We sealed all the screws and sides tight, but from the inside we cut through the matched door in such a way that from the outside of the closet one-half of it could be opened. The next night, therefore, the seance was all right and pronounced very fine.

The fear of discovery was upon me every night. So many suggestions were made about the closet that finally it was agreed to put up a partition through the room, thus shutting off the closet door. This was agreed to, and the partition was built of matched lumber. This we worked in the same way as the closet door, and we were completely successful. They began finally to suspect this partition, and so we concluded to take it down and go back to the closet again. To baffle still more, we put a bar across the door of the closet and screwed it fast. Up to this time I sat in stocks, with my feet and hands visible when requested, but after the partition was taken down and the bar put up, I refused to go into the stocks as complete tests had been given. We were then enabled to show three hands at once, which was a staggerer to doubters. I then unscrewed one end of the bar and let it down, it remaining so until the close of the seance. When through, I would fasten my accomplice in again.

In some of these seances I would give statements purporting to come from the departed, but which were committed to memory from Swedenborg. To head off those who might recognize them, I, as the spirit said that I had given them before in the flesh, but now repeated them in the spirit. I

didn't make much money, as I had to divide with my accomplice, who had me in his power. He used false hair, wigs, beards, etc., and put flour on his hands to give a ghostly appearance. We practiced in the daytime with myself as audience and he as the spirit. Many people came and recognized in the seances faces of deceased friends. They also knew them by the voice, accent, etc.

One evening I attended a temperance meeting in Riley Hall, and heard General Riley tell about Adonijah Green, who, forty years before, kept hotel where the Whitcomb House now is. In my next seance he appeared, and no one knew him. But on inquiry, they found such a man had lived here at that time and kept hotel. I went up to Mount Hope, and from tombstones obtained names to use. In this way, I got the names of Lieutenant Kline and General Stevens.

For baby faces we used a piece of black velvetine, cutting out a small round hole for the face. This placed over a face, looked like the small features of a babe. We insisted on the music to deaden whatever sound we might make.

One night Lawyer Simons engaged me for a private seance, and fifteen or twenty persons came. In the afternoon they went into the fancy store, and bored two two-inch augur holes into the cabinet. This, of course, we did not know. Half an hour before the seance, my accomplice went into the closet. When we were all ready, I asked Mr. Cutter (my control) if all was ready. He said all was up, that holes had been bored, etc. By means of a dark lantern at one hole and looking through the other, they expected to catch us, but by use of the old false end of the cabinet, they were baffled. I, however, gave some indistinct materializations. The audience kept saying, "come up closer," and the fellows hearing this, knew that the seance was going on. Pretty soon they bored through the wall of the room, the augur coming near my arm. I at once went out and complained of this as an imposition. I also went and told the owner of the building to order them out, which he did. After that we had sittings all right, and I became quite noted. Finally arrangements were made for a series of private sittings by a well-known gentleman. During this series the manifestations were better than ever. Bouquets, rings, etc., were taken from the hands of the spectators, and returned, while my hands were in the stocks. Mr. Tubbs one evening proposed additional seals to the closet door. I objected, on the ground that the control said too many alterations had already been made. Mr. Tubbs finally asked me to allow him to enter the closet and seal it in his own way. The control refused, but said at the next sitting a manifestation would be given which would satisfy all—a form would walk out of the cabinet in their midst, but Mr. Tubbs said he would not be satisfied until his demand was complied with, and furthermore no more seances could be given until it was done. I said I was greatly incensed at the control, because he would not consent to this, but I had no alternative but to stop. This was two weeks ago last Friday. Mr. Tubbs was determined, and I saw the game was up.

The statement closes with an account of seeking the advice of Mr. Stratton, who forced its publication. The affidavit is attached. The Democrat and Chronicle follows it with a description of the premises. The reporter stepped inside the supposedly unused closet off the cabinet, and saw where the cunning accomplice had been hid, and also the evidences of his occupancy. Nails were driven at convenient places on which to hang the wigs, clothing, etc., and everything was arranged as systematically and neatly as possible.

In Jennings' statement he describes very clearly the way of opening and shutting the door, and during the examination he pointed out and explained the different tricks that had been used. He seems to be a very ingenious carpenter, and this backed by an astounding display of cheek carried him through crises where others would have failed. He says that if he had money at his command, and could have prepared the contrivances as he liked he would have defied detection for any length of time, but he was poor and had to do the best he could with the limited facilities at his command. The wigs, whiskers, etc., were produced, and a very choice collection they made when gathered together. They were all of the coarsest construction, but they answered the purposes, and indeed on one occasion Jennings says he merely held his coat-tail up to his chin for a pair of whiskers as he peered through the aperture.

Jennings has left the city of Rochester—for obvious reasons.

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

From the Pall Mall Gazette.

RELIGIOUS IDEAS IN THE TYROL.

THE shepherd or herdsman hears the storm howling of a night round the frail walls of his chalet, and has to follow the stragglers of his flock into perilous places. Sometimes he may have to get a handful of his goats to some patch of grass among the precipices, where less sure-footed sheep could only be taken on his shoulders; and if even the goats cannot be got to the grass, he must go up and cut it and bring it down to them. The lot of the woodcutter is even more perilous, and nothing can be more full of danger than the work he undertakes when disengaging the stems of fallen trees that have got jammed in their descent, from the sluices in the mountains. Familiarity with these dangers breeds contempt for them, whereby fatal accidents are of more frequent occurrence. Constantly in his walks Mr. White came upon a cross of wood, telling how So-and-so had miserably perished, and imploring the prayers of the passer-by for his soul. The little mountain chapels are filled with votive offerings, and hung with pictorial representations of miraculous escapes. You see a mower slipping towards the brink of a precipice, his hat and scythe already disappearing, or a party being dug out of the snow, with which an avalanche has overwhelmed them. But a priest is depicted on his knees hard by, while the Virgin is hovering among the clouds overhead; and it is made plain that the prayers of the devout pastor have prevailed upon our Merciful Lady to interpose. The people submit themselves implicitly to priestly authority, and hold fast to the Catholic religion. As very few of them can write or read, they are brought but little in contact with modern ideas. Yet, from what Mr. White has to tell us of the spread of liberalism among the more cultivated classes and the more prosperous citizens of the town, it is plain that counteracting influences are at work, and that Tyrol must soon cease to be the impregnable stronghold of clericalism. You may listen to conversations at the tables d'hote, which, some years ago, must infallibly have condemned the speakers to a villegiatura in a State fortress at the Government expense. Towns that used to vote at the beck of their bishop are now indulging themselves with Radical municipalities, and returning Radical members to the Reichsrath. It seems to be becoming the fashion among more advanced thinkers to profess an ardent admiration for English institutions, although sentiment has more to say to this than knowledge; while Mr. White came in contact with Protestant clergymen, who appeared to be highly satisfied with their flocks and the progress of their proselytizing labors.

CHINESE TRANCE AND CLAIRVOYANT MEDIUMS.

SAYS the Celestial Empire: A very extraordinary religious sect has recently sprung into life at a place called Seaoushan Hien, in Chekiang. Its headquarters are at a ruined temple near a small market village, formerly dedicated to a deity called the Wei-to P'u-sa, in immediate proximity with which are a few houses, thatched with grass, but scrupulously clean, where some of the leaders of the society reside. The movement is said to have had its rise in the ecstasies of a couple of old women, aged respectively upwards of eighty and fifty, who are mother and daughter; these are the high priestesses or sybils, and at certain times become inspired by a particular P'u-sa or spirit, with whom they hold frequent intercourse, and whose utterances, through the medium of the women, are regarded as divine oracles. Passing by this neighborhood during the daytime everything is quiet; there is nothing whatever to attract attention. At night, however, the scene is said to be most remarkable. The place is crowded with people, all come to consult the Pythoness, or to hear what it is all about—people of every description, men and women, rich and poor, bad and good. The interior of the temple is brightly lighted, and there is generally a deal of eating and drinking; for this sect, unlike most of the others, encourages high living, and condemns vegetarianism. Seated upon a high dais are the two old women, with candles burning on either side of them, and the people worship them with incense and joss-sticks, as incarnations of the P'u-sa. Some of the ecstasies pretend to have visions of this deity, and all the oracles delivered by the priestesses unswervingly obeyed.

One of the peculiar regulations of the sect is the adjuring of all silken clothes; nothing is worn but the simplest cotton. The initiated are firmly believed to be endowed with magical powers, and to be able to drive men mad with incantations and the administration of curious poisons. The number of adherents is rapidly increasing, and though the sect has only been in existence a few weeks, it counts already upwards of seven hundred members.

WITCHCRAFT.

A CASE recently tried at the Correctional Tribunal of Montbrison, Loire, France, reveals the fact that the belief in sorcerers still lingers in some parts of France. A man named Jean Baron, thirty-seven years of age, a small landed proprietor of Poncins, believed that for the past two or three years he had been the victim of occult influences from some of his neighbors, whom he suspected to be jealous of his prosperous condition. His cows were constantly ill, and the mere sight of the supposed sorcerers was sufficient to make him so unwell, that, as he said, he got on the point of death. In vain he had consulted distinguished physicians, going to Lyons for the purpose; and he finally resolved to put in practice the advice given him by some reapers the previous year—being to draw some blood from the sorcerers in order to break the charm. He therefore waited his opportunity at church, and after service, rushed at those whom he accused of the witchcraft, struck them several violent blows, and then ran some steel pins deep in the flesh of each of his assumed enemies. He was, in consequence, cited to appear before the Tribunal for these acts, and he admitted having driven pins into a man named Raynaud and his wife, and a girl named Jeanette Badiou, but denied the blows, explaining that he had no cause to give them; all that he wanted was to draw a little blood; "which," said he, with a joyous air, "I managed to, and since that period I am perfectly cured, as well as my beasts." Notwithstanding the efforts of the President to make him understand that there were neither sorcerers nor witchcraft in the world, he could only obtain this reply, "But I was ill every time I met them; and now that I have drawn some blood from them, their sight produces no effect whatever on me, and I am perfectly cured; I have, therefore, reason to believe that they had cast on me an evil eye." The penalty of fifteen days' imprisonment inflicted on him did not in the slightest degree disturb his serenity, happy at having re-established his health at so cheap a rate.

"ART MAGIC."

A CORRESPONDENT of the London Medium, "Cosmos," says: Two books, "Art Magic" and "Hafed," which have recently issued from the spiritual press, are causing some little controversy. I have read them both with interest, and must say I do not go to the length of the disputants. The one party declares "Art Magic" to be a mere hash up of ancient superstition, and "Hafed" to be untruthful and contradictory; the other side glorifies the works as almost divine. As a Spiritualist of some years' standing, I have learnt to check my enthusiasm, and judge of mediums and books just as I would of any other matter, never allowing preconceived opinions to warp the judgment. It must be patent to all that "Hafed" is a singular work. If it were free from error, it would be the only spiritual production that ever was. I fancy I can see in the writing of Duguid very much that has been transplanted from the brains of himself and the circle. As to "Art Magic," it must be admitted that there was too much mystery in its annunciation to the spiritual public; but why should Mrs. Hardinge Britten be blamed? It is no fault of hers that the author is so eccentric. Had it not been for her services the book would not have been published. The mean fellow who grumbles that he gave £1 for what was worth only 4s. deserves no sympathy. He joined "the noble six hundred," clearly aware that it would take the sum stated to produce the book, and he has not the slightest right now, because he can't become a magician—that is to say, he will not follow the hard path indicated in the work—he begrudges his money. Sometimes I indulge in a ticket for an Art Union raffle, but because I don't win the first prize, or, indeed anything at all, you don't hear of me blowing-up the bookseller who sold the ticket. When you do, class me alongside the dissatisfied one I allude to.

THE SEVEN PLANETARY SPHERES.

A series of articles, revised for the SPIRITUAL SCIENTIST, from the S. F. Banner of Progress, 1867.

BY J. W. M.

THE sixth sphere in the ethereal heavens was that of Jupiter, or Jove—the sphere of moderation, justice and virtue. It corresponded to the age between fifty-five and sixty-seven; an age in which man, tired of turmoil, strife and martial exploits, delights in ease and the enjoyment of the fruit of his labors—is prudent, and advises against rashness, and is apt to look upon youthful ardor as vanity—delights in being looked up to for counsel, and as one worthy of honor and respect. The character of those in whom the temperament of Jupiter predominated, was “good nature, freedom, conscious confidence, openness, a disposition that would feel a difficulty in doing or contriving to do wrong, and could never, under any circumstances, be a bad character”—a Jovial person. In its lower manifestations, the party became sectarian, bigoted, credulous and superstitious—easily made the prey of designing knaves, especially if they assumed the garb of religion. This temperament sympathized with the sanguine or airy temperament, and was said to govern the lungs, arteries, etc. “One of the chief attributes of this planet was his vital or life-giving powers. If he be rising at a birth, the infant has great stamina, abundant physical force, and the man attains to longevity.” (Zadkiel.)

The name of Jove is the same as that of Jehovah, the TETRAGRAMMATON, or word of four letters; the name of the God of the Hebrews, which was forbidden to be pronounced. “Take not the name of JEVE thy God in vain.” (See Taylor’s *Diagnosis*, p. 158.) The Hebrew title, IAH-VE ZABAOTH, signifies “the Lord of the Seven Heavens,” or seven planets. To Jove was given the supreme worship, he being of greater potency in spiritual matters than the Sun himself. Our Saxon fathers “evoked Thor (Jupiter) for rain and wholesome breezes, and to be preserved from thunder and hail; to whom on the fifth day of every week they offered sacrifices; whence that day was called Thor’s-day by the Swedes—whence our Thursday.” (Ericus Olaus, *History of Sweden*.) And the Christian clergy, “even unto this day,” unwittingly do honor to the memory of Jupiter by appointing Thursday as the day for special fasts and thanksgivings. The reason why he is called “The Thunderer” was, according to Zadkiel, “because it was observed that when other gods—Mars, Kronos (Saturn), or Apollo (the Sun)—came near him in the heavens, frequent thunder storms occurred. This is a simple fact in nature, which any person may detect who will take an almanac in hand and watch the periods when there is a conjunction of Mars, Saturn or the Sun with Jupiter.” The name of the archangel of this sphere was Zadkiel, the Just One of God.

The seventh and last of the planetary spheres was that of Saturn, the sphere of ascetic retirement and philosophy. It corresponded to “final old age,” when, worn and disappointed in terrestrial matters, man declares “all is vanity and vexation of spirit,” and seeks enjoyment in solitude and reflection. The “bright side” of this temperament made men “acute, penetrating and subtle, but austere, slow and reserved; grave, close, patient, laborious, careful of what they got, and constant in both attachment and hatred.” The “dark side” made them “sordid, covetous, cowardly, suspicious, envious, treacherous, stubborn and deeply malicious.”

The influence of Saturn was supposed to be averse to matrimony, and the pleasures of Venus. In Scotland there exists a prejudice against marrying on Saturday (the day of Saturn), and all business commenced on that day is suspected of being attended with ill success. This may be a vestige of a belief in Saturnine influence, for Saturn was considered inimical to all secular operations; and from this belief probably arose the idea of consecrating Saturday to rest and religious exercise. “I do conceive,” says Zadkiel, “that the belief among the Egyptians and the Hebrew people, that Saturn’s evil influence was upon all works begun upon that day, made it appear a more fit day than any other of the days of the week to be declared a Sabbath, or day of rest, when no works or labors should be carried on.”

In the early history of the Israelites, Saturn received much of their worship. The character given to their God in the

latter part of the second commandment agrees exactly with the character of Saturn, in loving his friends and hating his enemies. In this connection, the following, from Zadkiel, is appropriate:—

It has been generally imagined that the Hebrew, and other of the earliest nations of the East, offered their children in sacrifice to Saturn, under the title of Molech, or Moloch. But I think it has been clearly shown that they never did any thing of the kind. I observe, *in limine*, that nowhere through the Scriptures, is any phrase used, when speaking of the custom of the Hebrews, which signifies either to burn, to kill, or to put to death; but the matter is never alluded to without the term HEOBIR, which imports only to “pass over,” and this sometimes used alone; and even when the full phrase is used, which is HEOBIR BASH, the word BASH is as correctly rendered “by the fire,” as “in the fire;” and since to say “to pass over by the fire” is sense, and to say “pass over in the fire” is nonsense, I should, for that reason alone, prefer the former.” (Almanac for 1867.)

Saturn was considered as the “Ancient of Days,” Kronos, the Father of Time; and his position, in the highest sphere of the seven, made him the chief God. “Saturn dwells in the seventh heaven, in a high, well guarded castle, the type of the tower of Babel. (Movers, pp. 154-259.) He is therefore among the Phœnicians and Chaldeans like IAO (IAH), called ‘He is over the seven heavens,’ just as the Jews related that God had His throne in the seventh heaven in a castle of fire.” (Dunlap’s *Vestiges*, pp. 115-116.) Dunlap quotes the following from the “Books of the Thrice Greatest Hermes,” in his *Vestiges*, pp. 215-216:—

Thoth desireth to know what will happen after the ascension of the soul to the Father. The Divine Intelligence replies: The material loses its form, which is destroyed by time; the senses which have been animated return to their source, and will one day resume their functions, but they lose their passions and their desires, and the spirit mounts again to the heavens to find itself in harmony. In the first zone, it loses the faculty of increase and decrease; in the second, the power of evil and the deceptions of idleness; in the third, the illusion of the desire; in the fourth, insatiable ambition; in the fifth, arrogance; in the sixth, the wicked fondness for riches mal-acquired; in the seventh, falsehood. The spirit, thus purified by the effects of these harmonies, returns to the state so much desired, having a mentality and form that are its own; and it dwells with those who celebrate the praises of the Father. They are placed among the Powers (of the heavens) and thereby partake of God; which is the supreme good of those to whom it has been given to have knowledge; they become God.”

The Saturnine temperament agreed with the earthy or bilious temperament. The archangel of this sphere was Cassiel, or Chaddiel, the Beneficent One of God.

Those who have had the patience to follow me in my illustrations of the character of the spirit-spheres, as described by ancient Spiritualists, cannot have failed to notice the regular progression from one sphere to another; and that the life of man on earth is typical of his life in the spheres; that each of these was a life in itself, and the departure from it was death, or a new birth into the next higher. Thus the spirit, in its progress from sphere to sphere, through births and deaths, at last arose from the celestial, and was born into the deific sphere. But before this was possible, it had to be cleansed from all disturbing influences, purified from falsehood, and liberated by a knowledge of the truth, or of the harmonious relationship existing between a God and the universe; for where the spirit of a God was, there was liberty.

The Cabbalah represents the three deific spheres as typified by the three elements, Fire, Air and Water. From these came the divine number Three, recognized in all systems of theology with more or less perspicuity; just as all sacred numbers have a direct reference to the divisions in the spheres. The number Four was peculiarly sacred; for though it represented the lower spheres, from it was evolved the other number of the spheres above;—thus, add four, three, two and one together, the result is ten, the number of the spheres. Every one is familiar with the sacredness of seven; the Bible can scarcely be opened without finding a reference to it. Even the Decalogue was written with reference to the sacred numbers, on two tables; one containing our duty to God, the other our duty to Man. The first three commands—or “words,” as they are termed—had reference to the three spheres of the Gods; the first “word” enjoined a belief in the existence of the I AM, or the perfect Deity of the tenth sphere; the

second referred to the worship of God, or the ninth sphere; the third enjoined reverence for the name of God—the eighth sphere being where the apotheosized spirit first took upon itself the name, God. The other table commenced with the injunction: "Remember the Sabbath day, to keep it holy," the seventh sphere being the sphere of Saturn; and the day of Saturn was the day sacred to the rest, for reasons already stated. And so on with the other commands and spheres respectively. But, in order to form a perfect agreement, it will be necessary to transpose the seventh and eight according to the Protestant division; the agreement being what is called the houses of the planets, rather than the planets. I have said Protestant division, for there is a diversity of opinion regarding the division of the "ten words." The Catholic first Commandment is the Protestant first and second; and the Protestant tenth is the Catholic ninth and tenth; while the Hebrew accepts what is called "the preface" as the first: "I am the Lord thy God." The second is what the Catholic calls first, and the rest agree with the Protestant. Some Hebrew writers think that the commands, in their agreement with the ten spheres, refer to the positive and negative principle—the commands "I am the Lord thy God," "Remember the Sabbath day, to keep it holy," "Honor thy father and thy mother," being the three positive commandments, and the rest the negative. The reader may choose which set pleases him. If his own common sense, derived from experience, be not a sufficient guide in matters of right and wrong, any of the sets may be of use to him, provided he has a priest to explain them!

The following extract, from an old geographical work framed on the rules of Ptolemy, shows the ideas then entertained regarding the ten spheres. It is quoted from a note in Ashmand's translation of Ptolemy's "Tetrabiblos":

"CHAPTER 2. The world is divided into two parts, the elemental region, and the æthereal. The elemental region is constantly subject to alteration, and comprises the four elements, earth, water, air and fire. The æthereal region, which philosophers call the fifth essence, encompasses by its concavity the elemental; its substance remains always unvaried, and consists of ten spheres, of which the greater one always spherically environs the next smaller, and so on in consecutive order. First, therefore, around the sphere of fire, God, the Creator of the world, placed the sphere of the Moon, then that of Mercury, then that of Venus, then that of the Sun, and afterwards those of Mars, of Jupiter and of Saturn. Each of these spheres, however, contains but one star; and these stars, in passing through the Zodiac, always struggle against the primum mobile, or the motion of the tenth sphere; they are also entirely luminous. In the next place follows the firmament, which is the eighth or starry sphere, and which trembles or vibrates (trepidat) in the two small circles at the beginning of Aries and Libra (as placed in the ninth sphere); this motion is called by astronomers the motion of the access and recess of the fixed stars. (Probably in order to account for the precession of the Equinoxes.)

"This is surrounded by the ninth sphere, called the crystalline or watery heaven, because no star is discovered in it.

"Lastly, the primum mobile, styled also the tenth sphere, encompasses all the before-mentioned æthereal spheres, and is continually turned upon the poles of the world, by one revolution in twenty-four hours, from the east through the meridian to the west, again coming round to the east.

"At the same time, it rolls all the inferior spheres round with it by its own force; and there is no star in it. Against the primum mobile, the motion of the spheres, running from the west through the meridian of the east, contends. Whatever is beyond this is fixed and immovable, and the professors of our orthodox faith affirm it to be the empyrean heaven which God inhabits with the elect."—*Cosmographia of Peter Apianus*, (named Benewitz), dedicated to the Archbishop of Salzburg, edited by Gemma Frisius, and printed at Antwerp, 1574.

The number twelve is familiar to all Bible readers, as the number of tribes of Israel, and of the Apostles of Jesus. It is the decided opinion of many who are well qualified to judge in such matters, that, in both cases, the number has direct reference to the twelve signs of the Zodiac. The blessing of Jacob upon his sons conveys this idea very forcibly. See Taylor's Astro-theological Lecture.

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 thirty cents.

BORN SCIENTISTS.

THE importance of the innate tastes of an individual being considered in determining the choice of a trade or profession, is well shown in Mr. Francis Galton's recent work on the antecedents of English men of science, a volume prepared as a sequel to the treatise on "Hereditary Genius," already reviewed in these columns. Mr. Galton adopted the excellent plan of a well-chosen series of questions, which every scientist was requested to answer and return to the sender. One hundred and eighty scientific men were thus questioned, and the replies which most appeal to the thoughtful are those relative to prevalent tastes. We should expect to find a taste for mechanics among the physicists, and such is the case; the same among the mechanicians and engineers. The underlying cause of scientific research may be traced in the repeated mention of the possession of "a desire to know facts," curiously coupled in some cases with a strong repugnance to works of fiction. More interesting, however, is the schedule of influences and motives which urged the various individuals to follow scientific pursuits. Out of 191 people, innate taste for their calling influenced 59; fortunate accidents (generally showing innate taste), 11; indirect opportunities and indirect motives, 19; professional influences to exertion, 24; encouragement of scientific inclinations at home, 34; influence and encouragement of friends, 20; of teachers, 13; travel in distant regions, 8; residual influences, unclassified, 3. The large plurality in favor of innate taste is striking. Now take the various callings: Out of 26 cases of physicists and mathematicians, 12 had an innate taste, 1 no natural taste at all, and 7 are doubtful; of 11 chemists, the taste of 5 was innate, 1 not, and 5 doubtful; of 8 geologists, 7 innate, 1 doubtful; of 24 zoologists, 17 innate, 3 not, 4 doubtful; of 10 botanists, 8 innate, 1 not, 1 doubtful; of 7 medical men, 2 innate, 4 not, 1 doubtful; of 6 statisticians, 3 innate, 1 not, 2 doubtful; of 5 mechanicians, 2 innate, 3 doubtful.

It is clear from this that a strong and inborn taste for science is both a prevailing and an enduring peculiarity of the persons considered. A fair estimate for Mr. Galton's deductions is that out of every ten men of science, six were naturally gifted with a strong taste for scientific pursuits. Not one person in ten, taken indiscriminately, possessing such an instinct, it follows that its presence must add five-fold to the chance of scientific success.

The possession of a special taste for any pursuit is therefore a gift of Nature not to be slighted, and it is, in fact, something to be seriously studied and its development advanced.

A STRANGE PHENOMENON.

THE Lynchburg (Tenn.) News says: Some of our contemporaries seem disposed to question the truth of our statement that a negro man who was killed by lightning a few days ago in Campbell county had the letters "G O D" on his body. Dr. Thomas E. Moorman, whose post-office address is Mt. Zion, Campbell county, has furnished the Richmond Christian Advocate an account of the circumstances, from which we extract the following:

On the evening of the sixth inst., Perry Jones and George Brown, colored men, notoriously the most profane, wicked men in the whole community, with three other colored persons, took refuge, during the rain, accompanied by a good deal of lightning and thunder, in a tobacco barn on the land of Mr. George Creasey.

From their several positions, one would have thought that two of the others were in more, and the third in as much, danger as Jones and Brown were. They, as their custom was, were engaged in cursing and swearing. Suddenly the lightning descended upon them, and, while the other three were comparatively uninjured, Jones was killed, and Brown was stricken down, and almost lifeless for a time. He revived after a few seconds, and soon seemed to have regained all of his strength, but was dumb and bereft of his mind for several hours. The lightning had set fire to his clothing, and he was burned on his chest and left side and arm before the fire was extinguished. In his maniac efforts to free himself from those who were restraining him, the skin was rubbed from the burned flesh, and presented the following characters, G O D. A very close representation, to say the least of them, of the capital letters used in printing the name of Deity, while around and between them, the skin was unremoved, and apparently not burned. The above characters occupied the angles of an equilateral triangle, which, as you are doubtless aware, was in ancient days the symbol of Deity. This man, then, appears to have been branded with the name of his Creator in the symbolic language, it may be, of his forefathers three thousand years ago, and in the printed language of the nation to which he belongs.

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SPIRITUAL SCIENTIST.

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THE FRUITS OF CREDULITY.

Whatever reputation C. L. Jennings may have had in the past, as a medium, we do not know. We can honestly say we never heard of him or his mediumship. The Rochester Democrat and Chronicle says that he has been looked upon by the Spiritualists of Rochester, N. Y., as a most wonderful medium, and that he had become noted throughout the entire State as a wonderful exponent of the doctrines and powers of Spiritualism. It candidly admits that a few investigators suspected fraud, and endeavored to expose it, and we can readily believe that they were frowned upon by the credulous class, who could recognize, in the dim light, their relations, while the medium, so-called, laughed in his sleeve at the success of his masks, false doors and accomplices.

In Rochester, as in other localities throughout the world, there are true Spiritualists and investigators. There are men who use their reason and common sense when listening to spiritual communications or witnessing the mysterious manifestations that are sometimes truly and oftentimes falsely attributed to the agency of spirits. They are not silenced by the venom of individuals who guard, with a jealous eye, any encroachments upon the business that yields them a goodly income. They well know that there are a sufficient number of credulous "veterans" who will unquestionably accept their tricks, their cheap imitations, as genuine spiritual manifestations. On these persons they rely for support. Their "controls" dictate the conditions, and will these "veterans," these wonder seekers, these worshippers of the mysterious—will they question? Will they dare act contrary to the advice of "the spirits?" No; never. They will fight to the bitter end to maintain the infallibility of their mediums, while they urge them to "refuse to have their divine powers (Hazard, Banner of Light) tested in any manner whatever." Those honest investigators who would know the truth are denounced, misrepresented and maligned as unworthy, even of a hearing. What wonder that the country is overrun with a parcel of tricksters giving "wonder shows," while honest test and trance mediums, lecturers and inspirational speakers are idle? The influence is demoralizing. There is a selfish desire to see the sights, but none at all to support the cause for the good it may do.

Jennings should have come to Boston. Here he would have been a success. In fact, his only mistake in Rochester was in confessing that he had systematically and intentionally deceived the people. The auger holes were too much for him, but had he been as well developed as some are in Boston, he would have asked for test conditions. A committee would have been appointed, and he

would have been "vindicated." And, again, he ought to have refused to have his "divine powers" tested. He should have asked for references, and not have admitted any one, except they came well recommended by some "veteran" whose credulity had been tested. In a few months he would have had a number of regular customers, and then he could have engaged a prize fighter to tend door, refuse admittance to all hungry seekers after the truth, and knock down any who having got in should attempt to investigate.

Let a reform commence at once. This system of "testing" the investigator to discover if he is sufficiently credulous to be safe in one of these materialization frauds, has already borne too much bad fruit. It is the "medium" who should be tested for the good of the community. Genuine mediums will not object; the frauds will hesitate whenever you touch their business in a vital spot. The most important part of Jennings' statement we have transferred to our columns. It tells how "materializations" may be produced, and we hope that each one of our readers will throw his or her influence against any seance conducted on the same principles. No compromise with fraud or humbug, whether it be caused by spirit influence or the cupidity of a medium, or a pretender.

SCIENTIFIC CONUNDRUMS.

The Scientific American, under the title of "Two Personalities in One," cites a case in which all the facts presented favor the theory of mediumship in explanation of them, and says that "the phenomena is much more satisfactorily explainable by supposing that the patient's mental life has been carried on wholly or chiefly by one side of her double brain, and that, when the action of that side is arrested by disease, the unused side takes up the intellectual function and continues until another paroxysm shifts the responsibility to the first used side."

The Scientific American unwittingly exposes the fallacy of this position in its closing paragraph of the article referred to, which we reprint on page 33, and furnishes an excellent argument against the soundness of the theory of "unconscious cerebration," or "unused sides of double brains." The "convention of clergymen" could easily discuss the future of the unfortunate victim of an "undeveloped" spirit; but very few, if any, of their number, could conceive of "a victim of double consciousness," who was "a wretched sinner" three months in the year, and "a saint" the remaining nine months, while he was unconscious of ever having been "a saint" while he was "a sinner," or ever having been "a sinner" while he was "a saint." "Will the two souls remain to go to their diverse ways, or if there is only one soul?" asks the Scientific American, "will it be damned for the sins of one-half of the brain, or saved by the faith that illuminated the unused portion?"

We no longer wonder that this scientific paper is so bitter in its attacks upon Spiritualism. No liberal scientific mind could ever harbor such a nonsensically inconsistent idea, much less propose it as a conundrum in the columns of a widely circulated newspaper. Only a bigoted, narrow-minded Orthodox, who draws a chalk line between heaven and hell, and consigns everyone to either the one side or the other, would ever think of the possibility of "damning" a soul that was not responsible for the actions of the body which it tenanted.

WE WANT an agent in every town in the United States to canvass for subscribers to the Spiritual Scientist. Will those of our readers, who would advance the interests of the paper, please send us the names of parties whom they think would undertake the work.

ANOTHER FAMILIAR NAME.

Had test conditions been exacted of Mrs. Hull before she was put forward as a "powerful materializing medium," there would have been no exposure. Fifty exposures through the United States can be avoided if this plan is at once adopted. There will be at least three "exposures" in Boston whenever there are persons sufficiently determined to show up the base imposture that is practiced daily. Test conditions, strict test conditions, say we for every medium in every public seance.—*Spiritual Scientist*, September 1.

Judging from the rumors that are in circulation, our prophecy concerning the three exposures in Boston is partially fulfilled. Accomplices, trap doors, and a general arrangement corresponding to that found in Jennings' confession will give an idea of what these rumors are. The most active partisans of the medium have withdrawn their support from her, being fully satisfied of the "base imposture that has been practiced." She has gone "down east" for her health, but there are hints that the show will be reorganized, which we very much doubt. If it is, it will be shorn of its glory, for the gentlemen alluded to as partisans are strictly honest, and their statements can be accepted as truthful. We shall have more to say on this subject next week.

LATER. Since writing the above, we have received the following card from Dr. H. B. Storer:

A CARD.

Having publicly described the so-called materialization phenomena occurring in the presence of Mrs. Bennett, the "West End Medium," as in my belief genuine spiritual manifestations, I am now compelled to believe, in view of certain facts which have recently come to my knowledge, that said exhibitions have been entirely of a mundane and fraudulent origin and character.

DR. H. B. STORER,
41 Dover Street.

Boston, Sept. 18, 1876.

A FAMILIAR LIST.

NELSON HOLMES AND WIFE.

ANNA STEWART, of Terre Haute, Ind.

MRS. MARY HARDY, of Boston, Mass.

MRS. SEAVER, of Boston, Mass.

W. F. PECK, California.

MRS. ROBERT I. HULL, of Portland, Me.

C. L. JENNINGS, of Rochester, N. Y.

MRS. BENNETT, Boston, the "West End Medium."

A number of lesser lights, and

WHO WILL BE NEXT?

TO OUR READERS.

WE OFFER the *Spiritual Scientist* for five months, postage free, for ONE DOLLAR. Surely any Spiritualist can afford to take a spiritual journal that is delivered at the door for less than five cents per week. Reader, if you are not already a subscriber, avail yourself of this offer at once. Commence with the new year. Send your dollar, and try the experiment. We have interesting and valuable original contributions, containing instruction that cannot be obtained in any other paper. Will those friendly to us commence active work in our behalf, send us subscribers, and help us in our endeavors to enlarge the paper and extend its influence. Help us to have a paper large enough, and with a circulation that will enable us to engage all of the leading writers, and make the *Spiritual Scientist* an ideal spiritual paper. This appeal should not be made in vain. If Spiritualism is to be lifted out of the slough in which it is at present and placed on a higher plane, if imposture is to be eliminated, if mediums are to be educated and rightly developed, each and everyone who has the slightest interest in the welfare of the spiritual movement must help. Do not leave those who are toiling in this direction to labor alone.

THE NEW MOVEMENT.

THE Committee for New England of the New Movement in Spiritualism have issued a circular, saying that a staff of lecturers are engaged, who will visit localities for the purpose of effecting organization or instructing societies already organized in the meaning and purpose of the Movement. The

circular sets forth the main features of the work to be accomplished, which is best summed up in its definition of Spiritualism. It says:—

Spiritualism is as that scheme of thought and action which embraces the science, the philosophy and the religion of human life. It is, in fact, a new religion which imports a new church, a new state and a new education, preparatory to the new heavens and the new earth, which, in one form or another, has been the burden of the seers and prophets of all ages and all religions.

It welcomes all who are willing to take hold of the practical part of the work, and notifies them or societies wishing further information, to address J. E. BRUCE, Newburyport Mass., or J. H. DEWEY, Boston, Mass.

EDITORIAL PARAGRAPHS.

OPINIONS cannot change a fact; but a fact will change an opinion.

SUSIE NICKERSON WHITE has returned from her vacation and resumed practice at 130 West Brookline Street.

THE London secular press are reprinting from each other and from *Spiritual Journals*, the accounts of seances with Dr. Slade.

THE ARTICLE "Odic Photography," in our last number, was taken from the *London Medium and Daybreak*. The proper credit was carelessly omitted at the time.

PURITY, whose dewy eyes see the sacredness and beauty of all things, is greater than piety merely with bashfulness, or modesty that stops at a sense of shame.

DOES it not often happen that some affection, redeems a worldly man's life from pure selfishness, and enables him, finally, to rise above the vicissitudes of his earthly career?

DR. SLADE states that he has not had a single failure since his arrival in London. He is doing much good to the movement, for stubborn disbelievers visit him, and leave with a strong interest in Spiritualism awakened in their minds.

MEDIUMSHIP is the gift of God, and we have no call to waste it or abuse it for selfish gratification. There are millions of perishing souls to whom some manifestation of the spirit would be of incalculable advantage, and therefore, with thankfulness for what we ourselves receive, we should break and distribute the bread of life to others.—*J. Burns*.

ALL these forced and assumed manifestations have an air of conjuring—a working for effect about them, which, to me, is painful and degrading, rather than pleasant and elevating. While we chain down the spirit world, by our desires, to the labor of a hodman, we can never derive from it those higher services of which we stand so much in need.—*J. Burns*.

PROF. TOOHEY objects to that portion of the report of the Lake Pleasant Camp-Meeting, wherein our correspondent says—"Moses Huil and Prof. Toohey got up a side show," as being incorrect. In justice to him, we can say that Moses alone had the honor of originating that meeting outside the gates. Prof. Toohey spoke there, but it was simply to explain his position; he is no longer in sympathy with Moses, and has withdrawn his support from him.

IN DOING one good thing, or in getting one good thing, we are in the way of many more. The angels go in groups. In receiving one we are welcoming many. In turning our eye upward to look at one star, the whole heavens are flooded with light, and whole constellations are seen. In turning our eye upward to look at one truth, whole constellations of truths beam down upon us, and this continually, thus eternizing the life of thought and giving immortality to the life of song within our breasts.

A MAN'S worst enemies are in reality the evil or unprogressed spirits who are attracted to him through some want of development in his own spiritual organism. The longer he yields to the temptations of his sensual appetite, excited often times, perhaps, independent of his own desire by their presence, the stronger their influence. The man who is under their dominion ought, when he becomes aware of his situation to endeavor to escape at all hazards; nor is any man on earth, spirituality so well defended on all points as to be absolutely secure against the attacks of the lower spirits in one way or another.

THE ETHICS OF BUDDHISM.

BY DON FULANO.

THE Rev. P. Bigandet, the vicar apostolic of Ava and Pega, has written an excellent work called the "Legend of Gaudama," chiefly consisting of translations and abridgments from the Pali scriptures.

In the preface to his first edition, this naive prelate discourses in the following ingenuous but anomalous fashion:—

"Though based upon capital and revolting errors, Buddhism teaches a surprising number of the finest precepts and purest moral truths. From the abyss of its almost unfathomable darkness, it sends forth rays of the brightest live."

Verily, *padre mio*, this is a thing unheard of, and surely an anomaly that their blessed Master never contemplated when he said: "By their fruits shall ye know them. Do men gather grapes of thorns, or figs of thistles?"

Buddhism is a faith which seems forever to hold captive the hearts and the peoples it has once enchained. In our days it is professed in form more or less orthodox by the people of Nepal, Thibet, Mongolia, The Corea, China, The Japanese Archipelago, Anam, Cambodia, Siam, The Shan States, Burmah, Arracan and Ceylon. It sways interests over one-fourth of the human race. If—as the Bible is never tired of telling us—the heart of man is so desperately depraved, it seems singular that any creed so pure in its ethics, so spiritual and metaphysical in its details, should prove lastingly attractive to so large and so ill-civilized a portion of mankind. Let us see in what its peculiarists consist.

Buddha was a Reformer. The people of Northern Hindoostan, where he was born a prince, believed in the Vedas and the Theology of the Hindee system. Buddha says nothing of a personal deity; indeed, he ignores the deity altogether—leaves the question on one side. According to him, all things that are, are divided into two classes, the mutable and the immutable; the temporal and the eternal. Matter, substance, all beings which have a cause, whether they be material or substantial—for he regarded this world as less real and substantial than any of the higher or so-called spiritual spheres—belong to the first class, and the law which governs all things and the state of Nirwana, alone comprise the second. These have neither known author nor cause; they are self-existent, eternal, and placed far beyond the causes of mutability.

Buddha himself he represents as merely one of a succession of superior men, who, during myriads of centuries, has accumulated merits on merits, until he has Nirwana, or the deliverance from all passions. By reason of his perfect knowledge, he discovers all the precepts and particulars of the eternal law of existence; and his perfect benevolence leads him to devote his life to its promulgations.

It is clearly stated that Buddha merely discovers the law "as during the night we perceive when a light is struck what was previously hidden in utter obscurity."

Man, according to him, possesses more intelligence than the animals and all other beings except the Dewas and Brahmas of the twenty-six worlds, above this in which man now lives. He is capable of reflecting, comparing, drawing inferences, and observing freely the rules of life; he is able, in spite of the clog of his body, to free himself from the three great evils—concupiscence, anger and ignorance. Man is a descendent from those Brahmas, who, at the beginning, came from their own sphere, and, according to an old tradition, caught by the material allurements of earth, ate of the rice called Tsale, began to use in consequence the words "mine" and "thine," lost all their glorious privileges, were banished from their spiritual home, materialized, and gave birth to the race of man. And here the good Father—for I abridge this account from his treatise—is surely jocose, for he comments on the above as follows:—

"He who is not familiar with the revolting materialistic doctrines of Buddhism, would be tempted to believe that they admit of a soul or spiritual principle in man. But such is not the case. The faculty for performing all the functions that we rightly attribute to the soul, resides in the sixth sense, called *mano*; the mind or knowing principle. But this sense, in their opinion, is as material as the eye, the ear, and the other senses."

A metaphysical disquisition in Pali, is very easy of mis-

interpretation, and as the Buddhists do not believe in a material universe at all, any more than Berkeley did, what the Bishop says might be quite true, and yet incapable of the interpretations he puts upon it. When metaphysicians begin to discuss the soul and mind question, even in English, I sometimes get confused myself."

He is very funny as he goes on:—

"It is delightful to the Christian reader to find in the midst of a heap of rubbish and fables, a few fragments of the primitive revelation. We see man coming from a noble origin appearing in this world with the most glorious privileges, which he forfeits by eating the rice called Tsale, which produced on his being the destructive effects that the eating of the forbidden fruits caused on our first parents in the garden of Eden."

Bravo, Father Bigandet! and are you then so blind as not to see, that it is only when you come to the "first fable and absurdity of the heap" that you recognize any family likeness to your own incongruous creed, and find a morsel of food insipid enough for your infantile palate? And yet this very fable, in that it clearly sets forth in a few simple words the one central fact that sin is nought but selfishness—which, indeed, is the keystone of the Buddhist position—has nothing approaching it in comprehensive sublimity and practical good sense in all the fables of the Pentateuch, in all the parables of Christ.

The great end to be aimed at by the observance of the precepts of the law, and the exercise of meditation, is the attaining to a state of complete indifference to all material things. This state of indifference does not consist in a stupid carelessness about the things of the world. It is the result of a knowledge acquired with much labor and pains. The saint is no longer liable to the influence of that vulgar illusion which makes people believe in the real existence of things that have no reality, but subsist only on an ephemeral basis, which incessantly changes and finally vanishes away. He sees things as they really are. He is full of contempt for things which are—at the best—a mere illusion. This contempt generates a complete indifference to all that exists, even to his own being. He longs for the moment, when it shall be given to him to cast away his own body, that he may no longer move within the circle of endless and miserable forms of existence. He looks with an equal eye on the good man and on the bad, and regards a good thing or a bad thing as just as good or bad, whether it happen to himself or to another.

Five commandments are obligatory on all men without exception.

The good Father objects that these are surely five prohibitions, not teaching man what to do, but what to avoid. But since the giving of alms, and the practice of the golden rule is ever inculcated on the clergy and the laity alike, and since the object of the whole system is the adoration of perfection, and the attainment of a state of perfect selflessness, it is very difficult to see in what it falls short of that of what the worthy priest is an active promulgator.

NORMAL SPIRITUALITY.

BY BUDDHA.

SPIRITUALITY is often spoken of as something preternatural, beyond the attainment of the natural powers of man; and when attained is either obtained by a species of spiritual grafting or by some abnormal process. Theologians declare in favor of the grafting process, the Spiritualists favor the abnormal. With the theological hypothesis we can have nothing to do; it is beyond us, as the entire process depends upon the will of the grafter, the only question being, is there such a process?

The abnormal process, whether by fasting, seclusion from society, continuous and uninterrupted contemplation, mesmeric operation, or sitting in circles are all and each of them foreign to our nature and dangerous in their results, whether considered from a physical or psychical stand point, and useful only to the psychologist, as the various forms of disease are useful to the physician and physiologist as studies. Between the affectional and the spiritual in our natures there exists a close relationship, and any derangement in the one will be sure to manifest itself in the other, and many not dis-

tinguishing between them, gratify sensuous impulses by abnormal spiritual means and imagine they are living spiritual lives, than which there cannot be a more fatal mistake.

There are Materialists who have absolutely no belief in spirits, and can disprove their existence with all the force and logical consistency of a De Holback, and yet are giving spiritual lives, because they live according to the natural laws of their being, and while the name is denied, the thing itself grows, because it is free to do so. Shelley might be cited as a fair example. Whereas they are Spiritualists living sensuous lives, and daily degrading their spiritual and physical natures, who are continually, with all the unnatural appetite of a drunkard, seeking after new manifestations, new developments, while they are actually starving their spiritual nature. We are so constituted that undue attention paid to any part of our system to the neglect of their parts will result in injury to all; the only legitimate means to spiritual power and progress, is living a true life in obedience to every law imprinted on every faculty of our nature. Thus they who most truly live for this world, in its fullest sense, are those who are most truly living for the next, and spiritual development. I believe further, that the higher spirit manifestations will be received by those who lead such lives when favorable opportunities occur and are needed.

The present hap hazard seeking for spirits in circles, etc., in the most profound ignorance of the nature of the forces with which they communicate, must be mischievous to many, though here and there we find happy exceptions, whose lives comprehend the laws of both natures, spiritual and physical.

A PECULIAR WRITING BY INVISIBLE AGENCY.

A CORRESPONDENT of the Malvern (Eng.) News relates his experience with Dr. Monck. After the dark circle, the light was turned on, and Dr. Monck asked for a pencil and some writing paper. Three of the former were placed at his disposal, and he selected that of the correspondent. A piece of paper was folded up, on which the pencil was put. He then borrowed some handkerchiefs, and selected ours, which he carelessly threw over the pencil and paper. In the full glare of the gas-light the pencil rose and stood upright, Dr. Monck's hands at this time being placed on his head. He removed the handkerchief, and there stood the pencil, but no writing was on the paper. A sceptical gentlemen thought the pencil was sticking into the table through the blanket. At the request of Dr. Monck he lifted it up, examined it, and put it down. It was no sooner released than it rose up again, and wrote on the paper a sentence, in the sight of all, respecting the unfavorable conditions. Dr. Monck now placed in front of him a small bell, which soon began to raise itself, and rang. The sceptical gentleman was allowed to examine it, and, as the clapper was below the rim of the bell, admitted that he could not tell how it rang when on the table. The medium put the forefinger of his right hand on the handle, when it rose in the air, rang, and kept suspended about a minute. Dr. Monck here produced a book-slate, which was cleaned by the sceptical gentlemen, and examined by all. The medium broke off a small piece of slate-pencil, about the size of a grain of wheat, placing it between the covers. He requested the brother to an impatient lady to sit at a corner of the table and place it on his head, and held it there with his left hand, Dr. Monck holding it by one corner. A materialized hand was then seen by the sitters working between the two. The young man, after a few seconds, took down the slate, opened it, the following being found legibly written on it, but the pencil was gone—not used up—

"The power is weak. You have been too positive.

Be tranquil another time.

SAMUEL."

This was understood to be a message to the impatient young lady. When they were all wondering what had become of the pencil, it fell on the middle of the table. After a few other little matters, Dr. Monck asked a young lady to sit at one corner of the table. She was seated in an ordinary cane-bottomed chair. The gas was slightly lowered, and with his hands held over her, she and the chair rose in the air, and at his request she placed her feet on the table, she being in the attitude of reclining as on a couch. In that position she remained about five minutes, when she was gently lowered on to the floor, the chair going with her. A few personal messages were rapped out—and the *seance* closed.

The correspondent in closing say :—

We have here written a particular account of what occurred in the presence of nine sane ladies and gentlemen, and as some of them are well known in Malvern, they can contradict us if we have not stated what is not true. We have nothing extenuated, nor aught set down in malice. To explain how these things were done is out of power; and so we leave it, exclaiming with the Spaniard, *qui en sabe?*

From the Scientific American.

TWO PERSONALITIES IN ONE PERSON.

THE record books of the medical profession contain not a few reports of patients living double lives; cases in which there is a periodical loss of one phase of mental life and the assumption or resumption of another very different one. For example, an hysterical subject will have a fit, and on coming out of it will be found to have lost all memory of the past. The mental faculties remain unimpaired, but so far as knowledge goes the patient's mind is that of an infant. With more or less delay she will learn to talk, and to read and work, practically beginning life again at the beginning, and sometimes developing a character quite unlike her first one. The physical basis appears to be the same; but the personality is entirely different, with different temperament, different habits, different tastes, and so on.

Matters will continue after this fashion for an indefinite period; and then the patient will go into another fit, emerging just as she was originally. All the life she has lived since the first is suddenly wiped out. She can recall none of it; for the time her second life, and it may have lasted years, is annihilated, and the current of her original life flows on as serenely and naturally as if it had never been broken—until another fit sets her back to the end of her second life, which she takes up again in utter unconsciousness of a break in it. And so her existence alternates between two lives entirely distinct and independent of each other, save that the same body serves both.

Formerly such alterations of consciousness were explained by spiritual or demoniac possession. The body was supposed to be tenanted by two independent spirits; or the patient's soul was from time to time ousted by some other malignant or benevolent soul, as the tempter might indicate. In our more scientific and materialistic days, the spiritual hypothesis has few retainers; the phenomena in question being much more satisfactorily explainable by supposing that the patient's mental life has been carried on wholly or chiefly by one side of her double brain, and that, when the action of that side is arrested by disease, the unused side takes up the intellectual function and continues until another paroxysm shifts the responsibility to the first used side. So the two lives alternate with the alternating functional activity of the two brains; the reason that such lives are always double and never triple or manifold lying in the fact that we have only two independent brain loves and no more.

The latest case reported of this sort is exceedingly interesting, and peculiar in that there is a loss of continuity in the life only when the state recurs in which the patient's life began. The case is reported at length in the *Revue Scientifique*, by Professor Azam, of Bordeaux, where the patient lives. The patient is a married woman, now about thirty-four years old, and has been living a double life since she was fourteen years old. For brevity, we will call her first state of consciousness and its repetitions, A, and the second state and repetitions, B.

At first B came on at intervals of days, and lasted for a few hours only. Twice it was absent for three years at a time, from the age 17 1-2 to 20 1-2, and again from 24 to 27. Latterly she has lived the life of B most of the time, A recurring at intervals of two or three months, and remaining but for a few hours. Formerly the transition occurred during some minutes of unconscious sleep following violent pain in the temples; now it is almost instantaneous. In A, the patient has always been quiescent and somewhat morose in disposition; in B, she has always been bright, gay, and affectionate. In A, she has no memory of events which happen in B; but, in B, she has a full recollection of her life in both states—a remarkable peculiarity in her case, as already observed. In B, her distress, on discovering that there have been blanks in her conscious experience, is extreme; but the practical ia-

convenience of such loss of memory, formerly great, has become less with the predominance of B. On rare occasions on passing out of B, the patient suffers a brief period of agitation and extreme terror, during which her knowledge is somewhat disordered; at other times where is no apparent derangement except such as commonly appears in hysterical patients.

In her passage from B to A (Professor Azam remarks), she does not emerge from a dream, however incoherent, is always something. She emerges from nothing. The time elapsed may be an hour, or it may be months, it is all the same to her; an entire section of her conscious life has dropped out. "To compare her existence to a book from which some pages have been torn is not enough. An intelligent reader might fill the blank, but she can have absolutely no notion of anything that happened in her secondary state."

A world of curious problems and complications, social, theological, and others, are suggested by such a case as this. Fancy a person on trial for a crime committed in a previous state of which no recollection remains, with no one aware of the criminal's peculiarity; or a woman to find herself suddenly (to her) surrounded by a family of children, owing her as a mother, yet utterly unknown to her! There is a splendid chance for a sensational novelist. And we should like to hear a convention of clergymen discuss this proposition: Suppose a victim of double consciousness to be a saint in A, and a wretched sinner in B. Her earthly existence terminates in B. Will the two states of consciousness be united by the destruction of the conflicting organs of consciousness? Or will two souls remain, to go their diverse ways? Again, if there is one, and only one, soul to survive, will it be damned for the sins of B, or saved by the faith that illuminated A?

From Volume II. of "Primitive Christianity and Modern Spiritualism," by Eugene Crowell, M.D.

THE CLAIRVOYANT POWERS OF ELISHA.

MANY INSTANCES are related in the Bible where the faculty of clairvoyance was exercised, and there is no difficulty in recognizing it as the same spiritual faculty that many now possess.

Among these instances in the Old Testament, is that narrated in the 5th chapter of 2 Kings, where Naaman, after being cleansed of the leprosy through the mediumship of Elisha, and having departed from the prophet's habitation, the servant of the latter, thinking that as Elisha had refused compensation, he himself would levy tribute, ran after him and taxed him for a talent of silver. Upon his return,

"Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. And he said, Went not mine heart with thee when the man turned again from his chariot to meet thee? Is it a time to receive money? . . . The leprosy, therefore, of Naaman, shall cleave unto thee, and unto thy seed for ever."

It is plain here that Elisha perceived the act of the servant through his spiritual faculty, clairvoyantly, and this is the meaning of the words, "Went not mine heart with thee when the man turned again from his chariot," and it would be difficult to attach any other meaning to them.

In the next chapter, the 6th, when—The king of Syria warred against Israel, and took council with his servants, saying, "In such and such a place shall be my camp," Elisha clairvoyantly, or by spirit impression, was informed of the intention of the Syrian king, and warned the king of Israel,

"Saying, Beware that thou pass not such a place, for thither the Syrians are come down. Therefore the heart of the king of Syria was troubled for this thing, and he called his servants and said unto them, Will ye not show me which of us is for the king of Israel? And one of his servants said, None, my lord, O king, but Elisha the prophet that is in Israel telleth the king of Israel the words that thou speakest in thy bed-chamber."

In the same chapter, we find that a detachment of the troops of the enemy suddenly appeared before Dothan, they being sent to capture Elisha.

"And when the servant of the man of God (Elisha) had risen early, and gone forth, behold a host compassed the city both with horses and chariots, and his servant said unto him, Alas, my master, how shall we do? And he answered, Fear not, for they that be with us are more than they that be with them. And Elisha prayed and said, Lord, I pray thee open his eyes that he may see. And the Lord opened the eyes of

the young man, and he saw, and behold the mountain was full of horses and chariots of fire round about Elisha."

Elisha being a clairvoyant, prophet or medium, perceived this heavenly host who had come to his assistance. They probably were the spirits of Israelitish warriors, who, though disembodied, yet continued to take a deep interest in the success of their mortal kindred, and who were present to render every assistance in their power; this power I fully believe to be often exercised in war, and sometimes with such effect as to determine the issue of battles. As to the young man, Elisha probably laid his hand upon him, and as where persons possessing the gift of second-sight touch others, the latter often become temporarily clairvoyant, so in his case he perceived this host of spirits who otherwise would have remained invisible to him.

In the latter part of the same chapter we have another instance related of his clairvoyant power. Samaria, where Elisha then was, being besieged and in great straits, the king of Israel became enraged against Elisha, for the reason that he had been directed by Elisha's advice, and sent an officer to arrest him.

"But Elisha sat in his house, and the elders sat with him, and the king sent a man from before him, but ere the messenger came to him, he said to the elders, See how this son of a murderer hath sent to take away mine head?"

Passing to the New Testament, we notice the case of that pious and noble martyr, Stephen, as related in the 7th chapter of Acts. Surrounded by his bigoted persecutors, gnashing their teeth in their rage, he

"Being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold I see the heavens opened and the Son of Man standing on the right hand of God."—Verses 55, 56.

Stephen here had a clairvoyant view of the spiritual world, and of Jesus, and probably of some other glorious, and, perhaps ancient spirit, whom Stephen mistook for God, as Swedenborg and others have since done.

UNPOPULAR SUBJECTS.

IN THE COURSE of the gradual development of the human race, new ideas in advance of those of preceding generations are born into the world, some good, some bad, and they forthwith proceed to do battle for their right to live. Whether these ideas be good or bad, they are always trodden down at first by uncultured people, the great majority of mankind not having yet arrived at the stage of thinking it to be a duty to examine without prejudice every new thing to accept it if it be good, and to reject it if it be evil. Among Spiritualists, who see every day the fallacy of trusting either to antiquity or to authority, new ideas find a more fair reception than they meet any where else. For this reason every individual in the ranks of Spiritualism who has some new and excessively unpopular plan of reforming society, forthwith offers it to the Spiritual journals, and not unfrequently pleads that it is a dereliction from duty if the said scheme is not taken up. To such our reply usually is that Spiritualism is sufficiently unpopular with the outside world without fastening on to it half-a-dozen other unpopular reforms, however important and truthful they may be. A man may have a heavy box which it is right and proper and desirable should be taken up the stream; but he has no right to insist that a boatmen whose craft is already laden to the water's edge shall take his heavy box on board simply because the object desired to be attained is a good one. The two cargoes would go to the bottom together, and the two mortals would not be considered the incarnate representatives of wisdom. Let this argument be sufficient for those ardent reformers who insist that the Spiritual periodicals should take up half-a-dozen unpopular reforms, in addition to those which it is their regular and unmistakable duty to carry through.—*London Spiritualist*.

ENTHUSIASTIC SPIRITUALISTS, who walk by faith and frequently come to grief, sometimes make hard remarks about their brethren, who prefer that little about the phenomena shall be published, except when supported by the best of evidence. The possession of physical mediumship is not always a guarantee of truthfulness and honesty, and where the latter are wanting, the spirits are not unfrequently worse than the medium.—*London 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 acid 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 means "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.

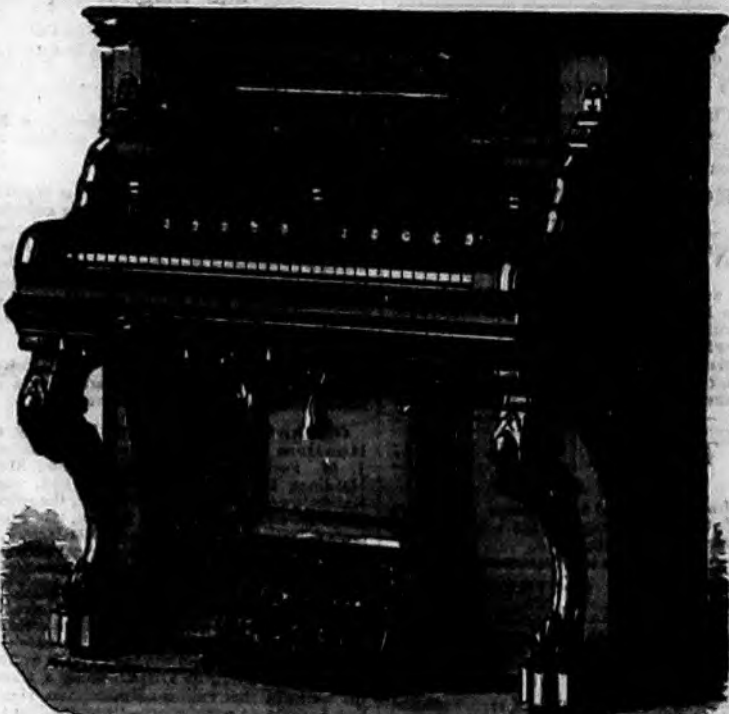
If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary.

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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