

SPIRITUAL SCIENTIST

A Weekly Journal of Spiritual Science, Literature, Art, and Inspiration.

Vol. VI.

"TRY to Understand Yourself and Things in General."

No. 8.

Yearly,
Two Dollars and a Half.

BOSTON, MASS. APRIL, 26, 1877.

Weekly,
SIX Cents a Copy.

From the London Spiritualist. SPIRITUAL IMPRESSIONS IN ROMISH CHURCHES.

BY CATHERINE WOODFORDE.

With the King's Chaplain for my *cicerone* it was my privilege to pay my first visit to St. Peter's, where the grand altar is overshadowed by a bronze chair of gigantic dimensions, containing within it a very old wooden chair, of senatorial fashion, thickly inlaid with ivory, which is believed by Catholics to have been the episcopal throne of St. Peter and his successors. It is, however, really probable that it may have been in possession of the senator Pudeus, with whom the Apostle lodged, and he may, therefore, of course, frequently have sat in it. The great bronze chair is upheld by colossal figures of the four fathers of the Church: Augustine, Ambrose, Chrysostom, and Athanasius.

How imperatively this declares to the world that Roman Catholics here locate *par excellence* the Church of Jesus Christ, at the head of which stands Peter, the Rock, and, following him, the Popes, his successors, to whom, they teach, has been delegated that headship as custodians, fathers, princes of the Church, and even representatives of the Divine Will to the faithful. According to Protestant ideas this is arrogating too much to a church which has no right to take to itself alone an honor perhaps never meant to be so conveyed. Be that as it may, here is embodied, and constantly kept before the eyes of its votaries an idea not devoid of grandeur; and the highest artistic geniuses of various periods have striven to give it appropriate external expression in the most indestructible materials to be procured. As if still further to preserve the image of permanence and indestructibility, beneath the very dome of this wondrous church are enshrined the mortal remains of Peter—that Rock consecrated by the words of Jesus. Gazing up into the dome you behold the words, in mosaic letters six feet long: "*Tu es Petrus, et super hanc petram, edificabo ecclesiam, et tibi dabo claves regni caelorum.*" Around this shrine burn perpetually eighty-six lamps of gold, emblems of the everlasting light of faith. But all these externals, made as imperishable as the hand of man can make them upon this ever changing material scene, are but the effects of the spirit contained in those words, which, glowing forth, has created unto itself these forms as its fixed symbols to man. Without the words and the spirit contained in them, these material embodiments had never existed, and they thus form one of those myriad links between man and his God-Saviour, to draw his thoughts perpetually upward to Him who pronounced them. It is the spirit we revere, the externals are but the shell which preserves it. The idea presented is the ever-abiding presence of Jesus with His Church, and the never withdrawn watchful care of Peter, continually represented and brought before the minds of believers in the persons of the Popes, named his successors.

It is true that the ignorant and fanatical are ever prone to render worship to shadows, and, enveloped in their own narrow darkness, fail to perceive the spiritual light shed from

mere symbols; and it is true that men sunk in the grossness of the flesh materialize everything and are reduced to idol worship. Hence the humble, devout, but uneducated Catholic, to whom prayers in his church are the very staff of life, making the rounds of this vast temple, kneeling at this altar, and that shrine, kissing fervently the bronze toe of the statue of Peter, and blessing himself with holy water, may give to the images before his eyes somewhat of that affectionate reverence his spirit also lifts to the great unknown God; but, nevertheless, let us do justice to the fact that not only is here embodied a beautiful uplifting idea, but a spiritual reality is also most certainly here existent. It is most certain that if the spirit of Peter, the trusted follower of Jesus, abides anywhere on this earth, or pays visits of mercy and helpfulness to struggling brethren in the flesh, that spirit, or being, on earth called Peter, must be drawn and attracted here, in obedience to an inevitable spiritual law. Apart from all religious prejudices, apart from all the errors the Romish church may have drifted into, the one fact of the possibility of spiritual presences and of the helpful assistance rendered when they are sought, cannot be denied by Spiritualists; and, indeed, an uplifted and refined medial power introduces one sensibly by sight and hearing into the very presence of the spirit personality.

Spiritualism has been desecrated, hated, spurned, spat upon; and so has the Romish Church—the one church on earth where Spiritualism is in reality practised, and is the heart and core of the belief. Indeed, as a Romish priest acknowledged to me the other day, it is the *foundation* of the Church." The devout Roman Catholic believes in the actual Divine Presence of Jesus, and with simple faith according unto his infinite power, trusting in the infinitude of a love which will e'en descend into smallest things for love's sake,—they believe that He is miraculously present, in the small shrine set up on their altars in His honor. They cherish his promises, they worship Him with a love unsurpassed by any other church—a love fervent, adoring, self-sacrificing. The tabernacle where the Divine Presence is supposed to abide, becomes to them a sacred centre from which the Divine Spirit flows forth in blessings. Is it possible for Spiritualists to doubt that the simple faith, the fervent love, the constantly outpouring prayers fail to bring what is sought? If so, there is no God, no answer to prayer, and Spiritualism itself is a gross fallacy and delusion. It is quite possible that with many of the most ignorant this belief descends, and manifests itself in the form of idolatrous worship; the shadow, the external, being worshipped for the substance, the internal spiritual; but there is no doubt that this simple faith, handed down in the Church through so many ages, is all powerful to bring that Divine Presence; "Ask and ye shall receive," is as true now as ever, and is the one only essential law in Spiritualism; seek God and you will find Him; seek spirits and they will come at your call; seek any gift whatever with simple faith, trust, and earnest effort, and your labor will be crowned with success according to your powers of reception. God gives himself to

all according to the measure of demand, and the power of reception; and His ministering spirits, filled with divine love, and actuated by the divine helpful spirit of mercy, give too of their angelic gifts from Him according to the way in which we seek.

The Roman Catholic Church is full of such faith in all its teachings and observances; an actual presence is believed in of Jesus, Mary, or the Saints; and from the intense fervor of this faith, and the ardent prayers offered up in these shrines, an actual ever-abiding presence is there, and is sensibly experienced by the spiritually minded, or those gifted with medial powers. It is this indestructible spirit ever answering to earnest prayer which elevates into ecstasy, giving visions, or the power of performing what are called miracles; this earnest faith acting upon susceptible minds subdues irreverence to outward respect, fascinates, enthral, and finally converts. The soul within will some day, when circumstances are favorable, answer to the call—"Man know thyself, that thou art a spirit—angel come, prepare thyself, and win thy birthright!" And often do these favorable circumstances, aided by the powerful spirit influences, find themselves at the foot of Roman Catholic altars.

And so God will ever be with us if we build and prepare the shrine, even if it be only within our own hearts, with no external symbolic abiding-place, or if only in the simple bed-chamber. He will be there where we seek. In the temple of nature, by the roaring deep, or in the eloquent stillness of the forest, or mountain-top, or in crowds of human beings, who in another manner proclaim his greatness. But the purer we keep our shrines, the more devout and fervent our prayers, the more trusting and perfect our love, the more powerfully will the spirit presence of God and his angels be felt; and we must not deny that presence to any of our brethren, even if they do not follow the paths we have chosen.

A medium may comment curiously upon the different sensations awakened by the spiritual atmospheres of the different churches; and the question arises, why, in the vast temple of St. Peter's, does one feel less disposed to piety, why does one feel an atmosphere so disturbed, and in some respects painful, that you would fancy yourself (if you closed your eyes) in a spot not devoted to the worship of God, and with clairvoyant vision would dread the sight of some dark form representative of evil. You wonder the same heavenly calm, and sense of utter holiness in the place, does not descend upon your spirit as in other quieter and more secluded churches. There are altars as beautiful, which in statues and paintings appeal as eloquently to the heart; the same divine voice calls out to you from these altars; but you sadly feel yourself somehow further off; you have a sensation of suffocation, heaviness of the limbs, and a feeling as if wrapt round, and compressed by myriads of spirits gathered like a dark cloud about you, from which, in the pauses of conversation, you send up ejaculatory prayers for help, for light to see and know what it is; and at length the majestic, radiant form of the faithful spirit-guardian stands at your side, with the words, "I am come to relieve you, my child; you will suffer no more!" And afterwards complete peace, calm, easy breathing, and happiness are felt. Then the words come by the inner hearing to the mind, whilst the eye takes in the colossal beauties of this glorious house of God, and passes athwart the groups of nondescript sightseers of all nations and creeds. "You have felt the disturbing influences brought and left by the various-minded visitors who enter here as to a show place; many who have no respect, but enter with bigoted prejudices, hatred and scorn of a faith to whose spiritual beauty they are blind; who keep their thoughts fixed upon the deformity of error, and forget the immutable truths underlying all forms of religion, and whose hearts are devoid of charity and brotherly love. There are some devout worshippers and believers, but the greatest number of the daily visitors are mere sightseers, and the atmosphere of the place, to your spiritual senses, is disturbed as if filled with conflict and discord."

But in St. John Lateran, as the heavy leathern curtain at the door drops behind you, all at once you feel shut into a calm, cool, placid spot, so quiet, so appeasing, so uplifting, that it might be the portico to heaven; and you walk forward almost unconsciously in reverential prayer. Fast descend upon your soul heavenly feelings of wrapt worship, and, unable

to resist the impulse, you fall on your knees in the midst of a chanting group, who are following the priest in his white robes, attended by boys also in white, and bearing lighted candles. There are poor old women and men in the group, the grand and richly-dressed are absent; and all are singing with simple fervor in the Latin tongue. You do not know what service it is, but, filled with reverential sympathy with these poor, devout worshippers, and overcome by the powerful spiritual influences of the place, you bow your head, and humbly pray to God to open the doors of heaven to you too. Is it strange that angel forms descend and wreath themselves like celestial flowers in loving groups about the altar, whilst a glorious light beams from it, and that childlike forms, with happy smiles, descend the steps of the altar, and mingle with the worshipping groups bearing various objects in their hands, typical of heavenly gifts, and come at length to your side too, with sweet, loving looks, and you weep because of your great unworthiness—and in the midst of all seems to stand the gentle, meek Eternal One, with outstretched, bleeding hands and thorn-crowned brow, and is breathed over your heart, the words reach you—"Come unto me all ye that labor and are heavy laden." Your face is flooded with tears, for you think that in the sore trials of life you have wandered too far away from that gentle voice. Is this strange? Not strange in a place where a pure presence is invited by constant earnest prayer, and an unchangeable faith, that it will be accorded. The presence is not denied here any more than of old, in the temple of the Jews any more than to the faithful seeker anywhere; whether in the prison cell, the humble cottage of the laborer, or the seance room in the house of a pious Spiritualist, set apart, and consecrated to the noiseless visitors from the upper world. The place of worship, wherever it may be, is the gate of heaven on earth, wherein angels may meet with mortals, mingling with them in brotherly love, for holy and strengthening communion. And to whomsoever is given the open vision, scenes of heavenly beauty and import may be revealed. Even in the disturbed atmosphere of St. Peter's, whose precincts become almost a public highway for the innumerable visitors from all parts of the globe, and which encloses within its walls almost a world, even here visions of beauty are not denied. The lovely ones who have earned their martyr crowns, may be seen transfigured with the beauty of heaven, and take a delight, springing from heavenly love, in giving some spiritual gift of peace, comfort, tenderness, mercy or strength to the toiling brother or sister below, offering in simple faith a tearful request. With loving tenderness, eager to help, the beautiful forms may be seen bending over and enveloping in celestial auras some poorly dressed man, or woman fled into the church for the rest, peace, quiet, and refreshment denied in the crowded place of earthly toil. Beside these, stately, proud-looking priests clad in purple—who cross the nave to kiss the toe of the bronze statue of Peter sitting holding the keys, and who bend and kneel with dignified reverence before altar, and shrine, as if covering themselves with a glory in their church in the very face of denying strangers—beside these glide the beauteous forms of angel guardians, and attendant spirits; some firm and strong in bearing, with looks of angelic wisdom, as if they had fathomed the mysteries of the Universe, but with a calm, beautiful patience to bear with human weakness. Others of the softer feminine type, floating with a wreath-like gracefulness, and seeming to wrap themselves about their charges. On all sides, multiplied as frequently as space will permit, in every form of pictorial and statuesque representation, are images of the Saviour of man, in the various incidents of His life on this planet, which to some men is a never-failing fountain of divine inspiration, and to others only a subject of learned disputation. Overwhelmingly do all these external symbols remind one of the ever-abiding presence of Jesus with those faithful unto Him; but like a mighty voice does His spirit-presence speak here to the soul; and although we know that not here only, but everywhere may that presence be felt, yet it is delicious to feel it brought so sensibly to one as here in this vast temple dedicated to His praise and worship. Upraised on high, radiant, and with a lovely majesty, and gentle beneficence, surrounded by a glorious company of angels, He sheds down His divine influences, or sometimes descending passes through the groups of

worshippers, bestowing especial gifts; for the humanity assumed as a garment to cover the divine glory, and enable the God-spirit to more nearly and intimately reach man; and thus at will may this glorious one come amongst us. Is not this true?

Does not Spiritualism teach it? That Spiritualism which is in all religions does, and the soul of man does. How many a poor dying soul cries out, "I see Jesus!" "Jesus has not forgotten me, He comes with His angels for my soul!" etc. Are these delusions?

Rome, March 16, 1877.

SPIRITUALISM IN THE UNITED STATES.

New York—Conference of Spiritualists.

At the Conference of the New York Spiritualists, Harvard Rooms, Cor. of 42nd Street and Sixth Avenue, last Sunday, Dr. White, in the chair, drew attention to the excellent reports in the Spiritual Scientist of what was said at these meetings, and said that persons who were absent last Sunday could always learn what was spoken by purchasing the Spiritual Scientist at the door.

[Some commotion was now caused by the opening speaker referring to some disturbance in the Bleeker Street Universalist Church, in connection with the work of the devil and the name of Dr. McCarty. The Chair considered the remarks out of order as being personal. An effort was made to appeal from the decision of the chair, who decided such appeal to be out of order; there being by the rules no appeal from his decision. Should his rulings be considered unwise, a new chairman could be put in his place at the end of the month, peace being thus restored.]

Mr. Hanaford said that last Sunday some gentleman, replying to his own statement that the unsanctified has no hope of future life, had quoted incorrectly the ideas of the author who said "There is a natural body and there is a spiritual body." Paul practically asserts there are two entities. He does not assert as is held by all Spiritualists that there is but one body combining the spiritual and the physical. All bodies are "souls," in the Scripture language, and after the death of these souls or bodies, from the righteous ones God will cause to spring a new being; a spiritual body. That is Paul's teaching. Mr. Farnsworth said if a spiritual body should be made and not have previously existed as an inherent principle in the human body, then, there would be a separate creation. It would be another being and not the resurrected person. The question with us to-day is not so much what Paul thought or taught on this subject, as what is the truth about it. He had experience in the matter. His own body was lying exhausted in New Hampshire when he fell to musing about a choir with which he should have met that evening in New York, when suddenly he saw the choir and heard what passed. He was not dreaming. Subsequently two persons told him they saw him at the meeting. That would suit the case of Dr. Lewis, who would call it his double, but it would also shew that we had within, or with our physical bodies a spiritual body. It is a matter of easy proof and of common observation at this day.

Dr. Hallock said in the early days of spirit communion and of this conference, Dr. Gray had a patient in Jersey City, about whom he was anxious. Home was then their medium, and Dr. Gray asked his spirit control or "familiar spirit" to see how the patient was. It replied through Homes' organism, "I will try." Then the character of the manifestations changed. They became physical. Among these was the lifting of a table on which sat himself, John Oddie and Professor Mapes, their united weight being over six hundred pounds. Just as the seance broke up the "familiar spirit" reported and said, "Your patient thinks you were present, and you will get a letter to-morrow saying he is better." Next morning he went to Dr. Gray's office and a letter came from the patient's brother saying the patient appeared to be better, but there was one bad sign, that he persisted in saying that "Dr. Gray had been present and had left without speaking, which was just like him," and they feared the patient's mind was disordered; otherwise he seemed better.

Dr. Hallock continuing said Spiritualists use the Bible as corroboration only, while "the orthodox" use it as authority. What authority does he want on a subject which he has viewed with his own eyes. He has seen the natural body and he has seen the spiritual body. What can the authority of Paul or the Bible add to that for him? or why quote Paul against him? It is only a preposition in the matter of translation, as has been shown by Mr. Farnsworth, which separates us Spiritualists from the Orthodox; whether it is the resurrection of the dead or from the dead that is discussed.

Mrs. Kerns said if there is not a Spiritual body within the natural, why can mediums see and hear what transpires thousands of miles away, as is and long has been done? Theologians say man must have faith that there will be life hereafter, but Spiritualism shows him he does live hereafter. She

would challenge Messrs. Beecher and Hepworth to go into the pulpit with her and give to their audiences as convincing proofs and demonstrations of future life as she would give. She defies them to prove the fact.

Mr. Billings said we shall not know the real meaning and purport of the Bible till it is translated by a disinterested party. By a Hindoo, perhaps. Surely Dr. Hallock's testimony outweighs Paul's. The truth is, there is no death. Not of matter any more than of spirit. It is change with both. That is all.

Mr. Hanaford quoted the Bible to show that the human body was a machine formed of clay, and into that God breathed life, and that the combination became "a living soul." That was the Bible use of the word and definition of the body, soul and spirit were not interchangeable terms in the Bible.

Judge Culver said he took orthodoxy in the natural way, for his father and grandfather were Orthodox clergymen. The difficulty with the orthodox coming on this platform is that the authority they quote is not recognized here. They but waste their words. Besides, their authority is an arsenal which has shots for all speakers. Jesus clearly believed that in thirty-three years the Kingdom of Heaven was to be inaugurated on earth. So did his immediate followers. But it has not come yet, nor has he come physically as they expected. Paul was an extravagant fellow, and he appealed to every woman to decide if he was not unsound on one point, at least.

Dr. White said—Creation! What is it? Where, when and how begun? If friend Hanaford would read "The World's Sixteen Crucified Saviours," he would perceive the crucifixion of Jesus was not the only point in history, nor did it stand alone. And the Bible was not the only source of light. It was of no consequence to him what was the origin of the species whether from dust or a tadpole. Whoever his progenitors were he is what he is; and glories in his capacity for enjoyment. There are many theories clinging around spiritual philosophy difficult to explain. How could Mr. Farnsworth's clothing be made visible in New York with his person while both were in New Hampshire? It is senseless to doubt the possibility. It is a case we have not the solution of. Spiritualism may have it in reserve for the future. Spirits understand it. Who shall explain it to us? One can see what vast problems spirits have to grapple with.

Boston.—Readings and Discussions on Spiritual Science.

Mrs. Emma Hardinge Britten being engaged to lecture before the Free Religious Society of Providence, R. I., last Sunday night, her usual Readings and Discussions on Spiritual Science at New Era Hall were changed into a conference presided over by Dr. Gardner, and largely attended by the habitués of these interesting meetings. The subject, "East Indian Magic," had been by unanimous desire adjourned from last Sunday evening, and the discussion included a consideration of the powers of mind and body, evoked by the magnetic practices and wonderful achievements described in Mrs. Britten's readings from Art Magic, as common to East Indian Extatics.

Dr. Gardner related a number of his own interesting experiences in animal magnetism, and contributed many instructive ideas on the potencies and possibilities to be evolved from mesmerism.

Miss Doten made some excellent and eloquent remarks on the new unfoldments that were constantly being made in Spiritual Science, urging upon her hearers the study of a higher and grander phase of spiritual power, within each one's nature, than the mere automatic observance of spiritual phenomena, for which neither cause nor philosophy had yet been discovered. Her remarks were listened to with profound attention.

Mr. Wetherbee gave some startling suggestions on the subject of spiritual forces and their increasing operation upon us in the form of involuntary chords of association, with his usual happy method of conveying philosophy in the garb of pleasant humor. Mr. Wetherbee fully realized Mrs. Britten's idea that "his words were sugar coated medicants of no light value."

Mr. Burke expressed his entire satisfaction with the conduct of these Sunday evening readings and discussions. He said that "Art Magic," the book from which Mrs. Britten drew her subjects, was full of most valuable ideas, as she interpreted them, and under the illumination of her genius really assumed all the startling and provocative food for thought she claimed for it. He gave in his entire acquiescence to the use and interest of those meetings. Several other remarks pertinent to the subject were made, and Dr. Gardner justified the character of his veteran service in the cause of Spiritualism, by his able conduct of the meeting and an excellent closing summary.

Much regret was felt at Mrs. Britten's absence, but ample compensation was made by the talent displayed by the various speakers of the evening.

Prepared for the Spiritual Scientist.

MORALITY AS TAUGHT BEFORE THE CHRISTIAN ERA.

BY A. V. D.

The various moral maxims, which have been taught by Christian divines are but an echo of the teachings of men who lived ages before Christianity was promulgated. Never was a statement more unfounded than that the purest morality is to be found only in the Bible.

The teachings of the old Greek philosophers are almost identical with those taught in the "New Testament." Even among the ancient Persians and Hindoos are beautiful precepts, which challenge comparison with any of the "inspired morals." While such sentiments as the following are to be found in the writings of a people whom Christians look upon with contempt, is it not absurd to preach that "without the Bible we should have no idea of right and wrong?"

"Never to hear patiently of evil, nor to spare that which is mischievous and wicked; utter no lies; practice no prevarication or hypocrisy, use no deceit or over-reaching in trade or dealing; never oppress the weak and humble, nor offer any violence to your neighbor; keep your hand from pilfering and theft, and in no way whatever injure a fellow-creature."

What religious creed teaches anything better or purer than these precepts, written centuries before the "Christian Era?"

Thales, one of the founders of the Grecian schools of philosophy, was born 640 years B. C. He was well versed in astronomy and mathematics. His moral doctrines were excellent. The "Golden Rule," taught so many years after by Confucius, is found in his writings. His words are:

"Avoid doing what you would blame others for doing; Know thyself; Let your study be to correct the blemishes of the mind rather than those of the face; Stop the mouth of slander; Enrich not thyself by unjust means; Be equally mindful of friends, present and absent; What thou bestowest on thy parents, thou shalt receive from thy children in thine old age."

The following is his definition of human happiness; "Sound health, moderate fortune, and a mind well stored with knowledge; these are the grand ingredients of happiness."

Pittacus, another distinguished author of antiquity from whom I shall quote, flourished about 570 years before Christ. His teachings were identical with those of Thales:

"Avoid doing that to your neighbor which you would take amiss if he were to do it to you; Whatever you do, do it well; Never boast of your plans before they are executed, for fear of ridicule and disappointment to which you will be exposed if you do not accomplish them."

Chilo, another wise man, one of the "Seven," was a Spartan, a man of the most rigid integrity. He lived 542 years B. C. Here is what he teaches:

"Honest loss is preferable to shameful gain;" a maxim that might be of service to many church members of the present day; "Think before you speak; Never ridicule the unfortunate."

Cleobulus, another of the "seven wise men," taught similar doctrines, viz.:

"Love your enemies; Be kind to your friends, that they may continue such, and to your enemies, that they may become your friends; Be more desirous to hear than to speak; Avoid excess, etc." He lived 570 years B. C.

One hundred and seventy years after came Socrates, a model of virtue and wisdom, idolized by his pupils, loved and esteemed by his friends. No one can read unmoved, even at the present day, the account of his cruel death. This is what a celebrated divine says of him: "A man whose penetrating judgment, exalted virtue and liberal spirit, united with exemplary integrity and purity of manners, entitled him to the highest distinction among ancient philosophers. He taught that,

"True felicity is not to be derived from external possessions, but from wisdom, which consists in the knowledge and practice of virtue; That the cultivation of virtuous manners is necessarily attended with pleasure, as well as profit; That the honest man alone is happy, and that it is absurd to separate things which in nature are so closely united as virtue and interest; The wealth of a covetous man is like the sun after it is set—it cheers nobody; Believe not those who praise all your actions, but those who reprove your faults." Find anything in the Holy Scriptures more beautiful.

The maxims of Confucius are familiar to most thinkers, so, I will quote only one or two:

"Acknowledge thy benefits by the return of other benefits but never revenge injuries; * Wouldst thou learn to die well? learn first to live well; Eat not for the pleasure thou mayst find therein; eat to increase thy strength; eat to preserve the life which thou hast received from Heaven."

Such are the sentiments of the great and good men who lived thousands of years before Christianity was promulgated." Are they surpassed by any of the Bible moralists? In the words of one familiar with the writings of the most ancient authors,

"If morality and Christianity, however, be one and the same, or things inseparable, how were societies formed, governments established, and nations raised to power and glory before Jesus Christ was born, and the glad tidings of his gospel proclaimed? Upon what principle was society regulated during the thousands of years which this globe rolled through the fields of space, in its appointed circuit around the glorious luminary, the centre of our system, before the revelation of Christianity was made? Was there no morality in the days of Homer's heroes, amongst whom were some of the most glorious characters ever described in any work of fact or imagination? Was there no morality in those heroic ages, or were the sages and chiefs of the Iliad, the Odyssey and the Æniad, ideal models of human excellence, the fanciful creations of the immortal bards of Greece and Rome?"

New York, Feb., 1877.

* Matt. 5: 44. Luke 6: 27, 28.

ACIDITY OF THE GASTRIC JUICE IN MAN.

Dr. Charles Richet read a paper before the French Academy of Sciences recently, in which he treated of the acidity of the gastric juice in man. For some time Prof. Verneuil had a young patient under his care, who labored under the strange affection of having his œsophagus, or upper extremity of the alimentary canal, so contracted as to render the passage not only of food or drink, but even of an instrument quite impossible. The Professor had recourse to gastrotomy, an operation until then considered mortal, but which in this case succeeded perfectly. An incision made in the stomach, and kept open artificially, has been transformed into a regular fistula, through which food and drink are administered; and in this state the young man not only lives, but is a useful servant of the hospital. Dr. Richet, having devoted particular attention to this subject, and examined the working of the stomach day by day, through the fistula in question, last week communicated the results obtained to the Academy. They are as follows; (1) The average acidity of gastric juice, whether pure or mixed with food, is equal to 1.7 grammes of hydrochloric acid per 1000 of liquid. It has never been observed to be lower than 0.5 or higher than 3.2. (2.) The quantity of liquid contained in the stomach exercises no influence on its acidity, which remains nearly invariable, whether the stomach be empty or filled with aliment. (3.) Wine and alcohol increase the acidity of the stomach; cane-sugar diminishes it. (4.) If acid or alkaline liquids be injected, the gastric ones tend rapidly to resume their normal acidity, so that, about an hour after the injection, the stomach has regained its average acidity. (5.) The gastric juice is more acid during digestion than before or after. (6.) There is a slight increase of acidity toward the end of digestion. (7.) The sensations of hunger and thirst do not depend either on the state of acidity or on that of vacuity of the stomach. Such are the results as to acidity, but there are a few others of some interest. Thus fecula, fat and meat stay in the stomach for three or four hours, milk is digested in the course of an hour-and-a-half; water and alcohol are absorbed much faster, in the course of from 35 to 45 minutes. Food is not transmitted to the pylorus successively, but all in a block.

AN IOWA RAT STORY.

The Des Moines (Iowa) Register of the 12th inst., tells this story: "During the last cold spell a man in the northern part of the city went to a wardrobe to get some things, and while rummaging about observed a rat frozen stiff. Not thinking he threw it on his bed, which was near by, and went away leaving it there, having forgotten it. After the man had gone to bed the rat commenced to move around, the warmth of the bed having revived it. After navigating around awhile it espied the man's toe and began to nibble it. This nibble his friends think, will cost him dearly, for inflammation has set in, and there is pretty good prospect of the man losing his toe, if not his foot."

From the Hampshire County Journal.
THE BLANDFORD GOLD MINE.

HOW IT WAS DISCOVERED AND IS OPERATED BY SPIRITS.

There having been much vain speculation and comment regarding the prosecution of the Blandford mining operations during the past two years, it has been deemed that wisdom and justice demanded a plain statement of facts connected with it, from the first inception to the present time, for public information. The evidence of any known results, either in the world of mind or matter, which underlie the superstructure of human life and action, must ever be the guide in arriving at correct conclusions, even to the unseen and unknown. The following statement bears evidence for its truthfulness, if human testimony can be relied on, with proof at hand to fully substantiate it.

On the night of March 31, 1875, a vision appeared to Dr. George W. Frost, while entranced, in which he was shown certain landmarks, with full directions for finding them, the result predicted being the location of a gold and silver mine. But little attention was given it by Dr. Frost, but upon its again appearing the next night he casually spoke of it to Mr. Dana Reed, one of his many callers, who, having his curiosity excited, proposed an investigation. Dr. Frost did not entertain the idea, but upon a reappearance the following afternoon, identical in nature with former visions, he yielded to the earnest solicitations of Mr. Reed, and preparations were at once made to test its reality by following the directions given. Accordingly a day was set, fishing-rods and tackle procured, ostensibly to go fishing, but really to locate a gold mine, as will be proven. Here follow the directions: Taking the cars of the Boston and Albany railroad at Springfield, going west to the fourth station, there leaving the train, to follow the railroad track to a certain gate-post, called "the world's-fair gate-post," then up the mountain to an old cellar at the junction of two wood roads, thence to an old wooden bridge across a mountain brook, from thence to an old sycamore tree at the right, thence to a bridge crossing another brook, up the mountain to its summit. From this point, the party came to an old town road leading north by the east side of an old barn, then down to an old mill privilege, near by which stand three old buildings, two houses and a barn, and not far distant, the ruins of a mill dam. After passing up the brook to a point of rapids, the party were ordered to diverge and proceed to a large tree standing alone, thence directly to a hemlock tree, it being the point named for the excavation. The landmarks were all found to correspond with the vision, and can now be seen as here described, neither Dr. Frost nor Mr. Reed having ever before been within several miles of this locality. Mr. Reed had great faith, and proposed to unite it with works, and, upon laying the matter before Mr. Galen Ross, they joined, leased the land, and began to work.

In addition to all this, the different strata of rock have been given in advance, from time to time, with many other details, all of which have proved correct. As means have been needed to carry forward the work, one after another has joined, furnishing all that has been necessary, it having been worked continuously except in the winter, up to the time of closing the shaft last fall. The shaft is about 100 feet deep by nearly 10 feet square, the north wall being for a great portion of the distance nearly perpendicular and about as smooth as a plastered wall. Several thousand dollars have already been expended, and recently a company has been formed under the name of "The Blandford Mining Company," representing an unlimited capital of fifty thousand dollars, which has bought about 200 acres of land, on which the shaft is located, and as soon as the proper machinery can be procured, the further prosecution of this wonderful enterprise will be carried forward. In brief it may now be stated, to verify the above, that before closing work a vein of gold and silver bearing quartz was struck, specimens of which have been assayed by competent authority, yielding over \$2000 to the ton, which, with the fact that gold and silver grow richer as advance is made inspires the hope of reaping a rich reward for the labor and investment. In addition, other valuable minerals have been found in large quantities, used in the manufacture of crockery and porcelain, also the best kind of mineral fertilizer.

As there are many theories in regard to the discovery of hidden wealth by clairvoyance or otherwise, the laws controlling being little understood, would it not be wisdom for peo-

ple to inform themselves more fully as to what is truth before crying "humbug?" We simply state facts as they have been presented to our senses and reason. When we say that this power of unseen intelligence, acting through the organism of Dr. Frost, was always claimed to be "Old Hill," a living entity and formerly a California miner, and has been the directing power even to the choosing officers of the company and the selection of the person to write this article, and, as a part of the plan was ever expressed the desire that, if great wealth were secured, a portion of it should be devoted to the aid and support of the indigent and poor of earth — certainly a most humanitarian object, — we make this honest admission with pleasure, resting it there, and expect every one will draw their own conclusions in accordance with, or against the facts, which are stubborn things. The officers of the company are: C. I. Leonard of Springfield, President; Dana Reed of Russell, Vice-President; Galen Ross of Springfield, Treasurer; H. Houghton of Russell, Secretary.

We, the undersigned, truly certify that, according to our best knowledge and belief, the foregoing statement is in every respect true.

NEW BOOKS.

"An Analysis of Religious Belief" by Viscount Amberly, published by D. M. Bennett, 141 Eight Street, New York.

This book is a valuable compendium of matters pertaining to religious faiths and practices in all ages and nations. Its object is to show that all religions possess characteristics in common, and that Christianity, which is believed by so many to be *the* religion, is but one of many others which have arisen in the world adapted to the people and the times among whom and when they originated. The preface says:

"The first book will deal mainly with Belief. Its object will be, by a comparison of some of the various creeds that are, or have been accepted by men, to discover the general characteristics of belief, and to separate them from the more special and distinctive elements peculiar to given times, districts and races. * * * In the second book we shall proceed to investigate the nature of Faith. We shall endeavor to lay bare the foundation of the vast superstructure of theology and ritual erected by the piety of the human race."

Book the First accordingly treats of internal manifestations of religious sentiment, and is divided into two parts. First part, "Means of communication upwards," through "consecrated actions, places, objects, persons, mediators." Second part, means of communication downwards. Classification, "Holy events, places, objects, orders, persons or prophets."

The work evidences much research, and cannot fail to be of interest to all readers in search of truth in the matters of which it treats. The style is clear and vigorous, and as everything is fairly stated without undue bias, no offence is given, and nothing said to excite the prejudice of candid minded religious people.

The volume derives additional interest from the fact that the father of the author, Earl Russell, better known as Lord John Russell, at the time of Viscount Amberly's death, about a year ago, endeavored to prevent its publication. Earl Russell is a staunch churchman and has distinguished himself in former times as the champion of English Protestantism; his course, therefore, can readily be understood. Better counsels, however, prevailed, and the world is indebted to Lady Russell, the author's mother, for the publication of the book. Mr. Bennett has done a good thing in republishing it in this country, and at a cheap price, and his enterprise should be rewarded by a large circulation. Liberals cannot do better than send for a copy.

"A Southerner among the Spirits," by Mrs. Mary Dana Shindler; published by the Southern Baptist Publication Society, Memphis, Tenn.

This little work gives in a concise form the experiences of a lady, the widow of an Episcopal clergyman. Receiving evidences of spirit communion in her own locality, she set out on a tour of investigation, and visited most of the mediums of celebrity. The volume will pay for perusal, and gives an excellent idea of the mediumship of those who were visited among whom are Mrs. Thayer, the Eddys, Mr. Mansfield and Mrs. Miller of Memphis. The writer is evidently an intelligent lady, and records in a readable and interesting style what she witnessed, which established in her mind the reality of the great truth she set out in quest of.

SPIRITUAL SCIENTIST.

Published by the Scientist Publishing Company,
EVERY THURSDAY.

20 DEVONSHIRE STREET, BOSTON, MASS.

SUBSCRIPTIONS :

The *Spiritual Scientist* can be obtained of any newsdealer or will be sent to any address for one year, postage paid :

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VOL. VI.

APRIL 26, 1877.

No. 8.

TO THOSE WHO READ AND DON'T PAY

We want to say a few words. From information we receive, we estimate that there must be several thousands over the country who are very fond of reading the *Spiritual Scientist*, but who don't want to pay for it. They depend upon borrowing it. This is hardly fair to the persons who pay for the paper, or to ourselves. Those who pay for it often want to keep it by them so as to have it to show to friends when they call in, and the practice is depriving us of the very assistance we so greatly need to meet the expenses we cannot avoid incurring. It is often the case that one *Spiritual Scientist* has to do duty for a whole neighborhood, and goes from house to house until it is about worn out. That is well enough in one point of view, but not in another. The number who are willing to pay us is too small to make the running of the business pleasant and comfortable. The support we receive is hardly adequate to the outlays that we have to make. In justice, those who are edified and instructed by the paper we print are in duty bound to contribute somewhat towards paying the expenses of it. If every person who reads the paper regularly would pay his little two dollars and a half a year to the publisher, it would help him out amazingly to enable him to issue more reading matter and to do more towards spreading truth over the land. Friends, don't cheat the overworked and underpaid editor and publisher of the *Spiritual Scientist* out of the pittance he is justly entitled to. He needs more help than he receives. Let every person who likes to read his paper feel willing to pay for it. If they cannot send in the price for a year they certainly can for five months—one dollar. Friends, if you will all make up your minds to do this it will be a great benefit to us—just try it once.

MATERIAL GOLD AND SPIRITUAL TREASURES.

The statements concerning the Blandford Gold Mine should not tempt people to place implicit trust in what the spirits say in regard to these matters. Where there is one success there are many failures. Now that the mine has been struck, it will do no harm to give credit to whoever it may belong, whether it be a spirit in or out of the body. If, however, it had proved a failure, and the trumpets had been blown in advance, there would have been no end to the ridicule that would have heaped upon the projectors of the enterprise. The opinion of a spirit out of the body is entitled to the same amount of respect as that of one in the body ; if either the one or the other shall have been proved to be worthy of credence, after due trial, then it follows their statements have greater weight than those of a stranger.

In the case of the Blandford Mine, the motive of the communicating spirit was a good one, and it is to be

hoped that its wishes may be heeded as closely as its directions were followed in attaining the promised results. As a general rule, men are more apt to seek the advice of spirits concerning the making of money than in its disposition. Whatever comes to them is accepted ; but they do not regard it as talents entrusted to their care for which, at some time, they will be held responsible. Experience is teaching, and with forcible lessons, that those who are faithful to the spirit-world shall receive their reward ; while those who are false to their trust will find their path thickly sown with thorns. Let men heed the exhortations of the higher spirits, and they will strike a gold mine whose treasures are inexhaustible ; and though not material, its coin will pass through all eternity.

WHAT IS SPIRITUALISM?

That Spiritualism, through the errors of some of its leaders and adherents has been degraded into a synonym for signs and wonders is an affirmation that has been often made in these columns ; as a partial proof of the assertion we quote from an editorial on the subject in the Burlington (Iowa) Daily Hawk-eye, which says :

"There is scarcely any branch of the Christian Church but teaches the doctrine of a future state and the 'ministering of souls.' This is not a doctrine peculiar to 'Spiritualism' proper. The latter teaches that disembodied souls may return to earth and assume materialized forms, tangible to the ordinary senses of the living, and that they can communicate by voice, by writing and by signals. It is this distinctive feature of Spiritualism which has failed to make any permanent impression upon either the culture or the average common sense of the world, and which for a quarter of a century or more has utterly failed to avail itself of some of the most direct and palpable methods of demonstrating its own truthfulness. There never has been any such demonstration made as that pointed out in our former editorial, and never will be. And yet Spiritualism claims such a test is perfectly possible and practicable, and easy to make. If it were possible, it would be done, and thus vindicate the new doctrine. It never has been done, and hence Spiritualism stands to-day as it has for twenty-five years, challenged by the average common sense of men to verify its pretensions ; and they have failed to do it."

The Hawk-Eye is evidently a liberal paper and makes the statement in good faith, actually believing it. The philosophy is entirely ignored. Spiritualism is materialization — and this from an editor of a leading daily. When will Spiritualists be sufficiently organized to tell the world what Spiritualism is and what it is not ? Many are seeking to know ; where are the teachers ?

PASSED TO SPIRIT LIFE.

Passed to spirit life, from Springfield, Mass., on Saturday morning, April 14, Mrs. Susan C. Williams, wife of H. S. Williams, of Boston ; aged fifty years.

Thus has a long and painful sickness, which from its inception baffled the skill of many excellent physicians, and wore out the patient even under the best nursing and kindest care, terminated in the liberation of a spirit who during her earthly life has made many friends, and contributed her share to the aid and comfort of others. Always liberal in her religious views, she came in due time to share with her husband the cheering and rational faith of Spiritualism. Of excellent judgment, genial with her friends and practical in her benevolence, she was highly esteemed by her associates, and especially in Boston by the members of the Spiritualist Ladies' Aid Society, of which she was for two years president. A beautiful floral wreath forwarded by the ladies of this society, to adorn the casket, and cheer with the pure and exquisite symbolism of flowers the occasion of her burial, seemed fitly to express the sweet and gracious friendships she had inspired.

The funeral services, attended by relatives and a large company of her Spiritualist friends, at the house of Bro. E. W. Dickinson, at Springfield, was rather the joyous celebration of a spirit's birth into the higher life, than an occasion of mourning and gloom. A profusion of flowers were beautifully arranged around the body and upon the casket, which rested in the midst of a circle of familiar friends and acquaintances. A quartet of voices sang appropriate spiritual songs. Dr. Storer read selections from a poem by Gerald Massey ; Cephas B. Lynn offered a tender, calm and inspiring invocation, and remarks full of spiritual consolation and the holy influ-

ences of the higher life, were made by Dr. H. B. Storer and Mrs. Sarah A. Byrnes. The body was conveyed to Jewett City, Conn., for burial.

SELECTIONS FROM A POEM BY GERALD MASSEY, READ BY DR. H. B. STORER.

The best her life could grow on earth, is given;
The rest can ripen till we meet in heaven.
And life is all the sweeter that she lived,
And all she loved more sacred for her sake;
And Death is all the brighter that she died,
And Heaven is all the happier that she's there.

The form we sow in weakness, hath been raised in power;
A palace of pleasure for a prison of pain.
The beauty of her nature that we felt
Is featured in the shape she weareth now!
The same kind face, but changed and glorified;
From Life's unclouded summit it looks back,
And sweetly smiles at all the sorrows past.
With such a look as taketh away grief;
No longer pale, and there is no more pain.
Her face is rosed with Heaven's immortal bloom,
For she hath found the land of Health at last;
The One Physician who can cure all ills.

So one by one the dear-loved faces fade;
Hands wave their last farewell, while beckoning us
Across the river all must pass alone.
We stand and gaze upon their shining track,
Until the two worlds mingle in a mist,
And the two lives are molten into one;
Familiar things grow phantom-like, remote;
Things visionary draw familiar near;
The picture that we gaze on seems the Real,
Looking at us, and we the Shadows that pass.

Blessed are they whose treasures are in Heaven!
Let us press forward to their summit of life,
Who have ceased to pant for breath and won their Rest;
And there is no more parting, no more pain!

We shall publish next week an article from Prof. S. B. Brittan, being "An Answer to an open letter from Rev. J. E. Bruce, published in the Spiritual Scientist of April nineteenth."

EDITORIAL PARAGRAPHS.

THE REPORTED petrification of the body of General Washington is denied on what appears to be good authority.

THE Jamestown (N. Y.) Journal reports that a dove entered the Baptist Church in Farmersville, Cattaraugus County, during the sermon a few Sundays ago, and perched on the pulpit, where it remained during the services. Then it accompanied the congregation to a creek where some new converts were baptized, and followed the people back to the church again.

THE TRUE mission of Spiritualism—and it is a great and magnificent mission—is it to recall to the knowledge, and restore to the consciousness of mankind, the Christian faith, with all its divine and supernatural power. Its business is to exhibit the reality of its connection with God and His angels, with the life and spirit of the Divine World, and to open our earth-dimmed eyes to perceive all the wealth of celestial wisdom in the Christian revelation.—William Howitt.

THE STOCKHOLDERS of the Onset Bay Grove Association, with their friends, will make an excursion to their grounds at East Wareham, Mass., on Thursday, May 3, leaving the Old Colony depot at 8 o'clock. Tickets will be furnished by the association for the low price of one dollar the round trip to all who apply in advance of the date to H. S. Williams, president, 24 Temple Place, Boston. Operations on the first buildings will be commenced and the deeds passed to the owners of lots that have been and may be then selected. No lots are to be transferred until then; but several contracts for cottages have been signed, and it is probable that before dedication day, which will be some time in early June, a dozen or more substantial buildings will be erected.

THE MATERIALIZATION phenomena are claimed by some Spiritualists to be in the regular order of development of a medium, who will commence with raps, then movement of solid objects, then direct spirit voice, then materialization in the dark, followed by partial and full forms in the light. This may be true in some cases; but in Boston, in times past, the blushing honors of materialization have been thrust upon the public without the preliminary raps. The raps came when the *modus operandi* was made plain.

SOME TWENTY years ago, from his pulpit in Music Hall, Boston, Theodore Parker said of Spiritualism, or "Spiritism,"

as he termed it: "This belief, without priests, without creeds, without churches, without any established form of worship or teachers, entering silently every pathway of life, piercing every department of science, of literature, of religion, is destined to be the religion of the future."

NITROUS OXIDE was once administered to Sir Humphrey Davy, the accomplished chemist and physicist at the Royal Institution; he says that his thoughts began to flow with lightning-like rapidity, many of the deepest secrets of nature were unveiled to his view, and problems which had long perplexed him were solved. He exclaimed, "Nothing exists but ideas." Gradually he returned to his normal condition; all that had been revealed to him in a state of supersensuous perception faded from his waking memory, leaving for this lower world but the single utterance, "Nothing exists but ideas."

THEY CAN'T import a Hindu Fakir in whom occult mystery is native, because he cannot cross the Kala Pawnee, (black water) without losing his caste, than which he would sooner loose his life—so says Rev. Thomas Colley of England.—

THE FIRST harmonial society of Spiritualists of Memphis, Tenn., have fitted up hall in fine style, where they have services every Sabbath morning and afternoon. Mrs. Hawks, a highly gifted medium, gives inspirational lectures, and occasionally is engaged for an address.

MRS. BRITTEN will resume her readings and discussions at New Era Hall next Sunday evening, April 30th, when the subject announced is "Magic in Egypt and Judea"—a fruitful theme.

BANKING IN ANCIENT ASSYRIA.

Among the many thousand tablets brought to London from Babylon by the late Mr. George Smith, nearly all refer to the history of banking in antiquity. These tablets relate to a banking house that traded under the firm of "Egibi and Son." It flourished in Babylon between the first year of the reign of Nebuchadnezzar, 600 years before Jesus Christ, and the end of that of Darius Hystaspas, 485 years before our era. It seems the chief business of the house consisted in lending money, for the tablets mention such operations effected on movable securities at a certain percentage; but mortgages were by no means unknown, for they contain instances of sums lent on land or houses for a stated period, with very circumstantial particulars and surveys accompanying the documents. There are also sales of real property mentioned, (in one the plan of the land sold is annexed,) and also the sale of slaves. It appears that during the first year of the reign of Nebuchadnezzar Egibi retired from business, and that his grandson, Sula, the son of Ziruchin, became the director or chief of the firm. He performed the duties of that office until the twenty-third year of the reign of Nebuchadnezzar. In the fifteenth year of that monarch's government, Sula went into partnership with his son Nabu-Akhi-Idin, who, on his father's death, became the chief of the firm, and continued so until the twelfth year of the reign of Nabonidus. In the eight year of that Prince's reign, Nabu-Akhi-Idin took his son, Itti-Marduk-Baladhu, into partnership. This young man succeeded his father in due time, and remained the chief of the company during the reign of Nabu-Nabonidas, and during those of Cyrus and Cambeses. His son, Marduk-Nazir-Ablu, succeeded him in the second year of Darius. Some of the tablets are checks, receipts and other similar documents.

A CORRESPONDENT from Providence writes that Barney Hall, where The Free Religious Society hold their meetings, was densely packed with the intelligence and "aristocracy" of the city, to hear the spirit medium, Emma Hardinge Britten; and the contrast between her burning utterances and the dry written essays usually delivered from that platform, was felt manifestly by all present.

Though the discourse lasted for an hour and a half, and many were standing, not a foot moved or a sound was heard to interrupt the clear ring of the speaker's voice, till the last word was pronounced, when a loud and irresistible burst of applause testified how warmly the "Free Religionists" appreciated the remarkable improvisation they had been listening to. Mrs. Britten was not suffered to depart without a promise to deliver another lecture in that hall before the close of the Society's sessions, and a large company of the most distinguished literary lights of the audience called on the speaker during the evening to express their deep interest and sympathy in the "brilliant effort" they had listened to.

So the work goes on, and so conservatism gives place to the mighty lever of progress.

SPIRITUAL SCIENTIST.

Since the establishment of the Spiritual Scientist, it has been our constant endeavor to make it more valuable to its readers each year, and in this respect the prospects for the coming year are more promising than ever before. With gratitude to the unseen powers and their instruments in earth life, we recognize the remarkable success of the paper, and the good it has been permitted to accomplish in the past. The distinctive policy that has made it so popular is to be maintained. We are grateful to those who have written of their growing regard for the paper and for the interest they have taken in extending its circulation. We promise a steady improvement in the Spiritual Scientist in the extent of the support which it receives.

It is with pleasure that we refer to the distinguished writers, who, by their able contributions, have sustained the editor in his efforts to place the Spiritual Scientist in the front rank of the journals devoted to the cause of Spiritualism. It is a matter of pride with him that he can refer to the fact that the number of these co-laborers has grown steadily, and none have become dissatisfied with the management or withdrawn their support because they felt that it was not serving the best interests of the cause; on the contrary we have their hearty endorsement of the manner in which it is conducted. Harmony is the strength and support of all institutions, more especially this of ours; to this end we shall in the future, as in the past, seek to eliminate the causes of dissatisfaction and inculcate the principles upon which all can unite.

Readers of the Spiritual Scientist will become familiar with the progress of the cause in all parts of the world; for this purpose our correspondence, exchanges and reportorial facilities are not excelled by any journal. In obtaining a just and discriminating knowledge of ancient philosophies, remarkable phenomena in all ages and at the present time, scientific investigations, the nature of the human spirit and its surroundings, they will be aided by many of the leading and more experienced Spiritualists.

The corps of writers the coming year includes
Hudson Tuttle, J. M. Peebles, Eugene Crowell, M.D., Prof. J. R. Buchanan, Colonel Henry S. Olcott, George Stearns, Charles Sothran and G. L. Ditson, M.D., Mrs. Emma Hardinge Britten, Mrs. Emma Tuttle, Mrs. Emma A. Wood, Mrs. Lita Barney Sayles, A. V. D., and others.

all eminent in the ranks of literature. The same may be said of those who prefer their contributions to appear under the respective nom-de-plumes

Buddha, J. W. M. and Zeus.

ENGLISH CORRESPONDENTS,

Rev W. Stainton Moses, "Lex et Lux," and members of the Rosicrucian College of England.

EXCHANGES WITH SPIRITUAL JOURNALS.

in Mexico, - - South America, - - - England, - - France, - - - Spain, - - - Belgium, - - Germany, - - Italy, - - Turkey, - - Russia, Egypt - - Australia, - - from which translations will be furnished each week by our editorial corps.

It is apparent that the Spiritual Scientist the coming year will be

Invaluable to any Spiritualist

or investigator, no matter how many other spiritual journals he or she may take. It is essentially different from any other, as will be seen by observing the contents of a few numbers. For this purpose we offer it to trial subscribers

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Larger and Better Service

in the cause of Spiritualism. Speak of the paper to your friends as the organ of the

BEST AND HIGHEST THOUGHT

on the great subject that is destined to have such a leavening effect upon all existing systems and creeds, and bring them to a decision by taking their subscriptions, and when you forward your renewal, will you see that it does not come alone.

IMPORTANT PROPOSITION.

Recognizing the fact that the circulation of the Spiritual Scientist can be increased largely through the

Personal Efforts of Subscribers

and believing that some who are eminently fitted for obtaining subscriptions cannot afford to give the time, we offer them the following

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A Sixty-Five Dollar Sewing Machine will be presented to any one who obtains one hundred subscribers and accompanies the order with \$200. This extraordinary liberal offer will, we hope, induce many persons to make up a list of this number.

\$200 GEO. WOOD'S ORGAN.

In any city or in any county either east, west, north or south, four hundred persons can be found who would take the Spiritual Scientist at once if it could be brought to their notice. We are constantly in receipt of letters asking for specimen copies from persons who at once take the paper when they receive one. Any person with a little perseverance can obtain this number within a radius of a few miles from their residence. As an inducement we offer a \$200 Geo. Wood organ. The merits of the instrument need not be enlarged upon. They can be seen in any large city and any section of the United States. The person getting the four hundred (400) subscribers and remitting \$800, will receive one. Thus it will be seen that they will make \$200 cash and a \$200 organ or

ONE DOLLAR ON EVERY SUBSCRIBER.

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These premiums are given by the publishers for new subscribers, not to new subscribers. They are not offered to persons who do not now take the paper to induce them to subscribe for it, but only to subscribers to the paper, to induce them to obtain new names for its subscription list—and they are given to pay for the time spent in getting these new names.

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If any person will first subscribe for the paper, paying full subscription price, and then use his time and influence to obtain other new subscribers, he will then be entitled to premiums for as many as he may send us.

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Always give the name of the post-office from which you take your paper, when you write to the publishers to pay for the Spiritual Scientist, or for any other purpose. We cannot find your names on our books unless you do this.

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Three things should always be stated by a subscriber who sends money by letter to the Scientist:

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2. The name of the subscriber who sends the money to pay his subscription should be written in full and very plain.
3. The name of the post-office and of the State to which the paper is sent, should invariably be given.

BEGIN AT ONCE,

as this season of the year is most favorable for getting subscriptions. Many of you live where we have no agents; most of you know of people who need just the help to be derived from reading this paper; and ALL OF YOU have friends, whom no agent can secure but who will be decided by a word from you.

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Written for the Spiritual Scientist.

LIFE OF CHRIST.

BY GEORGE WENTZ.

"What think ye of Christ?"

The life of Christ is yet to be written. That this has ever been a desideratum is manifest from a large and growing Christian literature, ponderous, minute and searching as the Shakspearean; besides whom no two beings ever existed about whom so little is known and so much has been said. The number of "lives" of Jesus on the shelves of ordinary libraries may be counted by the tens and twenties.

And the auxiliary books of reference and discussion are exhausting if not exhaustive. This want of a life of Jesus is still felt in face of the fact that the New Testament is the best of his biographies in every sense. The simple narrative and plain statement of the Four Gospels is neither understood by, nor acceptable to the taste of, a critical age; for the ever increasing attempts at explanation show the ever present need of it. Matters of fact universally admitted in early days, when men's powers of observation were not less acute than now, are at the present time utterly discredited and denied on the one side, and on the other referred to a miraculous interposition of Providence. Thus proceeds human history; first comes the fact; then the miracle with its doubt and assumption; lastly, the myth with its entire negation. From the apostolic quartet, Matthew, Mark, Luke and John, to Beecher and Farrar is a wide and ominous interval, filled with visions, wars, and tumbling thrones; schismatics, martyrs and saints; temporal and spiritual kings, and general chaos. For the understanding and application of that new dispensation now become obscure, another dispensation is needed, or rather a new point of view.

Happily, it is usually found that where, in the economy of nature, a want has not been satisfied, the supply is not long nor far to seek. It is so in this case. The new dispensation or the new exegesis is at hand. The mystery, origin, cause and purpose of the so-called miracles of the New Testament, and of the mission of Christ, is to be, and only can be, explained by Spiritualism, the misconstrued, of churchmen and the rejected of scientists. Already its literature assumes voluminous proportions, and forms the basis of a new cult, having its foundations in psychology. The study of the material has preceded, as was proper, and has now reached a point where the higher study joins it, not indeed to displace it, but to run side by side with it in emulative and indispensable union.

Spiritualism, as in early Christian days, shows two classes of influence upon society; its facts are accepted by the illiterate, and its theory announced by the learned. It takes up Peter, the fisherman, into its fold; and accepts the explanation of Paul, the scholar. The poor and ignorant at one end of the line of progress, and no less a name in science than that of Wallace at the other. Slowly, imperceptibly, like a river depositing its sands at the bottom of the sea, presently the dry land appears as an earnest of "continents to be." Is not this a great change from the darkness of the Middle Ages and the temporal ascendancy of the popes? A change effected in the short space of twenty-five years, about the period embraced in the active ministry of Christ.

Much has been written of this wonderful life; but of the later and best efforts all are wanting in the one cardinal requisite of spirituality. Strauss has well shown textual inconsistencies and has done much to purge the record. Renan catches glimpses of the spiritual, but although his work has the appearance of artistic completeness, it fails to seize that inner meaning of the "life." Indeed, the main defect of the rationalistic method is the want of spiritual perception. It is the divine element, the spiritual mediumship, which escapes the senses of these analysts, like a delicate aroma from the very rose of Sharon and the lily of the valley.

It may seem strange that this phenomenal life has not been thoroughly understood from the record which it left behind. The world has advanced in all respects since the birth of Christ. Social, political and material kingdoms have been added to the victorious march of mankind; general intelligence and knowledge extended and defined; science also dealing continually with force, a thing whose existence is established in no other way than that by which Spiritualism is established,

namely, material proof. But the want of apprehension rests in this: that in the midst of the general advance psychology has been studied in the abstract only; Plato and the schoolmen have reigned in dialectic sovereignty, and the study of the soul as the subject of practical science has been altogether disregarded and avoided. In return for this neglect and aversion the spiritual part of man thrusts itself with the force of demonstration upon the notice of the skeptic and the recreant scientist, seizing perforce upon the place which has been denied it among the institutes of men. Science has perfected material knowledge, but it is as yet soulless. It cannot be long before she demonstrates spirituality, even to scientists as she has to the commonalty, so that the body of religion may be comprehended in the understanding.

Christianity in its naked purity is the poetry of moral life, as basic religion is the poetry of science. To the mechanical conception of a mathematical age the poetic diction of the New Testament seems altogether illusory, and hence many passages which are to be literally understood receive a figurative interpretation. The necessity therefore exists for the re-writing of the life of Jesus in terms to which no doubtful meaning may attach. Its poetic phase is for those only who, having recognized the realities of the subject, are able without detriment to fact to exalt its philosophic and artistic characteristics.

The life of Christ might indeed be written with the pen of the poet. Such in fact it is in the New Testament to our modernized conception. And well it may be; for the record at its best shows the epic of the brightest age on earth, with this peerless teacher as its central figure.

OTHER WORLDS.

Rejecting on the one hand the theory of the plurality of worlds in the sense implying that all existent worlds are inhabited, and on the other hand the theory of but one world, we should accept a theory which might be entitled the Paucity of Worlds, only that relative, not absolute, paucity must be understood. It is absolutely certain that this theory is the correct one, if we admit two postulates, neither of which can be reasonably questioned—viz., first, that the life-bearing era of any world is short compared with the entire duration of that world; and, secondly, that there can have been no cause which set all the worlds in existence, not simultaneously, which would be amazing enough, but (which would be infinitely more surprising) in such a way that after passing each through its time of preparation, longer for the large worlds and shorter for the small worlds, they all reached at the same time the life-bearing era. But quite apart from this antecedent probability, amounting as it does to absolute certainty if these two highly probable postulates are admitted, we have the actual evidence of the planets we can examine—that evidence proving incontestably, as I have shown elsewhere, that such planets as Jupiter and Saturn are still in the state of preparation, still so intensely hot that no form of life could possibly exist upon them, and that such bodies as our moon have long since passed the life-bearing stage, and are to all intents and purposes defunct. But may we not go further? Recognizing in our own world, in many instances, what to our idea resembles waste—waste seeds, waste lines, waste regions, waste forces—recognizing superfluity and superabundance in all the processes and in all the works of nature, should it not appear at least possible that some, perhaps even a large proportion, of the worlds in the multitudinous systems peopling space, are not only not now supporting life, but never have supported life and never will? Does this idea differ in kind, however largely to our feeble conceptions it may seem to differ in degree, from the idea of the imagined creatures on a fruit, that some or even many fruits excellently fitted for the support of life might not subserve that purpose? And as those creatures might conceive (as we know) that some fruits, ever many, failed to come to the full perfection of fruit life, may not we without irreverence conceive (as higher beings may know) that a planet or a sun may fail in the making? We cannot say that in such a case there would be a waste or loss of material, though we may be unable to conceive how the lost sun or planet could be utilized. Our imagined insect reasoners would be unable to imagine that fruits plucked from their tree system were otherwise than wasted, for they would conceive that their idea of the purpose of fruits was the only true one; yet they would be altogether mistaken, as we may be in supposing the main purpose of planetary existence is the support of life.—*Belgravie.*

From the Scientific American.
DUAL LIFE.

We have already discussed in some detail the curious mental condition of persons who apparently possess two distinct mental lives. To such individuals the events of the abnormal life are a blank while existing in normal state, and *vice versa*. Dr. Brown-Sequard has advanced the hypothesis that this phenomenal condition is a consequence of our two brains, of which he believes we ordinarily use but one, leaving the other nearly unemployed.

The Greenlanders have a queer belief that the shadow, which by day accompanies us wherever we go, at night wanders away and has adventures. This odd superstition regards the duality of life from another standpoint than the almost purely physical one of Dr. Sequard; and Mr. Herbert Spencer, in his new work on "Synthetic Philosophy," devotes some close reasoning to the primitive idea of our possessing an *alter ego*, and to the question of whether we do not form a conception of a mental self through the incomprehensible experiences of dreams. Dreams, he says, cannot be interpreted as we interpret them, in the absence of the hypothesis of mind as a distinct entity; and this hypothesis cannot exist before the experiences suggesting it. There are dream experiences, which seem to imply two entities; and such a supposition involves the notion that the second entity differs from the first simply in being absent and active at night while the other is at rest. Only as this supposed duplicate, once thought of as like the original in all things, becomes gradually modified by the dropping of physical characters irreconcilable with the facts, does the hypothesis of a mental self become established.

It is a noticeable fact that this belief in the duality of self is constantly found among savages, and that they bring the same forward in explanation of the peculiar states known as swoon, catalepsy, etc., in which animation is suspended—as well as for sleep. Insensibility following a blow or violent exertion, the Fijian believes, is due to the duplicate self wandering away from the body; and as the desertion is more determined than in the case of sleep, the return of the duplicate is followed by silence as to what has been seen or done in the interval. In our own common speech, we show the way in which syncope yields seeming verification of the primitive notion of duality. We speak of one who revives from a fainting fit as "coming back to himself;" we use the term "absent-minded" or "abstracted," literally meaning drawn away. "Wits gone wool-gathering" is an apt vulgarism in point. All of these terms clearly express the idea of something having departed from the present self, for a time.

In apoplexy, the patient suddenly falling betrays a "total loss of consciousness, of feeling, and of voluntary movement;" there is snoring as in deep sleep. Yet the sufferer cannot be "brought back to himself" by ordinary means, and the savage witnesses such facts, and, recalling his dream experiences, believes that the second self has gone away for a time beyond recall. Some time afterwards there is a like prolonged insensibility, and then revival, and another silence as to what has happened in the interval; on the third time, the absent something does not return.

Similar in the suddenness with which it commences, but otherwise dissimilar, is the state of insensibility called catalepsy. Instantaneous loss of consciousness is followed by a state in which the patient "presents the air of a statue rather than that of an animated being," and control of the members is lost. There is no recollection of occurrences during the attack; and interpreting the facts according to their primary meanings, the wandering other self will give no account of its adventures. The Chippewas, believing in the journeying of souls, think that those of persons in a trance, "being refused a passage, return to their bodies and reanimate them."

There is still another state of insensibility which has shown itself repeatedly of late among persons who have been profoundly impressed by the religious revivals. We refer to ecstasy, in which the subject shows that he is "not himself," and seems to have vivid perceptions of things elsewhere. During this state, in which the muscles are often rigid, and there is a total suspension of voluntary motion, visions of an extraordinary nature occasionally occur. These phen-

omena tend to strengthen the primitive belief that each man is double. All the various phases of coma, from a state of slight drowsiness up to permanent and profound stupor, are similarly interpretable.

It will be seen, from Mr. Spencer's reasoning before given, that the supposition peculiar to the savage is not without some justification; and if the prevalence of a hypothesis is any support, this is certainly one most widely extended. The Fijian may sometimes be heard to bawl out lustily to his own soul to return to him. Among the Karens, a man is constantly in fear lest his other self should leave him; sickness or languor being regarded as signs of its absence. Among the northern Asiatic tribes, disease is ascribed to the soul's departure. By the Algonquin Indians, a sick man is regarded as having his "shadow" "unsettled or detached from his body." Like interpretations are met with among the Australians and Tartars. A remarkable instance of the survival of the primitive idea that the soul leaves the body during sleep is instanced among certain Jewish sects; where the prayer on awakening is one of thanks for the return of the soul, and an immediate duty is the washing of hands and face to cleanse away the impurities of this minor death.

REMARKABLE DREAM.

The accuracy (says Dr. Abercrombie) of the following may be relied on in all its particulars. Two ladies, sisters, had been for several days in attendance upon their brother, who was ill of a common sore throat—severe and protracted; but not considered as attended with any danger. At the same time, one of them had borrowed a watch from a female friend, in consequence of her own being under repair. The watch was one to which particular value was attached, on account of family associations; and some anxiety was expressed that it might not meet with any injury. The sisters were sleeping together, in a room communicating with that of their brother, when the elder of them awoke in a state of great agitation; and having aroused the other, told her that she had a frightful dream. "I dreamt," she said, "that Mary's watch stopped;—and that, when I told you of the circumstance, you replied, 'Much worse than that has happened, for Jame's breath has stopped also!'—naming their brother who was ill. To quiet her agitation, the younger sister immediately got up, and found the brother sleeping quietly; and the watch which had been carefully put by in a drawer, going correctly. The following night the very same dream occurred, followed by similar agitation, which was again composed in the same manner;—the brother being again found in a quiet sleep, and the watch going well. On the following morning, soon after the family breakfasted, one of the sisters was sitting by her brother, while the other was writing a note in the adjoining room. When her note was ready for being sealed, she was proceeding to take out for this purpose the watch alluded to, which had been put by in her writing desk, when she was astonished to find it had stopped; and, at the same instant, she heard a scream of intense distress from her sister in the other room. Their brother, who had still been considered as going on favorably, had been seized with a sudden fit of suffocation, and had just breathed his last.

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