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SPIRITUAL SCIENTIST

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LAKE PLEASANT CAMP-MEETING.

CLOSING SCENES AND INCIDENTS.

WE cut our report of the meeting in last week's issue somewhat short, on account of the hurry and bustle incident to breaking camp and the necessity for continuing the subject in a future number.

The last public meeting of the season was held on Monday forenoon, Rev. Lyman C. Howe delivering an instructive lecture on mediumship to a rather smaller audience than was wont to gather at the speaker's stand.

All through the day the buzz of preparation for departure was heard throughout the grove; signs, awnings and tents were being taken down and stripped, and by tea-time, a sensible diminution in the number gathered around the tables was evident. Prof. Caldwell gave a last mesmeric entertainment in the evening in the dining hall, which was quite well attended.

On Tuesday morning a general stampede took place. Some hurriedly "folded their tents and silently stole away," others bustled about with more or less noisy demonstrations, until their packing was completed, and the team conveying their household gods to the depot was under way, when they made a tour of the camping-ground, bidding good-by to friends and acquaintances, with hopes for a reunion on the same spot next Summer, and kisses, tears and smiles, mingled with pledges that if in the spirit-lite before another camping season arrived, they would certainly be present and reveal themselves to the assembled friends. The post-office was usually the last place visited, and the promises exacted from the clerk were so numerous and varied that we fear his conscience will suffer for the non-fulfilment of some of them.

Tuesday night people felt lonely, and Wednesday forenoon all who could possibly leave, got away, with two exceptions. One was the "Little Barefoot," who had decided to remain till Thursday, but finally yielded to the persuasion of Father Lyman, and the determination of the tent-men to get all their tents packed that night, and reluctantly moved her effects to the depot. The other case was known by the *sobriquet* of "Lillywhite," and she declared that "no one or nothing" could make her move before Saturday. Some fun-loving

young men, partly to plague her and partly to facilitate the exodus, gathered round her little A tent and executed a regular Indian war-dance, yelling and whooping in true savage style, kicking up the tent pins as they danced and stumbling over the guys, until the tent stood supported only by the poles. "Lillywhite," or "the Salem Witch," however, stuck to her shelter like a woodchuck to his burrow, until a sudden push sent the canvas structure to earth, burying the unfortunate occupant under its folds. As soon as she recovered her breath, there issued from her lips a stream of vituperation, which would have done credit to any of her namesakes of old, and resolutely squatted on the ground, with the avowed determination of remaining there till Saturday, unless carried off by force.

Taken as a whole, the meeting was one of the best and most successful ever held, intellectually, socially and peculiarly; not a single outbreak occurred to mar the order or cause division of opinion amongst the members. Some outside influence tried to introduce the wedge of disaffection, but the easy, and yet decided, manner in which such interference was met, effectually prevented any unpleasant consequences. The management was really excellent, the police arrangements efficient and successful, and good-fellowship and harmony were marked characteristics of the whole meeting.

We were favored with powerful manifestations of spirit life from the very commencement, and the mediums present seemed to develop new powers hitherto unknown to themselves. Some of our most excellent mediums were present, and the rush for "sittings" was unparalleled. Maud E. Lord spent a week, and gave some very successful sittings. Emma E. Weston was giving excellent satisfaction, but unfortunately was called home by sickness in her family. Abby Burnham was kept busy during the whole of her stay, and daily turned away many seekers. Carrie E. S. Twing's tent was fairly besieged from early morning till late at night. On the two last Sundays of the meeting it was estimated that she turned away from two to three hundred people each day, and yet wrote constantly for 14 or 15 hours. Mary E. Snyder was much sought after on account of her wonderful power over the element of fire, and gave invariably the most complete satisfaction. David Brown's circles and sittings, were full, frequent and satisfactory. J. Frank Baxter's mediumistic manifestations were principally at the grand stand, and before audiences of from one thousand to seven or eight thousand people, and all, who were witnesses, whether Spiritualist or sceptic, will bear witness to the perfect accuracy of his tests even to the least minute of detail.

The healing mediums had generally good patronage and were very successful. We cannot refer to them individually, so will not mention names, and would say in relation to our mention of mediums' names that no disparagement is meant to any, those mentioned being simply the ones who came

more directly under our notice. The musical portion of the meeting deserves especial mention, as so much of the amusement depends upon it. The band employed was not only well up in all the requisites, but very obliging, and contributed largely to the success of the meeting. Their parting serenade was in especial good taste and won for them the good wishes of the whole camp. The whole affair has been one of which the Association may well be proud, and its results will be apparent in the years to come.

From the (London) Christian Herald.

THE MYSTERIOUS HORSEMAN OF BALA.

"The Lord hath sent his angel, and hath delivered me out of the hand of Herod."—Acts xii: 1-17.
 "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."—2 Kings vi: 13-17; compare with Ps. xxxiv: 7; lxxviii: 17; Heb. 1: 14.

The following incident used to be related by the late Rev. John Jones, of Holiwell, Flintshire. He was a man of high principle and unblemished character, and was renowned throughout the Principality for his zeal and fervency as a preacher. He firmly believed that each event had happened as he described it. Here is the story, in his own words, as nearly as can be recollected:—

"One fine day in Summer, some forty years ago, I was travelling from Bala, in Merionethshire, to Machynlleth (in the neighboring county of Montgomery.) I left Bala about two in the afternoon, and travelled on horseback and alone. I was on my way to attend the annual meeting of the Welsh Calvinistic Methodists, having to pay the treasurer a sum of money, collected in small weekly subscriptions in my district of Flintshire, for the erection of chapels in North Wales.

"My journey lay through a wild and desolate part of the country, and one which was at that time almost uninhabited. When about half the distance I had to traverse, as I was emerging from a wood situated at the commencement of a long and steep incline, I observed, coming towards me, a man on foot. He appeared from his dress, and more particularly from the sickle which he carried sheathed in straw over his shoulder, to be a reaper in search of employment. When he came up to me, I recognized him as a man whom I saw at the door of the village inn of Llanuwchllyn, where I had stopped to bait my horse.

"On now meeting me, he touched his hat, and asked if I could tell him the time of day. I pulled out my watch for the purpose of answering his question, and I noticed at the time the peculiar look which the man cast at its heavy silver case. Nothing else, however, occurred to excite any suspicion on my part, so wishing him 'good afternoon,' I continued my journey. When I had ridden about half way down the hill, I noticed something moving, and in the same direction as myself, on the other side of a large hedge, which on my left hand ran nearly parallel with the road, and ultimately finished at a gate through which I had to pass. At first I thought it an animal of some kind or other, but I soon discovered, by means of several depressions in the hedge, that it was a man running in a stooping position.

"I continued for a short time to watch his progress with considerable curiosity; but my curiosity changed to a vague feeling of uneasiness, when I recognized in him the reaper with whom I had just been conversing, and to one of positive fear, when I saw him tearing off the straw band which sheathed his sickle.

"He hurried on till he reached the gate, and then concealed himself behind the hedge within a few yards of the road. I did not then doubt for a moment but that he had resolved to attack—perhaps murder—me for the sake of my watch and whatever money I might have about me. I looked around in all directions, but not a single human being was to be seen; so reining in my horse, I asked myself, in a state of considerable trepidation, what I should do. Should I turn back? No; my business was of the utmost importance to the cause for which I labored, and, as long as there existed the faintest possibility of my getting there, I could not think of returning. Should I trust to the speed of my horse, and endeavor to dash by the man at full speed? No; this was out of the question, for the gate through which I must pass was not open. Could I leave the road, and make my way through the fields? I could not; for I was hemmed in by rocky banks or high hedges on both sides. The idea of risking a personal encounter could not be entertained for a moment, for what chance should I, weak and unarmed, have against a powerful man with a dangerous weapon in his hand.

"What course should I pursue? I could not tell; and at last in despair, rather than in a spirit of humble trust and confidence, I bowed down my head and offered up a silent prayer. This had a soothing effect upon my mind; so that, refreshed, and invigorated, I proceeded anew to consider the difficulties of my position.

"At this juncture, my horse, growing impatient at the

delay, started off; I took up the reins (which I had let fall on his neck) for the purpose of checking him, when, happening to turn my eye, I saw to my utter astonishment that I was not alone. There, on my right hand, I beheld

A HORSEMAN IN DARK DRESS,

mounted on a white steed. In intense amazement I gazed upon him. Where could he have come from? He appeared as suddenly as if he had sprung from the earth. He must have been riding behind, and have overtaken me. And yet I had not heard the slightest sound; it was mysterious, inexplicable. But the joy of being released from the peril which menaced me soon overcame my feelings of wonder, and I proceeded to address myself to my companion.

"I asked him if he had seen any one, and described to him the dangerous position in which I had been placed, and how relieved I felt by his sudden appearance, which now, of course, removed all cause for apprehension. He made no reply, and, on looking at his face, he seemed to be paying but little attention to me, but was intently gazing in the direction of the gate, now about a quarter of a mile ahead. I followed his gaze, and saw the reaper emerge from his concealment, and cut across a field to our left, re-sheathing his sickle as he hurried along. He had evidently seen that I was no longer alone, and had relinquished his intended attempt.

"All cause for alarm being now removed, I once more endeavored to enter into conversation with my deliverer, but again without the slightest success. Not a word did he deign to give me in reply. I continued talking, however, as we rode on our way towards the gate, though I utterly failed to see any reason for—and indeed felt rather hurt at—his continued silence. Once, however, and only once, did I hear his voice. Having watched the figure of the reaper disappear over the brow of a neighboring hill, I turned to my mysterious companion, and said—'Can it for a moment be doubted that my prayer was heard, and that you were sent for my deliverance by the Lord?' Then it was that I thought that I heard the horseman speak, and that he uttered the single word 'Amen.' Not another word did he give utterance to, though I still continued endeavoring to elicit replies to my questions both in English and Welsh.

"We were now approaching the gate; I hurried on my horse for the purpose of opening it, and having done so with my stick, I waited at the side of the road for him to pass through. He came not; I turned my head to seek for him—he was gone. I was dumbfounded; I looked back in the direction from which we had just been riding, but though I could command a view of the road for a considerable distance, he was not to be seen. What could have become of him? He could not have gone through the gate; nor have made his horse leap the high hedges which on both sides shut in the road. Where was he? Had I after all been dreaming? Could it be possible that I had seen no man or horse at all, and that the vision was but a creature of my imagination? I tried hard to convince myself that this was not the case, but in vain; for, unless some one had been with me, why had the reaper re-sheathed his murderous looking sickle, and hurried away? No; this horseman was no creation of mine. I had seen him; who could he have been?

"I asked myself this question again and again, and then a feeling of profound awe began to creep over my soul. I remembered the singular manner in which he first appeared. I recollected his silence, and then again the single word to which he had given utterance; I called to mind that this reply had been elicited from him by my mentioning the name of the Lord, and that this was the only occasion on which I had done so. What could I then believe? But one thing; and that was, that my prayer had been heard, and that help had indeed been sent me at a time of peril. Full of this thought, I dismounted, and, throwing myself on my knees on the greensward at the side of the road, I offered up a prayer of thankfulness to Him who had so signally preserved me from danger.

"I then mounted my horse and continued my journey. Through the long years that have elapsed since that memorable July day, I have never for an instant wavered in the belief that I had a special providential deliverance."

Such was the aged minister's story. He related these facts to the assembled brethren on his arrival at Machynlleth. This incident is also recorded in a biographical memoir of Mr. Jones, which was published in the January number for 1853 of the *Trathodydd* (Essayist), a Welsh quarterly periodical. Mr. Jones died in 1830. He had often narrated the story, so that when it was published, it was nothing new to his own friends. The published narrative states that the event occurred near a lonely, desolate mountain pass called Anglice, "the pass of the cross," known to many English tourists. The narrator was himself convinced of the reality of the presence of the horseman, and never hesitated to regard his opportune appearance as a matter for devout thanksgiving.

SPIRITUAL SCIENTIST.

WASHINGTON IRVING ON COMMUNION.

AMONG those who have testified to their longing for the consolation which the belief in angelic guardianship brings, and to their high appreciation of the beautiful truths which underlie it, was Washington Irving, and it is in this language his desires found utterance:

I am now alone in my chamber. The family have long since retired. I have heard their footsteps die away, and the doors clap to after them. The murmur of voices and the peal of remote laughter no longer reach the ear. The clock from the church, in which so many of the former inhabitants of this house lie buried, has chimed the awful hour of midnight.

I have sat by the window and mused upon the dusky landscape, watching the lights disappearing one by one from the distant village; and the moon rising in her silent majesty, and leading up all the silvery pomp of heaven. As I have gazed upon these quiet graves and shadowy lawns, silvered over and imperfectly lighted by dewy moonshine, my mind has been crowded by "thick-coming fancies" concerning those spiritual beings which

"..... walk the earth
Unseen both when we wake and when we sleep."

Are there, indeed, such beings? Is this space between us and the Deity filled up by innumerable orders of spiritual beings, forming the same gradations between the human soul and divine perfection that we see prevailing from humanity down to the meanest insect? It is a sublime and beautiful doctrine inculcated by the early fathers, that there are guardian angels appointed to watch over cities and nations, to take care of good men, and to guard and guide the steps of helpless infancy. Even the doctrine of departed spirits returning to visit the scenes and beings which were dear to them during the body's existence, though it has been debased by the absurd superstitions of the vulgar, in itself is awfully solemn and sublime.

However lightly it may be ridiculed, yet the attention involuntarily yielded to it whenever it is made the subject of serious discussion, and its prevalence in all ages and countries, even among newly discovered nations, that have had no previous interchange of thought with other parts of the world, prove it to be one of those mysterious and instinctive beliefs to which, if left to ourselves, we should naturally incline. . . .

In spite of all the pride of reason and philosophy, a vague doubt will still lurk in the mind, and perhaps will never be eradicated, as it is a matter that does not admit of positive demonstration. Who yet has been able to comprehend and describe the nature of the soul; its mysterious connection with the body; or in what part of the frame it is situated? We know merely that it does exist; but whence it came, and entered into us, and how it operates, are all matters of mere speculation and contradictory theories. If, then, we are thus ignorant of this spiritual essence, even while it forms a part of ourselves, and is continually present to our consciousness, how can we pretend to ascertain or deny its power and operations, when released from its fleshy prison-house?

Everything connected with our spiritual nature is full of doubt and difficulty. "We are fearfully and wonderfully made," we are surrounded by mysteries, and we are mysteries even to ourselves. It is more the manner in which this superstition has been degraded, than its intrinsic absurdity, that has brought it into contempt. Raise it above the frivolous purposes to which it has been applied, strip it of the gloom and horror with which it has been enveloped, and there is none in the whole circle of visionary creeds that could more delightfully elevate imagination or more tenderly affect the heart. It would become a sovereign comfort at the bed of death, soothing the bitter tear wrung from us by the agony of mortal separation.

What could be more consoling than the idea that the souls of those we once loved were permitted to return and watch over our welfare?—that affectionate and guardian spirits sat by our pillows when we slept, keeping a vigil over our most helpless hours?—that beauty and innocence, which had languished into the tomb, yet smiled unseen around us, revealing themselves in those blest dreams wherein we live over again the hours of past endearments? A belief of this kind would, I should think, be a new incentive to virtue, rendering us circumspect, even in our most secret moments, from the idea that those we once loved and honored were invisible witnesses of all our actions.

It would take away, too, from the loneliness and destitution which we are apt to feel more and more as we get on in our pilgrimage through the wilderness of this world, and find that those who set forward with us lovingly and cheerily on the journey, have one by one dropped away from our side. Place the superstition in this light, and I confess I should like to be a believer in it. I see nothing in it that is incompatible with the tender and merciful nature of our religion, or revolting to the wishes and affections of the heart.

There are departed beings that I have loved as I never

again shall love in this world; that have loved me as I never again shall be loved. If such beings do even retain in their blessed spheres the attachments which they felt on earth; if they take an interest in the poor concerns of transient mortality, and are permitted to hold communion with those whom they have loved on earth, I feel as if now, at this deep hour of night, in this silence and solitude, I could receive their visitations with the most solemn but unalloyed delight.

(From the Hamilton (Aus.) Spectator.)

A SUPERNATURAL VISITATION.

A CONSIDERABLE sensation prevailed in the neighborhood of Macarthur, owing to the nocturnal presence of an apparition which has been seen by several persons on the estate of Mr. Carmichael, at Harton Hills. It appears that four men, working at a job of fencing, were camped about two miles from the head station, when they were alarmed three or four nights ago by seeing a figure draped in white, stalking backwards and forwards in the moonlight. So frightened were they, that they beat a retreat to the station, and communicated the particulars to Mr. Towart, the overseer, whilst a dog they had with them participated in the alarm, and ran away howling piteously. Next night a party of eight, including a policeman from the township, bivouacked in the haunted spot, and five of them were rewarded by getting a sight of the ghost. The news began to spread, and we understand that a large party was to be made up from Macarthur, with a view to solve the mystery if possible. Tradition states that the locality in question was, many years ago, the scene of a fatal affray between the early settlers and the aborigines, and that in these encounters the blacks came off second best. Of course the supposition is that one of the natives so disposed of has jumped up "whitefellow" in fulfillment of the aboriginal belief, and hence the astonishment of the nerves of the fencing party by his "co-interferent presentment!" It should be mentioned that the ghost has already one casualty to answer for, inasmuch as one of the interviewists, in his hurry to get a sight of the apparition, was thrown from his horse, and broke his leg. We trust some of those who may have been fortunate enough to have seen the thing, will send us a progress report.

MEDIUMSHIP.

IN a private letter written to the editor of the Scientist a prominent spiritualist says:

I congratulate you on the position taken in the Scientist regarding mediums, though I having such faith in Flint, cannot but feel that it would be almost impossible for the thread to be taken out of an envelope sewed by a machine, and other substituted for it, with its showing both on the envelope and contents, and that the statement of any one that such a thing had been done, without other and corroborative evidence should not be held sufficient to convict a man of dishonesty. I don't know but you had such evidence, but I have yet to learn of a single authenticated instance of fraud on the part of Flint, where his reputed wife had no opportunity to perpetrate that fraud; besides his mediumship is unquestionably grand, and certainly there could be no reason why he should desire to tamper with a letter, granting for the sake of argument that there are times when he could not get replies, (which with any fair conditions, I deny), he is not obliged like a medium for physical manifestation, to have the result then or never, but can wait; therefore from all the thought I can give the subject, I am yet unable to convict Flint in my own mind. I understand that Mrs. F. states that Pierpont knew before he left New York that his letter would be made public—they, Mrs. F. and her attorney, asked him to help them, which he declined, and then the letter is said to have been used as a thumbscrew, and still he declined, as all will say very properly under such circumstances, yet had he not have known all he did about them, likely he would have willingly paid something to prevent the newspaper comment.

I have no interest in the result, and none in Flint, but, in my view of the matter, I shall be glad when the press and the people so conduct themselves, that no medium can secure patronage who is not thoroughly developed in some one phase, so that any reasonable conditions (adverse) may be overcome, and something in the way of manifestations produced at all times; then if sitters bring such unfavorable conditions with them, as to prevent the best manifestations, it will be their own fault, and not reflect discredit upon the medium, because the reason will be well understood. Such mediums as Slade Foster, Mrs. Lord and Mrs. Potter of your city never have any absolute failures, but the high character of the manifestations is governed by the conditions brought by the sitters. Is not this state to be attained by all mediums? And if not, why not? And if so, should not the people be instructed in this to understand the difference between mediums?

SPIRITUAL DIVINATION.

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

BY J. W. M.

THE following is a list of the various grades of spirits: Plato, relying on Socrates, whom he says would rather die than tell a falsehood, out of Socrates' authority alone, made nine kinds of them; which opinion, belike, Socrates took from Pythagoras, and he from Trismegistus, and he from Zoroaster: 1st, God; 2d, Ideas; 3d, Intelligences; 4th, Archangels; 5th, Angels; 6th, Devils; 7th, Heroes; 8th, Principalities; 9th, Princes;—of which some were absolutely good, as Gods; some bad; some indifferent between gods and men, as heroes and demons, which ruled men, and were called genii, or, as Proclus and Iamblichus will, the middle betwixt gods and men. Principalities and princes commanded, and swayed kings and countries, and had several places in the spheres, perhaps; for, as every sphere is higher, so hath it more excellent inhabitants.

With the spirits or demons of the rudimental spheres it was considered dangerous, and by some, as the Hebrews, unlawful to have any communication; that they were incapable of exerting any influence which would be to the ultimate good of those having intercourse with them. Others held that they were of great advantage in curing mental and other diseases. Paracelsus maintained that there were many diseases which could only be cured by "spells, seals, and spiritual physic," and very sensibly observes, that "it matters not whether it be God or the devil, angels or unclean spirits, who cure him, so that he be eased; if a man fall into a ditch, what matter is it whether a friend or an enemy help him out? And if I be troubled with such a malady, what care I whether the devil himself, or any of his ministers, by God's permission, redeem me?" He encouraged his patients to have good faith, "a strong imagination, and they shall find the effects; let divines say to the contrary what they will."

In modern times the Spiritualist has the same obstacle to encounter in the exercises of his faith—that the spirits or agencies with whom he communicates are dangerous, and ought to be unlawful. Nay, even among Spiritualists, we hear talk of evil and undeveloped spirits, against whom a prejudice, created by a morbid self-conceit, arraigns itself; though they, like the ancients, hold that "like attracts like," therefore, in speaking against the spirits they evoke, they are simply condemning themselves. According to the doctrine of all spiritual theories, ancient and modern, those spirits who are not according to our liking are not to be repelled by condemnation; but, by raising ourselves to a higher plane, we attract a higher order of spirits, to the exclusion of the lower. This is true in our everyday life: "A man is known by the company he keeps." But those who are the most strenuous in their condemnation of the phenomena witnessed in spiritual seances, as demoniacal and sinful, are those who belong to a class of priesthood which is more noted for dogmatism than reason—for bigotry than charity, and a willingness to prove all things. The religion they advocate, in its inception, gave, for proof of its divine origin, certain signs, wonders and miracles—curious phenomena, which easily bewildered the judgment of those not familiar with those strange things—and found ready converts; but, when another system arises, having also those identical wonders as proof of their spiritual origin, a devil is created in the faith of the former, who, being the enemy of God and man, assumes the garb of an angel the better to deceive. The same marvels, which, from the hands of a Brahmin, a Lama, an Egyptian Magician, or modern Spiritualist, would be esteemed as undoubted proofs of diabolic agency, are, when accomplished by some pious devotee, apostle, or father of the church, gratefully acknowledged as the unmistakable evidences of the divinity of the Christian religion.

But while communication with the lower spheres was of comparatively easy access, owing to their more immediate proximity in locality and character, there were spirits of a higher grade—angels of the planetary spheres—who ministered unto those who were to be "heirs of salvation," who having accomplished through their lives on the earth and the lower spheres, the necessary purification, were re-admitted, into the mansions of glory they once had left. To commun-

cate with these was no easy matter, for they, by an immutable law, only held intercourse with those who were prepared to arise to the like inheritance—only those whose lives indicated the worthiness of such an honor, and whose moral purity possessed sufficient attractiveness. Cicero—in regard to those who should become gods—remarks:—

It has been a general custom likewise, that men who have done important service to the public should be exalted to heaven by fame and universal consent. Thus Hercules, Castor and Pollux, Æsculapius and Liber became gods. * * * Thus likewise Romulus, or Quirinus, for they are thought to be the same, became a god. They are justly esteemed as deities, since their souls subsist and enjoy eternity, from whence they are perfect and immortal beings.

The souls of men being eternal, uncreated and immortal, and only capable of exercising their functions through the eternal covering or body, rendered this eternal rising and falling in the spheres necessary. The essence of the soul was necessarily unchangeable, and alone possessed immortality; all other matter was susceptible of change, of organization and dissolution. Hence, whatever body naturally belonged to any soul, in whatever state or condition, it was necessarily mortal, and could only exist as long as the necessary conditions preserved it from dissolution, from which no soul or power could preserve it.

Herein is contained the Platonic doctrine of pre-existence—a doctrine sacred among the followers of Brahma, ages before Plato was born—a doctrine, too, which has its advocates among the modern Spiritualists of France, who have it from the spirits themselves.

According to the writer of St. John, Jesus seems also to have entertained this idea: "Before Abraham was, I am." "And now, O Father, glorify Thou me with Thine own self with the glory which I had with Thee before the world was."

The eternity of the soul is thus plainly expressed by Cicero:

For in sleep the soul is vigorous and free from the senses, and the cares and obstructions of the body, which lies prostrate and death-like; and, since the soul has lived from all eternity, and is engaged with spirits innumerable, it therefore beholds all things in the universe, if it only preserves a watchful attitude, unencumbered by excess of food or drinking, so that the mind is awake during the slumber of the body; this is the divination of the dreamers.

There is something seemingly discordant in the idea of our continually rising and falling in the outward manifestation of our soul-life; it is suggestive of a sort of "tread-mill" penalty. No matter how far distant the period of dissolution may be placed, we cannot view it without pain, and we shrink especially from the idea of retracing our steps. Yet this is the Platonic theory, and a conclusion, too, from which there is no logical escape. Grant the eternity of all things, with the duality or being—body and soul—the soul being immortal and the body mortal, and we are forced to admit the theory of the eternal organization and reorganization of our organic nature; that the soul, unchangeable and active, surrounds itself with a covering suitable to the conditions in which it may be placed, agreeable to the universal law of adaptation. But in this, as with all other subjects which have eternity and infinity for their field of operation, a limit exists to speculative theorizing by the finite mind. Ancient philosophy placed beyond the seven spheres three deific spheres; but beyond these their ideas are lost in chaotic darkness. How far the gods progress, the reasons for an ultimate retrogression, and how the soul made its home in the planetary spheres before its career on this earth, are all questions, to the Platonic philosopher, which may be ranked with the "quadrature of the circle" and "perpetual motion." Our neighbors, the Mormons, have picked up the Platonic philosophy and given it a place in their religious medley; for their faith seems like a sort of quilted counterpane, in which clippings of every texture and color appear. They maintain an eternal generation of the gods, who, in their spiritual capacity, beget spiritual children, and who, after a time—when their family is numerous enough—organize a world, and start them in life, to do as their fathers and mothers—the gods—did before them. This programme verifies the idea without lessening the difficulty, and gives them a religious excuse for their polygamic practices; "for," say they, "there are myriads of spirits anxiously awaiting the

reproduction of good bodies into which they may enter, and through which they may act their part in the great drama of life."

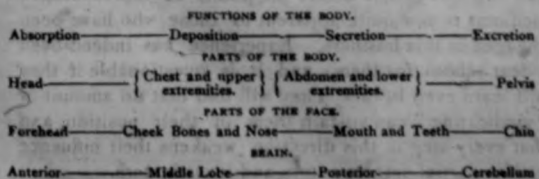
Connected with the spheres were the planets, to which were ascribed sympathetic influences corresponding to the character of the spheres, and which appeared in the order which the Ptolemaic system of astronomy rendered necessary. Those who still retain a belief in this theory, while accepting the Copernican system, still believe in the influences of the planets and their corresponding relationship to the spheres, but not as connected in regard to locality; or, they dispense with the spheres, and accept the planetary theory alone.

Lieut. R. J. Morrison, the Zadkiel of astrological fame, still contends for this faith. He says: "It is clergymen, and others, would-be-thought servants of God, who are continuously sinning against the Holy Ghost, by opposing, and accusing of being diabolical, the presence and the teachings of these great and good angels, who 'come from God,' as they one and all declare."

Then follows a vision which he had: "The first vision I ever had was on the 29th of January, 1850, as follows: A tall man appears with a helmet on, and in armor. * * * He is fierce looking, but has a pleasant smile. He calls himself 'Orion,' and has written on his breast, 'SENT FROM GOD.' Words appear near him, 'Do not publish it the first half of this year; tell it only to your friends. IT IS SENT FROM GOD.' * * * I ask, 'Art thou a spirit of the Moon?' He says, 'No, I am not; I come from the atmosphere.' Having been shown other planets, I ask to see Jupiter. He says, 'You can have a spirit from Jupiter, but you cannot see Jupiter. You will go to Jupiter yourself when you die.'"

It was ambition of the well-minded to be able to communicate with the angels of the planets. For this purpose rituals were constructed, and ascetic codes were laid down for the regulation of the lives of those who aspired to this honor. The religion of the Hebrews, after their sojourn in Babylon, was and is only this, and nothing more. The famous Cabalah is no other than a system through which may be accomplished an "acquaintance with the celestial beings, and the harmony between them and the beings localized in matter." The Hebrew alphabet has an astrological and spiritual significance, concocted from the "three mothers—fire, air and water;" the seven planets; and the twelve signs of the zodiac—in all, twenty-two letters. Their sacred writings are also thus arranged: Genesis is fire, or Spring; Exodus, water, or Summer; Leviticus is only a connecting link; Numbers, air, or Autumn; Deuteronomy, earth, or Winter, etc. The twelve tribes of Israel represent the zodiac; the three deific and seven planetary spheres are represented by the "ten words" revealed from heaven on Sinai, as will be afterward considered. The whole of the ceremonies of the Hebrews have the astral-spiritual philosophy as their origin, and this is also the doctrine to be commemorated, as every enlightened Israelite well knows.

The idea that man is a microcosm, the ultimate of all existence, has been a favorite one with philosophers in every age. Whether or not it be founded on truth, it is certainly very flattering to his self-importance, and conduces to his self respect and higher aspirations. But, in the ancient theories of spiritual life, an extended meaning was given to the idea. Man was not only a microcosm, in which could be revealed the principles of the entire universe, but the universe itself was a unit in its organism and method of action. The four rudimental spheres, as progressive states, were represented by Infancy, Youth, Manhood and Old Age; by Spring, Summer, Autumn and Winter; and Morning, Noon, Evening and Night. Dr. Redfield, following up this idea, adds the following:



The seven angelic spheres also were typified by the "seven ages of man" in the progressive development of his psychological nature; as will be seen as we advance to the consideration of the character of the spheres in their respective order.

For the Spiritual Scientist.

A SPIRITUAL COMMUNICATION.

THE parent birds will linger near their young. Love is the moving spring of all sentient life. I illustrate this principle by my advent to-night. It is love which propels me to you. I am situated in a sphere adjacent to the seventh, and am in purple colors, which, to your comprehension, is the condition which high rank imposes. I am a leader of men and women who congregate in temples formed of high and sensitive principles. The rafters of this temple are pure morals; the windows are intellectual clearness; the doors, frankness and candor; the aisles, the paths to divine radiance; and the platform is progression.

I indoctrinate new forms (but lately come) in the faith of individual sovereignty, and the actual work of self-perfection. I go from one zone to another, and have outposts where spirit forms, freshly emancipated from the bondage of their carnal estates, may be gathered and examined. If they, according to their own judgment, are found fit for our section, they come forward, and I, or others, baptize them with fire; which means that I indoctrinate them into the mysterious source of the Divinity. They afterwards are clothed in purple, and have a radiance of light about them, by which all others, apart, can distinguish them.

I have my fitness; and beautiful is she, and satisfied. She requires no other essence to glorify her affectionate prerogative. She came here first. Thirty-six hours after my spirit left its clay tenement wandered I around, the old premises, and seemed lost. Forms in yellow then came, and lifted me afar, through darkness and strangeness, and, at last, stood me on an eminence; and one, as bright as light of day, breathed upon me, saying, "Hail, brother! welcome to the new estate;" and then I knew I had passed from Mortality to Immortality, and I became extremely pleased, and felt, into the pores of my skin, new gladness. I spoke, and was surprised; for my voice sounded as strains of accidental music. I asked for my earth-father, mother, brother, and sister; but no one there knew them. I slept; and in the cool moonlight of my senses came an exquisiteness which took the semblance of all high flowers, and into my nostrils came a soft mastery of essences, which was like love, but was insensuous. A pure refinement filled me. I clasped into my interior sense this form, and she filled into my soul, and I into hers. She is of blue flower type. I go where I will, and sometimes she likes to traverse space beside me, but she is as free as odors on the air, and I am, likewise, as unfettered as the breeze from Mount Parnassus. Volition of will transports me. Psychological currents run and odic force distils in atmosphere, which, through sensorium, taps upon Typanum and Electu, gorges interior thought, and thus I make impression over media.

It is difficult to understand the hostility of the church, for is not Spiritualism its keenest and strongest weapon of offence against the Naturalists? Against a class of profound thinkers, who exclude faith and demand sensuous proofs of the future existence of man, what argument can be adduced but the fact that our friends actually revisit us after death, and talk to us face to face? Is not the spread of Naturalism the direct consequence of the exclusion of facts which, if true, this modern Spiritualism has re-verified, from religious creeds and scientific consideration.—H. S. Olcott.

The present is emphatically a revolutionary age, a day of numerous relations and developments, of rapid transitions in science, art, morals, and religious-creeded faith or profession. The character of Christians (so called), as a class, is being weighed in the balance against reputation; and religious creeds, as well as their professors, are being brought to the bar of judgment to be tried by the light, which, for the last quarter of a century especially, has been widely dispensing in some degree throughout the world, among all people, of every nation and clime.—Elder Avery.

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SPIRITUAL SCIENTIST.

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AN APPEAL TO OUR READERS.

With this number, the Spiritual Scientist commences its fifth volume. We greet a number of new subscribers, many of whom were obtained at the Lake Pleasant Camp-meeting. Slowly but surely our list increases. Still there are a vast number of Spiritualists who should support us, but do not. They probably think ONE makes but little difference in the result. Let them remember that ten thousand may think the same thought. Everyone who recognizes the necessity of having an independent paper that can distinguish between spirituality and sensuality, and is inspired with the genius of the Spiritual movement, should subscribe at once for the Spiritual Scientist. 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.

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.

THE LESSON OF THE HOUR.

How many more exposures are we to have in the spiritual movement of persons who are shrewd enough to blind credulous investigators to their tricks and obtain their endorsement as spiritual mediums? At the very time when the editor of the Banner of Light unequivocally pronounced Mrs. Robert I. Hull a powerful medium for materialization, we questioned the conditions under which he had witnessed the manifestations that drew forth his lengthy article in her support. Luther Colby and Isaac Rich, with several other parties connected with the Banner, went to Portland especially for the purpose of seeing Mrs. Conant's spirit "materialize."

They unhesitatingly declared that she did appear in their presence. A portion of the "medium's" dress protruded from the curtain; therefore, the form that appeared could not have been that of the medium. The investigators concerned in the recent exposure saw the same thing, and caught the medium masquerading in ghostly apparel. What is the inference?

It is about time that Spiritualists changed their attitude towards the persons who are running these cheap shows in different parts of the Union. It is about time that they recognized the fact that not more than one in every twenty who claim to have the power of materializing spirits can stand the tests that will demonstrate their genuineness. The "veterans" and "vindicators" voiced by Thomas Hazard, say that "mediums should refuse to have their divine powers tested in any manner whatever;" so long as this is the watchword of spiritualists just so long is the movement to be burdened with these exposures. Anyone with good eyesight, a little common sense and mediocre reasoning powers, can discern the tricks of these humbug, "materializing mediums," who care nothing for Spiritualists or Spiritualism where a dollar is in the other pan of the scales.

The interests of the individual should not be consulted to the detriment of the cause of Spiritualism. It is small consolation when the veterans, through their organ, tell us that "if all the mediums were exposed, the cause would stand." Certainly, if this is true, the cause "will stand" the thorough testing of these mediums before they are endorsed by those who claim to be authorities in such matters. 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. "That medium should be doubted," says Prof. Denton, "who refuses to be tested."

We do not advocate violence in any seance. It makes little difference, however, whether it is advocated or denounced; some individuals will endeavor to discover whether the form that appears is or is not that of the medium. In such cases the test conditions become of the greatest possible value. Witness the case of Mrs. Markee Compton, in Rochester, N. Y., to which we alluded last week. The seance was given for the benefit of the secular press. The medium was secured in a peculiar manner by several journalists. When the form appeared it was seized, but it mysteriously disappeared. The medium was found in precisely the same position, the thread knots had not been broken, the dress remained secured as they had left it, and even the flour in her hands was undisturbed. Blood was flowing freely from her face and hands. The test conditions alone proved that it was NOT the medium who came out of the cabinet, and instead of an exposure we have a confirmation of Mrs. Markee's mediumship.

It is to be hoped that the folly of placing unknown and untested people before the public as representative mediums is now quite apparent to those who have been engaged in this business. Experience has indeed been a dear school for them, and it is questionable if they will learn even in this. They will find that no amount of "vindicating" can sustain them in their position, and that every step in this direction weakens their influence with impartial SPIRITUALISTS and investigators.

TALK OR WORK, WHICH?

The husband of Mrs. Markee was fined in Rochester, N. Y., for giving an entertainment without a license. The Banner of Light "is amazed that such an outrage should be tolerated." It wants a remonstrance addressed to the city government, thinks that to-morrow the Secularists, Ritualists or Shakers may be struck at, and every man is affected by this brutal intolerance, bigotry, ignorance, etc. It says the Spiritualists of this country should look into it, and if they don't they are more apathetic than I believed them possible.

Oh words, words, words. If the Banner wants it looked into let it take some portion of its funds and go to work. Let Mr. Isaac Rich remember his fortune of more than \$100,000, or else take one week's profits, and make a test-trial of the case; a little matter like this won't receive much attention from the Spiritualists at large. The Banner should know this, seeing that, in common with the Religio-Philosophical Journal, it worked for some months to raise a fund for Andrew Jackson Davis, and got, what?—a paltry sum of thirty-five hundred dollars.

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.

A number of lesser lights, and

WHO WILL BE NEXT?

DR. SLADE IN ENGLAND.

Dr. Slade is meeting with great success in London, and is awakening anew the discussion in relation to Spiritualism and its claims. The London Spiritualist says that Mr. Charles Blackburn, of Parkfield, near Manchester, has liberally put in action another plan calculated greatly to benefit the Spiritual movement. He has made a contract with Dr. Slade, and remunerated him to give a number of free seances to a moderate number of influential men of science and to leading literary men connected with the metropolitan press, by means of invitations issued by Mr. W. H. Harrison. Not a few have already had seances. The Times, Telegraph, Daily News and Standard were officially invited to see the unexampled phenomena which take place in daylight; but not a single representative attended, and the latter journal recently vilified Dr. Slade in the most unmeasured terms, without having attempted to witness the facts.

Mr. Alfred Russell Wallace, whose opinion will command universal attention in that country, says the writing was audible, and that one phenomenon is absolutely conclusive. It admits of no explanation or imitation by conjuring. The table rose in broad daylight, and turned over on to his head. He also saw a distinct hand rise rapidly up and down between the table and his body. In closing he says:

"These phenomena occurred in broad daylight, with the sun shining into the room, and with no one present but Dr. Slade and myself. They may be witnessed, with slight variations, by any of our men of science, and it is to be hoped that those who do not take the trouble to see them, will, at all events, cease to speak disparagingly of the intellectual and perceptive powers of those who, having seen, declare them to be realities. It is also not too much to ask that men who have previously denied the possibility of such phenomena, and have accused others of prepossession and self-delusion, should, after having seen Dr. Slade, make some public acknowledgment of their error.

Mr. Alexander Calder, while conversing with Dr. Slade on other matters, holding the slate entirely in his own hand and untouched by Dr. Slade, heard the pencil write:—

DEAR SIR:—Man is not simply a physical being; hence his aims should not be wholly physical. It is his highest duty to develop and unfold the intellectual powers that nature has lavished upon him; to cultivate and refine his spiritual

part by a study of nature and her laws. By so doing he will obtain the true end of his existence.—I am, A. W. SLADE.

EDITORIAL PARAGRAPHS.

THE DAVIS TESTIMONIAL in London amounts to £54.

HOW MANY of the pioneers of thought of our own day, now under the ban of public opinion, will be held in veneration and grateful remembrance a century or so hence, when the world has grown more enlightened.—*Boston Traveller*

HENRY WARD BEECHER in his fourth sermon at the Twin Mountain House, took for his subject "After Death," and gave his hearers nothing more nor less than Spiritualism; especially in his consideration of the "question of disembodied existence, and the condition of the ransomed in Heaven."

Now, it is useless to tell us that the odic force, acting somehow mysteriously on the brain, can produce these results. It cannot enable people to draw and write, and play exquisite music, who have no such power or knowledge in their brains; for, on the old principle, *ex nihilo nihil fit*, "no such things being in no such things can come out." It cannot come from other brains; for there are often no other brains present. If it could do such things, it would be spirit endowed with volition, skill, and knowledge; and there would be an end of the dispute.—*William Howitt*.

THE HERALD in giving additional facts concerning the drowning of Henry and Etta Bickford, at Farm Pond, Sherburne, Mass., says: "A singular presentiment of evil is noted in the fact that Mr. Howe's mother, ninety-two years old, living two miles distant, on rising that morning said to her son, with whom she lived, 'I feel as though something dreadful was going to happen to some of our family to-day,' which statement was soon most sadly verified. Other members of the family state similar experience." Mr. Howe was fifty-eight years of age, and superintendent of a Congregation Sabbath School.

NO MAN can conceive two distinct and eternal different substances—spirit and matter—and get a live universe out of their union. For how can two eternally distinct and essentially different substances be brought together? In no conceivable way. And beside, all the modern tendencies of science are in the same direction. The spiritual idea of substance is arising from science. All bodies are now proved to be only petrified forms of force; all forces are proved, by their mutual transformability, to be only modes of the action of some common, simple, homogeneous, invisible or spiritual power, that is eternal, infinite and divine.—*Selden J. Phinney*.

ELEVEN PERSONS sign their name to a communication in the London Medium and Daybreak, and certify that through the mediumship of W. H. Petty, there was a materialization in good daylight. Farther that the spirit so materialized, partook of a substantial repast of well-buttered tea-cakes, tea, milk and sugar, with the guests who were especially invited. The spirit also walked on the table, helped those who were bashful, and said good things to all the sitters, eleven in number. The seance lasted three hours and twenty minutes. If this thing keeps on some of these fellows may come and stay all night and perhaps never go back.

THE NEW YORK correspondent of the Hartford Times, who signs himself "Seymour," should either say less, or else know more, about Spiritualists before he again writes concerning them. His slanders betray his entire ignorance of the subject, and show that his circle of acquaintances must be quite limited, or else his faculty of observation is at fault. He says that "Spiritualists are a poor lot, and it would go hard with them to raise eleven dollars a week, and there isn't a regular Spiritualist who knows how to take care of money." We hope that his communications in general are more truthful than this, for the Hartford Times is disposed to give Spiritualism a fair and impartial hearing.

INVESTIGATOR HALL in the Paine Memorial Building has been leased to a Jewish Society, and last Sunday was dedicated as a synagogue, re-named the "Gates of Prayer," and consecrated to the "Lord," "David," "Solomon," etc. The Investigator attempts to make merry in its short report of the proceedings, by noticing that the Jewesses were well dressed and good looking. Perhaps it is well pleased, for the dollars and cents must be welcome to pay the taxes. We hope that Spiritualists will never raise a fund to build an edifice, unless they have some use for it after it is done. It is a short step from the sublime to the ridiculous. "Come, brethren, let us dwell together in unity" for a short time, and then—Paine Hall will be no more, and a Jewish synagogue owned by "well-dressed Jewesses" will take the place of the "home for free thought."

ANOTHER BOOK ON "ART MAGIC."

(To the Editor of the MEDIUM AND DAYBREAK.)

Dear Sir:—As I owe to your courtesy and kindness the occasional opportunity of noting the progress of Spiritualism in England, as reported through your columns, I have also similar opportunities, through the same source, of hearing news concerning Spiritualism in America, items of which not unfrequently strike me as very new indeed. Opinions and criticisms merely, I have neither time nor inclination to combat; but misstatements, however unintentionally they may originate, I deem it my duty to correct whenever they interfere with the interests of truth and refer to that which immediately concerns myself. In your issue of June 30th, a paragraph occurs in which I find three statements calculated to leave impressions so erroneous on the minds of those who peruse them, that I am disposed to trespass sufficiently on your space as to ask leave to tender the corrections they call for.

In a letter from our esteemed friend and co-laborer, Mr. Robert Cooper, purporting to give an account of "Spiritualism in America," Mr. Cooper makes use of the following expressions:—

Occultism, which was so much discussed a little while ago, has pretty well subsided, and but little is heard of it now. Mr. Felt has not yet produced the "Elementaries by Chemical Appliances" that we were promised, and Mrs. Britten's "Art Magic" is confined, for the most part, to the privileged 500. I have read the book, and deem it to be an able and excellent treatise on the subject of which it treats, and its publication will doubtless serve a good purpose. I can but think, however, that it would have been much better had the book been brought out in a legitimate and regular manner, and free from mystery and exclusiveness. Much of the prejudice that now exists against the work would then not have been engendered. As it is, I am afraid the publication of "Art Magic" will not add to the renown of the fair editress, or increase the estimation in which she is held by the great body of Spiritualists.

That the discussions concerning occultism may have ceased is quite possible; for my part, I don't know how they arose, except from the strictures of a set of idle people who had nothing else to do, and not knowing anything about the subject, plunged into it in the hope that by abusing what they were ignorant of, they might, perhaps learn more than they knew. Finding their labor in vain, they have directed their crusade of ignorance and bigotry elsewhere, hence occultism is heard but little about. But occultism does not depend for its existence on the voice of public rumor, nor are its real truths talked about or heard of in the market-places. It lives in the hearts and brains of those who devote themselves to study it; and there its hold has not diminished, nor ever will, to my thinking, so long as there is an occult side to human nature, and occultists in the world as indifferent to the voice of public rumor as your present correspondent. Occultism lives and flourishes in its appropriate sphere,—and that is not a newspaper article on the surface view of Spiritualism in America.

In statement No. 2, Mr. Cooper says, "Mr. Felt has not yet produced the 'Elementaries by Chemical Appliances' that we were promised," etc. I am not aware that the production of the "Elementaries" under such circumstances was promised to any but the members of the "Theosophical Society," and since the president's published statement that such a promise had been made, the Society has become a *secret order*; hence what goes forward in its sessions cannot be known to Mr. Robert Cooper, unless, indeed, he were a Fellow of the Order. I do not feel sure that Mr. Cooper may not have joined the order, as I have no list of the Fellows by me; but even if he had, he could not report upon what does or does not take place at our sessions, without a dishonorable violation of his pledge of secrecy; hence his statements could not be held as reliable either way.

As to myself, I am at a loss to account for Mr. Cooper's fears concerning the permanence of my popularity among Spiritualists because I became the editor of "Art Magic." When I undertook that onerous task, I did so in the conviction that the public would be made fully aware of the author's conditions of publication. They were all his own, and no one was obliged to accede to them unless they chose. No one was solicited to subscribe, no one was obliged to do so. Five hundred in America, and about one hundred in Europe, were permitted to receive that work, and many hundreds have been refused, leaving the author a considerable loser by the undertaking, and me, its editor, in a similar position. Still, if he was satisfied to lose money, and I to give time and service, besides being heartily abused for my pains and losses, why should these circumstances contribute to injure my popularity or deprive me of my friends? I lamented the stringency of the author's conditions, although he had good reasons, politically, socially, and spiritually considered, for his reticence; but I lamented them only because I wished the whole reading world might have the advantage of his noble work; I hoped,

also, that a generous and self-sacrificing gentleman might not be the financial loser he has been in his undertaking. Does Mr. Cooper assume that it is the matter of the work which is so liable to endanger my standing with my Spiritualistic friends? On this point let him set his mind entirely at rest; my friend and myself fully anticipated the reception which his work would meet with from some classes of the community.

All those readers who expect to sin with impunity through the comfortable and convenient doctrine of Vicarious Atonement would of course hold up their hands and eyes in holy horror at the doctrines of "Art Magic;" those who think they know everything would cry, "He tells me nothing new;" and those who know nothing would say, "He tells so much that is new and strange, that I cannot understand or believe anything in it." What the author of "Art Magic" did not know on the subject of literary criticism (?) his well-tried editor did, hence we entered upon the task of publication, well satisfied to put such a work in the hands of the few, not of the many. The result, even with all my experience and the author's modest distrust of himself, has been a genuine surprise to us both. Out of five hundred subscribers, not one of whom was called upon to express an opinion on the work, four hundred and sixty-two have written me letters of the most glowing and enthusiastic praise, thanking me far more than I deserve for my share in the work, entreating me to plead with the author for another volume from his pen, and in many instances assuring me that my conduct and services had endeared me to my friends, more in this than in any other act of my public life. These letters are extant; their writers are the same; and the only sources from which I have as yet had reason to coincide with my friend in fears for my waning popularity are precisely those in which I would have deemed praise disgrace, and eulogy dishonor. These are in the criticisms of some obscene and slang journals, the editors of which I have long had the good fortune to classify as my personal enemies, and who, of course, would not lose so good an opportunity of venting their spite and malignity against me. That this noble book should fall into the hands of some who have reasons peculiar to themselves to dislike or misunderstand it; I could not of course do otherwise than expect. There is a mob element which ever awakes itself against all that is exclusive. The different classes of thinkers to whom I have before alluded, and those who, relying always on others to do their thinking for them, and finding that the Spiritual Press did not deem it worth their while to criticize a book they could not sell, have felt unable to make up their minds what to think about it at all;—from such readers or non-readers as these, I have long been prepared to expect no favor for anything I could do in the publishing line; but the letters I have in my possession, and, above all, the noble book itself, form my best protest against Mr. Cooper's third statement, and induces me to say, as an act of justice to myself, no less than to my brave and gallant five hundred and the dear friend in whose service I have borne no inconsiderable cross, that Mr. Cooper's opinions and misgivings are drawn from sources for which I have no consideration and no fear of injury.

How far the *per contra* of these opinions actually exists amongst my true friends and supporters may be gathered from the fact that at their urgent and earnest solicitations I am now engaged in translating and preparing for speedy publication some fine MSS. given me by my esteemed and valued friend, the author of "Art Magic," some four years since. One of these MSS. contains passages of this gentleman's autobiography, and is an invaluable contribution to the spiritualistic literature of an age that Heaven knows has abundant need of all the light it can shed. *It shall be given to the world*, and that despite the abuse, slander, and misrepresentation that has already been poured upon me. These MSS. being my own, will be published free of all conditions and limitations, and that as no concession to the mob that has so shamefully persecuted me, but in the same spirit in which I could have wished "Art Magic" to have been read, namely, as its own best refutation to the meanness, illiberality, and all uncharitableness that have been hurled against it; and as an evidence that the writer and speaker—whose motto has ever been *the truth against the world*—is still ready to live and die by this axiom.

The deep and heartfelt admiration expressed for "Art Magic" by the great majority of its readers, may at present lack an organ for its public expressions, and timid conservatives may not know what to think about such an extraordinary work until some great authority instructs them; but those who imagine that coldness, neglect, misrepresentation, or slander can make me false to my friend, my duty, or my cause, have yet to learn a lesson concerning me, and the first chapter of that lesson will be another work from the pen of the author of "Art Magic," with Emma Hardinge Britten as its translator and editor, just as soon as time and opportunity permit.

Good Mr. Cooper is of opinion that occultism is dying out. Could he learn all the *occult* concerned in the history of this wonderful work, he would perceive more of "Art Magic" in

its publication, and the extraordinary circumstances that have placed it where and how it is before the world, than even its title implies. Perhaps he and other surface critics of its pages have yet to learn even its worst enemies have been made instruments in the hands of those who dared to put it forth, under the peculiar esoteric, as well as exoteric, conditions which hedged it in. All concerned in it "have builded wiser than they knew," done the bidding of those they wot not of, and performed a work that future generations will know how to appreciate. Apologizing for the amount of space I have occupied in these long and personal remarks,—I am, dear sir, very truly and faithfully yours,

EMMA HARDINGE BRITTEN.

118 West Chester Park, Boston, Mass., America, July, 1876.

For the Spiritual Scientist.
WHAT IS ASTROLOGY?

BY BUDDHA.

A LITTLE work has found its way into my hands, entitled "Your Future Foretold," by Casael, and deserves a passing notice were it only for its freedom from bombast and protracted obscurity. "I, only I, am an astrologer; I only can give the true rendering of *vex stellarum*," is the charlatan language of nearly all who have written on this outlawed branch of human investigation. The little book would be a gem had its author not fallen into another mistake which astrological, and other authors of limited experience have so often committed, that of doggerel rhymes of the old ballad style. There is neither force nor ornament in it, and disfigures any book, however faultless otherwise, the egotism of the author to the contrary, notwithstanding.

Casael introduces his subject by defending it against the most common objections, which are for the greater part of a Scriptural character. Had the work been written in America, very little space would have been given to Scriptural objections, as the average American cares very little whether a theory squares with the Holy Writ or not. Is it true, and can it be demonstrated? is the American query, and the Scriptures are left to take care of themselves.

Every one is aware that Astrology is of great antiquity, yet it is singular how little of ancient authority on the subject has been handed down to us, the only systematic treatise preserved for us being a paraphrase by Proclus of the *Tetrabiblos* by Claudius Ptolemy. It is spoken of by ancient writers, and astrological ideas are interwoven throughout ancient literature, but no other writer makes it a specialty. Cicero writes against it, but introduces objections which only prove his ignorance of the fundamental principles of Astrology, or dishonesty, as Voltaire has done in his *Philosophical Dictionary*. That so few men, comparatively, of ability and learning have devoted themselves to astrological study is not to be wondered at, obscured as it is with silly aphorisms and conceited theories; that so many have devoted their talents to its study, proves that beneath its surface silliness there lie principles of verity and utility.

The work of the modern author on Astrology should be to eliminate the obscurities and falsehoods which have gathered like barnacles on every work on the subject. This, Casael has in part attempted, and his endeavor to modernize astrological terms is equally praiseworthy. The nodes of the moon and "the part of fortune," an imaginary point in the heavens, bearing the same relation in distance and position to the eastern horizon that the Moon does to the Sun, are discarded by him. In this he is assuredly right, for what influence can nonentities have? But I may be permitted to ask Casael what influence "Houses and Signs" possess, for they are just as imaginary and as unreal as the nodes of the Moon and the Part of Fortune; also why the degrees of direction in a nativity are converted into time? How can space be converted into time; are they convertible? By what species of logic can a degree of celestial space be made to represent a solar year of time? I am not aware that any astrologer has ever given a rational explanation of these assumed principles in Astrology.

I do not need to be reminded that certain principles may exist, though neither I nor any one be able to give a reason therefor; and they may exist though my reason be opposed to them. And I do not need to remind the defender of Astrology, that all that is of Astrology is mostly dependent upon the obscure dictum of mediæval writers and the experimental observation of modern artists, giving to it an empirical char-

acter of which it should be divested in this age of reason research and inquiry. Nor is it opposed to reason that the stellar bodies may exert an influence, physical and psychical, upon the human constitution. I am convinced that such is the case, and, further, I have seen so many instances where the agreement between the individual and the character indicated by his horoscope was so complete that I am compelled to believe that a correspondence exists between the individual and the celestial aspects at birth. I may also add that I have seen absolute failures, which may prove that beside celestial there are terrestrial or other correspondences. Another point has also to be borne in mind: hereditary transmissions can only be modified by external influences of whatever nature—they are never destroyed. But this is almost entirely neglected by astrological writers. Ptolemy gives a description of the character of the influence a sign or a planet is supposed to have upon the constitution and external appearance of an individual, and writers follow blindly in his footsteps. Planetary influence cannot eradicate the characteristics of race; it can only modify. Casael, to a certain extent, is an exception to the prevailing custom of blindly following the blind; but even with Casael there is great room for improvement.

The greater part of Casael's little work is devoted to what is called horary astrology. This is a system of divination which is not dependent upon stellar influence, but upon the arbitrary signification given to planetary positions at the time when a question is seriously proposed to the astrological diviner. This involves a question of a different import from those suggested by Astrology proper. It resolves itself simply into a question of spiritual communion, not, as in Spiritualism, with individual spirits, but with the universal spirit, and the question and answer will be true or false in the same ratio as the querent and queried are in harmony with the universal spirit. A pack of cards may answer as well, or any of the many systems of divination practiced in pagan worship; much of what passes current as Spiritualism may be embraced under this head. Whether there be a universal spirit with which the individual spirit can sympathize, is a question involving too much space in its consideration, and it must be left to each one to consider for himself or herself. Upon this question depends not only the truth of judicial astrology, but also every form of religion of a spiritual character.

I am highly pleased with the little book, and hope that the author will launch a larger bark on deeper waters, feeling assured of his capability and honesty.

PROF. PERTY ON THE ACTION OF METALS.

The same metals act differently upon different somnambulists. Many cannot bear iron, others gold or silver, but generally gold acts beneficially upon them, but in many cases its action is exciting. Bochart, in Heilbronn, could not put a girl, eight years old, affected with chorea, into the magnetic sleep, when he forgot to remove the two gold rings he wore from his fingers. Silver placed on the region of the heart of Dr. Haddock's somnambulist Emma demagnetized her; Dr. Haddock could not mesmerize her as long as she had a piece of silver on her head. A looking-glass held before the somnambulist Petersen gave rise to muscular contractions, which terminated in spasmodic actions; spasms were also induced by her holding zinc or iron in her hand. Silver had a calming effect; copper produced no result. The somnambulist Kachler magnetized by passing a piece of steel, which attracted large needles, whereas before it only attracted iron filings. This subject was so sensitive to the influence of mineral magnetism, that she felt the presence of a magnetic needle from afar, and could act upon it with the finger, and even by her mere look and will, according to the statement of Bahr and Kohlschuler. From a distance of half a yard, she made by her look the magnetic needle decline 4° to the west, and a like result recurred three times by the influence of her mere will—on one occasion the needle turned to 7° , always westward. A similar fact is confirmed by the Countess R., who, by approximating her breast to the needle, set it in a trembling motion. Prudence Bernard, in Paris, by moving her head to and fro, made the needle follow these movements. (Galvani's Messenger, October 31, 1851.) Count Szapary records a similar phenomenon as occurring in a somnambulist.

From the Springfield Republican.

SPIRITUALISM'S DISQUALIFICATIONS.

A BOSTON Spiritualist of some note observed, when the recent revelations of the Pierrepoint correspondence were made, that the minister to England wasn't the only person of high social standing who had sneaked around into a medium's back-door. Doubtless the insinuation was warranted. There's a deal of superstition in the wisest of us, and a deal of bashfulness about acknowledging it. King Saul ostentatiously expressed his contempt for wizards and them that had familiar spirits by a decree of banishment; but, after all, when a desperate crisis came, he went to consult the spirits through one of them, under cover of night, and held the first dark seance recorded in Hebrew history,—though some Spiritualists go farther back, and designate Jacob's wrestling at Peniel by that title. Mr. Edwards Pierrepoint, and a good many others who seek after familiar spirits, are as secret and superstitious as Saul. If they came out openly, like Judge Edmonds and Robert Dale Owen, it might hurt their worldly prospects. Probably it would. Still, a delicate conscience should feel sensitive about accepting posts of honor under false pretences. It might not be wholly out of the way to send an avowed Spiritualist as minister to England, for they say the queen is of that faith, and firmly believes that she enjoys the daily companionship of Albert the Good. But to have a back-door Spiritualist there is quite another thing.

An honest belief in Spiritualism is not inconsistent with high ability and entire trustworthiness, any more than such a belief in any other form of religion. It is true that John Worth Edmonds felt compelled to give up his judgeship when he accepted that faith, but he never lost his reputation nor his business as a first class lawyer. Mr. Dale Owen's capacity has been well approved. Dr. Kane was not found wanting in the desperate polar rigors. Prof. Crookes maintains his standing as a man of science. Yet there is a prejudice against the whole thing, derived from the vulgarity, cheating, and puerility that encompass it, which is felt almost universally, to the detriment of its advocates in any shape. There were not a few, besides the interested parties, who felt that the will of Eber B. Ward, the Detroit millionaire, ought to have been set aside as the work of a lunatic, because he was in the habit of consulting the spirits as to his affairs, although otherwise he was as juiceless and hard-headed as a millionaire could be.

The same question has been before a French court in a very curious way lately; the Princess de Beauveau-Craon endeavoring to put her daughter Isabeau into a mad-house because of her infatuated attachment or subservience to certain low-lived persons gifted with an intimacy in the spiritual arcana which seems to belong to that class. The Beauveau-Craons are of the old noblesse. The elder princess of that name, however, is not so well regarded by the Faubourg St. Germain; for, though her father was Louis XVIII. of France, her mother was as reprehensible a dame as the Pompadour. After the Revolution of 1848, the princess de Beauveau-Craon had a fight for her property with the city of Paris, which had confiscated it, and her name was as familiar in the courts as Mrs. Myra Gaines' has been in similar suits in ours, until finally she won her rights. Meantime, her son Louis and her daughter Isabeau ran wild according to their own sweet wills, and Isabeau, by the time her mother was ready to pay attention to her, was quite beyond control. One day in 1868, she presented a vulgar Monsieur Dhel in her mother's house, as an adept in science whom she proposed to encourage. Prince Louis interviewed him, and, finding him a doctor who treated everything by means of electric baths, turned him out incontinently. The Princess Isabeau flew into a rage, and left the house.

The elder princess, after some days had elapsed, instituted search, and the flighty Isabeau was found, by a kind friend of the family, domiciled with a soi-disant Baron Guldenstube and his sister, who had wheedled her into believing that the spirits called her to fulfil a great mission, which she could only do by staying with them. This mission included the invention of a magic cannon, of lighthouses that would infallibly prevent shipwrecks, and of sundry other desiderata for the regeneration of the world. The Guldenstube influence proved too strong for the persuasions of M. de X., the friend

referred to, and he advised the Princess de Craon to apply to the police. But the lady was used to the law, and would have the law, and the law accordingly she had.

Not, however, before a tragedy occurred. Her brother Louis, who was only twenty-five, while she was forty, visited her to coax her back, but took a pistol along to shoot Guldenstube in case of failure. The wretched baron did not get in his way, and, getting into his carriage, after a harrowing and futile talk with his sister, the young man's foot slipped, the revolver fell, a ball was discharged into his thigh, and, before assistance could be had, he bled to death. The deluded Isabeau simply said: "He has insulted the spirits, and they have punished him justly. I shall not go to his funeral, nor shall I wear mourning."

Three times since then has the family history of Beauveau-Craon been retailed in the courts. The decision, each time, has been that the Princess Isabeau was perfectly sane, and competent to administer her own estate. In the final trial, just concluded, the mother pleaded fear of her own life, because she was continually receiving letters from the spirits, containing bad drawings of volcanoes, bells and toads, and enclosing horse-hairs, dried leaves, and other senseless trash, invariably accompanied with the prediction of her speedy and sudden death. This seemed to make no impression upon the court, and the Princess Isabeau, who has each time conducted her own defence with signal ability, made a marked impression. She dwelt on the horrors and abuses of mad-houses, and met every point with a sharpness and clearness which won admiration. She wound up with a ringing clash of her ancestral shield, in answer to the Baron Guldenstube's sister, who had gone over to the mother's side, and was one of the chief witnesses to her insanity. "As the descendant of Richard Cœur de Lion, the great-great-grandchild of Henry IV," she said, "I have all the vantage necessary to reply victoriously to the insults of a *demoiselle Guldenstube*." And so the court again pronounced that belief in Spiritualism was no evidence of an unsound mind, and Isabeau de Beauveau-Craon was left free again to study the spirits and the stars.

From the Review and Herald.

UNCHASTE CONVERSATION.

FEW are aware to what an alarming extent unchaste conversation prevails in the world, especially among the young. Being a teacher, I have had many opportunities of knowing the extent of this evil, and of raising my voice against it. I have been shocked at the knowledge of sin manifested, and the obscene language used, by even the smallest children in our common schools.

Many people think it no harm to talk about the sinful deeds and acts committed by their neighbors; and so they get together and talk, and laugh, and joke about those things which Paul says "ought not to be mentioned by those professing godliness."

The mind is the seat of all sin. Keep the mind full of licentious images, and the animal passions gain strength and clamor for indulgence. Impure thoughts lead to impure words; and impure words to impure acts. No person changes from purity and holiness to depravity, corruption, and crime in a moment. The work is gradual, and takes time. The mind becomes debased by encouraging the constant presence of low, vulgar thoughts, and the sin which was once loathsome becomes pleasant.

No one can take "coals in his bosom and not be burned," no more can an individual associate with the sensualist and not be influenced to evil. Many virtuous youths have been led into the path of the libertine by indulging in impure conversation. Although at first such conversation shocked the finer sensibilities of their souls, and caused a feeling of disgust to creep over them, yet by degrees these feelings wore off, lustful passions took their place, their natures became low and sensual, and ruin of body and soul was the result.

Human language is not forcible enough to picture the misery, woe, and unhappiness caused by unchaste conversation. It leads to a sin which the Bible rebukes in language of the greatest detestation, and which it frequently and earnestly admonishes men to loathe and abhor.

In this generation, unchastity is the prevailing sin; and those who would be pure, must resolutely shut their eyes and close their ears against that knowledge which leaves a stain upon the soul. The only safety for any one is in diligently seeking that wisdom which comes from above, that will destroy all desire for corrupt knowledge, raise men from the lowest depths of sin and degradation, and elevate them to unfading beauty and purity.

ELIZA H. MORTON.

Allen's Corner, Me.

How To Form A Spirit Circle.

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

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

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

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

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

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

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

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

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two 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 communications is established.

8. Afterwards the question should be put, "Are you 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.

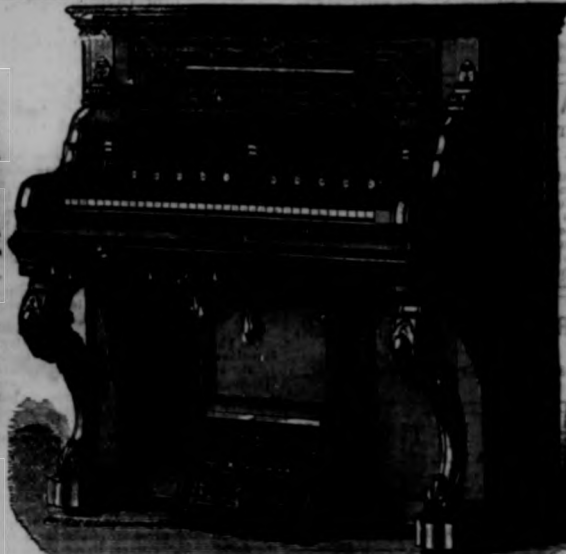
Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

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