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E. GERRY BROWN, EDITOR.

For the Spiritual Scientist.

THE TEMPLE OF HUMANITY.

BY GEO. WENTZ.

How many heads and hands have toiled and wrought
To build earth's lofty domes and palaces;
How few have been the loving hearts that sought
The grand humanities.

The morning sun looks wide with waking eye,
On Christian spire and Moslem minaret,
Nor fails to show somewhere beneath the sky
Aspiring token set.

All houses built for fame and great estate,
Are habitations also of the mind,
And do, in arch and shaft, articulate
A speech of human kind.

Bold speech was his when Osymandias said,—
"Look on my works, ye mighty, and despair,"—
And by his works shall Osymandias, dead,
Have speech to all the air.

That far Egyptian King, how fares he then,
Whose pyramid arose at word of doom?
Through twenty years one hundred thousand men
Misused, to build a tomb!

High clings the moss, wide fits the bat that braves
The Coliseum's ruin, vast and grand,
Where eighty thousand sat and watched their slaves
Die fighting on the sand.

Whoso would build in form to stand alway,
Must found a base in human hearts alone,
For they whose works shall be but for a day,
Do only build in stone.

Not soon shall fame drop Sidney from her skies;
His saving cup humanity bends o'er
On Zutphen's bloody field where stretched he lies,
But dies not evermore.

Nor Howard fail to tread his cheering round,
As once in goal, in hearts that know him well;
A great awakening light with help profound—
The angel of its cell.

Thy heart, John Huss, when thou renounced its beats,
But quickened Time's instead and centuries quake,
While stressful men in hope-neglected streets
Are heated by thy stake.

O, kings and rulers, make us just amends,
The nations' infant cries are heard afar;
They grow; ye wait what woful comes or ends,
And lo! their manhoods are!

There manhoods are, and hopes and high commands,
And duties stern that drain their blood like wine;
Hung on their cross, and nailed in feet and hands;
And still are they divine!

Lo, these are they, earth's sacrificed few,
Who, age by age, bring surely on the morn,
When dear mankind shall all its youth renew,
And Christ again be born.

In other time than this, in these brave ways,
Such hands shall build the temples of the great;
Not man, but men, proclaim the coming days,
Not statesmen, but the State.

For the Spiritual Scientist

THE ATHEISM OF SCIENCE.

BY GEORGE STEARNS.

SCIENCE and religion are essentially incompatible. They are even antagonistic, and never to be reconciled. Science is born of sense and reason; religion, of ignorance and distrust. Science deals in truth; religion, in mystery. Science edifies; religion stultifies. Science tends to freedom; religion to bondage. Science clears the sky of Faith; religion clouds it. This statement requires no qualification, save that the word religion be taken in the strictly dogmatic sense in which it was originally coined and imposed upon subjects of the mitre and cowl. Some conservers of the word, who rather disrelish the thing, have sought its etymon in *relego*, whose derivative should be spelled with a penultimate *e*; but then *relegion* would symbolize nothing sacred or obligatory. *Religion* must come from *religo* according to which the advocates of either the name or the thing are literally bound. Yet, deferring to an oracle of their own sacred canon, "where the spirit of God is, there is liberty." And he whom they call "Master," while he found no use for the word religion, made much of "righteousness," and counseled his disciples to seek "truth" as that alone which makes its learners "free." Now what is science but discovery of truth?

The way out of this quandary is the conception that there is something estimable in what is called religion, which is properly designated as Jesus named it. This better presumptive part of religion is not at variance with science, nor are scientists at all opposed to the claims of its earnest seekers. It is the means of that latent good among its groping worshippers which is dimly conceived as the Gospel of Life, whose rational purview is Theism.

Religionists are but nominal theists; for religion is the nut of devotion, whose shell is worship and whose kernel is belief; devotion, not to the principles of Theism, but the dogmas of theology. Is theology a science? Ostensibly; but ask the scientist. He is versed in its rudiments, and calls them assumptions of authority. Is Theism a science? It does not claim to be. It purports a realm of unexplored truth. This, science neither disproves nor affirms; it merely ignores. But the core of religion is devotion, whose proverbial mother is ignorance, which science inadvertently dispels, and thus supplants devotion to creeds and rituals. What are these to Theism and the Gospel of Life!

There is much ado among religionists in view of the continual encroachments of science upon their realm of sacred mystery; and well there may be, for science is the prospective death of dogmatic theology, as surely as credulity is the life of religion. But this fact, so menacing to ecclesiastical authority, is most auspicious to Theism, which is of the

same stock as science itself. Both are grounded upon natural faith. If Theism is not to be regarded as a science, it is because it pertains to another realm of Truth, and not because it partakes less of Reason and more of speculative belief.

Those discoveries in natural science which alarm religionists by their tendency to unsettle belief in the standards of ecclesiastical authority, have nothing to do with Theism. The rudiments of geology do verily set at naught the cosmogony of Moses and his origin of Man, yet harmonize with the aphorisms of their philosophy regarding our spiritual nature and destiny. The theory of evolution as conceived and applied by Laplace, Darwin and other exclusive naturalists, is to be accepted as pertaining to the method of Creation, and not as calling in question the verity of a Creator. It puts aside Jehovah, as well as Jupiter; but makes room for reverence with better notions of Deity. The diuturnal metamorphosis whereby a nebula becomes a galaxy of suns and planets, can be neither self-wrought nor accidental. And what if "the origin of species" in animated nature can be traced by phenomenal scientists to no profounder principle of causation than "the struggle for existence" to which its own progeny is impelled by an unaccountable instinct? May not philosophy be allowed to ask what makes this struggle for life in advance of all experience of its issues—a struggle of plants as well as of animals—and why it augments with every stage of progressive mentality, in one ascending series, from a protoplasmic germ of consciousness to a student of "natural selection?" Learn from the climax of use in this complex operation of Nature, that, as a device of means to an end, it is not imputable to a non-intelligent cause. Is it sane to conclude, that an agent less than personal, can thus generate the personalities of human nature?

The development theory, is, in fact, older than its scientific expositors. Common sense has always recognized it as applying to the reproductive department of Nature. Creation is not the beginning of existence, but the perpetual process of its achievements, whereby its anterior purposes are realized. It is a superstition to suspect that our understanding of its *rationale* must belittle our respect for its agent. The growth of the universe, as a whole, is no more wonderful than that of plants. The spectacle of vegetation has always held the gaze of brutish eyes, while it has challenged the insight of rational observers. It is intelligence, or the want of it, which sustains the popular fancy that vegetables *grow*, backed by no occult principle of causation?—that, as products of agriculture, they are *raised*, and not created by God?

According to Webster, Theism is "the belief or acknowledgment of the existence of God." If this be the proper acceptance of the word it is no wonder that scientists make little account of it. Belief is directly superseded by knowledge of its subject—matter, and every scientist more than believes the rudiments of a science which he fully comprehends. But, in spite of lexicographical authority, the above definition is faulty. It is not belief in a god which is commonly understood as Theism, the scope of which does not include the idolatries of Paganism; and, as rationally understood, it is equally distinct from the mythical part of Christianity. Theism pertains to God. Then, God is THE BEING, not any form of *existence*. Again, Theism pertains to the verity of God's being, and not at all to anybody's acknowledgement of it.

And finally, in addition to the idea of Deity as the Supreme Being, Theism involves only what is known or knowable of his character. It is this understanding of the term which dignifies it as a symbol of truth; and the truthfulness of Theism is all that commends it to the study of earnest minds.

But why are scientists generally slow to learn this class of truths? Why have they no more tact for acquiring a knowledge of God than most persons of less culture? Why, when cherishing a belief in some of the elements of Theism, do they commonly rest in that belief, with no greater desire to demonstrate its truth than moves other believers who lack their seeming advantage? The general answer to these questions is, that God and his attributes are not to be scientifically discovered. Theism is not a science; does not belong to the department of knowledge called scientific, because the method of discovering its principles is not that

of science. And to the misconception that the method of science—overt demonstration—is the sole method of human intelligence, is due the assumption of certain notable thinkers—as Herbert Spencer—that no knowledge of God is attainable by Man. The Atheism of Science is no more radical than this fancy which profounder reasoning dissipates.

There are three worlds of Truth, as distinguished by the terms, *Cause, Effect, and Use*; and accordingly three general departments of rational investigation, as indicated by these words of pregnant inquest: *What? Whence? Wherefore?* The first of these questions shows the curiosity of the human mind as to the phenomena of existence; the second, as to the occult agency of their occurrence; and the third, as to their integral purpose and issue. *What?*—is answered by Science; *Whence?* and *Wherefore?*—by Philosophy. Science and Philosophy are rooted in Faith, which savors of the Universal Good, as interpreted by whatever is precious in experience. Science is the comprehension of perceptible truths. Philosophy is the comprehension of non-perceptible, yet conceptive, truths. Faith is the apprehension of incomprehensible truths. Science, Philosophy, and Faith are predicates of Mind, the sole originator of purpose and appropriator of use, that is enjoyment in all the diverse forms of progressive mentality, which culminates in personality and happiness. Purpose and use are correlative, use being the object of purpose; and the realm of existence is replete with special uses, all relevant to human development, implying a corresponding oneness of purpose in their Universal Cause, which is thus also identified with MIND.

Mind is the realm of absolute BEING, antecedent to existence (*ex sistens*, out-standing—that which is made to stand out from *being*), and so utterly foreign to the scope of science, which pertains exclusively to the world of phenomenal truth. Science asks—and aims to answer—*What exists?* It never puts the question, *Whence existence?* It regards the works of Mind, not as such, but as "operations of Nature," the personification of an anturgic power whose veil of mystery it can never part. But Mind is the doer of all that is done, not only in the name of Nature, but also in that of Art, which is equivocally appropriated by Man as the child of Nature. This is because Mind is immanently active in the mental realm of Nature—whereof Art is the complement—inasmuch as to be generally confounded with the organisms of its agency. These are the implements of Mind, not its proper predicates, which they but imperfectly represent.

Mind is supernatural, that is discrete from and above Nature, which is the work of Mind. The universe of existence is composed of matter and spirit, this being superlative to that. The sidereal system is spherical as a whole, and constitutes the sphere of matter, which is enveloped and permeated by the sphere of spirit. The sphere of existence thus constituted is immense, yet finite, being infolded and penetrated by the realm of MIND, whose infinitude is unparalleled save by the negative reach of space. Matter and spirit are products of Mind, being conceptively resolvable into diverse species of force, which Mind generates at will, as exemplified in animated nature by voluntary evolutions of muscular force. Mentality is the organic aptitude for a finite inspiration of Mind, which, as the seed of personality, ripens into the spiritual pericarp of human development. All the issues of mentality, motory, affectional, rational, and moral, are imputable to finite inspirations of Mind, whose executive faculty is *Will*, through which Omnific Mind generates all the forces of Nature.

Mind is thus identified with the Universal Cause, whose worshipful name is GOD. Shall we call HIM personal, or impersonal? That which most ennobles our conception of his character as the Supreme Being? Persons are the highest developments in Nature. Personality cannot proceed from an impersonal cause. God, as the Father of persons, cannot be less than personal, though he may be more—*is* more than any human conception of personality. Being more than personal, he is not *im*-personal, but personal *and*—we know not what. Our most expressive symbol for the One Perfect Mind is *the Infinite Person*. Another reason for this style of Deity is, his paternity of Man. We are his offspring, hence essentially like him. The soul is of Mind; therefore human nature mirrors the divine. Does not every person

cherish an ideal of perfection, a paragon of aspiration, which the spiritually minded ever worship in heart with a secret hope to realize? This is an impress of Deity; an imperfect likeness of his character, but the best that human minds can fathom. It represents also human destiny, yet always less than what we are to be; for the soul is an infinite learner. To know oneself is to know something of God, who, otherwise than by introspection is "the unknowable."

Thus the Atheism of Science is penetrated. The scientist, as such, does not see God, because he is looking the other way. He is studying Nature; but Nature is God's art. This is a notable implication of a supernatural Artist, but recognized only by sage thinkers; it is hardly discernable, by such as keep their eyes and ears open to receive truth only by the external avenues of sense. Science pertains to existence, and God does not exist. It is only in the world of Beings that God is manifest: He is neither matter nor spirit. God is Mind. Existence is his shadow. Many a scientist, ignoring this, misses a clue to Theism. The Tyndalls and Darwins are so much less than wise. Their distaste for theology is normal and bravely avowed, but for Theism they profess less aversion, though as yet they cherish no proper taste for its study. It transcends their criterion of judgment, being ultra to their sphere of intelligence. Their insight of Nature's mechanism is grand; but they see neither the Hand that employs it nor the end of its instrumentality. Their scope of terrestrial science is all-engaging to their faculties of sense and reason. Its evolutions of novel truths and supervening disclosures of phenomenal arcana, fill the range of their intellective interest. Their administration of Nature amounts to her defilement, and the obtrusive goddess makes no room for God in the apprehension of devout appreciators of her charms. Such is the predicament of all speculative materialists, and this is the Atheism of Science.

VALUE OF SPIRIT OPINIONS.

THE decisions of spirits ought to be accepted on certain vexed questions of doctrine respecting the saving efficacy of creeds and doctrines. Spirits do tell us most distinctly that creeds and doctrines have no effect in the spiritual elevation of the soul in the spirit-world. This is a question that all can answer for themselves. We are all spirits, and by referring to our spiritual intuitions we can easily determine what is truth according to our power to perceive it. Right and wrong are so strictly defined throughout the universe that it is only the blind and perverse who cannot see the distinction. But it may be said that we are all blind, more or less. This is strictly true; but with a proper use of the light we possess and a desire for more, our sight is sure to improve. Let us be certain that we live up to the truth we possess in matters that we are capable of judging, and soon our strength will increase to grapple with things that are at present beyond us. We do not think it would be advisable to cultivate too much the decisions of spirits; that would be the thin edge of creedal dogmatism. Let every man learn to decide for himself. We are in God's universe equally as much as any spirit, and ought, as subjects of the Great King, to know his laws.—*a Writer in the Medium.*

From *The Other Side of Things*, by Rev. Wickham Tozer, of London, Eng.

MODERN SPIRITUALISM.

FINALLY, Spiritualism is the great antidote to the materialism of the age. Its mission is to counteract the sordid worldliness of the church, the infidelity of the learned, and the indifference of the great masses of the people." "In most of the foregoing propositions I cordially concur: I see no escape from them. Admit the facts, as all must do who investigate them, and the only theory that I can see to be consistent with them, is that they are produced by intelligent and benevolent agents. If it be said that by admitting so much, I am bound, by logical consistency, to believe the whole, then all I can say is that I must submit to my fate, and be content to lie, for the present, under the charge of inconsistency. With the light I now have, I cannot assent to the truth of ALL that Spiritualists contend for. Just as when I read Pye Smith on Geology and the Bible, I feel that I know and believe quite sufficient to give me no little anxious thought and labor in re-arranging my ideas of Scripture truth, and adapting them to the light I have received. This

will be work enough for the present. With regard to those points on which I feel considerable doubt and difficulty, I venture to say that, not only may there be a side other than that which I now see, but one or more aspects of the truth which Spiritualists themselves have not discovered. There are three states of mind in which a man may be in relation to truth—denial, conviction, and the suspension of judgment. I deny none of the facts, nor the reasonable inferences Spiritualists draw from them. I am convinced of the truth of very many of them, and as for the rest, my relation for the present must be a suspension of judgment."

THE EXULTANT SPIRITUALISM OF VICTOR HUGO.

I FEEL IN myself, says Victor Hugo, the future life. I am like a forest which has been more than once cut down. The new shoots are stronger and livelier than ever, I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of bodily powers. Why, then, is my soul the more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart. There I breathe at this hour the fragrance of the lilacs, the violets and the roses, as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvellous yet simple. It is a fairy tale and it is history. For half a century I have been writing my thoughts in prose and verse; history, philosophy, drama, romance, tradition, satire, ode and song—I have tried all. But I feel I have not said the thousandth part of what is in me. "When I go down to the grave I can say, like so many others, "I have finished my day's work," but I cannot say "I have finished my life." My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open with the dawn. I improve every hour because I love this world as my fatherland, and because the truth compels me as it compelled Voltaire, that human divinity. My work is only a beginning. My monument is hardly above its foundations. I would be glad to see it mounting and mounting forever. The thirst for the infinite proves infinity.

PAINE HALL MEETINGS.—The discussion on "Materialization" was renewed on Sunday morning, a very good audience and considerable interest manifested in the arguments *pro* and *con* by the various speakers. In the afternoon and evening the platform was occupied by Mr. Lysander Richards, Mr. Frank Baxter, who was engaged to speak, being unable to attend through indisposition.

MR. AND MRS. GOODWIN, residing at 39 Sherburne Street, Islington, Eng., employ a number of hands in the fur trade, and for some time found that they were being robbed, but by whom they could not discover, though they used every means they could to detect the thief. Though they were not Spiritualists at the time, they had heard something about it, and had been at one or two seances. They resolved, therefore, to have a sitting at home, and eventually the father of Mrs. Goodwin manifested his presence, and told them not only the name of the thief, but also the time to detect her, and under what circumstances they would find the stolen property. They also gave the name and address of the person where it was disposed of, and so clear was the truth brought home to them, that the individual was sentenced to two months imprisonment with hard labor.

FROM THE earth to the spiritual world there is a gradual attenuation and refinement of forces and elements shading up into spirituality. No discreet degree breaks the chain; no chasm isolates the two spheres; the dear old earth does not whirl in a vacuum exhausted of all spirituality, and void of all divine power. It is not an insulated and erratic body driving to ruin against the surges of divine wrath, a mere bone of contention between "Gabriel" and the "devil," but the native birthplace of immortal men and women—nursery of the infinite light, liberty and love. No impassable chasm separates us from the dear ones gone; for the Jacob's ladder of spiritual communion is planted on the solid rocks of the earth, with its top leaned against the battlements of "heaven," and its lowest rung so near the ground that the poorest daughter of earth can place her foot upon it and ascend to its top.—*Selden J. Phinney.*

HISTORICAL AND PHILOSOPHICAL

THE
OCCULT PHILOSOPHY.OF
HENRY CORNELIUS AGRIPPA, . . .
OF NETTESHEIM.COUNSELL TO CHARLES THE FIFTH, (EMPEROR OF GERMANY)
AND JUDGE OF THE PREROGATIVE COURTS.

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

IN PRESENTING this celebrated work of Henry Cornelius Agrippa to the readers of the Spiritual Scientist, I hardly think an apology would be in good taste, yet from the reputation of the work, the reader's anticipation may far exceed the utmost possible realization, as Agrippa distinctly asserts in his own address. Magic like Spiritualism carries with it an overwhelming amount of drift wood, and happy is he who can penetrate the rubbish and drink the clear waters of eternal life which flow beneath.

The reader will be wise if he will follow the advice of Agrippa and the example of the bees at the same time, in gathering honey from all sorts of flowers. In good faith the friend of all lovers of truth and progress.

BUDDHA.

TO THE READER,

I DO NOT doubt but the title of our Book of Occult Philosophy, or of Magic, may by the rarity of it, allure many to read it, among which, some of a crazy judgment, and some who are perverse, will come to hear what I have to say; who by their rash ignorance may take the name of Magic in its worse sense; and, though having scarcely seen the title, will cry out that I teach forbidden Arts, sow the seed of heresies, offend pious ears, and scandalize excellent wits; that I am a sorcerer, superstitious and devilish; who indeed am a Magician! To whom I answer, that a Magician does not, among learned men, signify a sorcerer, or one that is superstitious or devilish; but a wise man, a priest, a prophet; that the sybils were magicians who prophesied most clearly of Christ; that the wise men were magicians, who by the wonderful secrets of the world, knew Christ to be born and came to worship him; and that the name of Magic was received by philosophers, commended by divines, and not unacceptable to the Gospel.

I believe that these supercilious censors will object to the Sybils, holy Magicians and the Gospel itself, sooner than receive the name of Magic into favor; so conscientious are they that neither Apollo, nor all the Muses, nor an angel from heaven can redeem me from their curse!

Therefor, I advise them not to read our writing, nor understand them, nor remember them, for they are pernicious and full of poison; the gate of Acheron is in this book, it speaks stones, so let them take heed lest it beat out their brains. But you that come without prejudice to read it, having as much prudence and discretion as bees have in gathering honey, read securely, and believe that you shall receive no little profit and much pleasure; and if you find anything that may not please you, let it alone and make no use of it, for I do not approve but only declare it unto you; but do not refuse other things, for they that look into the books of physicians, do, together with antidotes and medicines, read also poisons.

I confess that magic teaches many superstitious things and curious prodigies for ostentation; leave them as empty things, yet be not ignorant of their causes. But those things which are for the prophet of man, for turning away of evil events, the destruction of sorcery, the cure of diseases, for the extermination of phantasms, the preservation of life, honor and fortune, may be done without offence to God or injury to religion, because being profitable they are necessary.

But I have admonished you, that I have written many things rather narratively than affirmatively; for so it seemed needful that we should pass over fewer things following the judgment of Platonists and other Gentile philosophers when they did suggest an argument of writing to our purpose; therefore if any error be committed, or any thing hath been spoken too freely, pardon my youth; for I wrote this being scarce a young man; that I may excuse myself and say whilst I was a child, I spake as a child, I understood as a child; but having become a man, I retracted the things

which I did being a boy; and in my book of the Vanity and Uncertainties of Sciences, I did for the most part retract this book. But here, perhaps, you may blame me again, saying Behold, thou, being a youth didst write and now being old hast retracted it; what, therefore, hast thou set forth? I Confess whilst I was very young, I set upon writing of these books, but hoping to set them forth with corrections and enlargements, I gave them to Tritemius, a Neapolitan Abbot, formerly a Spauhemensian, a man very industrious after secret things. But it happened afterwards, that the work being intercepted, before I finished it, was carried about imperfect and unpolished, and did fly abroad in Italy, in France and Germany, through many men's hands, and some men, whether more impatiently or impudently, I know not, would have put it thus imperfectly through the press, with which mischief I being affected, determined to set it forth myself, thinking that there might be less danger if these books came out of my hands with some amendments, than to come forth torn and in fragments, out of other men's hands. Moreover, I thought it no crime if I should not suffer the testimony of my youth to perish. Also I added some chapters, and inserted many things which did seem unfit to pass by, which the curious reader shall be able to discover by the inequality of the language; for I was unwilling to begin the work anew and unravel all that I had done, but only to correct it and put some flourish upon it.

Wherefore, now I pray thee, courteous reader, again, weigh not these things according to the present time of setting them forth, but pardon my curious youth, if thou shalt find anything in them that may displease thee.

To R. P. D. John Tritemius, an Abbot of Saint James in the suburbs of Herbipolis, Henry Cornelius Agrippa of Nettesheim, sendeth greeting.

When I was of late, most reverend Father, for a while conversant with you in the monastery of Herbipolis, we conferred together of divers things concerning chemistry, magic, cabala and other things, which are as yet secret sciences and arts. And then there was one question among the rest, that since magic was accounted by all ancient philosophers, the chief science, and by the ancient wise men and priests, was always had in great veneration, why it came at last after the beginning of the Catholic Church to be always odious to, and suspected by, the Holy Fathers, then exploded by Divines, condemned by sacred canons, and, moreover, by all laws and ordinances forbidden.

Now the cause, as I conceive, is no other than this: by a certain fatal depravity of the times and men, many false philosophers, assuming the name of magicians, crept in, heaping together through various sorts of error and factions and false religions, many cursed superstitions, dangerous rites and many wicked sacrileges, out of orthodox religion, even to the desecration of nature, destruction of men, and injury of God; publishing many wicked and unlawful books, such as we see carried about in these days, to which they have by stealth prefixed the most honest name and title of magic; hoping by this sacred title of magic to gain credit to their cursed and detestable fooleries. Hence it is that this name of magic, formerly honorable, is now in these days become most odious to good and honest men, and accounted a capital crime if any dare profess himself to be a magician, either in doctrine or practice, unless, perhaps, a doting old woman in the country districts, who would be believed skillful and possessed of divine power, that as saith Apuleius, she can throw down the heaven, lift up the earth, harden fountains, wash away mountains, raise up ghosts, cast down the gods, extinguish the stars and illuminate hell; or, as Virgil says:—

She'll promise by her charms to cast great cares,
Or ease the minds of men, and make the stars
To go backward, and rivers to stand still,
And raise nocturnal ghosts even at her will,
To make the earth to groan and trees to fall
From the mountains.

Hence those things which Lucan relates of Thessala that Magician, and Homer of the omnipotence of Circe, which opinions are as fallacious, their diligence as superstitious, and their labor as pernicious when covered with the cloak of magic, as when practiced as a wicked Art. Since these things are so, I have wondered in my indignation why as yet no man has defended this sublime and sacred discipline from

the charge of impiety, or had delivered it purely and sincerely to us.

Our modern writers, Roger Bacon, Robert, an Englishman Peter Apponus, Albertus the Teuton, Arnoldas de Villa Nova Anselme the Parmensian, Picatrix the Spaniard, Ciclus Asculus of Florence, and many other writers of obscurer names, who, when promising to treat of Magic give us nothing but irrational toys and superstitions unworthy honest men.

Hence my spirit was moved, and partly by reason of admiration, and partly by indignation, I was willing to play the philosopher, supposing that I, who have always from my youth, been a curious and undaunted searcher of wonderful effects and mysterious operations, should do no discommendable work, if I should recover from the charge of impiety, that ancient Magic, the discipline of all wise men, purify and adorn it with its proper lustre, and vindicate it from the injuries of calumniators. And though I long deliberated this in my own mind yet never dared to undertake it till after our conference on these things at Herbipoles, your transcending knowledge, learning and your ardent adhortation, put courage and boldness into me.

Selecting the opinions of philosophers of known credit, and purging the wicked dissembling and counterfeited knowledge introduced by those who teach that magic must be learned from very reprobate works of darkness and institutions of wonderful operations; and removing all darkness, I have at last composed three compendious books of magic, entitling them "Of Occult Philosophy," being a title less offensive, which books I submit to your correction and censure, seeing that you excel in the knowledge of these things, that if I have written anything which may tend either to the contumely of nature, offending God or injury of religion, you may condemn the error; but if the scandal of impiety be dissolved and purged, you may defend the tradition of truth, these books and magic itself, that nothing be concealed which may be profitable, and nothing approved of which is injurious, by which means these three books having passed your examination with approbation, may at length be thought worthy to come forth with good success in public, and may not fear to come under the censure of posterity. Farewell, and pardon these my bold undertakings.

John Tritemius, Abbot of St. James of Herbipolis, formerly of Spanhemia, to his Henry Cornelius Agrippa of Nettesheim, health and love.

Your work, most renowned Agrippa, entitled "Of Occult Philosophy," which you have sent by this bearer to be examined by me, was received by me with how much pleasure no mortal tongue can ever express, nor the pen of any write.

I wondered at your more than vulgar learning, that one so young should penetrate into such secrets as have been hid from most learned men, and not only clearly and truly, but also properly and elegantly set forth. Whence first I give you thanks for your good will to me, and if I shall ever be able, I shall return you thanks to the utmost of my power. Your work, which no learned man can sufficiently commend, I approve of. Now that you may proceed toward higher things, as you have begun, and not suffer such excellent parts of wits to be idle, I do, with as much earnestness as I can advise, entreat and beseech you, that you exercise yourself in laboring after better things, and demonstrate the light of true wisdom to the ignorant, according as you yourself are divinely enlightened; neither let the consideration of idle, vain fellows withdraw you from your purpose. I say of them, of whom it is said, the wearied ox treads hard, whereas no man in the judgment of the wise can be truly learned, who is sworn to the rudiments of only one faculty; but God has gifted you with a large and sublime wit, not that you should imitate oxen but birds; neither think it sufficient that you should stay about particulars, but lend your mind confidently to universals; for so much more learned is any one thought by the fewer things he is ignorant of. Moreover, your wit being fully apt to all things, should be rationally employed, not in few or low things, but in many and sublimar. Yet this one rule I advise you to observe, Communicate vulgar secrets to vulgar friends, but higher and secret, to higher and secret friends only. Give hay to an ox, sugar to a parrot only, understand my meaning lest you be trod under the oxen's feet as it oftentimes falls out. Farewell, my happy friend,

and if it lie in my power to serve you, command me, and according to your pleasure it shall be done without delay; also let our friendship increase daily; write often to me, and send me some of your labors, I earnestly pray you. Again, farewell.

From our Monastery of Peapolis the 8th day of April, anno 1510.

To the Reverend Father in Christ and most illustrious Prince Hermannes, Earl of Wyda, by the grace of God Archbishop of the holy church of Colonia, Prince Elector of the holy Roman Empire, and chief chancellor through Italy, Duke of Westphalia and Angaria and descended of the Legate of the holy church of Rome, one of the Vicars General's Court, Henry Cornelius Agrippa of Nettesheim, sendeth greeting:

Such is the greatness of your renowned fame, most reverend and illustrious Prince, such is the greatness of your virtues and splendor of learning, and frequent exercise of the best learning, and grave oration with solid prudence, and elegant readiness of speech, knowledge of many things, constant religion and commendable conditions with which you are endowed beyond the custom of others; I say nothing of those ancient monuments of your eminent nobility, the treasures of your riches both old and new, the largeness of your dominion, the ornaments of the sacred dignities, with the excellency whereof you excel, together with comely form and strength of body. Though all these things be very great, yet I esteem you far greater than all these for those heroic and super-illustrious virtues, by which you truly have caused, that by how much the more any one is learned and loves virtue so much the more he may desire to insinuate himself into your favor; whence I also am resolved that your favor shall be obtained by me, but after the manner of the people of Parthia, not without a present, which custom of saluting princes is indeed derived from the ages of the ancients, unto these very times, and still we see it observed. And when I see certain other very learned men furnish you with fair and great presents of their learning, lest I only should be a neglecter of your worship and reverence, I dare not apply myself with empty hands to your greatness. Now being thoughtful and looking about in my study to see what present I should bestow upon such an illustrious Prince, behold! amongst such things as were closely laid up, the books of Occult Philosophy or of Magic presently offered themselves, such as I attempted to write whilst I was very young, and many years being past, as it were forgetting them, having neglected to perfect them; I presently made haste, as it were, to pay my vows to complete them and to present them to your honor. Truly I was persuaded that I could give nothing more acceptable to you, than a new work of most ancient and abstruse learning; I say a work not only of my curious youth but a doctrine of antiquity, by none, I dare say, hitherto attempted to be restored. Yet my works are not written to you because they are worthy of you, but that they might make a way open for me to gain your favor. I beseech, you, if it may be, let them be executed by you. I shall be devotedly yours, if these studies of my youth shall by the authority of your greatness come unto knowledge, and envy being chased away by the power of your worthiness, there shall remain the memory of them to me as the fruit of a good conscience, and being older I see many things in them most profitable, therefore necessary to be known.

You have therefore the work, not only of my youth, but of my present age, for I have corrected many errata of the work of my youth, inserted many things in many places, and have added many things to many chapters, which may be easily perceived by the inequality of the style; and so shall you know that I shall all my life be devoted to your pleasure. Farewell, most happy Prince of happy Colonia.

From Mechlina, in the month of January, anno 1531.

LET SEVEN HARMONIOUS MINDS form a circle in their desire to obtain the higher knowledge of spirit-life; when this is determined, appoint a Secretary to record the communications given, and it will be found that there are seven attendant spirits whose names will be given; these names will reveal the character and quality of the controlling spirits who are representatives of some human quality of intelligence and affection. If those who are seeking interior truths relating to the human spirit will adopt this course, they will be richly rewarded—so says an English writer.

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BOSTON SUNDAY HERALD.

Foremost among the secular papers that now give a fitting space to the *pros* and *cons* of Spiritualism is the Boston Sunday Herald. This journal shows a liberality and justice, as rare as it is commendable, towards a subject which so many persons, who want to do all the thinking for a community, regard with fear and dislike. But the Herald will soon learn, if it has not learned already, that there is a large and independent class who wants FACTS, irrespective of their bearing on this or that form of belief, religious or social, and to such persons its two columns of matter relating to Spiritualism are always welcome; for it gives both sides to the mooted subject, and shows a disposition to enforce fair play between the opposite parties. Spiritualists claim to have a vast body of proved phenomena for the basis of their hypothesis; and if these are facts they cannot be annihilated by a man's shutting his eyes to them. The best way for our secular editors to do is to face them bravely, as the Herald does, and not try to blink them out of sight; for facts must win in the long run. "Nothing so brutal as a fact," says Broussais. It heeds no one's feeling, cares for nobody's prejudices, pet theories, likes or dislikes; enters what some regard the very holy of holies with its shoes on, and upsets old notions and conventions with a wholly remorseless disregard of consequences. It is the greatest of iconoclasts. Nevertheless, "Give us facts," say we. This is God's Universe and others may kick and rail at the promulgation of facts displeasing to them, and like Tyndall try to stigmatize investigation as "intellectual whoredom." Such words betray merely the cowardice of the utterer. They are the "forcible feeble" expression of one who is afraid that he will yet have to believe against his wishes.

SPIRITUAL TEACHINGS.

"You would not subject a young man or woman, whose habits you would keep pure and above reproach—to the contaminating influence of the purlieus of vice. Then remember that you should not subject newly developed mediums, to the influences of a promiscuous, thoughtless crowd of people, whose spirit-friends are base, and would, if in their power, secure a medium, and monopolize the control for the gratification of such thoughtless people without regard to truthfulness or propriety."

The above is from the Religio-Philosophical Journal. When such teachings have a greater prominence than at present then may we look for more spirituality among Spiritualists. It is pleasant to note these signs of improvement as they occasionally manifest themselves, indicating glorious possibilities in the future. We would teach, as a corollary to the above proposition, that mediums, being sensitive to all influences, should indi-

vidually adopt a high standard for their moral government, and rigidly, under all circumstances, adhere to their inner convictions concerning Right and Wrong, Good and Evil, True and False. The Religio advertises \$750 reward for the Devil; we regard temptation as the great and existing Devil. His deadly enemy is the fervent aspiration that finds expression in the prayer of four words, "DELIVER US FROM EVIL." We believe, with the R. P. Journal, that "An aspiration for the good, the beautiful, the intelligent and the truthful always meets with its just reward."

THE BANNER MESSAGE DEPARTMENT.

The Spiritual Scientist has a short article in relation to the arrangement for restoring the message department in the Banner of Light. It says that "harm rather than good, must be done to Spiritualism by these unauthenticated messages." It also makes the point that these messages do not bear internal evidence of being genuine. Now we hope that the Banner will not put itself on its dignity, and maintain the policy of silence towards its contemporary; for this is a fair matter for discussion, and if there is no force in this criticism, it ought to be shown. If that journal says nothing, the inference will be that it has nothing to say in vindication of spirit-messages.—*New Age*.

The point is well taken, neighbor. The subject is a fair matter for discussion, for our position is a strong one. We do not expect a reply in defence, for there is no defence. It can say nothing in vindication. To their friends, intelligent Spiritualists who are interested in the advancement of the cause, and who deprecate the publication of unauthenticated spirit-patchwork, they may say, "it pays." Perhaps it does, financially; indeed the wealth of the firm proves the assumption. It is also a fact that Spiritualism has not raised the mass of professing Spiritualists to that plane of spirituality which they would have attained had all of its leaders been faithful to their trust as representatives of the spirit-world.

A GENTLE HINT.

Anybody that knows anything of the fierce jealousy powerful physical mediums usually bear to each other, will see that there is great simplicity in the Spiritual Scientist thinking that Mrs. Huntoon ought to have consented to be tested by Dr. Slade. It is an act of impertinence and insult for one medium to offer to test another.—*London Spiritualist*.

The London Spiritualist has no authority for asserting, or leaving it to be inferred, that the Spiritual Scientist ever did think "that Mrs. Huntoon ought to have consented to be tested by Dr. Slade." Certainly our remarks concerning Mrs. Huntoon will not admit of any such interpretation. Mrs. Huntoon did not recognize either Dr. Slade or our correspondent; nor did they intend that she should.

The editorial remarks in the Spiritual Scientist, which accompanied the report, were simply an endorsement of our correspondent. In a subsequent issue, when a friend of Mrs. Huntoon wrote to us explaining that Mrs. Huntoon *did not know Dr. Slade*, and "thought it some New York game in regard to Dr. Miller's challenge" we said that "she should not have refused to give a test seance to investigators who had travelled a long distance and were willing to pay her liberally for her time." The application of this remark is general and neither the language that precedes or follows it will warrant an assertion that we expressed an opinion that "Mrs. Huntoon ought to have consented to have been tested by Dr. Slade." The London Spiritualist, on this occasion at least, exhibits either ignorance or carelessness that does not befit a scientific journal. We are willing that it should air its superior(?) knowledge, but we hope in the future it will find an opportunity to do so without misrepresenting the Spiritual Scientist.

IN ADVERSITY REMEMBER, IN PROSPERITY FORGET NOT—GOD IS JUST.

EDITORIAL PARAGRAPHS.

Algernon Joy, Esq., seems to understand the "slender business connection" of Dr. Child with the Holmeses.

THE BANNER OF LIGHT copies the report of the reception to Mrs. Floyd, which recently appeared in the columns of the Scientist and adds "We hold Mrs. Floyd in high appreciation and indulge the hope that in the near future she may be again heard upon the public rostrum."

HERNE, the physical medium of Eng., is the victim of circumstances, and a number of prominent skeptics charge him with fraud at a seance in Liverpool. Spiritualists are divided in opinion as to whether the witnesses, the spirit or the medium are responsible in this matter.

SERJEANT COX, president of the Psychological Society of Great Britain, arraigns Prof. Tyndall for pronouncing judgment upon psychological phenomena without investigation. He says "if a psychologist were to publish of Prof. Tyndall's experiments with flames—which he had never seen—that they were the "intellectual whoredom of acoustics," would not the Professor indignantly demand the injustice of one scientist passing out of his own science to condemn another science of which he knows nothing. Eminently applicable to him is the proverb, "*Ne sutor, etc.*"

MRS. HARDY'S HANDS.

A SATISFACTORY TEST PROPOSED BY COL. OLCOTT.

To the Editor of The Spiritual Scientist:

SIR:—It is the easiest thing in the world for Mrs. Hardy's mediumship to be proved beyond dispute, and without subjecting her to the pain or indignities which too often mediums are forced to suffer at the hands of uninventive investigators.

It only requires that the vessel containing the melted paraffine, together with a suitable cushion upon which to lay the perfected mould or moulds, should be enclosed in a wire box, having a hinged lid and furnished with a hasp to which any investigator might attach his own seal or padlock.

The moulding of spirit forms is an experiment of so interesting and valuable a character, that it would be a vast pity not to demonstrate its possibility beyond question.

Can any one tell the limits of its utility? I think Spiritualists have not quite realized them as yet.

NEW YORK, JAN. 15, 1876.

HENRY S. OLCOTT.

THE ST. PETERSBURG INVESTIGATION OF SPIRITUALISM.

THE PETTY BROTHERS RETURN TO THEIR HOME AT NEWCASTLE, ENG.

THE following account is copied from the current number of *Psychic Studies* (Leipsic), which is edited by M. Alexandre Aksakof:—

The boys Joseph and William Petty, aged thirteen and seventeen years, were chosen by the editor during his recent visit to England on behalf of the St. Petersburg committee, because the manifestations which he had the opportunity of witnessing in their home at Newcastle, were produced when they sat outside the curtain, with a moderate amount of light, so that their every movement could be seen. Under the same conditions the movement of objects, which had been placed behind the curtain, was also regularly obtained, without human contact. The mother of the boys had always been present at the seances, being the principal medium in the family. Her state of health, however, did not admit of her accompanying the boys to Russia. It was a matter of some importance and difficulty as to whether the medial power of the boys could be elicited without the mother's presence. M. Aksakof had two sittings with the boys alone in their own house, and the manifestations were very good, but the mother afterwards informed him that although she had been in another room, she felt great exhaustion while the seance was going on. M. Aksakof then had a sitting with the boys away from their home. The manifestations occurred, but were much weaker. As, however, no other mediums had at that time placed themselves at his disposal, M. Aksakof resolved to give the boys a trial. Two seances, held at Berlin, had moderately good results, and gave promise of something better to come. The first sittings at M. Aksakof's house in St. Petersburg were pretty good; but from

that time the power of the medium declined, and even weak manifestations could only be obtained in the same house in complete darkness; six seances with the committee were entirely without result. In order to fix a limit to the investigation, the committee had already resolved that if, after forty seances, nothing worthy of its present attention nor of subsequent study should transpire, it should feel justified in closing the inquiry. In the face of this it was clearly evident that to continue the seances with the Pettys would only be to compromise the whole matter. M. Aksakof therefore considered it his duty to break them off, and to recommend the committee to await the advent of a medium of more decided power. He hopes that his efforts in this direction may be finally crowned with success, and that in January, 1876, he may have the pleasure of announcing the arrival of such a medium in St. Petersburg.

SPIRITUAL PHOTOGRAPHY.

A WRITER in the London Medium and Daybreak proposing some interesting experiments in photographing the invisible says:—

I do not know as the experiment has ever been made or even attempted, of photographing the flames from magnets as seen by sensitive persons, and described by Reichenbach, but it would be a highly interesting one to succeed in. Not much apparatus is required, but total darkness and a seer would be indispensable, in order to be certain that the emanation did occur. This should be followed, if successful, by obtaining photographs of the light, seen by sensitives, emanating from the fingers of the mesmerizer. Perhaps the most satisfactory ways of showing this would be to show the effect of the emanation rather than the emanation itself. For this purpose, gum strips of black paper on to a glass plate, and a small piece of card at each corner, to prevent contact with a sensitised plate, on which lay it, with the strips downwards, and in complete darkness let a powerful mesmerizer act on the plate as if a patient was before his hand. If on developing the emanation is proved to have a darkening effect on the photographic preparation, a step of importance will have been made towards elucidating the mystery and wonder of spirit-photography. It may very naturally be said, as these experiments are not very elaborate, it would be better to make them, and write about them afterwards. It no doubt would be so, but unfortunately circumstances have combined to entirely incapacitate me for pursuing that desirable course. I can only, therefore, hope that those who are engaged in studying the phenomena of spirit-photography will undertake to make these, which may be called preliminary experiments.

A REMARKABLE CASE OF TRANCE.

A REMARKABLE case of trance-mediumship is reported from Rochdale, Eng. A young woman, the daughter of a farmer, while in the shippin, milking the cows, became entranced, and, astonishing to relate, has remained in that state, up to last accounts, ten days, and according to her controls, will yet have to remain so another fourteen or fifteen days. She seems to be under the power of a number of spirits, foreign and English. One of the controls, speaking in the foreign tongue, and English as well, by that means was enabled to explain in English what he had spoken in his own tongue, and to inquiries as to what country he belonged, he replied he was an Italian. A gentleman present desirous of testing his assertions, then and there posted off for an Italian who resided in the neighborhood, and in a little time returned, bringing a respectable Italian and his wife. Immediately upon their entrance, the medium stretched out her hands to greet them, and exclaimed: "*E brackeo rotti?*" Is your arm broken?" the Italian having his arm in a sling. She then conversed in short sentences, such as telling the Italian if he committed sin he would stain his garments, which the Italian interpreted for us, and was confirmed by his wife, both of whom seemed bewildered, not knowing anything of Spiritualism. Upon their retiring from the room, the medium bid them farewell in Italian, shaking hands with them at the same time. To the fourteen or more persons present, who knew her to be an uneducated woman, it was certainly very satisfactory. The medium has been tested by bringing articles from a distance, belonging to friends who have passed away, when they have been fully identified by the owners themselves, taking control, and speaking about the articles, and giving names and particulars. According to her statement, this had to take place in her twenty-second year, and in her twenty-fourth year something more wonderful will happen.

SYMBOLISM.

BY FRATER W. R. WOODMAN, M.D., 5° SECRETARY-GENERAL.

THAT man from the earliest period of his existence worshipped the one true God we have every evidence that can be given. This pure worship continued for some considerable space of time, being handed down from father to son until it became corrupted by the introduction of numerous objects of adoration, some of which were regarded as adverse or destroying agencies, others as beneficent or creative and preservative powers.

The first symbols in use were doubtless rude attempts to portray the image of the thing they were intended to represent. There is no doubt but that in the dark ages of Christianity the symbols and images of saints and angels, and holy pictures, became objects of actual worship (not to mention the relics of many holy men and women enclosed in their jewelled shrines). Intended at first to recall the good deeds and holy works of the original, the symbol or image was itself worshipped, and no doubt with so many objects of adoration around him claiming his devotion, the worshipper of that dark period in the church's history had but little time or reverence left for the worship of the true and living God. In the Chinese language, which is no doubt of greater antiquity than we commonly suppose, every word has its symbol or sign, which was intended to convey its meaning in a pictorial form, corrupted and abbreviated by use and necessity. Thus in this language there are several thousands of so-called letters, or more properly speaking, "logograms," as each represents an entire word. The ancient Egyptians in their several writings or *hieroglyphics* followed a somewhat similar practice, though they retained the form and outline of the thing thus pictorially written.

In later times characters representing, either singly or in combination, the *sounds* of the various words of the spoken language were adopted; and this is the most complete form of writing with which we are at present acquainted. There is a form of writing still more perfect, though only used by the professional reporter, in which the lines or curves representing the leading consonant sound or sounds in a word, and frequently even in a common *phrase*, are used as a short though unerring method of recording the idea.

We having now traced *Symbolism* through its various phases as it bears on *writing* as a mode of conveying and perpetuating facts and ideas, let us trace it in its relation to religion in the various ages with whose history we are more or less conversant. The pure worship of the Most High, the Great Creator and Preserver of all things, was by degrees corrupted. The visible was adored instead of the invisible. "They worshipped and served the creature more than the Creator." God appeared clothed in darkness, "and lo, an horror of great darkness fell upon him (Abram), and He said unto Abram," &c. He also appeared enveloped in fire in the midst of the burning bush; also He is described as "descending in fire" upon Mount Sinai, which was enveloped in a thick cloud, with thunders and lightnings, at the time when the Decalogue was promulgated, as recorded in the Book of Exodus, "so that all the people trembled." "And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Thus Lightning, and Thunder, and Fire became objects of worship, as they were the surroundings of the Deity, they became associated with His presence, and thus endowed in the minds of the ignorant with Divine attributes; terror probably gave an impetus to the belief, and Fire has always been associated with Divine power and glory.

Symbolical lights, which mean the Divinity of Fire, abound in ceremonies observed throughout the world. The marriage feast, the altar with its many lights, and the festival of the Holy Nativity, the Baal fires on the mountain tops, the votive sanctuary lights in the secluded hermitage, in the "*Chapelle Ardente*," in the Romish funeral observances, with its abundance of silent touching lights around the splendid *catasfalque* or twinkling singly pale and ineffectual, at the deathbed in the cottage of the peasant; the innumerable torches at the stately funeral, or at any pompous celebration, mean the

same. In short, light all over the world, when applied to religious rites, and to ceremonial, whether in ancient or modern times, bespeaks the same origin, and struggles express the same meaning, which is Parseeism, or the worship of the deified FIRE, disguised in many theological or theosophic forms.

It will, we trust, never be supposed that we mean in this, *real fire*, but only the inexpressible something of which real fire, or rather its flower of glory, is the gross and visible though inadequate image. I am indebted for a portion of the last few lines, and the ideas conveyed in them, to the well-known author of "The Rosicrucians," who also, quoting from another, says, "So true it is that God loves to retire into His clouded Throne, and thickening the darkness that encompasses His awful Majesty, He inhabits an inaccessible light, and lets none into His truths but the poor in spirit." The Rosicrucians contended that these so "poor in spirit" meant themselves, and implied their abasement before God. Man was to have lived as the angels, of an impregnable, impassible vitality, taking his respiration, not by short snatches as it were, but as out of the great cup of the centuries. He was to be the spectator of Nature—not Nature *his* spectator. The real objects of the adept were, in truth, to remain no longer a slave to those things supposed to be *necessities*, but by the assistance of Heaven to remove back to Heaven's original intention; to rise superior to the consequences of the original Curse, and to tread under foot, in vindicating the purpose of God, that mortal (however seductive), sexual, distinctive degradation, entailing dissolution, heired from Adam, or from the first transgression. That poverty, and celibacy (under certain limitations) must be the obligations of the true Brothers of the "R.C." will at once be seen from the above reasons, however wild and mistaken—barely even comprehensible. The original curse was entailed upon mankind by eating of

"the fruit
Of that forbidden 'tree,' whose mortal taste
Brought death into the world and all our woe."

The Logos or Word, the Divine Wisdom, Christ symbolized by the Cross, provided the only remedy, and therefore the Cross is the most precious emblem; it is the true *Talisman* to lift fallen man from his lost position, and raise his soul to that highest of all conceivable beatitude a reunion with the Father of All.

The flame that points upward is symbolical of Him; the tall spires of our churches, the obelisks of Egypt, the stone which Jacob set up after his glorious vision of the ladder leading to heaven, all remind us of Him who dwells there; and the sum of all the stars, though worshipped by man in his ignorance, are but the reflection of the Glory of the Great Architect of the universe.

Form Human Nature.
THE DOUBLE.
BR. G. DAMIANI.

AS THE interesting phenomena of the Double is now attracting the particular attention of Spiritualists, and is likely to do so for a long time to come, it is well that every student of Spiritualism bring his mite of experience, that light might be thrown on the subject. It is this consideration which induces me to send you a few jottings on facts obtained in this direction.

You are aware that Naples possesses a trance medium of very great power in the person of the Baroness Cerrapica. Through this medium, with whom I have frequent sittings, our spiritual circle has often been placed in communion with spirits yet in the flesh. I might fill many pages of the interesting conversations we have had with some of the greatest living mentalities of the world, who one and all have established their identity by propounding or enlarging upon their philosophical, scientific, or political theories. But as it would not be advisable to give their names, and without these it would be uninteresting to relate their conversation, I must confine myself to one case alone.

About six weeks ago, there manifested through our lady-medium the incarnated spirit of our mutual friend, Dr. Nehrer, who is now staying in his native country, Hungary. The personation could not be more satisfactory; the gesture, the voice, the pronounciation were through the medium per-

fectly represented, and we could not help feeling we were in the presence of Dr. Nehrer. He said he was slumbering on the couch after the day's work, and related many particulars of a private nature, entirely unknown to every sitter in the circle. The next day I wrote to the doctor, telling him of the phenomena, and transcribing what his double had told us the previous evening. In reply, the doctor informed me that the particulars given by his spirit were perfectly correct in every point, and sent me a relation of similar facts, met by him in different works and manuscripts, in the course of his spiritual studies. These facts, seeming to me possessed of some interest, I send them to you herewith for the advantage of your readers.

NAPLES, July 31, 1875

DR. NEHRER'S RELATION.

"In the course of my studies about the important and highly interesting subject of the Double, I perused a notable part of German literature on Magic, Dæmonology, Theurgy, Deuteroscopy, on Divination, Visions, Second Sight, and Pneumatology, which helped me to find out numerous cases and facts confirming this wonderful endowment of the human spirit manifesting itself apart from his living material envelope. By far the richest and most reliable source for my investigations was my friend Mr. Henry Stratil's diary, commenced in 1856, and continued till now with the most scrupulous exactitude. This authentic report of all the spiritual seances, partly in Vienna and partly at Modling, was opened to me with the greatest liberality, and with a pure and noble intention to propagate spiritual knowledge. Our zealous and indefatigable representative of Spiritualism in Austria, at the age of eighty-two years, shows the same interest in the great subject which animated him in younger years, and though not a medium himself, he is eminently gifted for developing mediumistic qualities in other persons, several of whom have attained a high degree of power.

In his circle, manifestations were obtained generally by two mediums sitting opposite and placing their hands on a planchette, furnished with a lead pencil; sometimes through one medium only. Mr. G. B., a gentleman of learning and high respectability, is one of the best of the mediums, developed by Mr. Stratil, his peculiarity consisting in drawing and writing mechanically with a pen or pencil. He usually does not place his hand on the paper, but keeps it free from every support. No intuition of what he is to write ever pervades his mind. He declares himself quite incapable of conceiving that which he writes down. This involuntary action, however indubitable, he would never attribute to the influence of an invisible intelligence present able to impress his hand and use it as an instrument. In my presence he repeatedly declared his incapacity of accounting for this involuntary drawing and writing; yet the only reasonable explanation he obstinately refused to accept. In vain, during the lapse of fifteen years, did many of the spirits who controlled him, and amongst them his own grandfather, endeavor with arguments and strong proofs of their identity to persuade him that he was an instrument in the hands of the spirits. He would only accept the fact of his own existence. On the 1st of November, 1875, Mr. G. B., on putting his hand on the planchette, wrote as follows:—

"It is I, thy own double, facing thee now, free from thy material substance. Be not afraid, and bear thy own presence, which thou feelest like a cold, coming from a blast, on thy forehead. It is thy spectral double that produces it. We shall associate very soon and work together for a result, which is not easily obtained. Take care to keep thy actions above my criticism. I shall be an inexorable and incorruptible judge of them, as well as of thy words and thy undertakings. Remember this! adieu! Thy own double."

Mr. G. B., quite astonished at this severe and unexpected apostrophe, asked whether he was allowed to put some questions.

Answer:—"I have spoken to thee very often, but thou hast not comprehended me. Poor G. B.! thou wishest to converse with me now? Abstain; if ever thou hadst an exasperated and implacable enemy on earth, that is I."

"Being my own double, how mayest thou be my enemy?"

"If thou art unable to understand this, ask the Dualists, and they will explain it all to thee. Examine thy mind and thou wilt see what offence thou hast given me. I was

deprived of many a blessing on earth, and of some true heavenly aspirations by thee—mind that."

"Pray be more explicit; I never would offend thee."

"Do not tease me any longer. I return to thee, into my own dwelling. I am the substance which through thee, sees, hears, smells and feels. I am sucking on the breast of our holy mother, Nature, whereas thou art spoilt by art, distorted, and thus very much estranged from me, a true mundane being, with whom I can deal no longer."

"Is not this an arch trick of my witty friend Strati?"

"Thou art blind and silly, though coupled with me like a Siamese twin. Enough; I must join you. Our abnormal separation can last no longer; it might injure thee."

"Mr. G. B., the medium, desired to have another question answered, but in vain; all communication was at an end. Next seance, his grandfather, a most benevolent and learned spirit, was evoked, and requested to give some explanation respecting this surprising phenomenon. Strange to say, the evocation was made by that same G. B., whose skepticism in spiritual communion would have induced him to deny the next moment that he had dealings with the spirits. However, the following communication was obtained:—

"I ought to renounce the task of making you understand these things by means of regular deduction. Perhaps a parable may serve to give you an idea of it. Fancy a portion of quicksilver, which is reflecting your own portrait—your bodily double—like a mirror. Suppose you hit the quicksilver globe, it will divide itself into many smaller ones. Compare man's body to the globe in question. Each little part of it reflects your whole frame. Now, pray, rise a little higher, and consider my own individuality abiding now in the seventh sphere or region. I am living in a body, seemingly as I lived on earth before death. If you could see me now, you would find me surrounded by the same persons that composed my household, when I was here. There you would meet my wife, my children, old, peevish Tom the footman, good, old, stupid Catherine, and Kate the servant-maid, and even thyself, as a boy nine years old. Consider, also, that these spirits belong to different spheres, and like you some of them are now on earth, and in the flesh, and yet they live with me. Furthermore, that although dwelling in a high spirit-sphere, I am on earth, being your guardian spirit, fulfilling besides some other missions, imposed on me by the Supreme Being in consequence of which I am called to several other places.

"How can this ubiquity of the spirit be understood?"

"Only by the above-mentioned parable of the shivering to pieces of our individuality, which during earth-life is kept together *apparently* by the bodily frame. After death our spiritual fragments may be shattered, according to divine and eternal laws. Even during earth-life cases may occur, where the same manifold manifestation of our spirit is to be observed, together with an inconceivable antagonism to itself. You were experiencing a specimen of this antagonism not long ago, and I advise you not to court a repetition of it, nor to resist it, if it takes place spontaneously. By all means do not make the intercourse with thy own double, or manifold selves, periodical. There is something abnormal in it, and a repetition of it could not but prove injurious."

"Some months after this remarkable communication, at another seance with Mr. Stratil, medium, G. B. got another message, signed: 'G. B.' Inquiring about the meaning of these initial letters, the following answer was obtained:—

"Do not feign more ignorance than thou really possessest. Thou knowest the writer very well, but chooseth to disown him on purpose. Thy soul is unveiled before me. My knowledge of the uncomfortable dissension within thy mind, which enables me to step before thee, for the sake of lecturing thee like a stranger; the same knowledge of the deep gulph, never to be replenished, between mind and spirit, head and heart, will and skill, wish and hope, doubt and conviction, gives thee so much uneasiness, thou foolish man, who art disposed to persuade thyself of the non-existence of these facts. Look into thy own mind, and tell me whether I am mistaken?"

"What shall I do to make this antagonism cease?"

"But very little is required of thee, in order that thou mayest be in harmony with thyself. Above all, do not be so obstinate, and cease shutting up thy heart so wantonly against a sounder and better conviction. Cease in thy pretensions to a strong mind, whereas thou art only stubborn; do not believe thyself to be an honest skeptic, whereas like a willful and capricious child, thou art simply in opposition with positive facts, which will exist, whether sanctioned by thy understanding or not. Thy own body is crowded by all sorts of spirits; the various strata of the atmosphere are filled with the atoms of the world unseen, and I am sojourning amongst them. If thou wouldst wonder and worship, marvel, and

exult like myself. The great fact of the existence of God is now leaving the region of the spirit-world, by the means the Almighty Ruler thinks best fitted for the capacity of a benighted generation.

"Our baffled medium nevertheless ventured to ask for some material proofs of the existence of a realm of spirits, desirous to effect his utter conversion. But no answer was given, and Mr. G. B. was advised only not to detain his double any longer, for it might injure him. This extraordinary manifestation was occasioned, no doubt, in order to impress Mr. G. B., whose state of mind required the application of a powerful remedy. Anyhow, coming as it did from an incarnated spirit, it serves to illustrate our subject, which through further investigations, and researches in different quarters, may confirm the reality of the statements obtained through that medium, and the authenticity of which I warrant."

POPULAR ERRORS WITH REGARD TO SPIRITUALISM.

AT THE National Conference of Spiritualists recently held in London, a paper on the "Popular Errors in Regard to Spiritualism" was read by H. T. Humphreys. We make the following extracts:—

THE ERRONEOUS NOTION THAT SPIRITUALISTS CALL UP SPIRITS.

One of the most persistent popular errors which we meet in the columns of newspapers is that Spiritualists invoke spirits. We still see at times the stale and would-be witty remark, that it would be better to have no future life, than to be at the beck and call of every circle that might choose to summon us to knock tables and chairs about for them. This double-barrelled charge of blank cartridge, not satisfied with the error first alluded to, is loaded with the other assumption that Spiritualism consists in knocking furniture about. On this latter point I cannot help thinking that Spiritualists are somewhat to blame for dwelling too strongly on physical manifestations, and too frequently keeping in the background developments of a much higher character; and I propose to say a little more presently about it. With respect to the first I may say that it is not very long since our secretary received a letter, asking for directions for the invocation of spirits, and especially asking how to call up the special spirit with which the writer might at the moment wish to communicate. The natural feeling of a Spiritualist is to laugh at such questions, but it may be worth considering whether Spiritualists have been always careful to deny the erroneous assumption. Have they properly put before the public the fact that the answering query of Hotspur to Glendower—

"But will they come when you do call for them?"

remains as pregnant to-day as it was in the days of Queen Elizabeth? The public should be plainly told that we do not *invoke* spirits, but that we are ready to assist them to come to us; that our view is that when we sit down to a circle we simply enable a few of the hundred of spirits who are anxious to communicate with us to fulfil their desire to some extent, and that no Spiritualist of my experience would for a moment think of *summoning* any spirit to approach him.

THE FALLIBILITY OF SPIRITS.

Another not by any means unnatural error I have seen broadly stated in a leading article to the effect that if we were certain these communications came from spirits we ought to listen to them with the utmost respect, and to be wholly guided by their advice. This is precisely what Spiritualism teaches us we ought not to do, and no harm would result to the cause of Spiritualism by plainly setting before the public our views that spirits are but men disembodied, some being better and some probably worse than those still in the body; interesting as it may be to communicate with any, we know that some will deceive if possible, or otherwise injure those whom they address. Our business is to seek communications with such as are better than ourselves, spirits from whom we may learn something of value, but we should be very chary indeed of taking their advice on matters connected with our worldly affairs. No doubt these are truisms to most of my hearers, but they ought, so far as may be, to be impressed upon the public when such gross ignorance is displayed as to our views of spirit life.

IS IT WELL TO GIVE LESS ATTENTION TO PHYSICAL MANIFESTATIONS?

As regards physical manifestations, it is true that, when witnessed under favorable circumstances, they are most potent incentives to inquiry, and further, are not unfrequently

productive of conviction of the truth of Spiritualism. It is however, questionable whether they are the best or the most convincing evidence, and it may be worth considering whether Spiritualists do not seek after them with too much eagerness, and even at times accept them as genuine with somewhat greater readiness than is altogether wise. With regard to physical manifestations generally very great difficulties exist, and it is to be feared that those who seek to witness them, are often too ready to accept conditions which, however necessary they may appear to be, certainly are of such a character as to facilitate imposture, if such be intended. Total darkness and actual immobility on the part of the visitors, carefully arranged under the direction of the medium, are too commonly conditions to which visitors submit. Under these conditions the application of tests becomes a matter of extreme difficulty, and in general nothing is known beforehand of the integrity of the medium. Under the conditions above alluded to, the temptation to imposture is very strong, quite irrespective of any pecuniary advantage to be secured by it. We are all aware of the uncertainty of any manifestation sought for, and it must be a hard thing for a medium to abstain from satisfying visitors by doing what may be easily accomplished and very difficult to detect. We must all remember that there may be imposture of which the medium is unconscious. (Hear, hear.) During a trance, the muscles of the medium may be employed to produce phenomena which, though spiritual, are not of the direct character looked for; writing, given through the hand of a medium, is as truly spiritual as is direct writing, but is to an unbeliever in Spiritualism a totally different affair, and no one would appeal to the former as an evidence equal to the latter.

THE NATURE OF THE SPIRITS WHO PRODUCE PHYSICAL MANIFESTATIONS.

Another point of some importance with regard to physical phenomena is that so far as I know they are, in the majority of cases, the work of spirits in a low state of development. Hence, apart from the consideration of the waste of time and power which might be more suitably employed in acquiring information of lasting value, there is the difficulty of guarding against the possible deceitfulness of the spirits themselves. Also, as we are aware, that the old proverb of "birds of a feather" has received a good deal of exemplification in Spiritualism, we should require strong testimony to the thoroughly fair and honorable character of the mediums in whose presence physical marvels occur. In no case ought they to be accepted without the most searching scrutiny. I hope no one will suppose from these remarks that I have any desire to hinder the investigation of physical phenomena; but I think it worth considering whether any very great advance has been made, or is to be expected from these coarse developments. The transport of Mrs. Guppy for a mile and a half through the air, remarkable as such a manifestation must appear, differs but in degree from the lifting of a table bodily six inches from the floor. If we are fully satisfied that the latter has been done, there is no reason to deny the other.

CHANGES IN SPIRITUALISM IN GREAT BRITAIN.

THE London Spiritualist says: "At the present time, both in London and in the country, there are visible marks of a process of separation going on between educated and uneducated Spiritualists, so far as organized action is concerned. In London, attempts to promote dissension by broadcast misrepresentation have had little effect because every one is tolerably well aware of the actual facts, so the separation arises from a more deeply rooted cause. The same division seems to be going on elsewhere, and we do not see that any power on earth can prevent it. In Dalston, for instance, some few Spiritualists once separated, without any quarrel, from the local society there, and formed a new one in the immediate neighborhood—the reason apparently being that people of different orders of thought do not feel so comfortable in each other's presence as they do in the company of those with whom they are entirely in sympathy. Perhaps it is as well that this should be so, and that we should all agree to differ. When once all the incongruous elements have settled down into harmonious groups, each working in its own way, it is to be hoped that the sections will all assist each other, and, like a bouquet of summer flowers, form a more pleasing combination than would be the case if all the parts were characterized by absolute uniformity.

How To Form A Spirit Circle.

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

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

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

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

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

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

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

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

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

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the 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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