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"Try to understand Yourself, and Things in general."

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For the Spiritual Scientist.

Cabalism.

EXPLANATORY.

BY ZEUS.

THE CABALA is a system of religious philosophy, or more properly speaking theosophy, which has for many centuries exercised a remarkable influence over the minds of some of the brightest intellects. Between the fifteenth and seventeenth centuries we find the writings of Henry Kunrath, Robert Fludd, Cornelius Henry Agrippa, John Picus de Marandula, Raymond Sully, Nicholas Flamel, John Baptist von Helmont, William Fortel, Count de Gabelin, and many others, from which valuable hints may be obtained. Then men searched for a system of religion and philosophy that would reveal to them the greatest depths of Divine truth and enable them to discover the laws governing universal matter.

The Cabala, we are assured, is a theosophy born of God, and received by the choicest of his angels who hold communion with the holiest men of Earth.

The following is a brief story of its birth, growth and maturity: The Cabala was first taught by God himself to a select company of Angels in Paradise. After the fall of man it was imparted to Adam in order that the disobedient children of Earth be restored to their primitive purity. After Adam it passed to Noah, and then to Abraham who emigrated with it to Egypt when he permitted a portion of the mysterious doctrine to become known. It was from this source that the Eastern nations acquired a knowledge of the Cabala. Moses, it is said, was learned in all the wisdom of the Egyptians. He was the first to become fully initiated in the land of his birth, which took place on Mount Sinai in three periods of forty days each. During the first period he received the Written Law; that during the second period he was instructed in the Mishna; and that the last forty days were spent in the study of the Cabala. In the four books of the Pentateuch he has laid down the principles of this secret doctrine. He also imparted it to seventy elders who subsequently transmitted it orally. David and Solomon were also thoroughly initiated in the doctrines of the Cabala, but no one dared to

put it in writing, till Simon ben Jochai, a disciple of Aeaba who lived at the time of the destruction of the second temple and who is considered the prince of Cabalists. He was condemned to death by Titus, but managed to escape with his son, and the two concealed themselves for twelve years in a cavern, in which abode Simon ben Jochai devoted himself to the contemplation of this sacred science.

In this subterranean dwelling he was constantly visited by the prophet Elias who revealed to him its secret doctrine. It was here that a few faithful disciples received the initiation and whilst being instructed their master expired. Scarcely had his spirit departed when a dazzling light filled the cavern so that no one could look upon the deceased Rabbi. At the same time a fire appeared at the mouth of the cavern which acted as a sentinel guarding the entrance to the sanctuary of the dead. It was not until the light inside and the fire outside had disappeared, that his disciples discovered that the lamp of Israel had departed; when a voice was heard from heaven, saying: "Come ye to the marriage of Simon ben Jochai he has entered into peace and shall rest in his chamber." During the obsequies a flame completely surrounded the coffin, which continued until it was deposited in the tomb, when a voice was heard from heaven, saying: "This is he who caused the earth to quake and the kingdom to shake." After his death his son, his secretary Rabbi Abba, and his disciples collected his writings out of which the celebrated work called the Sohar is composed.

This book is called the great storehouse of the Cabala. From this historical record it will be perceived that this secret doctrine had a pre-Adamite existence, that the patriarchs received it from Adam, and from them it has been handed down to the chosen prophets of God. The reception has been by oral tradition, hence the name *Kabbalah*, which signifies to *receive*. It has also been called *Secret Wisdom* on account of its being imparted through initiation, by signs or symbols which are unintelligible to all, excepting those familiar with the mysteries.

The initiated lived in a spiritual region of their own. Their subjective faculties being unfolded they could see with their eyes what ordinary mortals were blind to. They saw in all Holy books an outward and inward meaning—a knowledge of the latter could only be obtained through initiation which was a development of subjective faculties thus enabling them to have access to the causal world or world of light, with as clear perception as the objective faculties have of the outer or mundane world.

The difference between the Cabalists and Massorites is this: The Cabala signifies to *receive*; the Massorite to *deliver* or *transmit*. The former believed only what was received from a Divine source and embodied it in symbols which contain the kernels of truth. Before the secret can be

obtained the symbolic shell must be opened. Can this be done? It has been by a chosen few in all ages, but before it can be accomplished the key must be found, which key is the interpretation of the name given to Moses on the Mount. When God said to him *by this name thou shalt know me. When this meaning is obtained and the true password received the sanctuaries of the last can be opened and all symbolism revealed.* It is by understanding the Ineffable name (the meaning of which has been lost) that the Deific power of the universe can be understood. The password we give. It is HARMONY. The interpretation of the name we cannot, for it is too sacred to name and too liable to be abused. With this key and the password any neophyte can approach the threshold and by his bidding the veil of Isis will be raised and the sublime mysteries of nature revealed.

The power that is revealed by the understanding of the name given to Moses, is to be found in the soul of man as well as in the soul of the universe, and it is this dynamic power that unfolds all organic forms. It is the contest between this subjective power and the objective forces of nature that destroys the harmony in all physical structure and leads to decay and physical death. If it was not for this outward interference, man's period of existence on the earth would be much longer than it is, or if he knew how to control the objective forces, which the *sages* understood, the freshness of youth could be preserved and life wonderfully prolonged.

In the *Sohar* we find the dogma of the Cabala, but it is difficult to comprehend without its key, which is the *Sepher Jetzira*. The former has not been translated from the Hebrew entire, some of its parts have been however, converted into Latin, and are to be found in the "Kabala Denudata." With the exception of the *Sohar* there is not a more complete and estimable work on the Kabala extant than the one by Baron von Rosenroth, entitled the "Kabala Denudata." It gives a Latin translation of the introduction to, and the following portions of the *Sohar*:—the Book of Mysteries; the Great Assembly; the Small Assembly; the Gate of Light; the Doctrine of Metempsychosis; the Tree of Life; the Garden of Pomegranates; the House of the Lord; the Valley of the King; and the Vision of the Priest, with elaborate glossary and annotations of modern Cabalists. The author has also, in order to convert the disciples of the Cabala to Christianity, collected all the paragraphs of the New Testament which have a similiarity with the doctrines of the Cabala. We would recommend this rare work to those who are interested in Occultism.

The *Sepher Jetzira* has been translated into Latin by Postellus (Paris, 1552), and by John Stephen Rettangel (Amsterdam, 1642), also into German with notes, by John Friedrich Von Meyer (Lepzig, 1830).

From Human Nature.

ANOTHER FASTING GIRL.

OUR readers will remember the case of the "Welsh Fasting Girl," which received such a large share of attention in this magazine a few years ago. The possibility of such a case was denied by the medical empirics who surrounded her bed with strangers, and in a few nights watched the invalid to death. To add insult to injury the legal department arraigned her parents before the Court and punished them with imprisonment for stating that their daughter fasted, a statement against which no proof has yet been advanced. From the Liverpool Mercury we quote a paragraph giving particulars of a similar case in Lancashire. Should the Welsh authorities not be prosecuted for manslaughter and false imprisonment?

Considerable curiosity and wonder (says a Leigh correspondent) have been evoked at Culcheth, near Leigh, by the statement that a fasting girl, who had not spoken for about four and a half years, had recovered her accustomed powers of speech. The following are the leading points in this extraordinary affair:—Five years ago, Ellen Sudworth, then a girl eleven years old, daughter of William Sudworth, shoemaker, was taken ill, complaining of pains in the head. She was soon afterwards confined to bed, when she ceased taking food, and in a few months gradually lost her voice. From that time until last week she remained speechless, her parents who are respectable working people, believing their daughter to have become absolutely dumb. Prior to the recovery of

her voice she had been unable to open her eyes, so state her parents, for at least ten weeks; and the girl's own statement is—and in this she is partly confirmed by the inmates of the house—that the recovery of her speech and the strength to open her eyes was preceded by a shock in the head, which was followed by bleeding from the eyes and nostrils. During the girl's long illness, it is affirmed, she has partaken of no solid food, all the nourishment she has had being afforded by the moistening of her lips with wine, brandy, &c. Frequently strangers believed her to be dead, as breathing was all but imperceptible, though she affirms that never for upwards of four years did she once lose a perfect consciousness of what transpired around her. The case is exciting a good deal of attention. Dr. Sephton, a physician at Culcheth, has attended at various times upon this fasting girl, and so far as he has been able to arrive at a conclusion he believes it to be a case of hysteria.

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

THE

OCCULT PHILOSOPHY.

OF

HENRY CORNELIUS AGRIPPA,

OF NETTESHEIM.

COUNSELLOR TO CHARLES FIFTH, (EMPEROR OF GERMANY)
AND JUDGE OF THE PREROGATIVE COURTS.

IN PRESENTING this celebrated work of Henry Cornelius Agrippa to the readers of the Spiritual Scientist, I hardly think an apology would be in good taste, yet from the reputation of the work, the reader's anticipation may far exceed the utmost possible realization, as Agrippa distinctly asserts in his own address. Magic like Spiritualism carries with it an overwhelming amount of drift wood, and happy is he who can penetrate the rubbish and drink the clear waters of eternal life which flow beneath. The reader will be wise if he will follow the advice of Agrippa and the example of the bees at the same time, in gathering honey from all sorts of flowers. In good faith the friend of all lovers of truth and progress,
BUDDHA.

CHAP. XXV.

Of the Combination of Natural Things and the Result.

IT is very evident that in inferior nature, all the powers of superior bodies are never found comprehended in any one thing, but are dispersed through many kinds of things amongst us. So there are many solar things, but no one contains all the virtues of the Sun, one having one property, and others other properties. So occasionally it may be necessary to unite in one compound a hundred or a thousand solar virtues, scattered through a vast variety of plants, animals, &c., but these may be gathered and compounded into one form, in which will be manifest all these virtues united. The virtue in every compound is twofold; the one is primordial and celestial, the other is secondary and artificial, produced by the combination of certain things in proper proportions, and agreeing with certain peculiar aspects of the stars and constellations. This virtue descends by means of those things which are in themselves similar, and in harmony with their superiors of the same nature, fitly descending by degrees from one order to another till it be properly applied as designed.

So from a certain composition of herbs, vapors, &c., compounded according to natural philosophy and astronomy, one common form infused with many virtues of the stars is effected; like the honey of bees, which is extracted from innumerable flowers into one body containing the virtue of all, by a kind of divine and admirable art of the bees. Eudoxus Guidius tells of an artificial kind of honey which a certain nation of giants in Lybia knew how to make out of flowers, in quality scarcely inferior to that made by the bees, which is certainly very wonderful.

Every compound, consisting of a great variety of things, is most perfect when its parts are so firmly consolidated that it becomes one united body, adhering so firmly together that they can only with difficulty be disunited. So we sometimes see stones and other bodies conglutinated and united by a certain natural power, so that it appears to be only one body; so two trees by grafting become one; so oysters and stones by an occult virtue of nature; so some animals petrify and unite so closely the properties of the stone that they appear to be one homogeneous body; so ebony from wood is changed to stone.

So therefore a mixture of many matters under celestial influences, with the variety of celestial influences on the one hand and natural powers on the other united, produce indeed many wonderful things, by ointments, by collyria, by fumes, &c., as treated in the works of Chiramis, Archyta, Democritus, Hermes named Alchorat, and many others.

SPIRITUALISM; ITS RISE, PROGRESS AND INFLUENCE.

AT THE celebration of the twenty-eighth anniversary of Modern Spiritualism in London, Mr. R. J. Linton made the following remarks on the general subject. We copy from the report in the London Medium:

We are met together primarily to celebrate the introduction among mankind of what I regard as a new dispensation. It may be that there never was a time since man has been upon the earth that there has not been some form of direct communion with the unseen; but history shows that human development has come in waves and epochs, and that through one of the world's great spiritual epochs we are now passing. Why the present age of the world should have been chosen, rather than any other, for the unfoldings of a new philosophy and religion, and why the time should have been so long deferred when the needs of the world were so great, are to some mysteries that seem to present an argument against the validity of the pretensions put forth; but to a mind acquainted with the physical development of the earth, and with the national histories of the men thereon, the epochal revolution of advanced truths is in perfect harmony with the great laws of the universe. There is the prominent fact that to the Anglo-Saxon race now peopling England and America, this as yet highest development of philosophy and religion—call it Spiritualism or by what name you will—has been committed. Hitherto the leading religions have been cradled in the East and they have come to us in the garb of oriental thought. This new revelation springs up in the lands of the West, and takes on the form of western thought—a distinction of great historical importance. The new spiritual light needed freedom, and the Anglo-Saxon is the apostle of liberty. It is allied to intellectuality, and for its true expression it needed a somewhat equal combination of the entire human faculties; and there is no race on earth so remarkable for that balance as the Anglo-Saxon. The selection of that race—one that is destined to rule the world—I look upon as an essential element of the dispensation. But not until that race had asserted its supremacy in the world, nor until it had passed through many a conflict, physical, intellectual, moral and religious, did the new unfoldings come. Not, therefore, amid the last-century polemical wrangling, or when European and American society were in the throes of national revolution, nor even at the beginning of this century, when the supremacy of the Anglo-Saxon was jeopardized, did the angel-world seem to think that the time had come to begin their glorious work. But no sooner did the new societary conditions arise, than there comes the spirit rap on the wall, and the new age comes in at doubtless the most fitting time.

I can well imagine with what intense emotion the spirit world awaited that moment, and how, when the import of the rap was truly recognized, a thrill of joy must have echoed through the celestial spheres; and the echo of joy may well rebound from human lips and hearts. Why? Because the new philosophy is the harmonizer of all truth, and the only true exponent of the real nature of man and his spiritual relationships. Science, metaphysics, and theology have failed to give an answer to the ever-recurring question, "What am I?" Not only is human nature explained, but creation is harmonized. The influence that Spiritualism as a philosophy is destined to exert upon the thought of the future, I believe will be incalculable. I speak from my own experience as a student of science. My tendencies were always spiritualistic, but it was not till after I dived into the spiritual philosophy that the great harmony of creation was fully disclosed to my mind, and science must one day recognize this. In spite of our Tyndalls, and Carpenters, and Huxleys, science will merge into this philosophy. Add to what I have said that the spiritual philosophy is the solvent of all theologies, and the grandeur of the age is before you. As the revealer of man's true nature, as the harmonizer of creation, and as the solvent of theologies, there is philosophy enough for ages to come. Yet, as a philosophy it is not twenty-eight years old. That in so short a space of time it should have made such headway as to number its millions of students, is not the least instructive fact. After 1800 years of Christianity—adopted as it has been by Empires and Kings—Christians still form but a small minority of the human race; and most of them are so only in name. Mohammedanism, forced upon men by the sword, made no such rapid strides in its day as has this religion, which comes with the favor of no Imperial power, with no weapons of authority, no force.

Why this rapid march of Spiritualism? It is clear that Spiritualism meets the intellectual, moral, and religious wants of to-day. That which has given it progress in the brief past will ensure its progress in the long future. It has much rough work to do in this world. Effete institutions and worn out conditions have to be swept away. But if it be iconoclastic and destructive, its higher value rests in what it supplies. If it destroys your temples and scatters your false gods to

the winds, it raises on the ruins altars of heaven, around which holy angels and ministering spirits are the only priests. A note has been sounded that a day may come when Spiritualism shall become the adopted child of some ecclesiastical system. Unhappy day for humanity if that ever come to pass. It was that fatal error that fettered and despoiled Christianity, and degraded the true Christ through the ages. No, let Spiritualism be free, free from the incrustations of effete thought and musty ecclesiasticism, free from all church and sect—yea, free as heaven itself.

But be not over-sanguine of the world's ready conversion. There are those who think a spiritual millennium is at hand. It is well to reflect that, though millions of spirits work side by side with us, they can only work with their hands in ours; they can neither ignore nor overrule the natural laws of operation; they have to work, in fact, mostly through us; and anyone acquainted with philanthropic movements knows, to his sorrow, how difficult it is to reach the masses of minds. The ramifications of society are so intricate, the nations of the world are so various and so full of conflicting elements, that wars, and revolutions, and changes of dynasties, may have to come before the laurels of spiritual peace and truth can rest upon the brow; but the time will come, for truth has all heaven, angels, and God to defend it. Buckle on your armor then and be true warriors in the cause on the human side. Protect and sustain your mediums, whom the angel-world has adopted for the great work. Bravely rally round and sustain your leaders. There is at least one here to-night who boldly comes to the front to fight your battles. He has already borne the onslaught of many a foe to your cause, and will do so still. He needs your sympathy. One thing I know, whether you give it him or not, on the roll of the world's spiritual history one name will appear in shining lights and that is the name of James Burns. Forget not that it is for truth you are fighting; and though it be now despised by the thoughtless, scorned by the materialist, rejected by the ecclesiastic, and frowned down by the politician, the time will come when statesmen and philosophers, materialists and ecclesiastics, rulers and people, from kings on thrones to the lowly cottager, shall bow the knee before it.

NOTES AND NOTICES.

JAMES R. OSGOOD & Co., of Boston, have just issued an admirable work under the title of "Massachusetts Artists' Centennial Album." It contains sixty illustrations of the pictures sent from Massachusetts to the Philadelphia exhibition. Of this number, thirty-four are *fac simile* prints of pen-and-ink drawings made by the artists of their own pictures. The remainder are either heliotypes from the original or sketches made by the compilers, two of whom are members of the artistic profession. The work is modelled after "The Autograph," published in France ten years ago, yet possesses some interesting features peculiar to itself. A Boston critic says the *fac simile* prints are exceedingly interesting, not only as souvenirs of the pictures, but as examples of the way of working of the different artists. Some of them are beautifully executed, quite in the manner of etchings on copper, others are simply impressions of the compositions of the pictures. At the end of the volume are two heads of heliotypes, comprising, besides ideal heads by Strain and Miss Reed, two portraits by Stuart, Mrs. Nathaniel Coffin, and Mrs. Samuel Elliot, generally considered as among the most remarkable productions; Copley's portrait of Mrs. Thomas Boylston, from Memorial Hall; Joseph Ames's portrait of President Felton, and Neagle's portrait of Gilbert Stuart; Washington Allston's "Rosalie," with other interesting examples. The reproductions of the old pictures alone would carry the publication, for they are unique and not attainable in any other form. A dozen pages of neat letter-press accompany the illustrations as a descriptive index to them, and are followed by a page of the autographs of those artists who contributed their own sketches to the volume. Among the most prominent names are George L. Brown, Benjamin Champney, "Champ," W. Allan Gay, S. L. Gerry, George F. Higgins, T. H. Hinckley, F. D. Millet, W. E. Norton, Thomas Robinson, F. H. Shapleigh, Frank Hill Smith, S. S. Tuckerman and Mark Waterman.

"The Epitome of Spiritualism and Spirit Magnetism," is a pamphlet of 111 pages, published by Colby & Rich, 9 Montgomery Place. Its author is a gentleman who has previously contributed several valuable works to spiritual literature, that received favorable notices even from the secular press; "Vital Magnetic Cure," and "Nature's Laws in Human Life" are probably quite familiar titles to our readers. "The Epitome" deals with Mediumship and the reliability of Spirit Communication, Reincarnation, Mind Reading, Psychometry, Clairvoyance, &c., Spirit Photography, Materialization, Magnetized Paper, and the Power of Spirit Influence. The author sends the treatise on its "mission of usefulness," hoping it "may originate thought" and "prove a blessing to many skeptical and doubting souls."

CORRESPONDENTS.

WHAT A PROMINENT SPIRITUALIST SAYS.

To the Editor of *The Spiritual Scientist*:

DEAR SIR:—I have received your paper weekly for nearly a year. I at first thought it was wholly uncalled for, as there were a number of liberal papers in your city; besides, it appeared to me at first that you were attempting to expose and pull down a theory which to many was well established without offering a substitute, or in other words, you were attacking old established theories without advancing any theory of your own except to point out the faults of others.

Allow me to say to you that my mind has undergone somewhat of a change in relation to your paper and the object you have in taking the course you do. If I am not wonderfully mistaken, your course is the only safe one we can follow to do honor to ourselves and justice to our friends, and if the honest investigator will thoroughly weigh all the evidence which he can gain of the different theories and doctrines of the day, I have no doubt he will come to the conclusion that you are on the right track. What right have we to denounce the old theories of Calvinism, and call our friends and neighbors bigots and sectarians, when we ourselves have a theory which we claim infallible, and deny the right of investigation. If we call our friends superstitious for believing in some old worn-out theory for which they have no positive evidence, shall we allow ourselves to fall into the same mistake?

Investigation is a sacred right to every earnest soul. More than thirty years ago my investigations compelled me to search for more evidence than I had been able to obtain from any former teachings. For nearly twenty years I had been in the school of Calvinism, and had drunk in those doctrines to the full. The Bible was to me a holy book; although always a mystery, I attempted to draw such instruction as would back up my early teachings. I prayed, I exhorted, I magnetized as best I could, and all for the glory of God. Yet, never satisfied, I was at last driven to a closer examination. I began to think for myself; I did not care longer to trust my book to pilots that could give me no evidence of a life beyond except by tradition. My first experience in Spiritualism was in the Fox family at Hydesville, N.Y. Soon afterwards I became much interested in A. J. Davis's writings. From that time to this I have claimed the right of investigation, and if what I once believed to be evidence of a certain theory proves not to be I am anxious to understand it. The result of my investigations have never brought out evidence which I dare to pronounce infallible, yet I get much evidence which to me appears as conclusive that man has a spirit and that spirit lives beyond and can, and does, communicate with and influence those who still remain in earth-life. Yet we only see through a glass darkly, and if we flatter ourselves we need no more evidence to prove the truth of what I call a beautiful philosophy we make a mistake, or if we refuse to state what purports to be evidence and make bare and expose all that is false and untruthful, we are no better than those bigots who lived in the days of the Salem witchcraft.

Hence I must say, let us submit our faith to the closest scrutiny; let us expose falsity and deception, which is practiced by thousands who have no higher motive than to obtain a name or some pecuniary advantage. It is high time the friends of free religious investigation and honest believers in spiritual philosophy should show their position and come up to the help of such journals as come out fearlessly and boldly defend truth, honesty and fair dealing. I am fairly disgusted at the attempt which some of our journalists are making to cover up deception and smother investigation, and even attempt to sustain those who are every day practicing fraud and deception. The thousands of honest and intelligent people in the country who are seeking for light and truth are entitled to a fair and open investigation; indeed, they are demanding the truth,—they ask that deception and falsehood should be thoroughly exposed. We can no longer suffer the contempt which is thrown upon those who believe in immortality of spirit power and communion with the departed.

If believing in Spiritualism, which is to believe in immortality, will not elevate, then let the world all denounce the belief of an ever-ending progression and all turn Deists. With all due respect for old established journals, I utterly abhor any attempt on their part to cover up deception or debar investigation. Thanks to the truly liberal for what they have done to stay the tide of superstition and fanaticism which has so much disgraced our noble philosophy; well may we watch with suspicion the dark wave of bigotry which has so often threatened destruction to freedom and progress. Why do not some of our suspected media make some effort to exonerate themselves when charged with deception when they can so easily do it if they choose. Many of them claim the spirits will not let them; who believes it? *What is the testimony?*

Shall we ignore everything on one side and believe all of the other? Bible Spiritualism sets forth some strange incidents, but nothing compared to much of the shamming of the present age. O deception, what a cruel master. Spirits have to bear quite too much; the higher intelligences relieved from the flesh are not more foolish than when in earth life. Go on, brother, give us light, and truth shall make us free.

I fear I have wearied your patience, for which I trust you will pardon me this once. I have written this as a confidential letter, wishing to help encourage one who has struggled so hard against fearful odds. My limited education forbids that I should appear in print.

Very truly yours,

E..... C.....

CONCERNING MEDIUMSHIP.

To the Editor of *The Spiritual Scientist*:

DEAR SIR:—There is a question for the angels through reliable mediums to answer, in order that we may get at what constitutes true mediumship. It is well-known that there are persons of a very low order of intellect who have proved to be very good mediums, and then there are those of well developed intellects and morals, who seek to be developed as mediums, yet fail in their attempts. Question:—What are the physical or spiritual requisites by which mediumship in any of its phases is made to exhibit itself through the human body?

Through some mediums the angels say the whole nervous system is involved.

My answer would be this: That for every function of the body there must be an organ to represent that function. For seeing, eyes; hearing, ears; &c. Now if mediumship is a function then surely there must be an organ located some where in the body to represent that function, which I have named the central sun-souled organ, located in the optic thalamus of the brain, and called by some the sensorium. Upon the size, activity, and quality of that central sun soul organ, depends our being developed as mediums. Hard, repulsive labor is always more or less antagonistic to a full development of mediumship.

As our Spiritual Science is sustained only by facts, it might be well for all spiritual scientists to investigate the above question. Hoping that the angels will direct and protect you in your endeavors to supply spiritual facts for the people, I remain,

Respectfully yours,

DR. THOMAS J. LEWIS.

Brooklyn, New York.

FURTHER EXPERIMENTS BY DR. CROWELL.

To the Editor of *The Spiritual Scientist*:

DEAR SIR:—I have now to report the results of an experiment with Dr. Henry Slade, of New York, in which silk failed to prevent his attendant spirits controlling him.

On Thursday, the 27th ult., with the consent of that medium, I covered his head with a silk handkerchief, and apparently, without unusual delay of efforts, the spirit of Dr. Davis succeeded in controlling him, and declared that the silk covering in no appreciable degree interfered with the exercise of his power, and he believed that multiplied thicknesses of silk would prove no obstacle.

After this spirit had relinquished control I enveloped the medium completely in silk and then requested Owasso to control him. Owasso succeeded in about the usual time, and stated that he had effected his purpose with ordinary facility.

It is thus demonstrated that silk is not a protection against the efforts of all spirits to control their mediums, but the spirit of Dr. Davis, who here first controlled, expressed his opinion that it would probably be effectual in protecting obsessed persons, as obsessing spirits rarely or never exercised their power in a direct and efficient manner, it being directed without method, or much intelligence, and therefore, comparatively easily resisted.

Thus there are failures as well as successes—results which I have expected—but as no important benefits to established mediums have been anticipated from the protective quality of silk, this failure in the case of a medium so thoroughly under control as Dr. Slade, does not affect the value and importance of this quality if it still remains true that it is efficacious in protecting the victims of obsession, and it is with the view of testing its virtues in these cases that experimentation should be continued.

I record the failure in this instance as unreservedly as I have previously recorded the successful and positive results obtained, and my hopes are not less now than heretofore, that we shall ultimately realize the important benefits to certain classes of unfortunates, which the results of my previous experiments promised. I shall avail myself of any other opportunities that may present to continue my experiments, and will report results.

EUGENE CROWELL, M. D.

Brooklyn, N. Y., May 11, 1876.

AN ACKNOWLEDGEMENT.

To the Editor of *The Spiritual Scientist*:

DEAR SIR:—I noticed in your paper of March 16th a communication from B. E. H. (your Cincinnati correspondent), in which he says that those who were investigators in 1874, were convinced of a power outside of myself which produced these phenomena. With your permission, I will thank him through the columns of your paper for his admission. It is the first evidence from the male portion of those who were investigators, that they believed it to be spirits. Dr. Garrette, though a frequent investigator, never gave us any proof of his being convinced of immortality. It also adds to our already unshaken confidence of nearly eight years communion with Peter Mitchell, to know that B. E. H. and friends are meeting with success in their circle, as I remember he promised they would. Again with thanks to B. E. H., I subscribe myself,

MRS. MARY C. SMITH.

Santa Barbara, Cal.

For the *Spiritual Scientist*.

ANCIENT THEOSOPHY;
OR SPIRITISM IN THE PAST.

BY CHARLES SOTHERAN.

THERE are few who have not read that exquisite poem by Moore, "Paradise and the Peri," and the references therein to system founded by Zoroaster or Zerdusht, to whom, more than any other, homage should be paid by believers in Theosophic Spiritism; he enunciated the celebrated aphorism:

"He who sows the ground with diligence and care, acquires a greater stock of religious merit than he should repeat ten thousand prayers."

It is almost impossible to definitely decide all the episodes in the life of the great Reformer, but of one thing all are agreed: he was a Hindoo of the Brahminical caste, a philosopher of the highest culture a man of the most marked benevolence, and who, it is asserted, could alter the known laws of Nature. He was distinguished as an astronomer and lawgiver, and to this day his memory is revered by millions. In that sacred legacy left to humanity, the Zend-avesta, the whole of the oriental philosophy of the Magian Sages is to be found conjoined to a moral and simple system.

Zoroaster, having studied out from the deeper laws of right and wrong, the dualistic principles ever contending—truth and falsehood, light and darkness, "a spirit life-giving and beautiful, a spirit poisonous and deadly,"—named those principles Ormuzd, god or good, the word or emanations of a purely spiritual nature surrounded by good spirits, and Ahrimanes opposed to good or like darkness, the evil or devil surrounded by bad Demons. From Ormuzd spirituality arose, from Ahrimanes, materiality. The whole is a myth, a beautiful fable, but contains a vast amount of truth as Damascius points out:

"The Theosophists call the source of all that which is the spiritual, and at the same time composite.—that is, the spiritual as well as material substances—space, others time, from which the good or evil powers, or according to others, light and darkness have proceeded."

Zoroaster taught that:

"The most ancient of all things is God, for he is uncreated; the most beautiful is the world, because it is the work of God; the greatest is space, for it contains all there is; the quickest is the mind; the strongest is necessity; the wisest is time, for it teaches to become so; the most constant is hope, which alone remains to man when he has lost everything; the best is virtue, without which there is nothing good."

"The soul of man being a bright fire, by the power of the Supreme remains immortal" and who "having mingled the vital spirit from two according substances, mind and divine spirit, as a third to these he added holy love the venerable charioteer of all things."

Zoroaster's golden rule was:

"He who exhorteth men to penitence, ought himself to be blameless. Let him have zeal, but let his zeal be neither irrational nor deceptive; let him never lie; let his temper be mild, his disposition tender and indulgent, and his heart and his tongue be always in unison; let him shun all licentiousness; in a word, let him be a perpetual model of justice, and of goodness."

Persia has been termed the land of Spirits, and it was a place where Theosophy remained dominant by the obtainal of a deeper insight than ordinary, into Nature and the secret powers, or as we are informed:

"The principles which have understood the intelligible works of the Supreme, are clothed in sensible works and bodies, being the intermediate links standing to communicate rendering apparent the images of unapparent natures, and inscribing the unapparent in the apparent frame of the world."

An exoteric knowledge of higher Persian culture was disseminated by aid of the mysteries of Mithras, in which the candidate was made to pass through seven caverns in which he had to withstand assaults by wild beasts, the violence of the elements and other trials. In the Sacellum, or seventh, a cavern of great brilliancy and splendor, he was confronted with the archimagus and had to take a solemn obligation of secrecy, was baptized, anointed, received the sacrament of bread and wine, and other rites which paganized Christianity afterwards incorporated with their own rituals.

The doctrines taught here was the nature of the Ain-Soph, or boundless, out of which proceeds the Ethereal Spirit or Sacred Fire, typified by Fire, and Amenti or Paradise, the superior and inferior spirits by whose powers cures could be effected, a knowledge of the Peris and Peos, one of whom has been modernized into a certain respectable horned and long-tailed friend familiar to our infancy.

Indiscernible in the vista of the ages, the Chinese, styling themselves celestials, and all other barbarians were an ancient nation. Forming a philological division of their own, they revelled in Art, Philosophy and Science; a highly civilized and prosperous people, their inventions and systems are the influx of those which, centuries after, Europeans imagined they had discovered. They were conservative and delighted in the traditions of their ancestors to whom, to this day, they pay such high tribute, as to allow themselves to remain stationary. Monotheistic in belief, until Buddhism became popular, the Chinese acknowledged one Supreme Power; they apprehended divination, and their kings had a staff of diviners; they believed in spirits and that the spirit-souls of the departed, having a knowledge of the affairs of their descendants, could help them. Thus all matters of interest are to this day discussed before the place where the corpses of their relatives lie; as for instance, when one of the ancient kings of China, Woo, was dangerously ill, his brother appeals to the shades of his ancestors watching over, to help protect their descendant.

Five centuries and a half before the advent of Jesus of Nazareth, the greatest man which China ever produced, the reformer Confucius was born. He it was who inculcated the sublime doctrine of "What you do not like when done to yourself, do not do unto others," and like a true Theosophist answered a disciple in the following words, which it would be beneficial for materialists to ponder over and copy:

"I was not born endowed with all knowledge, I am merely a man who loves the ancients and do all I can to arrive at the truth."

Confucius recommends that the tutelary spirits, whom he divides into two classes, should be invoked; he speaks of the spirits of "mountains, rivers, and other disembodied spirits of our ancestors to both of which propitiary sacrifices are due;" and M. de Guigries says:

"There is a Chinese book compiled from the writings of Confucius, which gives figures of the two orders of spirits, informs us where they are, and the particular objects for which they should be invoked." . . . "The Spiritology of Confucius and the ancient Chinese doctrine is explained in the following extract from the 'Doctrine of the Meau':"

"The Master said, 'How abundantly do spiritual beings display the powers that belong to them! . . . We look for them, but we do not see them; we listen to, but do not hear them; yet they enter into all things, and there is nothing without them. . . They cause all the people in the Empire to fast and purify themselves, and array themselves in their richest dresses, in order to attend at their sacrifices. There, like overflowing water, they seemed to be over the heads, on the right and left of their invocers.'"

It is said in the "Book of Poetry,"—

"The approaches of the spirits you cannot surmise, and can you treat them with indifference."

TO BE CONTINUED.

THE LONDON MEDIUM contains an account of a healing seance at Doughty Hall, London, at which Dr. Mack of this city met with great success; it mentions ten cases wherein he gave relief to the person afflicted.

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TO BE A SPIRITUALIST IS TO HOLD CONSCIOUS INTER-COURSE WITH THE WORLD OF SPIRITS AND TO LIVE A SPIRITUAL LIFE. SUCH WAS JESUS CHRIST.—*Peebles.*

THE HARDY PHENOMENON.

That which was once the leading spiritual paper has now closed its columns against any further testimony in the Hardy phenomenon at New York. In its leading editorial, headed the "New York Imbroglia," it pretends to review the whole matter and says:—

"Now we have gone over the whole ground; we can conceive of nothing new which either side can have to present in this special controversy, and as our duty to the general public demands that our columns should contain matter of interest to the friends of the cause everywhere, we feel justified in saying that we shall hereafter decline to follow this New York imbroglia further."

We recommend to the consideration of our contemporary who is guided, in conducting his paper, by "God and his angel messengers," the seventeenth verse of the third chapter of James—"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

When it published the first statement of facts from New York it considered Mrs. Hardy vindicated by the "crucial test" seance at Paine Hall; when Dr. Gardner announced a defect and asked the suspension of judgment, it published in its editorial columns a glowing account of a *private* "crucial test" seance in which the editor "*personally*" did this, that and the other, and the most "conclusive results were attained of the genuineness of the paraffine mold phenomenon." But Mrs. Lizzie Doten, present also on the same occasion, and whom the editor of the Banner would have us infer by the construction of his article was also "satisfied," tells a different story about the box. She says, in a letter to the Boston Sunday Herald:—

TO THE EDITOR OF THE HERALD:—Will you allow me to state through your columns that the seance held with the famous "crucial test" box, at the residence of Mrs. Hardy, on the evening of April 5th (of which Mr. Colby has given an account as a part of his personal experience in the Banner of April 15th), again failed as a *conclusive demonstration* on account of a second defect being discovered in the box of a more decided nature than the first. As I believe with Dr. Gardner, that it is better to tell "the truth, the whole truth, and nothing but the truth," in this matter, and as I also believe that Spiritualism will not be benefitted by any concealment of facts, however unfavorable they may be, I make this statement. Yours truly, LIZZIE DOTEN.

Boston, April 29th, 1876.

What persistent efforts have been made to break down the testimony of the "New York seven" by holding test seances and printing accounts of what Mrs.

Hardy has done and what she CAN do. And yet, thus far, she has been unable to give the first shadow of proof of the genuineness of these paraffine mold manifestations. Every seance to which the Banner has pointed was a perfect failure, the evidence favoring the theory of fraud. The mold in the box at Paine Hall was crushed and flattened—just large enough to pass through the aperture in the top of the box, or the defect spoken of by Dr. Gardner. The wonderful private test seance which was so "perfectly satisfactory" evidently depended for its success on the "second defect in the box of a more decided nature than the first," as Miss Doten expresses it. And now the Banner thinks that "Mrs. Hardy needs no defence," and it has nothing further to say. Of what value is its endorsement in view of these facts? And what weight has its opinions?

Furthermore, there have been several seances which were unsuccessful; of these we have no report. We are positive in making this statement; we refer to the seances of Tuesday and Friday. At one of these, held on Friday, a postage stamp was placed on the key-hole, and Mrs. Hardy chewed paraffine in the dark "because she liked it." Dr. Gardner has fixed the box several times, and the smaller he makes the holes the less paraffine he finds in the box after a sitting with Mrs. Hardy; from molds of fingers the manifestations have dwindled into particles of paraffine.

Have we not stated it correctly? When the report of these seances of Tuesday and Friday are made we shall see. Is it not about time that the editor of the Banner or Dr. Gardner favored an impartial public with a short report of progress? Of the honesty of some of the parties concerned in these "crucial test" seances we have no question; therefore, sooner or later, the truth "will out," and Spiritualists will know what a load Spiritualism has been carrying.

Prof. Denton is now in Boston, and without doubt will be invited to be present at the last trials. "It is the last straw that breaks the camel's back." This matter will now culminate shortly, and we shall have an explosion.

Spiritualism will purge itself of the many gross frauds that are now perpetrated in its name, and then the Cause will prosper. Those individuals who question the power of the SPIRIT because they have been so successful in the past in covering up their hypocrisy and deception, will find that the spirit world have been at work perfecting the plans that will result in a glorious victory for Truth.

THE FRUITS OF THE SPIRIT.

"When we look back into history," says the London Medium, "we find that all great spiritual works have been characterized by similar peculiarities. The Gospel system had its miracles, signs and wonders, which appealed to the vulgar and arrested the attention of the most unthinking. It bestowed blessings upon the sorrowing, the suffering, and the sinful; and behind all these external demonstrations there flowed a river of pure spiritual teaching, which has long ago been well nigh lost in the arid deserts of churchal theology. The Gospel apostles were not men who studied their personal interests, nor endeavored to build up conservative institutions, nor to make comfortable livings. It was not themselves but their work which they studied; and they sought not to reap the harvest, but to sow the seed which would bless the thousands yet to come after them. Of a similar character is the work of the present day, glorious beyond description to those who are conscious of its ever-beaming radiance, and are permitted by their love and devotion to it to witness its unspeakable arcana. All who would truly succeed as spiritual workers and enjoy their mission, must necessarily obey the unerring laws of spiritual apostleship. Their work must be towards principles and for all time. Self must be swallowed

up in the victory of truth, and the existence of that love for the divine which is the insignia of the true Spiritualist, must be expressed in practical love for all humans who are deserving or necessitous."

From the American Spiritual Magazine

ORGANIZATION.

WE have published several communications in regard to this important subject. In our last issue we copied an able editorial from the columns of the Spiritual Scientist, giving some strong reasons for organization. We publish in this number an article from Brother Alcott advocating it. We have always favored local organization, preparatory to a general one, and have been "watching and waiting" for some movement looking to a time and place at which to take at least the initiatory steps towards the accomplishment of this very desirable object. As we have seen none yet, at the solicitation of some of our correspondents we venture to suggest a meeting for this purpose to be held at Philadelphia on the 5th day of July next. This centennial year of our nation's existence, it seems to us, would be a proper time to begin to organize that which we believe is ultimately to bring about a revolution more potent than that which we commemorate on the 4th of July.

On that day a nation was born which has progressed more rapidly than any of which we have knowledge—one that is destined at no distant period to wield an influence upon the nations of earth, in the emancipation of mankind from political and mental bondage. Many and great were the struggles through which our forefathers passed before that memorable day dawned upon their horizon. Time has demonstrated their wisdom, and their perseverance has been crowned with success; and so long as mankind love civil and religious liberty will they be held in grateful remembrance by those who enjoy this priceless boon.

In this land of freedom, a little over a quarter of a century since, modern Spiritualism commenced its career. In an humble, poor Methodist family, in an obscure village, was discovered a medium of communication between the natural and the spiritual world. History scarcely affords an example of such fierce opposition as has been waged against Spiritualism, yet it has engirdled the world and every official position among the nations. In other and distant parts of the earth it has been organized and its machinery working well for the propagation of its glorious truths.

Shall we of America, who were years in advance of our mother country in receiving this last and best edition of God's good will to man, still lag behind her in adopting measures for its universal promulgation?

The spiritualistic ranks are made up of those whose antecedents are more diverse than any of which we have knowledge. Many whose opinions have been as far apart as the poles have been brought in close proximity to each other by the harmonizing influences of spirit teachings. Many who did not believe in any existence after the present, have come to the knowledge of the truth of a future state. Though there now is, and perhaps ever will be, a great diversity of opinion among Spiritualists in regard to some things, yet there is universal agreement upon some great cardinal truths, some basic principles, sufficient to unite upon without infringing upon individual freedom of belief. We have found a tendency to harmony during the quarter of a century we have been investigating, and believe it would be greatly increased by our organization and consequent association together. Let us, then, this centennial year of our nation, meet together in conference at the time and place of this celebration, and at least commence an organization, upon a liberal basis, embracing only those fundamental principles upon which there is harmony among Spiritualists, and ignoring that which does not legitimately belong to Spiritualism.

Where there are local organizations let them send one or more delegates. Where there are none, and but few Spiritualists, let them organize and send a representative. And where there are none, let those come who can, and represent themselves, and as far as they can the section of country to which they belong.

What say the Banner, Journal, Scientist, and others in regard to these suggestions?

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A CHALLENGE ACCEPTED.

SAYS the New York Graphic: Mr. Charles H. Read of Philadelphia says he understands Mr. Bishop to challenge all of the so-called mediums or psychics, and adds:—

"As an individual possessing this power in a marked and powerful degree I accept. I challenge any man in the world who is not a 'psychic' to produce the phenomena that occur in my presence under the same conditions, or even measurably to imitate them. I allege that no scientific man can account for them other than that they are the result of occult or 'psychic' force. I have plenty of this world's goods, and I do not make this proposition as a speculative enterprise, but I mean what I say—no more, no less. I will go before an equal number of ladies and gentlemen, of known scientific ability and unbiassed judgment, with or without cabinet or curtain, or any other condition other than good order, and demonstrate this fact as rationally and inductively, as most facts in the order of nature can be demonstrated."

Dr. J. H. Rhodes, of Philadelphia, sends us an account of several seances held with Mr. Read under conditions that would not admit of trickery on the part of the medium. The manifestations embraced all those with which Spiritualists are so familiar, and judging from the letter of Dr. Rhodes they must be accompanied with remarkable power. A professor and teacher of legerdemain, who was present, was permitted to dictate the conditions; he both tied and held Mr. Read, but no difference was perceived in the amount of power.

Mr. Read has been known as a medium for the past twenty-five years. Mrs. Hardinge Britten, in "Modern American Spiritualism," alludes to his manifestations in 1862 in Buffalo, N. Y., as does Mr. Epes Sargent in his "Planchette, or Despair of Science." [ED. SPIRITUAL SCIENTIST.]

LAKE PLEASANT CAMP MEETING.

PREPARATIONS are rapidly maturing for this grove gathering in August. Charles N. Reed, a large grocer of Greenfield, is to have the grocery; Mr. Leach, of Turner's Falls will take charge of the boarding tents; Mr. Fay, of Montague has the meat market; W. E. Dudley, of Montague, has put in a large supply of ice from the lake, and has charge of the boats and the stables; Richardson takes the stand for victualing on the flat.

It is expected that free fishing will be allowed. The lake is full of black bass, pickerel, catfish, trout, perch, and other kind, having been stocked for five years past and not fished at all.

Prof. Denton has been engaged as one of the speakers and others are soon to be announced. A large number of people are preparing to go to the lake early and erect tents and cottages with a view of making a prolonged visit to this healthy summer resort.

EDITORIAL PARAGRAPHS.

HON. J. M. PEEBLES is lecturing in Tennessee. During his recent visit to Mexico and Yucatan he was elected a Fellow and "corresponding member of the Louisiana Academy of Sciences."

THE FREE RELIGIOUS Society of Springfield have engaged Miss Lizzie Doten, of Boston, for the last two Sundays in May. Prof. R. G. Eccles has just closed a brilliant series of popular and scientific lectures.

MISS SUZAN H. WIXON, of Fall River, will lecture in Investigator Hall, Paine Memorial Building, next Sunday forenoon, at 10-30. A patriotic poem will also be recited by Annie F. Brown, 11 years of age.

THE BANNER OF LIGHT says that some of its readers have written asking for "something new as a change of mental diet." We should think they would; some despairing of any improvement have recently subscribed for the Spiritual Scientist.

From the Spiritualist Newspaper.
SOME CHINESE GHOST NOTIONS.

(Principally from The China Review, Hongkong, Dec., 1875.)

AMONGST the Chinese, whose worship, ritual and social habits are largely founded upon ancestral worship or devotion paid to the spirits of the dead, it is nothing surprising to find that ghosts and apparitions occupy a greater place in popular belief than even in Europe. As they themselves say, "China is full of ghosts." There is scarcely a popular play in which a ghost does not act a conspicuous part, and is usually the instrument in bringing about dramatic justice. One peculiarity about Chinese ghosts is that they do not always fully "materialize," but are frequently seen in incomplete form, the head first becoming visible, then the feet, then the body, and so on. Another quaint belief is that ghosts have no chin, and to say to a Cantonese "*Ni mo ha-pa*"—you've no chin—is equivalent to saying "you're a ghost." Like English ghosts, they appear during the hours of darkness, and are compelled to vanish at cock-crow; but the conventional white clothing is absent from the Chinese idea. A ghost in China always appears in the dress he commonly wore during life, and his advent is announced by candles burning not blue but green; the Greeks call supernatural terror "*green fear*." A somewhat contemptuous idea seems to prevail amongst the Chinese regarding the intelligence possessed by ordinary ghosts. They are usually spoken of as stupid and easily amenable to the control of those who remain self-possessed, but as ghosts who have left no relations, or whose living kindred are too poor to provide the usual offerings, are apt to become malicious, cause epidemics, and do a great deal of harm, on the 17th of the 7th moon a ceremony is very generally observed, called "appeasing the burning mouths," which consists in laying out plates filled with cakes, and bearing above them invitations to the "Honorable Homeless Ghosts," but only disreputable ghosts thus consent to become pauper spirits and live on charity. Ghosts of idols are not unknown to the Chinese. "Ten years ago, when the rebels infested the country, the people of Canton reported that the ghost of the idol Kwanyin, her body dressed in white and a yak's tail in her hand, perambulated the city wall, protecting the rampart," and a few years ago the Pekin Gazette officially recorded that the Mahometans were scared away from besieging the city of Chang-wei by a terrible vision of ghosts of the gods of the city "clad in mail, and armed with swords and shields, drawn up in battle array, numerous as forest trees, all along the top of the city wall." This recalls, but in reverse order, Longfellow's verses, in which ghosts were the assistants:—

I have read in some old marvellous tale,
Some legend wild and vague;
That a sheeted host of specters pale
Besieged the town of Prague.

Animals also have their ghosts. A resident at Canton, named Ling, had a very intelligent monkey, which having been severely whipped for some mischief, became sulky, refused food, and died. Shortly after the monkey's ghost began to haunt the house. Food placed on the tables mysteriously disappeared, and strange annoyances took place. At length a fire broke out in the house unaccountably, and Mr. Ling shifted his residence. But the monkey's ghost still followed and persecuted him. Again he moved, and again the ghost accompanied him, until as a last resource he took a room in the Temple of the Five Hundred Worthies; the monkey-ghost did not dare to face the gods, and left him in peace. Mr. Ling was still residing in the Temple last year.

Ghost stories of the ordinary kind are numerous, and the writer in the Review, who is evidently no Spiritualist, confesses that "sometimes they leave a *bona fide* impression of the marvellous, which can neither be explained nor rejected." Two or three are selected in conclusion. A mandarin met his death in the late collision between the Chinese steamer Fusing and the British steamer Ocean. The Fusing was sunk, and over sixty people drowned. The mandarin's ghost appeared to his wife, who was living in Soochow, streaming with water from head to foot. He told her he had been drowned, and that he had sent by a certain friend some money for her use before he took passage in the Fusing, and that the friend would arrive shortly. Two days after the friend named arrived with the money, and shortly after came the intelligence of the Fusing's disaster. The commander

of a Chinese man-of-war belonging to the Foochow Arsenal fleet was taken suddenly ill, and died at a friend's house. After his death the friend frequently saw his ghost, and one night addressed it, saying, "You should not lament; it was your fate; you should be satisfied with it." Thereupon the ghost disappeared and never showed itself again to the same party, but continued often to appear to the men on board the ship he had been commanding, being frequently seen to pace up and down the deck as he was wont during his lifetime at night, and would sometimes place himself in the attitude or drilling the men. A European resident lately received the following excuse from his Chinese teacher for some days' absence. Three years before a soldier going to the wars had left forty dollars in charge of the teacher's uncle, and must have been killed, nothing having been heard of him since "the day before yesterday." The teacher continued, "My uncle called us to his bedside, and told us he was about to die. The soldier, he said, had appeared to him and insisted that my uncle should immediately join him in the under-world. No fault had been committed by my uncle. The money was all right in a drawer, but he felt the summons must be obeyed and died that day. Of course it was impossible in such circumstances I could come to your Excellency's place to study." The foregoing are recent instances, printed in the newspapers and vouched for by the parties concerned. They could all be closely matched by European examples.

Here is a parallel to the celebrated Berkely Square story. It must be noted that the ghosts of suicides are distinguished by wearing red silk handkerchiefs. "Outside the north gate of Hang-chow there was a house haunted by evil ghosts, where no human being dared reside, of which the doors were ever barred and locked. A scholar named Ts'ai bought the house; people all told him he was doing a dangerous thing, but he did not heed them. None of his family would enter the house, so Ts'ai went by himself, opened the doors, lit a candle and sat down. In the middle of the night a woman slowly approached, with a red silk handkerchief hanging to her neck, and having saluted him, fastened a rope to the beam of the ceiling, and put her neck in the noose. Ts'ai did not in the least change countenance. The woman again fastened a rope and called on Ts'ai to do as she had done, but he only lifted his leg and put his foot in the noose. The woman said, 'You're wrong.' Ts'ai laughed and answered, 'On the contrary, it was you who were wrong a long time ago, or else you would not have come to this pass.' The ghost cried bitterly, and having bowed to Ts'ai, departed, and from that time the house was no longer haunted. This Ts'ai was afterwards a very distinguished scholar, known as the Provincial Chancellor."

The present writer remembers having read some time ago a similar curious story of a police-cell in which a woman had committed suicide by hanging herself, after which inmate after inmate continued to attempt to do the same, till at last a girl declared that a fiendish little woman appeared in the cell at night and commanded her to hang herself, which she felt irresistibly impelled to attempt doing. The cell, it was said, had to be closed and abandoned. Another wildly grotesque story runs thus: At Nanchang, in Kiang si, lived two literary men, who were close friends and read together; one was elderly, the other young. The elder went home and suddenly died; the younger did not know of it, but continued studying. One night, when he was in bed, his old friend opened the bed-curtains, and put his hand on his shoulder, saying, "Brother, I left you but ten days since; a sudden sickness, however, carried me off. I am a ghost; but remembering our friendship, I am come to bid adieu." The young man was astounded and could not speak, but the old man reassured him, and bade him not fear, adding that he desired to ask a favor. The young man grew calmer, and at length agreed to do what the ghost might ask, who then requested him to undertake arranging some matters concerning his mother, wife and literary works. The young man assenting to all this, the dead man stood up and said "As you have been kind enough to grant my requests, I will depart." He was turning to go, when the young man, who had observed (and no wonder) that there was a great deal of human feeling in him, and also that his appearance was much as usual, lost all fear of the ghost, and desired him to stay awhile and talk over their old friendship. The dead man wept, came back,

and sat on the bed, and conversed some time, then again stood up, and said "I must go now." He stood up but did not move; his eyes stared, and his features began to change horribly. The young scholar became frightened and said, "Now you had better go," but the dead thing stood still and did not depart; the young man shivered and burst into a cold sweat; still the ghostly guest went not, but stood glaring by the bed. In horror the young man sprang out and ran away. The ghost ran with him, and the faster he ran the faster ran the ghost. After a mile or so of this fearful race, they came to a wall, over which the young man vaulted and fell to the ground. The dead man could not get over the wall, but leaned across with his head hanging over. At day-break some passers by saw and revived the young man. Meanwhile the family of the dead man had lost the corpse and sought vainly for it, but when they heard the news of a corpse leaning over a wall they went there, recognized it as belonging to them, took it home and buried it." Strangely and grimly grotesque as this story may appear, it is remarkably paralleled by several tales in Mr. Ralston's collection of Russian popular stories, in which dead bodies give chase to mortal men, whose only refuge is in a chapel. This wild and wierd belief extends from China to Russia and Iceland. In the Saga of Grettir the Strong, the hardest of all the mighty feats of the gigantic hero was the subduing and quieting of the murdered thrall Glam, whose hideous body haunted his master's house, and broke the backs of all, men or cattle, who encountered him; and in mediæval romance, Lancelot of the Lake,

"In the dim chapel Perilous,
Despising spells and demons' force,
Holds converse with unbarred corpse."

Again, in the deeply pathetic Scottish ballad, the dead mother hears her children, ill-treated by a cruel step-mother, weeping and lamenting in the night, and leaving her grave in the lonely churchyard, glides into their chamber and plays with and caresses them till cockcrow. The vampire stories of the Mediterranean seem to be a horrible variation of the same general idea. Two very dissimilar notions respecting ghosts appear indeed to prevail popularly side by side. One, the more general, regards them as shadowy, impalpable visions, appearing and vanishing like bubbles. "Ghostlike" has become a synonyme for airy tenuity. The other conceives the dead body reanimated in some ghastly way, or a material double of it somehow mysteriously produced, moving and acting again wierdly amongst the living. Whether this strange idea can have originated from, or be connected with the phenomena of "materialization" that for the last few years have excited such astonishment and incredulity, may perhaps be discussed by inquirers.

FOURTH "STATEMENT OF FACTS" CONCERNING MRS. HARDY'S SEANCES IN NEW YORK FROM MARCH 12 TO 19 INCLUSIVE.

To the Spiritualist Public:

Explanatory Note.—We have sent all our previous communications on this subject to the Banner, as well as to the Religio and the Spiritual Scientist. The Banner now declining, in this issue of the 29th of April, for motives which are apparent to all who have followed this correspondence, to publish anything further from the "N. Y. Seven," the public will look to the Religio and to the Scientist for anything further of this nature, till such time, rapidly approaching, when the venerable editor of the Banner shall, by the tremendous pressure now and during the past three weeks brought to bear upon him, from an entirely different source, say in his own family, be forced to re-open the avenue for truth to reach his readers, even if not desired by all of them.

SIX of us are old Spiritualists, some dating back as far as any editor, we suppose. Facts came under our observation which we desired you should know. Preferring these should come through our own papers, we sent to the oldest, the Banner, March 21st, by telegraph, a request to print in their issue of the 25th, five lines, with our signatures. It reached them early the 22d, quite in time for that issue, although they deny it. The Banner did not publish it, alleging afterwards that it was too late, which was not the case. The editors sent our telegram to Mrs. Hardy, who was in Providence. We received no reply, but doubted not they would publish. On the 25th, finding it not printed, and our "Statement" having been forwarded on the 24th, we tele-

graphed "Will you print statement?" to which they replied, "Cannot answer till we read it." On the 26th, determined our information should go before you, we telegraphed "You have received the statement, will you print this week?" and on 27th were answered, "Yes. Mrs. Hardy was completely vindicated here last night." And in this way we seven Spiritualists got a chance to be heard in a column and a half article in the Banner of April 1st.

And what was that statement? A plain, unvarnished narration of facts—not a line of disparagement nor a single expression of opinion; a history as complete and truthful as we could make it concerning Mrs. Hardy's seances in New York from March 12th to 19th inclusive; not one word of unkindness towards or about any person whatever. Now, who are we, and how were we treated?

The Banner said we are "all undoubtedly sincere, and some of them good Spiritualists"; "ladies and gentlemen" entitled to "deference," whose article is "promulgated, no doubt, in perfect good faith." "New York friends having praiseworthy zeal to expose frauds" with "motives the Banner commends," "some of whom have been valued personal friends of the Banner for years." One of them again, "an old and valued friend." These were the expressions of the Banner about us.

The New York Association of Spiritualists say we "are persons who in their estimation are entitled to their full credence and confidence." Mr. and Mrs. Hardy say of one of us that they "respect him as a candid, honest, and upright man, who fully and thoroughly endorsed Mrs. Hardy as a genuine medium" and appeal to him to try an "experiment" to be used as evidence in this matter.

Such these authorities say we were, and how have we been treated by the Banner? How has our "praiseworthy zeal" been met? That paper has characterized our statement of facts, our efforts to lay the simple truth before you—the great body of Spiritualists—in language and with expressions as follows: "rushing into print," "fierce attack," "ad captandum vulgus style," "no justifiable fact," "no strong point," "string of trivialities," "trifles light as air to an experienced investigator," "great exposure of Boston's trusted medium," "dwindled into insignificance and worthlessness," "will live to realize that they have been overhasty," "these swift denunciations," "go to a seance predisposed to detect," "ten thousand such statements would not affect the question one jot," "we tender our readers an apology for the space we have given the subject," "magnifying trifles into proofs," "sought to dash in pieces the reputation of Mrs. Hardy," "lost sight of the experience met with by would-be exposers of spirit phenomena," "slandering sensitive women," "rebuked by every lover of fair dealing," "unable to maintain silence," "not printed on account of any particular weight it contained, in view of the triumphant seance at Paine Hall," "assume that it was left for the vigilant eyes of a few ladies in New York to unravel the mystery that all the experienced persons in Boston and London have been fooled and cheated with," "It is assuming too much as to the stupidity of some people, and the sagacity of others," "something very improbable," "a city like Boston," "sifted down it is no exposure at all," "self appointed inquisitors who will blast reputation," "attempted injustice," "very frivolous charges," "insinuations rather than charges," "the whole question prejudged," "trivial and unverified character of the accusations," "obvious injustice," "cruel insinuations," "our unqualified reprobation," "verdict made up of trivialities, no one of which is of any account!" "charges bearing marks of much prejudice and haste," "worthy disciples of the gospel of denunciation."

Since the days of Buchanan's last message, no Satyr has blown such hot and cold breath from the same mouth. For such are the epithets with which the editor of the Banner of Light, in more than ten columns of three issues, characterize us, our motives, and our simple and modest statement of facts, which we felt you ought to know. And they tendered an apology to their readers that we were allowed a column and a half in their issue of April 1st. (Suggestive date!) They complained our statement was *unverified*, and yet printed in the smallest type, in the most obscure way, an affidavit we furnished to meet their objection, while the counter deposition of the Hardys' they printed most conspicuously in place

and type. They submitted our papers to the Hardys for their *permission* to print them, and when printed sandwiched them so as to destroy their effect as far as they were able. They delayed our second, our "observation," till the 15th while its regular order was the 8th, to deaden its force by inserting in the 8th Hardy's letter to the New York Society of Spiritualists. This they printed before it was read to the society to whom it was addressed; an epistle filled with the same line of inconsistent characterizations and epithets.

Why? Why was this? What the motive for such a course toward us, "all undoubtedly sincere, some good Spiritualists," "ladies and gentlemen entitled to "deference," "having praiseworthy zeal to expose fraud," "motives the Banner commends," &c.? What is the secret, prompting the Banner to this inconsistency? It is not our province to solve mysteries but to state facts.

We had sent our articles to the Religio and to the Spiritual Scientist. Both treated them and us with the respect which we were entitled to. Both published them, and declared their columns open to the Hardys as well. Why this inconsistency and double dealing of the Banner? Was it because the Banner had so fully committed itself to the infallibility of Mrs. Hardy; has lauded her as its trusted medium? Was it because the Banner was run for policy and profit, and not for Truth's sake; because the Banner had not "blindly held the even scales of justice?" Did they consider on which side the dollars lay? We solve no riddles, but leave the Banner before its public and their impartial judgment. We warn that public against placing implicit faith in the reliability of those "tests" which the Banner calls "crucial;" and against those mediums which it calls "old, reliable." We consider the "test conditions" of the Banner and of Mrs. Hardy in the paraffine mold seances to be on a par with each other. We point to the past, and to what we shall yet have to produce—beginning with the enclosed affidavit from Josephine Nevins, for proofs to sustain these suggestions.

With its issue of April 22nd, the Banner became more tame and gentle towards us. Why? Gardner had published that the "crucial test" was no test at all, and made apparent on *which side* the "rushing into print" had taken place, and where was the "considerate haste," and *who* has "lived to find they have been over-hasty" toward us, who have not been its enemies, as it allowed the Hardys to aver, but who, on the contrary, in the days of its distress, had put our hands into our pockets and not pulled them out empty!

THE "NEW YORK SEVEN."

New York, April 29, 1876.

CITY AND COUNTY OF NEW YORK,
State of New York,

S. S.

BEFORE ME, a Commissioner of Deeds in and for said City, personally came B. Josephine Nevins, who being duly sworn deposes and says that on the 17th day of March, 1876, while at work in Mrs. Austin's parlor, No. 418 West 57th street, in this city, she distinctly saw Mrs. Mary M. Hardy, of the City of Boston, while dressing herself, take from a satchel a model of a hand, to all appearances exactly like the paraffine molds which she, the said deponent has seen, and place the same in an old fashioned pocket which she, the said Mary M. Hardy, wore attached to a short underskirt, beneath the usual skirts; that shortly afterwards, having finished dressing and taken breakfast, she, the said Mary M. Hardy, went out and did not return until the next morning.

(Signed.)

B. JOSEPHINE NEVINS,
THOMAS K. AUSTIN, Scribe.

Sworn before me this 28th day of April, 1876,

(Signed.)

S. G. HYATT,
Commissioner of Deeds for City of New York.

From the London Spiritualist.

A LOCK OF HAIR CARRIED FROM PORTSMOUTH TO LONDON.

A PORTSMOUTH clergyman informs us that a remarkable case proving spiritual intercommunion has recently occurred, a lock of hair being carried from a young lady medium in private life at Portsmouth to Dr. Monck, at the time in London, the guest of a gentleman resident at Bow. He says:

From London, immediately after the matter to be narrated had transpired, Mr. F. writes, "Early in the evening Samuel said 'It is time, I must be off to Portsmouth.' This occurred while I and Dr. Monck were in conversation on general subjects foreign to Spiritualism."

The aspect of the case at Portsmouth relative to this point

was that about nine o'clock the same evening, in a very harmonious family circle, the young lady referred to became entranced, and Samuel first obtained control. He is the very same individual through both mediums—voice, manner, intonation, modes of address, construction of sentences, mind, and cast of thought, and all that go to make up identity.

Well, after the lapse of some twenty minutes, during which other familiar controls greeted us and chatted pleasantly, Samuel returned and called for a pair of scissors; none were in the room, so a knife was made to serve, with which he cut off a little of his medium's hair, saying he was going to take it to his other medium, Dr. Monck; and so saying, he at once left us, and did not return again till towards the close of our prolonged and very successful sitting. Then he came laughing gleefully, as though immensely satisfied with himself, and Daisy, an Indian spirit then in control, in broken English, said he (Samuel) was astonishingly clever, and had really done what we had thought he was only pretending to do in fun.

And judge our surprise when the next day by the two o'clock post came a short, hurried note from Dr. Monck, written the over night immediately after the phenomenon had taken place, and another account from the gentleman with whom Dr. Monck was visiting, part of which has been given. The narrative of Mr. F. thus proceeds: "After the lapse of about two hours the medium's hand was noticed by myself and family to be suddenly controlled for writing, and instantly, while he was talking with us, his eyes away from the paper, he wrote the following: 'Good evening, I have just come from — at Portsmouth. I cut off a piece of her hair as a test, and have brought it here. Send and tell her father. It has come straight from her head to my medium. Look! Samuel.' We raised our eyes towards his head; the hair enclosed was seen to float from the south-west corner of the room, and alight upon his head and then fall to the floor, and I picked it up. I may add that all this took place not at a formal seance, but quite unexpectedly, and in full gaslight, and one of my daughters holding the medium's hands securely all the time."

Comment is unnecessary. Spiritualists will readily apprehend the matter, but for non-Spiritualists and the public at large we may say that this account is written by a clergyman of the Church of England, residing at Portsmouth, and intimate with the family, privileged to number in their midst a medium so favored as a channel for spirit communion, and he will gladly afford further information concerning the case to any one desiring it. A timed letter written at the one circle should be carried to the other.

SPIRITUALISM IN LOWELL.

To the Editor of the Spiritual Scientist:

DEAR SIR:—The First Spiritualist Society has been holding very successful meetings since Jan. 1st. The speakers have been Mrs. A. J. Willis of Cambridgeport for the five Sundays of January, Wm. Brunton for the month of February, the first two Sundays of March and the entire month of April, also C. Fannie Allyn for the last two Sundays of March. The meetings have been quite well attended. Perhaps the most interesting features are the public morning test circles, given by Mrs. M. Carlisle Ireland of Boston. Mrs. Ireland has been with us for ten Sunday mornings, and has given many wonderful tests to entire strangers; we can candidly recommend her as a good public test medium for the rostrum. The course of the Scientist in its treatment of mediums, standing as it does by the true and denouncing the false, is commended by every Spiritualist I meet. And now let me say that the only friends of true mediums (whether it be newspapers or individuals) are those who live up to the idea of the true forever and the false never. OBSERVER.

Lowell, May, 1876.

BOOKS RECEIVED.—"Spirit Invocations, or Prayers and Praises" is the title of a book just issued by Colby & Rich, 9 Montgomery Place. The title indicates the nature of the work; it is a compilation by A'len Putnam, of the invocations made through the organism of Mrs. J. H. Conant at the free public circles of the Banner of Light. In many of them the construction is elegant, and if their teachings could become exemplified in the lives of Spiritualists the mission of the book would be a noble one. We recommend it to home-circles, fully believing that its use, if the invocations are properly read and appreciated, will have a tendency to attract the higher and purer spirits.

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 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.

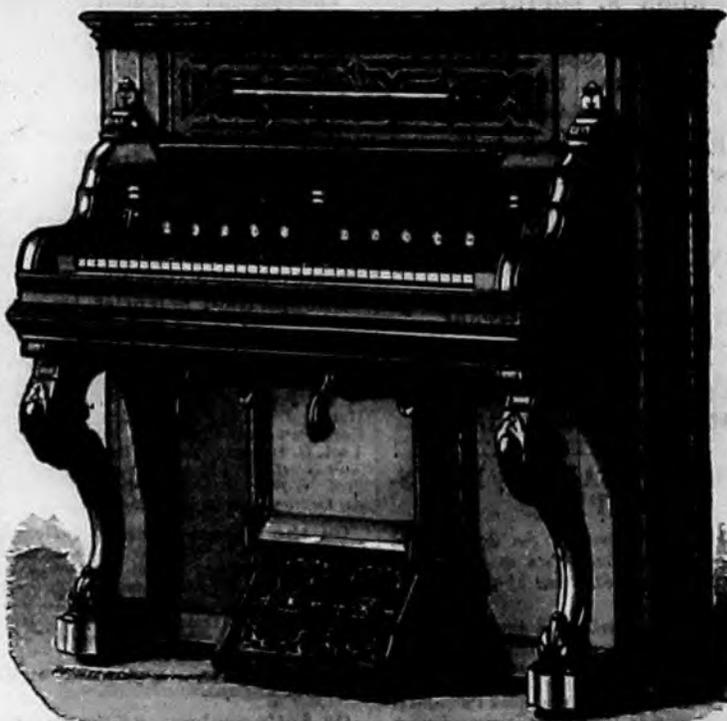
If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary.

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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