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

Vol. VI.  "TRY to Understand Yourself and Things in General."  No. 1.

Written for the Spiritual Scientist.
THE TWO FOLD LIFE.
By HUDSON TUTTLE.

There are two distinct, and of themselves complete, lives, blended in the mental existence of every human being. One is the physical life rendered necessary by the wants of the physical body. It is held in common with all brutes. The life of physical enjoyment and desires; of eating, drinking; the passions. Were it not that this was the complement to the other, it would be indeed the right side of human nature, and as it is, from it flows all the crimes, follies and corruptions of the world.

The other is the pure spiritual, which is above and beyond the cares of this life, and dwells in an ideal realm of purity, and is affiliated with principles.

In order to dwell on the earth, these two lives must blend. The body has its wants which must be supplied, and these are imperative. Hunger demands food, the body must be clothed and sheltered, as the first condition of spiritual growth.

There is not that imperative demand for conditions of spiritual development. Too often after the body is supplied, the wants which must be supplied, and these are imperative. Hunger demands food, the body must be clothed and sheltered, as the first condition of spiritual growth.

Men live the lives of beasts, given over to the world.

At other times the spiritual gains such complete ascendency that this world is forgotten in the blaze of ideality.

An equilibrium between these states is the most desirable, and by which the earth is kept in health for a time robust in flesh, and thereby made amenable to earthly conditions. Mediumship in its higher phase is the capability of passing to the spiritual life, casting aside that of the flesh. All should cultivate this possibility, passing readily from one life to the other; and never allow the physical side to tarnish the purity of the spiritual.

Strange and mysterious complications of being are suggested to the thoughtful medium. The rapid transition from one state to the other bewilders his understanding. He is startled by the light of his spiritual gift, perhaps he is not intellectually or smartly or carefully comprehended. The utmost vigilance, a thorough study of the condition, is essential to prevent his falling under delusive influences. Often to his highly wrought sensibilities, the suggestions of earth influence other relics, and he plunges headlong into delusion. A state of poeti to those who do not understand its laws; of intense enjoyment to those who ascend its mountain summit, and breath its sweet air in content. It is the possession of this spirit of love, the alliance with the superior thought atmosphere of spirit life, the grandeur of that existence, contrasts so unfavourably with the sad realities of this world, the barren facts of this that often the latter is neglected as trivial, and mean. From the warmth and purity of the superior life, with its unselshoess, its pure, unsullied happiness, its communion with departed ones, in thought impressions which drop like rain on withered fields—to awake to the selfishness, the grim, hard reality of an existence maintained by pain, presents a wretched contrast. For spiritual gain, the pendulum should swing ever more and more on that side, but for perfection of character it should maintain its equal oscillations.

THE TWENTY-NINTH ANNIVERSARY OF MODERN SPIRITUALISM.

To the Editor of The Spiritual Scientist:

In the forthcoming anniversary, the 30th of March, would it not be well to inquire into the origin of this day and the facts that led to its adoption by the Spiritualists.

Previous to March 1868 there had been no annual celebration of the Rochester Rappings, and by reference to the Yearbook of Spiritualism by Tuttle and Peebles, published in 1871, by William White & Co., of Boston; I find that the idea emanated from a band of Spirits through the mediumship of Mr. Jas. Lawrence of this city in a communication given Nov. 12, 1866, a portion of which I quote:

"Some acknowledgment should be made for the glorious changes, the advent of which has never yet been celebrated as a matter of public rejoicing by the assembled multitude of Spiritualists throughout the land. It is time some such tribute should be paid to those who have presented to the world a means of emancipation from error—a day of universal jubilee to be observed throughout all coming time."

The facts as I have given them are not generally known and I now request the publication of this statement, so that there may be a proper consistency in the exercises of the day, which all good Spiritualists love to celebrate, and that the different presiding officers of the forthcoming celebration of the 29th Anniversary, reviewing the situation may be able to give an intelligent and truthful history of the Spiritualists' Christmas day. In Cleveland we have already commenced taking steps necessary for a celebration worthy of the occasion.

Spiritualism holds its own in this city and the Children's Lyceum is on the improve, and expects to take a leading part as it always has done in the past, on the year of this month.

Bishop A. Beales, the orator, speaker and singer is yet with us, and has succeeded in awakening a general activity among Spiritualists, and will in connection with other speakers participate in the forthcoming jubilee.

THOMAS LEE.

The Committee on Mercantile Affairs in the Legislature of this State had a hearing the past week. The petition of the directors of the Onset Bay Grove Association, for an act of incorporation. A bill will probably be reported the present week.

The association has a large gang of men at work on their grounds, under the direction of surveyors, laying out the streets and parks preparatory for an opening meeting which will take place within a few months.
SPIRITUAL SCIENTIST.

Since the establishment of the Spiritual Scientist, it has been our constant endeavor to make it more available to its readers each year, and in this respect our principal peculiarities are the improvements that have been made in the paper. With pleasure to the true lovers of the spiritual science it is published for as long as they live, maintaining the unmistakable success of the paper, and the good is known beyond a reasonable doubt. We are grateful to those who have written us in favor of this paper, and for the current they have taken in extending its circulation. We promise to improve further in the Spiritual Scientist the extent of the improvement which it requires.

It is with pleasure that we refer to the distinguished writings, from time-to-time, of the so-called spiritualists, who have published the Spiritual Scientist in the front rank of the journals devoted to the cause of Spiritualism. It is a matter of pride with him that he may refer to the fact that the number of those who have given steady, and have made use scientifically of the management or withholding their support but because they felt that it was not serving the best interests of the cause; so we are aware that they have that solid evidence of the manner in which it is conducted. Happily, in the strength and support of its circulation, more especially of this kind in this and in the past, such a evidence becomes to the cause and to the progress of science, the exalted importance of introduction, they will be aided by many of the broader and more applied experiments.

The authors of the coming years include

Hendess Tuttle, J. M. Foushee, Eugene Childs, M.D., Arthur T. Goff, E. M. D., Mr. William Herndon, Mrs. Emma Herndon, Mrs. Emma Tuttle, Mrs. Emma A. Wood, Miss Louise Remonas, A. C., and others.

In the schools of Universities. The cause may be carried on in those minds who are interested in studies by any means. The cause may be carried on in different minds by different means who have been interested in the same subject. With the cause, the cause may be carried on by the cause, and others.

ENGLISH CORRESPONDENTS.

Bar. W. H. Atwood House, "Lev. and Lec." and members of the Board of Managers, "Lect. and Lec.", and the Spiritual Journal, "Lect. and Lec.", in Boston, Mass., England, London, Germany, Italy, Turkey, Russia, China, and elsewhere. All communications will be published each week in our advoint corps.

It is apparent that the Spiritual Scientist is becoming more and more indispensable to all Spiritualists.

Information, as well as many other spiritual articles for the world, it is unnecessarily to give a list of those who have been interested in the same, but the cause may be carried on by the cause, and others.

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If you shall sign your name and three names that shall be furnished us with your subscription and shall be furnished us with your subscription and shall be furnished us with your subscription and shall be furnished us with your subscription.

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Always give the name of the post-office from which you take your paper, when you write to the publishers, for the Spiritual Scientist, or for any other paper.

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If you should write to any of our subscribers to do anything around introducing the circulation of the Spiritual Scientist! It may seem but that one can do, but the belief is a saving tendency, directly it may make the effort.

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

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b. The name of the subscriber who sends the money, and if a "Signature" should be written in full and very plain words.

c. The name of the post-office and the State to which the paper is sent should invariably be given.

BEGIN AT ONCE, in the issues of the present is the most favorable for getting subscriptions. Many of you are there where you had any idea of the cause, and you must be sure that you will be decided for a way that was done.

May we not turn each one of our readers to do something around introducing the circulation of the Spiritual Scientist! It may seem but that one can do, but the belief is a saving tendency, directly it may make the effort.
SPRITUAL SCIENTIST.

Why I Am a Spiritualist and Why I Could Not Be.

Number VIII.

In the years 1867 and 1868 I occupied the Derby Cottage at Newport, R. I. It stands facing the public square and the well-known "old stone mill." "Who built the old stone mill?" is a question which has been asked by every visitor of New­port from the day the first English colonist first set foot in that ancient city. It is clear that long before the Plymouth rock was seen by the pilgrim fathers, this "old mill" was old. The late ex-Gov. Gibbs established that fact by personal inquiry, many years ago, among all the oldest men there living in the region. The mill was as much a matter of sur­prise to the first English colonists as it is to us to-day. What more natural than that to "try the spirits" with this test ques­tion rather than with the one suggested by John (chap. 4, vi.) I did so. It came about in this way.

A lady of distinction in the city of Providence, R. I., was at the time of her visit to my wife and brought with her a planchette. It was the first I had seen. We placed our hands upon it and the question was asked, "by the Danaes." "What year?" "1604," I think was the reply. Next day at a considerable gathering of young people, at my house, the same question was asked, "Who built the old mill?" "I did," was the reply. "Who are you?" The answer came in a drawing representing the head of an ox. I said that looks like Indian signs, won't you write it in English?" It wrote P. I said "what does that stand for." It wrote "King Philip." I said, "Did the Danaes help you?" He said "Did you build it alone?" "Yes." "What for?" "For war." Here was confusion or disagree­ment, to say the least. Then it drew a tent, or funeral shaped figure, in the centre of the great sheet of paper, and running off to the right was an arrow, or violence directed toward the peak of this inverted funeral shaped figure. It then surrounded this oblique line and the figure with smoke. Who said this was a counterfeit? "No." I said, "Was it burned?" "Yes." "Who burned it?" "Heaven." I thought it was going to say was struck by lightning, but it gave a simpler and less scientific answer.

We were all much amused as well as puzzled. It was as I have said, our first experience with planchette. It now en­couraged us to go out on the public square and try to see "my old mill, and why I could not be a Spiritualist." I propose to give the summing up, the impressions left on my mind, or why I am now a Spiritualist, and why at first I could not be.

New York, March 12, 1873.

REMARKABLE MANIFESTATIONS.

Mr. Charles Blackburn of Manchester, Eng., a gentleman of wealth and leisure, who freely spends his money in the interests of Spiritualism, wants "Dr. Carpenter and other men to investigate this new force" and not talk so much rubbish about hysterical old women and simple-minded men. He says "they dare not grapple with the subject." In a private family, through a new medium, only four months old, he had no, and was coming with speed sufficient to catch that fly. How do I know it would catch it? I will tell you. In front of the fly near the edge of the paper was drawn the bank of the river. Close to the bank, but just over the river, was drawn the counterpart of the fly, three inches distant from the original fly. Now, starting from water, back of the non-descriptive animal, and coming forward, just touching the top of the animal's back, I drew a parabola hair line. It indicated the passage of the animal's back rising out of the water. The line came some distance forward of the animal. Now the distance from the tip of the animal's snout to the counterpart fly, you found it the same as the distance from the end of the hair line, where it stopped in mid-air, back to the animal's back. Showing that, when the top of the animal's back should have progressed to the end of the parabolic hair line, the tip of the snout would have reached the faint counterpart fly. Here was the question more than dully answered. Planchette could write what was in our minds, and, moreover, what was evidently not in the minds of any human being, so far as we could judge. No one present had ever seen that animal in life, or in picture, so far as they knew, and none had ever dreamed of propelling an animal through the water by a propeller, placed in its breast. Neither, when the propeller and the ear and the eye were first drawn, had any one present any idea, in their minds, into what result these several articles would be worked up. Here was a practical demonstration. Ignore it, and, as I have said, you may ignore all science. There are few tests in science capable of being proved by as many living witnesses as can that; and, indeed, as can nearly all the great number of tests, going to show that spiritual mind communicates with mortal things.

This drawing being completed, another was commenced. My son placed his hands with mine on planchette. It produ­ced the body of a giant, with fierce expression, surmounted by a skull-cap helmet, from under which flowed hair in curls. Above, and out of the helmet, grew (with roots like the maple tree) a paw of like character. The left hung at her side. The right grasped a sapling, from which the branches and top had been jaggedly torn. The sapling was evidently being wrench­ed from the ground, to be used as a weapon of destruction. Back of the shoulders and out of them grew two huge wings, stretched far rising into the air. Here was a second answer to the question, and of the same import. "Planchette can write what is not in your minds." It took part of the second day to complete this piece. I may say in passing, that there seemed a method in its actions. It would trace the pencil all around the sides of the sheet continually, and continually ran to the pencil on a point which it had established and marked on the sheet. Time and time again would it do this. Always do it when we sharpened the pencil, or from other cause lifted planchette or left it and returned. There was evidently "science" in its doings. It knew what it was about, whether we admitted it or not.

I have now given the prominent experiences in this "super­natural" (as the early Christians regarded it) direction, which have occurred to me in the last twenty-five years, without introducing any experiences with paid or professional mediums. In no case was there an experienced medium involved or present.

The result of these experiences has been to confirm me in the belief — the knowledge (?) that spirits exist and that they communicate with us. In my next and last, I propose to give the summing up, the impressions left on my mind, or why I am now a Spiritualist, and why at first I could not be.

Bronson Murray.
SPIRITUAL SCIENTIST.

E V O L U T I O N C O M P A S S E D.

BY GEORGE STEARNS.


Section III. Expository.

The orb of Existence embraces three volumes of force, so collocated and compacted as to constitute a unit in form and structure adapted to an integral purpose. It may be concisely described as (1) a sphere of centrosymmetric force just filling the cavity of (2) a periphery of eccentrisc force which itself is curbed and balanced by (3) another periphery of concentric force. The central sphere is *primum mobile*, on the receptacle of primigenious motion; it rotates, whereas the inner and outer peripheries are static and stationary. The central of these dynamic forms of force may be pertinently named the protoplastic agent; its contacting periphery, the *cosmoplastic medium*; and the outer periphery, the *pericosmic medium*. These appellations are fortuitously significant of the functions of those bodies of force, respectively. That the protoplastic agent is the evolution of diffused or nebulous matter, the origin of which is an open question (if not for the time being), Prof. Grove thinks "probably man will never know the ultimate structure of matter" that it is scarcely conceivable that the mind should ever become thoroughly acquainted with such knowledge. Prof. Tyndall believes that force is the soul of substance, but finds no due measure to it. Inferior to its own, if a planet like our earth could be placed already described the mechanism whereby they are restrained as a cork on a billow or roll as a pebble on ice. The force counterbalances the centripetal, thus rendering the shape of its cavity to suit the mutable form of its contents. Moreover, this theory accounts for the stability of the Zodiacean revolutions, which is evinced by the constellations in the nocturnal sky. It is a gratuitous assumption that the stars of our galaxy are moving around a common centre, if such a cosmical centre of sidereal revolutions existed, it must have a substantial incouлегa to make it effectual; and why should this be invisible? In fact, the gravitational correlation of the solar system is based on the assumption of a hypothetical centre of a gravitative correlation.

The cosmoplastic medium is the receptacle of diffused matter (in the sick of its protoplastic formation, as aforesaid), which it becomes its prime function to aggregate and mold into photogenic and life-bearing bodies. By its differential pressure, as explained above, the volatile atoms of force, which enter the sphere of its condensative capacity, are arrested and correlated, without losing the momentum of their protoplastic impetus. This, in conjunction with their cumulative gravity which collective unit tendency diminishes to zero, accounts for the aggregate or accumulative formation of rotating nebulae, out of which, according to the cosmological division of the doctrine of Natural Evolution, are evolved all the suns and planets of the sidereal world.
Thus the probable agent of gravitation, whose laws are responsible for the general conformation of matter, is fully entitled to a medium, whose cosmoplastic agency is seconded by a velocity of its own. It is the latter fact of the former; that which fulfills the basis of radiation, or the vehicle of light.

Light as light was believed to be substantial—a sort of sublimated matter, the ponderous g l o w whereof its darting rays impinged with immense velocity, yet with harmless effect on our delicate organs of vision. But Huyghens explained that light is sheer (*vibratory*) motion. So is sound, only of another kind. But empty space cannot vibrate. Sound is the vibration of matter, whose motions are sluggish. Air propagates the vibrations of a sonorous body at the slow rate of 1142 feet a second. Some denser forms of matter have been found to transmit sound at the higher rate of 11,000 feet per second—about two miles. Now think of light traveling in a vehicle of the same or very similar construction with the astonishing speed of 188,000 miles per second. And since the velocity of sound is proportional to the density of its medium, how dense must be the vehicle of light? Is not the query suggestive of the adamantine "firmament" spoken of by the author of Genesis? Ah, there is no kind of matter, I will not say dense enough, but that is sufficiently elastic, to propagate wave-motion with the velocity of light. This every scientist knows, and hence the makeshift of "ether," which is fanciful, a "...a kind extraordinary kind of matter." Stringy invention does not serve the name. The medium of radiation must be unparticled, as well as elastic beyond all known forms of matter. The reason why air conveys sound less rapidly than a denser medium, is the greater velocity and weaker constriction of its molecules. The beams of light are surpassing swift, because its medium is not molecular at all—platform. This consists of an undivided homogeneous force. This is the protostance of the cosmoplastic medium, than which, wave-motion being the vehicle of light, is it possible to conceive a more practical basis of radiation?

PART IV. NEXT WEEK.

Witness for the Spiritual Scientist.

PROVIDENCE AND THE SOUTH.

BY GEORGE WENTZ.

Loneliness my conception of Providence is not that there is a direct interference by divinity in the affairs of men. Providential guidance, cannot be easily disputed, but it is mediate, not immediate. If we, as spiritual beings, affect, guide, and control the sentient creatures about us, why cannot there be other and supermundane beings who may affect, guide, and control ourselves? This is all together probable as a theory, and further experiments in psychology will, demonstration it as a fact. Before this is fully established, it is permissible to illustrate its possibility by instances known to history; and among such there is none more striking than the guidance which seems to prevail in the destiny of this country in its early and critical stage. This is another; that the slave trade should have been introduced into a land which was soon to become the inner court and temple of Toleration; the land of the free. As though it had been specially intended to show with direst force of contrast the difference of theory and practice, the holiness of pretense, and profession without achievement. The land of the free was also the home of the slave.

This as a logical proposition would be absurd, while as a fact, or in morals, it would be intolerable. Hence, the "irresistible conflict." This was the real meaning of those revolutionary catchwords; the immanent and inevitable necessity for the overthrow of the theory, and the abolition of the practice, of chattel slavery. Hence, also, the conviction that the result had been foreordained, and the entire plan and manner of its execution laid down by irrecoverable and unavailing Providence, or the law by which divinity acts mediatly by spiritual agents, for the salvation of the soul.

By this means have we been shown how far superior to our old freedom is that of the new; while no one can deny the entrance of the idea of liberty, in the public mind by the exit of the slave from the body politic.

The feet of Progress, relieved of the ball and chain of race oppression, take a mighty step forward into "fresh fields and pastures new." Delighted with her release, she may, in the excess of her joy, cut a caper of exhilaration, and go beyond the limits of calm judgment and perhaps good sense; but the danger is only immediate and momentary, not remote and lasting.

It is the local construction of the South which now needs to be protected and sustained; that is, all that portion of state law which had been connected with slavery is now become a dead letter, and nothing stands in the way of the collective energies of each state becoming what the law now intends by its own unobstructed efforts. The reconstruction of the political fabric should be left to those most concerned therein, that is, to the people of the South. The organizing tendency of the Anglo-Saxon (or Aryan) mind will reassert itself, while the birds of prey that always follow in the trick of war must be driven from the field of action, lest their presence, fresh from the corpses of the dead, may contaminate and disorganize the efforts of the living.

It will be seen, therefore, that reconstruction, as at present conducted, is but another name for interference by outside parties in the affairs of the South, and by those who have no social interests at stake in the states; being there for purposes of selfish gain alone. The party, which could adopt or allow such a policy of reconstruction signs and seals its own condemnation, and now awaits its sentence at the hands of an outraged and indignant people.

GOETHE'S RELIGIOUS BELIEF.

As the politicians accused Goethe of want of patriotism, because his mind soared above the mists of party feeling and intentional jealousies, so theologians charged him with atheism and unbelief because he denounced priestcraft in whatever form it appeared, and refused to sacrifice his right of judgment to the arbitrary dicta of rival Churches. "I ever believed in God and nature, and in the victory of good over evil, but this was not enough for the pious souls. I must also believe that three are one, and that one is three, and this the truthfulness of my soul rebels against, nor do I see what possible help it would be to me. "I would as soon doubt in myself as in God; but the nature of God, immortality, the human soul and its conceptions of eternal life, must remain eternal problems, in which the philosophers cannot advance us. How should we, with our limited conceptions, form an idea of God, or attempt to describe the Highest Being? *** Were I, like a Turk, to call Him by a hundred names, I should still, in comparison with His illimitable qualities, fall short and have said nothing." Whatever approached most nearly to his ideal of the Godhead received his ungrudging reverence: "Ask me if it be in my nature to offer adoring worship to Christ, and I answer, Yes, thoroughly. I bow before Him as a divinity, the combination of the highest principle of morality; but ask me if I am disposed to bow before the thumb-bone of the Apostles Peter and Paul, and I say, Excuse me, and keep away with your nonsense.

"At seventy-five years of age one cannot but think of death sometimes. The thought leaves me perfectly at peace, for I entertain a firm conviction that man's spirit is an indestructible nature, working on from eternity to eternity. It is like the sun, that to human eyes appears to go down, but which does not go down, but shines on forever." On the contaminating claims of philosophy and theology he says: "We know that man is a mighty power, by means of which fallen and suffering mankind have in all times sustained and raised themselves, and in assigning to it such an influence, religion is exalted above philosophy, and requires no support from it. But, on the other hand, philosophy requires no aid from religion in order to establish its doctrines, as, for instance, the belief in eternal life. Man believes in immortality; he has a right to the belief, for it is in accord with his nature, and he may, if he will, rest this belief on religious teaching; but for a philosopher to attempt to argue the immortality of the soul from an ungodly text, would be weak and come to nothing. My own conviction of a continuous existence springs from my consciousness of personal energy, for I work incessantly so the conviction is a fact. Before this is fully established, it is permissible to illustrate its possibility by instances known to history; and among such there is none more striking than the guidance which seems to prevail in the destiny of this country in its early stage. This is another; that the slave trade should have been introduced into a land which was soon to become the inner court and temple of Toleration; the land of the free. As though it had been specially intended to show with the direct force of contrast the difference of theory and practice, the holiness of pretense, and profession without achievement. The land of the free was also the home of the slave.
SPIRITUAL SCIENTIST.
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REVIVALS.
Prominent Spiritualists, writing on the subject of revivals considered in the light of the spiritual philosophy, hold the results—found on exact laws that have always existed. The force employed is the will. The operators, or revivalists, through experience, understand how the best results may be obtained, but are ignorant of the true nature of their powers. They proceed first to interest the audience, earnestly exhorting or willing that some will be converted. The first to feel affected would be those who were negative or receptive to its influence—that is, weak minds, or minds that were not averse to so doing, or perhaps were wishing that they might be affected. As the current of magnetism or will-power embraces them and they yield, they also join the positive side and earnestly pray (or will) that others may do likewise. Gradually, by these fresh additions, mind-battery becomes so strong that even those who "come to scoff" find their wills broken down by this power that they could not resist, and they "remain to pray." Those who have carefully studied the phenomena of animal magnetism would have the same views. The fact that many converts "backslide" when the "revival" influence is gone, as many ministers have discovered and acknowledged, evidences that the "power" that converts is the will of the revivalists and co-laborers acting as a magnetic force. The law is undeniable, but so changeable as is the will of the individual and as the given power is so changeable as is the individual's mind. For this reason, much research is yet unexplained. I today send to Professor P. Smith the following:

Professor P. Smith,—Dear Sir:—Very lately my attention has been directed to the interior uses and symbols of the Great Pyramid.

1st. I think the vertical or plumb-line centre from the apex to the earth-level of the Nile, conveys knowledge as to the past and future.

2nd. The Queen's Chamber (so-called) is human mind, as the King's Chamber is the more important chamber for measure and weight; both obvious in astronomy.

3rd. The vertical line through the chamber shows past mind on the right, and future mind on the left.

4th. The tomb at the foot shows death on the right, and death continued on the left, in the coming era. (The second half of human mind.)

5th. The Moses era of 1542 pyramid inches, in first ascending gallery, represent the Father.

6th. The Christian era of 1881 inches, the grand gallery, the Son.

7th. The Spirit era of --- inches, the Holy Ghost.

I think on the left hand of the pyramid the Spirit Gallery, in connection with the King's Chamber, by a peculiar bend, will be found to staircase up to the apex of the pyramid.

8th. When the given pyramid inches are reached, the perfection of human communion with the Trinity in one will be realized.

9th. I think that if you measure the象te from the centre of coffer in King's Chamber to the entrance to the Grand Gallery, you will find the number of years when the correct knowledge of the nature and energies of the ethereal substance, which control the physical worlds in the universe, will be revealed.

roth. I think there is a passage on the left side from the
tions" nor begin by imposing test conditions to prove the result some one who may be familiar with the phenomena.

11th. You will find that the length from the inner earth-level of the Nile to the entrance of the King's Chamber is the same length as to the apex of the encased pyramid.

12th. The symbolism is that measure and weight equally control earth and heaven.

A TRACT.

GERALD MASSEY, the Spiritualist poet, has written a tract for free distribution, which appears in the London Medium dedicating it with the following lines.

This is need for winds to sow,
Spirit guide it where to go!
Bread of Heaven may it grow
For the souls that hunger so.

The old Spiritualism, born of Myth and fed upon Tradition, is dying — surely dying.

And living Spiritualism is as certainly taking its place.

The old Spiritualism was based on Belief: the new is founded on the facts of a common Experience.

Its truth is testified to by millions of witnesses, and may be verified by all.

The new Spiritualism offers evidence that spirits in the body can communicate with disembodied spirits.

It affords proof palpable of the life hereafter.

The new Spiritualism is being tried publicly in Courts of Law, at the national expense.

But, as it does not depend upon Professional Mediumship, there is no need to pay Public Summons, nor to be taxed for their prosecution.

The truth of the matter can be tested and proved privately in your own family circle, by those who are intent enough to try it for themselves.

Some persons can see spirits; others hear their voices; others consciously commune with them, waking or sleeping.

For those who cannot, other means of communication are possible.

The simplest plan is to form a circle, in the dark or dimly-lighted room; sit round a table; be in earnest; set no traps and tolerate no tricks.

Singing assists; so does prayer — uttered or unexpressed.

If posts be heard, some one should call over the letters of the alphabet and put together those at which the posts occur.

If communication be established, do not expect "Revelations" nor begin by imposing test conditions to prove the personal identity of the communicating intelligence.

First, be sure of the posts as an anomalous fact, and register mentally just what does take place. The fact is the Revelation; make what you can of it.

Should more startling manifestations ensue, call in and converse with some one who may be familiar with the phenomena.

Gather round the Table, When the day is done; Lay the Electric Cable That well two Worlds in one.
We have found the passage Past the frozen pole;
We have had the Message Flashing, soul to soul.
Gather round the Table A in a fervent hand; Learn the Lost are able To join us hand in hand.
With ties no longer risen: Empty in the Past Where once our hands toward Whiteley pure were dressed:
Heaven, They are filled at last.

CAN ANIMALS COMMUNICATE IDEAS? Can ideas be communicated from one mind to another without articulate speech? Is this the only meaning of the term "telepathy"? Do animals have no articulate speech? Has the power of thought-reading died away from non-usage? are questions now interesting the British Psychological Society.

EDITORIAL PARAGRAPHS.

THE ART OF TAKING POSSESSION OF ONE'S WILL (MESMERISM) was known in early times.

MISS NELLIE T. BRIGHAM is lecturing in New York to the society of Progressive Spiritualists.

THE TEACHINGS of Swedenborg are receiving considerable attention from the Spiritual journals lately.

THE PRESIDENT of the Minnesota State Association, says that Spiritualism is on the increase in that State.

SWEDENBORG says that the soul is not separated from the body at death, until two days after the last agony.

REMARKABLE manifestations are said to occur in Putney, Vt. Some member of Mr. N. Newcomb's family is the medium.

THE PENNSYLVANIA State Association of Spiritualists is to consider the subject of organization throughout the land at its annual meeting in Philadelphia, March 31 and April 1.

E. BULLOCK, a printer of Fallington, made application for protection to Mr. Barstow, at Clerkenwell, claiming that he was afraid Spiritualists would do him bodily harm because he would not consent to be one of their so-called mediums. The request was refused as a nonsensical application.

The Religio Philosophical Journal of Chicago sees the hand of Providence guiding clergymen "who have a penchant for gaining notoriety through their opposition to Spiritualism.

THE SPIRITUAL meetings thus far carried on at Parker Memorial Hall, under the management of Robert Cooper, Esq., have been discontinued owing to the want of the proper pecuniary support.

THE OUTLOOK.

NOTES AND NEWS FROM OTHER COUNTRIES.

England.

It is said that the omission of the four words, "by palinsty or otherwise," which caused the quashing of the Sable conviction, was the result of a conference between the Attorney-General and the remainder of the counsel for the Government in the prosecution.

THE NATIONAL Association of Spiritualists have "resolved" on the new summons in the Slade case, and "records its disgust and indignation at this cruel attack.

THE SPIRITUALIST newspaper says that spiritual phenomena witnessed in home circles, the details of which rarely come under the public notice, are of as much interest as those which are generally known. There is a duchess who can hold a quill pen by the extreme end of the feather, whilst through her mediumship the pen writes out messages upon paper.

DR. FRANCIS Monck is again arrested on a warrant from another town in England. This makes two cases against him.

Holland.

A new book on Spiritualism has appeared in Holland. It is the most elaborate work on the matter in the Dutch language, and will, no doubt, have, if not at first a great run, much influence on the minds of thinking and unprejudiced people.

The author, who is a well known inquirer among Spiritualists, gives the opinions of the following scientific men: A. Von Humboldt, C. Flammerion, H. Goldsmith, Dr. N. Wagner, Prof. Bullehorn, Prof. D. Cuming, Prof. W. Ostrograksky, Dr. Sexton, W. Crookes, A. R. Wallace, C. F. Varley, Victor Hugo, Professor Max P柳州, Figuier, De Mognio, Sergeant Cox, and many others. His conclusions are those of the more advanced and intelligent Spiritualists. American Spiritualists find due place in this interesting hook. Its title is, "Een Nienn Veld Voor de Wetenschap." Author, A. F. Rik.

Mexico.

In the Illustrations we notice that the Spiritual Scientist of Boston has published much that is interesting concerning our cause, and the recently observed phenomena in the United States; that the Law of Love of Merida gives account of the progress which Spiritualism is making in the City and Port of Carmen; and that the Messenger of Life has some valuable editorial remarks on "authentic cures," the evident result of actual observation and sincere study.

STORAGE GENERALLY.

THE REV. John Tyerman, who has worked actively in the cause of Spiritualism in Australia, is about to leave that country for the United States.

HARPO PEARCY Chaud Mittra is the name of a prominent Spiritualist in India, who has recently published in Calcutta a valuable and interesting pamphlet on the "Emancipation of the Spirit."

DR. SNAPE is now in Houogen, France, very ill.
SPIRITUAL SCIENTIST.

South America.

Montevideo and Buenos Ayres favor us with grand productions, grand material. The Era of the latter would more than fill the third and fourth on the tape, had it not been cut off by the time we went to press. The impression is very strong, and very impressive articles, "Emigration," for instance, with extensive statistics, including its value to these United States, is a subject well digested.

"To the venerable clergy and the Faithful Catholics of the Argentine Republic," is the heading of a communication to, and a series of letters from the Archbishop Federico, of that diocese. "When one seeks to obscure the truth," says our editor, "and acts with bad faith, it seems that the same blindness obscures the mind and gives powerful motive for discovering imposture." A series of letters from the archbishop follow, which show why the editor made the above prelude. A portion of a couple of said letters we now give from the Bishop's secretary: "The Archbishop is much disgusted with these articles on offensive of Veres... The Archdiocese has anonymized himself because you have not published the pastoral of the Bishop of Orleans against Free Masonry."

Don Carlos Arlon enters also with a bold pen into the affairs of the "venerable clergy," and commenting upon what had appeared from that quarter, considered it as neither from the hand of a Christian, nor even decent.

From the "Indian Frontier," (printed Trottier lately by mistake) much important information is being gathered in the Era. In referring to La Defensa Catolica de Santa Fe, which speaks of the mission of Chaco, the editor states that there are at San Javier 97 Creoles, 641 indigenes. Of these 377 are girls and boys of the entire population are taught in school. The Catholics have erected there a temple, which measures 67 feet by 21 feet, with a tower 65 feet high. The writer in La Defensa claims that of the 1373 indigenes of Chaco, 191 of both sexes are being educated. Can it be any wonder if the传sions of sympathy to Oviedo; that much sympathy has been shown to the Spiritualists in the Argentine Republic, is the heading of a communication to the editor of the Era.

In Chili the Spiritualists are not allowed to repose quietly in their faith. The Catholic clergy have attacked them, and the dogmatic and relentless protest is being discussed between them. All the studies of the Revista, of Santiago, Chili, denote profound knowledge of the doctrines of Spiritualism, and a firm resolution to propagate them at all hazards. The Revista de Estudios Psicolgicos has published a valuable article under the head of "Interesant Counsel," and our critic remarks: "There is something new in this work. We have the same object in view."

Few periodicals are so full of those short articles which interest everybody as the "Spiritualist" of Madrid. Here we notice that Dr. Dupuis has published in an "elegant volume," a series of sermons, arranged under the title of "Gospel," the most remarkable of which, it seems, has been expressed for the widow of the late, lamented B. D. Paley, founder-of the Almance of Spiritualism, whose portrait will appear in the next issue of said work; and that, under the title of "The Searcher," there will soon appear at Lieja a new monthly periodical called "The Searcher." The Revista de Estudios Psicolgos has published a valuable article under the head of "Interesting Counsel," and our critic remarks: "This is a subject of which we have the same object in view." And no one can read our foreign exchanges and not be thoroly convinced that the purest sentiments of the North are the loftiest teachings of whatever inspiration, the most important rules of the future of humanity resides.

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We would gladly quote also from La Galilea, but its articles are too lengthy for our columns. "Morte de Jesus," "Renercarnation," etc., are able productions, handsomely printed, and worthy of earnest attention.

A MESSAGE FROM THE SEA.

South Shetlands has a Small Spiritual Association known as the Excelsior Circle; its members meet regularly for the development of the phenomena of Spiritualism. One of the number whom they call "Frank," when leaving the Tyne, on a very meagre edition was called for within three months. The same journal, under the title of "Indian Frontier," (printed Trottier lately by mistake) much important information is being gathered in the Era. In referring to La Defensa Catolica de Santa Fe, which speaks of the mission of Chaco, the editor states that there are at San Javier 97 Creoles, 641 indigenes. Of these 377 are girls and boys of the entire population are taught in school. The Catholics have erected there a temple, which measures 67 feet by 21 feet, with a tower 65 feet high. The writer in La Defensa claims that of the 1373 indigenes of Chaco, 191 of both sexes are being educated. Can it be any wonder if the transmission of sympathy to Oviedo; that much sympathy has been shown to the Spiritualists in the Argentine Republic, is the heading of a communication to the editor of the Era.

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JOSEPHA'S HARP.

A SPIRITUAL INCIDENT FROM THE DIARY OF A PHYSICIAN.

The Secretary Seltner lived with his young wife still in the spring days of their honeymoon. "It had not been a light parting affection which had united them; ardent and tried love had been the seal of their union. They had been engaged to each other for a long time, but Seltner's moderate means had compelled him to postpone his marriage until he had obtained an appointment he had long wished for, and soon after he introduced his bride into her new home. Having passed the long tiring days of ceremonial calls, they could now enjoy, undisturbed by a visitor, the beautiful evenings in homely solitude. Plans for the future, Seltner's flute and Josepha's harp made the hours in which the young couple delighted fly only too quickly, and the soft harmonies of their music seemed to them a foretaste of happy future days. One evening when they had long enjoyed the sweet notes of their united instruments, and when he was about to convene a corner on the terrace, a severe illness had seized upon her. She knew that her last hour was soon to come, and that she must leave this beautiful earth and the place in your heart, where I found the greatest happiness—but though I am not allowed to enjoy this life any longer, yet shall my love always as a faithful genius surround you, until we behold each other again in eternity."

After she had spoken these words she fell back, and a quiet slumber led her soul to God. It was nine o'clock in the evening. Seltner's grief was indescribable. After her first silent despair he fell in the deepest melancholy; his health was much affected, and he had lost all the vigor of his youth. He had left Josepha's room in the same state as before her death—upon her work-table lay her last work, and the harp stood untouched in the corner. Every evening Seltner went into this sanctuary of his love, taking his flute with him, and leaning as had been his wont in the lime of his happiness, against the window, the more clearly to be his beloved dead in the spirit of his music. Every evening he was so occupied in Josepha's room. The bright moonlight streamed through the open window, and for a long time, after his beloved dead in the spirit, to the harp answered as if to embrace the beloved shadow, when he felt himself touched by a warm grasp and saw a pale, glittering light pass before him. "I come, I come!" he cried, and fell back in the agonies of death. Lower and lower grew the sounds of the harp; with a last effort Seltner once more raised himself, and when he drew his last breath, the strings of the harp suddenly burst, as if by spiritual touch. The physician watched it closely, closed the eyes of the deceased, who looked peacefully slumbering, and left the house in great emotion. For a long time he could not banish from his mind the recollection of this hour, and he never spoke of Seltner's last mortal efforts, with an interview with his friends he related to them the events of that day, and showed to them the harp, which he had accepted as a bequest from his dead friend.

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SPIRITUALISM IN THE UNITED STATES.

New York—Conference of Spiritualists.

At the Conference of the New York Spiritualists last Sunday, Dr. White in the chair; said that ladies and strangers had the preference on the floor when they chose to claim it, and he hoped to hear from them.

Mr. Partridge said, it is claimed by Spiritualists that their life is hereafter in its state and service. This appeals to the self-interested selfishness if you please, of every man, to live here so as to perfect his life hereafter. It is possible that one may suffer more by success in evil ways than by failure in good.

It is necessary for the perfection of the nation, and as by the earnest desire of some of them, they have been so much of what we call crime.

Mrs. Sayles said she was not a public speaker but if she had been she would certainly be to express an admission for the patience exhibited by the audience toward those who differed from them. It could but excite the admiration of all who considered carefully the subject, especially in view of the criticisms of such as the brother who had just taken his stand, who totally disdained from the idea of spirit communication.

Judge Culver said Spiritualists should look about and see if they have not some central fact which would impress on the world the value of their truths, strangers would not judge that all in this diversity expressed on this floor we had a bond of unity. The great medium of 1800 years ago suggested love to his disciples as a test by which they should be known.

Dr. White agreed with those who urged for charity and kindness. We must remember we are in the 19th century. Man has done the best he could under its conditions. It is real, as it always has been, that the ignorant and the un worthy and the unsuspecting are made the tools of the more enlightened.

Mrs. Emma Hardinge Britten's Sunday evening readings and discussions on Spiritual Science were largely attended last Sunday night, when the subject presented was an elaboration of the spread of Spiritualism and the conflict with the Commune. It was the first reading on the subject announced for next Sunday evening's reading and discussion, reading from "Art Magic-Magic and Spiritism."
SCHSPLTAL SCIENTIST.

SPRITUALISM.

Written for the Somerville Citizen by an Investigator.

PAPER No. 11.

Did I publish from week to week one half of all the well attested evidences of spiritual communication? The Citizen would not be large enough to contain them. I therefore note only one here and there, which is unexplainable on any other hypothesis, and at the same time may be readily investigated by application to the interested parties whose names and places of residence can be learned by application to the Editor of the Citizen.

A well-known Somerville man went to see Mrs. Nugent, the South End clairvoyant, who, while claiming from extreme fatigue inability to give him any tests or information, yet stated two or three occurrences which would take place within the year which to him seemed so unlikely that he at once decided the information must be designed for some one else, and time wholly unexpected. One was in this case as the occurrences were at the same time and within a short time, and with circumstances exactly as predicted. There was an opportunity for mind-reading in this case as the occurrences were at the time wholly unexpected. One was in relation to a change of residence or in fact several changes which followed each other in quick succession. Another was a death and some of its attendant facts, and Mrs. Potter was deep in the mystic lore of a gentleman whom she had never seen before.

Mrs. Potter is a trance medium, and was asked to give an account of a child of tender years —of writing without knowing one letter from the alphabet, to write down any communication that may be obtained. Mrs. Nugent and without tasting himself, asked for "a sitting." It was on a holiday, and Mrs. Potter was deep in the mysteries of the chemical union with flour she found herself in the presence of a gentleman whom she had never seen before.

A stranger to Mrs. Nugent. The stranger had delivered her answer to Mrs. Potter, and when she recovered from her unconscious state, she found the gentlemen seated in tears. She questioned him in regard to the case, and informed him that immediately after the lady had lost consciousness to the spirit of his wife who had been killed by being thrown from her carriage a week before, addressed him by his given name (Nathaniel), stated her joy at having the opportunity of speaking to him in the presence of a gentleman whom she had never seen before.

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HALLE'S HONEY OF HORSEHOUND & TAR

FOR THE CURE OF

Coughs, Cold, Inflammation, Bronchitis, Difficult Breathing, and all Affections of the Throat, Bronchial Tumors, and Lungs, leading to Consumption.

This infallible remedy is composed of the Honey of the plant Horsehound, in chemical union with TAR. BALSAM, extracted from the Life Principle of the forest being composed of the Horsehound, and Balms of Gilead.

The Honey of Horsehound soothes and scatters all irritations and inflammations, and the Two-hemmed Cures and Cures the throat and all cough causing leading in the lungs. Five additional ingredients make the syrup good, mild, and in the most fulsome manner. Let no prejudice keep you from trying this great medicine of a Doctor, who has saved thousands of lives by it in his large private practice.

As the Balms of Gilead have no bad taste or smell.

PAY TO CENTS AND 50s PER BOTTLE.

G. H. CRITTICTION. Proprietor.
A GREAT PAMPHELLET.

M. A. (Oxon), the eminent English writer, has in press a pamphlet of 40 pp., large 8 v. Entitled, "The Shade Case: its facts and lessons, A Record and a Warning." Every Spiritualist should read this wanted essay. Price 5d.


ORGANIC MAGNETISM.

MRS. CHANDOS LEIGHT sends her postal "Private Instructions in Organic Magnatism" by return mail for 2/6 net. Post-office address, 17 Brunswick Sq., S. w., W. C., Eng.

THE MAGNETIC HEALER.

Dr. J. E. BRIGGS, is also a Practical Physician. Office at West Seventeenth St., N. Y. C. The True Capa Cod Cranberry, beet tort for $1, M. WATSON, Old College, Lou Moor, or Garden, by mail prepaid.

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