

SPIRITUAL SCIENTIST

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THE RELATION OF SPIRITUALISM TO IDEALISM.

BY DR. FRANZ HOFFMANN, PROFESSOR OF PHILOSOPHY AT WURZBURG UNIVERSITY.

VIEWED from a philosophical standpoint, Spiritualism may be described as that system which acknowledges God as the Absolute Spirit, for if God be not thus acknowledged, neither can individual spirits, subject to recognizable conditions, be logically accepted. Spirit would be no more than a name, answering to no special individuality, if men were to be conceived of as the varying phenomenon of a single unconscious Absolute, or as the effect or resultant of matter in its most complicated combination of atoms. Experimental Spiritualism has for its aim the possible demonstration of philosophic Spiritualism, and is striving to verify it by experimental proofs. Idealism has its seat, its foundation, and its verity only in philosophic Spiritualism, without which it is but half-truth; or, followed to its depths, but an illusion, which finally resolves itself into an indirect naturalism. We call indirect, veiled, tending to the naturalistic, every system which denies the self-conscious spirituality of the Absolute; for a Spirituality which is not self-conscious is a nullity, and all that is not conscious of its own existence returns to the first elements, whether it be an unconscious idea, or an unconscious entity. This reproach does not apply, as may be well understood, to what is called pantheism, which in reality deserves the name of simple pantheism, and which (as in Schelling, Fechner, Lotze) does not preclude the immortality of the individual; but it does apply to the teachings of Spinoza, J. G. Fichte, Schelling's earlier period, to Hegel and Schopenhauer. All these betray, not excepting even J. G. Fichte, an insidious, covert, indirect naturalism, and these have prepared the way, in various degrees, to the revival of materialism. Hartmann's *Philosophy of the Unknown* is equally immersed in the fogs of naturalism. For his Absolute Being remains, notwithstanding the fabulous insight ascribed to it, unconscious and blind; doubly blind, inasmuch as he divides his Absolute blindness between an unconscious Logos and a fatuous will. Therefore, when Hartmann, in the

preface to the seventh edition of his *Philosophy of the Unknown*, constitutes himself the representative of German Idealism, he can only be so on behalf of the so-called Pantheists, whose creed is an unacknowledged naturalism, certainly not of genuine Idealism, which can only have its foundation in true Spiritualism. Moreover, Germany is not indebted for its greatness, as Hartmann asserts, to the so-called idealism of the Pantheists, for it was a great nation long before they existed; but it is indebted to them for its cosmopolitan, philosophical depth of thought and character, whereby it was able to absorb and to maintain Christianity in all its purity, or, where this failed, to restore it. Those who cannot conceive of, or acknowledge the divine nature in Christ—which shines forth in spite of Baader's saying that, however great may have been the interior blending of the divine and human in Him, yet God never became man, neither did man become God—those same thinkers must always acknowledge Christ as incomparably the greatest religious genius in the history of the world and of humanity. Hartmann, however, is so confused by the mass of his theological learning, that he pretends, in defiance of all history, to degrade Christ to the level of a Jewish Rabbi. His work on Christianity, the weakest of all his writings, will soon dispel the illusions by which some have been led to believe in the importance of his philosophy.

How can the German mind be satisfied by a pretended idealism which robs the Deity, so to speak, of a seeing eye, which represents the universe as the outcome of a blind and fatuous will, deprives man of free will, lets him die like the beasts of the field, and holds out universal suicide as the end of his progressive culture?

TEST CONDITIONS.

ENGLISH Spiritualists are discussing the question of test conditions and attempts are being made to devise some conditions that will be absolute—that is to say such as would render deception on the part of the medium impossible. The British National Association, through its committee, report one test which is designed to allow of almost every class of physical manifestations taking place while it is applied. It consists simply of an effectual means of confining the wrists of the medium instead of tying the wrists with tape or cord, a soft gauntlet is put over each wrist, and each gauntlet is laced close to the skin, just as one would lace a pair of boots. The hands of the medium are placed behind his back, and the two gauntlets are held within two or three inches of each other by a short piece of tape strongly sewed to them. This piece of tape is sometimes tied to the back rail of the chair.

Dr. L. S. Forbes Winslow, who considers Spiritualists as lunatics, will, at the invitation of the Dialectical Society, open a debate on Spiritualism.

1877.

1877.

SPIRITUAL SCIENTIST.

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

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

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

The corps of writers the coming year includes such names as

Hudson Tuttle, J. M. Peebles, Eugene Crowell, M.D., Prof. J. R. Buchanan, Colonel Henry S. Olcott, George Stearns, Charles Sotheran and G. L. Ditson, M.D.,

all eminent in the ranks of literature. The same may be said of those who prefer their contributions to appear under the respective nom-de-plumes of "Buddha," "J. W. M." and "Zeus."

Mrs. Emma Hardinge Britten, Mrs. Emma Tuttle, Mrs. Emma A. Wood, Mrs. Lita Barney Sayles, A. D. V., and others.

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

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

We shall endeavor in the coming year to make the Spiritual Scientist.

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

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BEST AND HIGHEST THOUGHT

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

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

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Personal Efforts of Subscribers

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BEGIN AT ONCE.

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

May we not then count on each of our readers to do something toward increasing the circulation of the Spiritual Scientist? It may seem but little that you can do, but the aggregate of the work thus accomplished swells into very large proportions when it is brought together here.

If any of those you think ought to have it are far away, a letter from you will decide them. If any are poor, you may be able to make them a present of the paper. We do not ask you to neglect your other duties, but only to economize some of your spare time and devote it to the work.

We ask you to look the field over and note the homes where this paper ought to go, and where, by a little effort on your part, it may go, and for the sake of the good you can do by putting this paper into homes that need it, and whose inmates may receive through it great and lasting benefit, decide to make the effort. Address,

**SCIENTIST PUBLISHING CO.,
BOSTON, MASS.**

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.

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

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

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

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

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

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

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

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," as 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.

SPIRITUALISM IN THE UNITED STATES.

BOSTON—**Mrs. Emma Hardinge Britten on Signs of the Times.**

Mrs. E. H. Britten continued her lectures on Sunday afternoon, on the above subject. The audience was large and appreciative, and her discourse, which was characterized by her usual ability and eloquence, was listened to throughout with marked attention. After speaking of what had been done in the past, she said: three forms of science remained untouched—social science, science of character, and science of spirit. These required to be gone into in order that the world might progress and humanity be redeemed.

* In the evening Mrs. Britten gave a lecture at Paine Hall on Religious Revivals. She considered a revival of religion necessary, but any plan that did not practically raise humanity from its present state of suffering, crime and degradation was of no avail, as these were for the most unavoidable, and the result of the existing condition of things. She had no faith in the Moody and Sankey scheme which sought to influence the feelings instead of dealing with the causes of sin. People could not sit still and be saved by a mere act of faith. On Sunday next Mrs. Britten will deliver a New Year's Oration in the Parker Fraternity Hall, commencing at 3 o'clock.

NEW YORK—Conference of Spiritualists.

At the conference of the New York Spiritualists' Association, Dec. 24, Mr. Winch in the chair.

Mr. Patterson opened, speaking of God and the Bible, and was replied to by Dr. Hallock.

Mrs. Perrine, who is a beautiful speaker, said she had heard last Sunday that Spiritualism was not a religion. That which induces you to feed and clothe the weak and weary, to minister to the sick and desolate, not a religion? which enables you to see your goods and substance perish and be content, not religion? which reconciles you to death of loved ones, and enables you to say it is well, no religion? Spiritualism is a religion, standing alone. It is the Immaculate Conception. The puzzle to the ancients.

NEW YORK—Prof. Felix Adler on the "Yule Tree."

At New York, Sunday, Dec. 24th, Prof. Felix Adler of Cornell University, lecturing to one of the most intelligent and best-dressed audiences in that city on the "Yule-tide," said, It is a bright custom graceful and admired by the people to which we are attached. The origin and the joy of Christmas remain independently of the lowly manger. There is no coincidence that Jesus was born on the 25th of December. Nothing is known of his birthday. In the early centuries various days were celebrated for it.

Yule time—the tapers on the tree, the lights and the gifts, whence their origin? Our ancestors (Hebrew) celebrated the new light which, with the 25th of December, grows in nature.

It was an ancient Jewish custom. The Romans recognized it as the 25th of December in their saturnalia, exchanging presents. The early Christians then were weaned against it as an obnoxious practice by their preachers. Finding its attractions too strong, however, the latter assumed the practices, and selected the day as the birthday of Jesus.

The Germanic tribes had denominated the season as "Yule"-time from a wheel referring to the rotation of the sun, and burned the Yule log in honor of the sun's new light, a portion of the log saved to light the fire of the next year, typical of the light which, tho' diminished, revives and lights the sun's fires the next year.

The Tree?—woods the first temples. The Persians named them paradise. The Hebrew legend selected the tree as the symbol of life and placed it in Paradise. Woods, to children's fancies, are more mysterious than to ours. They were selected to teach children the undying life in nature.

Gifts are the symbols of love and affection. They should not be costly nor even finished. Let the child perfect them. Self activity gives pleasure, and is to be cultivated. They should not be of a character to encourage luxury, especially by being too frequent. They should come in some order, as connected with certain events, with festivities; as Yule-time. They are fitting in house life, which is the bond of the family, which is the life of the state, and the support of morality, and the practical school of respect for the rights of associates and submission to authority. Unity, elsewhere an idea, here is

reality. Yule is a secular custom older than Christianity. Much as we value the work of Jesus we cannot allow false ideas to be instilled in our children's minds. The modern view of life is not as asserted, cold and intellectual only. The Spring time will still, as of old, signify emancipation earthly and spiritually. The Yule tree becomes the liberty tree, and Yule-tide cheers us, tho' the outlook be dreary and desolate for the present.

NEW YORK—Mediumistic Spiritualism.

At a meeting of the Liberal Club, New York, Dec. 22d, Mr. Goodwin Moody, of Philadelphia, delivered a lecture on "Mediumistic Spiritualism; its Antiquity, Universality, and Tendency." After defining the word, the speaker said it was nearly forty years since the Fox girls first made their developments in a little town in the interior of this State, and already the Spiritualists in the United States numbered nearly three millions, and, with these in Europe, nearly twelve millions of people were found believing in Spiritualism. It was the most stupendous mental or spiritual movement the world had ever witnessed. There was a large and unreasoning party, who would not examine the subject in the slightest degree, who declared the whole thing frauds and tricks. Others took the position that the phenomena were simply a disease, which could be cured by doses of assafetida and ammonia. The speaker claimed for Spiritualists, that they were "everywhere teaching the overthrow of existing church organizations, and vital changes in the social and commercial world." The class had existed in all ages, and among all the people of the earth. In proof of this assertion, the speaker quoted extensively from the Scriptures, and ancient writings, even going back to the time of Noah, when he said: "Ham the son of Noah, received the art of magic from Heaven, and taught it to his son, Misraim, the father of the Egyptians."

From the New York Sun.
LUNATIC SPIRITUALISTS.

TO THE EDITOR OF THE SUN—Sir: That one of the "Sunbeams" in your issue of Dec. 18 contains a little dust must be evident to any one familiar with the statistics therein alluded to. The item in question is as follows:—

Dr. Forbes Winslow records the startling fact that over 10,000 persons of unsound mind are confined in the lunatic asylums of the United States, driven mad from over excitement on the subject of Spiritualism, and that insanity from the same cause is prevalent in England, and increasing every day.

My own opinion is of little value; but the records of the public asylums will sustain me in the assertion that not one in one hundred cases are affected with what Dr. Winslow is pleased to term "Spiritualistic madness." The statistics are destitute of any foundation in fact. He has been challenged to name a single Spiritualist or medium confined at the present time in any British lunatic asylum, and as yet has been unable to answer. There are but two hundred mediums in all Great Britain; about ten of them are professionals. One medium once was in a lunatic asylum—Mrs. Louisa Lowe, wife of a clergyman. The Commissioners in Lunacy were forced to let her out. She started the Lunacy Law Reform Association, is now Secretary of it, and has been active in stirring up strong feelings against such abuses as are to be found in the lunacy system. The London Lancet, certainly as good an authority as Dr. Winslow can be, says of his estimate:—

This is one of those random conjectures which damage rather than advance a good cause. The number of patients alleged to labor under "religious madness" has been estimated for the public in the same fashion. We confess it is with suspicion we regard all these quasi-professional statements. The medical appeal ought, we think, always to be addressed to a medical tribunal. If medical men write for the public, it should be distinctly in their private capacity.

E. GERRY BROWN.

BOSTON, Mass.

OUR readers will please remember, if they wish books of any kind to be had in the country, that it is in our line to supply them at the publishers' prices, and that it is a slight advantage to us to do so. Sent by mail or express as directed. Libraries supplied at a liberal discount.

HISTORICAL AND PHILOSOPHICAL

THE SOUL.

And when thou think'st of her eternity,
Think not that death against her nature is,
Think it a birth, and when thou goest to die,
Sing like a swan, as if thou went'st to bliss.

I. DAVIES, 1590.

How must a spirit, late from earth escaped
The truth of things new blazing in its eye,
Look back, astonished on the ways of men
Whose lives' whole drift is to forget their graves.

YOUNG.

ORIGINAL RESEARCHES IN PSYCHOLOGY.

BY T. P. BARKAS.

MR. T. P. BARKAS, of Newcastle, has in preparation a work of great importance, consisting of answers given in writing through the hand of a lady to questions which he put to the controlling spirits. Mr. Barkas has just published a lecture describing his experiences with this lady, and giving a specimen of the answers he obtained. We quote a few, which will give readers an interest in the forthcoming work. It will be seen that the range of subjects is wide and the answers to the point.

HARMONICS.—Q. Is Helmholtz right in supposing that the harmonies occur simultaneously with the tonic? A.—This must be incorrect, since the fundamental sound is the tonic, the harmonies only give intensity and brightness, as it were, to the sound of the tonic.

VITAL ACOUSTICS.—Q. How is the sense of sound conveyed to the mind? A.—This is a disputed subject. Of course you know that sound, like light and heat, is motion, and is caused by the particles of air being set in motion,—amplitude of vibration as you call it. These particles, which move in a backward and forward motion, cause a sound wave to be propagated, which, falling up in the ear in close contact with the tympanum, cause the auditory nerves to vibrate, and thus convey the sense of sound to the sensorium.

HARMONY.—Q. Please to inform us what, in your opinion, is the origin of harmony? A.—I will re-write the question. What is the difference between harmony and noise? Will that do, seeing that the other question is vague? The difference between harmony and noise is this, that the waves of sound reach the ear in isochronous vibrations,—music or harmony is the result. When the vibrations are not sufficiently rapid, the ear is only conscious of noise; when, again, the vibrations are too rapid, the ear is not conscious of any sound at all.

Towards the end of the fifth seance, after I had asked many questions having relation to science, it occurred to me that probably those scientific questions and answers would be very uninteresting to several of the sitters at the circle who do not profess to have any knowledge of scientific subjects, and I therefore, to change the topic of conversation, asked if the control would give us some description of his present life, and of his departure from the present world. The reply was as follows:—A.—I will meet you on Monday evening next, and will tell you of our state here as much as I may; but you must not expect too much, for our state is beyond description. Such words as can best express our condition I will use; but, as far as I can judge, the English language is not in such a state of perfection that one can describe things celestial.

At the next seance, held August 23rd, 1875, the control wrote, "I have arrived: what can I do for you first?"

THE FUTURE LIFE.—Q. Will you kindly give us the information which you promised on Monday evening last as to your condition and the general arrangement of affairs in the sphere in which you now dwell? That statement would be of great interest to all of us. A.—I will commence with my experience on first entering my new life.

Thanks. We shall be glad to learn it.

I told you before that the last nine years of my life were years of pain and agony, so excruciating that I looked and longed for death as the only means of relief from my suffering. Notwithstanding my German education, I had never taken to pneumatics or metaphysics, and had really never

troubled myself about the future. To my mother and sister I owe all the good in my nature; and when I spoke to my mother as to the preparation necessary for the future state she said—"Live, my son, so that when you leave this earth you may leave nothing to regret behind; be honest, truthful and courageous,—that is the preparation I advise." During the last few days of my life, I suffered extreme anguish, and my mother was once sitting at my side, and when I made a murmur of complaint, cheered me by saying—"Death is very near now, you will soon be free," and I blessed her then, as I have done since, that nothing in her words or manner made me afraid to die. I remember, after this, falling into a stupor, but I can still feel the kiss on my brow and the words "He is going." Directly after this the pain ceased, and I felt—how can I describe the exquisite pleasure, the intoxicating delirium that took possession of my whole body? I can only liken it to the beatific trance of the opium eater. I was aroused from this trance by a form which bade me come, and then I knew for the first time I had died.

Q.—You have now favored us with an account of your entrance into the other state, will you please to give us some account of your experiences when there? A.—I remember wishing that my mother knew that the suffering was all over, but when I turned to tell her I found myself in a strange place, with an old man standing looking pityingly beside me. I said—"I want to speak to my mother;" but he replied, "Not now—come." So I followed him over hills, through valleys, the while drawing such breaths of pure air, that every draught I inhaled seemed to give me life, strength and happiness.

We came to a city—a city not built with hands, and such as I cannot describe; it was the very perfection of the architect's idea. We wandered through it, and I saw a group of men discussing some weighty matter, and when I came nearer I recognized some of the grand old heroes whom I had thought and spoke of with reverence during my life, and I involuntarily bowed myself before them. I enjoyed some exchange of words and ideas with them, and I found that they inhabited this beautiful place, not for the deeds for which the world remembered them, but for the self-denial and self-sacrifice for which they had received no thanks on earth. After a while, my guide beckoned me to follow him again, and we proceeded over more hills, fertile plains, and by streams sparkling as they flowed through the rich verdure, and we came to another city—village (which you will), and there we saw hundreds of children. "This," said my guide, "is the children's village and these women are the mothers who have left their own on earth, and who undertake the care of the little ones. You see how great the sympathy between them, how fondly each loves the other. These children will grow in wisdom and understanding, and will take their places among men." Then we passed on, and stood in a company of men—painters, writers they had been; but these great masters of the earth, how low have they fallen when compared with those who starved on earth for want of patronage. We spoke to all, and I recall with pleasure how each had some kindly word for the stranger. "Where," I asked my guide, "are the philanthropists—those men whose names stand high for their works of charity?" "This way," said my guide; so we turned and came lower and lower and lower, and saw a great multitude of men listening to the teachings of one who, when I came nearer, I recognized as one of England's greatest philanthropists, there continuing the work to raise those who on earth had not tried to raise themselves. "There," said my guide, pointing out to my notice some of the multitude, "are your kings and rulers, your statesmen, how low are they; see there in the rank above them are the poor, the beggar, who, by reason of their greater aspiration after good, are higher than kings and princes. There again, are those who were idiots and insane, these are among the most promising of that vast multitude; see how eagerly they devour the knowledge that was denied them on earth; they come among us pure as the veriest infant."

Remember that the Spiritual Scientist will be sent to any address in the United States for five months for the sum of one dollar.

GHOSTS.

A Newark young lady, who is probably an undeveloped medium and can see Spiritually under certain conditions, saw her stepmother who had been buried but a few days, heard three loud raps, and at the same time a looking glass fell, breaking it into long narrow strips instead of fragments. This is the material for a long story in the New York World, headed a "Girl Ghost Seer," and giving names, dates, family connections, minute descriptions of the premises, etc., treating the matter as a rare event, whereas in reality it is an every-day occurrence. If a knowledge of the spiritual philosophy was more generally diffused there would be less fear of "ghosts," and sensitive, nervous people could interpret many things which now seem to them to be "mysterious."

OPINIONS OF EMINENT MEN.

THE prospectus of the Marylebone (Eng.) Association of Inquirers into Spiritualism contains among others the following quotations upon its front page:—

And this fact of Spiritualism will yet be grasped as with a death-bed clutch of the delivering hand that reaches down to lift us into new life.—*Gerald Massey.*

I have tried to find out how they (phenomena) are done, but the more I studied them the more satisfied was I that they could not be explained by mere mechanical trick. I have had the fullest opportunity for investigation.—*Lord Lindsay.*

I am perfectly convinced that I have both seen and heard, in a manner which should make disbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake.—*Professor de Morgan.*

It would startle some people to discover in how many royal palaces in Europe it (Spiritualism) is firmly seated, and with what vigor it is diffusing itself through all ranks and professions of men, who do not care to make much noise about it—men and women of literary, religious, and scientific fame.—*William Howitt.*

DIRECT SPIRIT WRITING.

A most remarkable and interesting phase of the "physical manifestations" is the "direct spirit writing." At some of the more earnest gatherings such communications are not uncommon, and frequently contain matter of an instructive nature. It is sometimes obtained in the light, and the phenomenon then witnessed is that of a pencil assuming of itself an upright or slanting direction, and writing a message. One whose Spiritual sight is opened would perhaps see the spirit hand that guides it; but the casual observer sees nothing except that the pencil writes apparently of its own volition. With the condition of darkness the marvellous rapidity with which the writing is executed is almost inconceivable. The sound is very much like the rapid dotting of an electric needle. Manifestations of this nature are usually accompanied with Spirit lights and breezes permeated with beautiful perfumes. Latest London papers contain the account of a public meeting in that city, at which Mr. T. Everett made a statement that he had obtained, through the mediumship of his wife, direct writing at the rate of 156 words in a second of time. In a letter written the next day to the London Medium, he said that he had referred to his diary, and found that his memory had served him correctly; 939 words were written in six seconds. Besides the swiftness there is the smallness, closeness and the straightness of some of the writing, which renders it physically impossible for any mortal being to accomplish it under the circumstances. That it was not previously prepared, on any occasion, can be rendered certain by each of the circums affixing a private mark or seal to the paper. This test was adopted at the seance alluded to above.

NOTICE—BACK NUMBERS.

Our subscription list is growing rapidly and some weeks a larger number than usual is sent, or some article creates a large sale for certain issues in which case the edition is nearly exhausted. For this reason we can no longer guarantee to furnish back numbers.

REV. FRANCIS WARD MONCK.

THE London News of Nov. 18, contains an account of the trial and conviction at Huddersfield, England, under the Vagrant act, of one who is generally accepted in that country as a medium, the Rev. Francis Ward Monck. He was formerly a Baptist minister of Bristol, and wonderful stories are told of manifestations through his mediumship. The London Spiritual papers appear to be more undecided or rather not so united in his defence as in that of Dr. Slade. Perhaps the explanation may be found in a statement made by a witness who testified that Dr. Monck, in a confession to him, said, "the mediums were in a measure forced to cheat as the Spiritualists were such a selfish lot that if the spirits did not come they humbugged them a good deal." He was sentenced to three months in the Wakefield jail, but is released on bail pending a hearing in the Superior Court on points of law, granted by the committing magistrate. At a very large meeting in Doughty Hall, London, he made a short address telling of several manifestations that had taken place when he was in jail awaiting trial. While the cell door was locked brooms were moved in the corridor or taken into his cell, and milk jugs, cups, saucers, etc., were transported from his cell to a window sill in the yard some distance off, without spilling the contents.

MARVELLOUS CLAIRVOYANCE.

CREDOUS persons go open-mouthed to consult spirits upon their worldly affairs and accept their advice as worthy of confidence. The absurdity of these haphazard communications is well illustrated in the following good thing from the Kansas City Times: "A young man of extremely jealous disposition, recently visited one of the most famous clairvoyants in the city. Being far from home, he wanted to know what his wife was doing. 'She is looking out of the window, evidently expecting some one.' 'That is strange,' said Benedict, 'who can she expect?' 'Some one enters the door, and she caresses him fondly,' went on the clairvoyant. 'It can't be!' cried the excited husband. 'My wife is true to me.' 'Now he lays his head in her lap and looks tenderly in her eyes.' 'It's false! I'll make you pay dearly for this,' yelled the jealous husband. 'Now he wags his tail,' said the medium. The green-eyed monster subsided, and the young husband cheerfully paid his \$2."

"SPIRITUAL OIL."

THE Revue contains a long account of a trial of one Mme. the widow Lechner of Munich, Bavaria. According to this, Mme. L. is a medium of irreproachable character, benevolent and much beloved. She is now 54 years old, and since the age of 7 has had communication with the spirits. When her mother passed away she left with this daughter the recipe for making an oil that proved remarkably efficacious—"spiritual oil," that had to be made as directed by the spirits through the mediumship of said daughter. The recipe, however, was laid aside and forgotten; but years afterward, when in a state of great embarrassment, her spirit-guide reminded her of it and the place where it could be found. She obtained permission of the authorities to make and sell the oil, and very many persons were cured by it. An evil day came—Mme. L. cured of paralysis a lady of distinction who had been given up by all the M. Ds. "It is God who has cured you," said the medium; nevertheless the gentlemen of the faculty were furious, and claimed that they had accomplished the cure. They finally sent the police, who brutally seized Mme. L.'s case of bottles, breaking what they pleased, and left her without the means of livelihood. The tribunal was then resorted to, and the judge treated her most harshly, and not only took away her right to sell the oil, but fined her ten marks and the cost of the court. An appeal was made to the high royal court. More angry than ever, the "faculty" and other secret adversaries used their influence against her; but "the worthiness" (*loyante*) of the medium was recognized, and her right to make and sell the oil declared legal. A poor widow, attacked, robbed, ruined by jealousy, has been able by the help of God, to defeat the most powerful and most detestable parties in the kingdom. Vile calumnies now fall harmlessly around her. Many persons who had never given a thought to the subject of Spiritualism began from these events to study it; at first out of curiosity; by conviction afterwards.

SUBSCRIPTIONS AND ADVERTISING RATES.

Subscriptions.—The SPIRITUAL SCIENTIST is published every Thursday by the SCIENTIST PUBLISHING COMPANY, and can be obtained of any news-dealer; or will be sent at the following rates:

Single Copy, One Year, \$2.50; Six Months, \$1.50; Three Months, \$1.00.

Advertisements.—The SCIENTIST is a very good medium for Advertisements. It has a large circulation; it is preserved for binding, and the advertisement is not lost to view amid a mass of others. Advertisements will be inserted at the following rates:—

Inside Page, One Square, \$1.00 first insertion, and 80 cts. each subsequent insertion. Outside page, 20 cts. per line each insertion.

Correspondence.—Correspondents who write letters consisting of personal opinions are requested not to make them more than a quarter of a column in length. Letters containing important facts or interesting news may be longer sometimes.

All communications for the Editor, books for review, &c., should be addressed E. GERRY BROWN, Office of the Spiritual Scientist, 18 Exchange Street, Boston, Mass.

SPIRITUAL SCIENTIST.

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CHRISTMAS HOLIDAYS make the Spiritual Scientist one day late, this week, and it is mailed to subscribers Thursday morning instead of Wednesday evening. Next week it will be on time, as usual.

TWO ARTICLES on page 203, "Ghost Land" and "Spiritualism," are taken from the Somerville Citizen. The credit in its proper place is inadvertently omitted.

THE TEACHINGS OF EXPERIENCE.

There is no disguising the fact that in England Spiritualism as a movement has progressed much more rapidly than in the United States, and as an organization far more effective. The minor causes that have tended to elevate it in the former and degrade it in the latter, are too many to be encompassed in the limits of this brief article. In general the leaders are responsible for the efficiency of the ranks. When those who are inharmonious in their natures, having no settled opinions and no definite aims, usurp and assume control, when fanatics are permitted to give expression to the creation of their unbalanced minds more frequently than thinking men can chronicle the results of legitimate investigations and observations, then will a large majority of sensible people, who would be deeply interested in the latter, feel obliged to withdraw their support until the former can be effectually silenced or forced to their proper positions.

We are of the opinion that the fanatics and charlatans have had full control of the movement in the United States for many years. Their little cliques and rings have opposed organization, knowing that any attempt in this direction was hostile to their interests. Local societies communicating with each other and laboring together, disinterestedly, for the good of humanity, would soon discover and eliminate any imposture. At present it is crushed out in one community only to appear in a new guise in some other. The traveling tricksters are reaping a good harvest in the absence of any system to hunt them down. They are so far in the ascendent that Spiritualism is looked upon by the general public as synonymous with molds of grease, trap doors, rope-tying feats, and conjurer's tricks. It is too weak to provoke any opposition, and its adherents are the subject of general ridicule. "I am a Spiritualist, but not a fool," was the distinction that a prominent editor of a secular paper saw fit to make in a court of law.

In England students systematically investigating the phenomena have gained the attention of the public, and are supported in their researches by a large, intelligent constituency. A hundred and one side issues would be

forced upon them if they did not maintain a positive attitude against them. Their leading journal is conducted in the interest of Spiritualism,—not as a financial speculation. The movement therefore is in a prosperous condition; it is making converts in high places; it is winning the respect of its liberal opponents, and awakening the antagonism of those who recognize in its growing strength their deadly enemy.

Organization alone will place Spiritualism upon a sound basis in the United States, and lift it to the plane it is fitted to occupy. Individual influence is limited in its sphere of action. In some cases it needs to be checked, in others extended. Organization will discriminate. The lessons of the past will not be without value if they teach that the phenomena of Spiritualism are worse than the shifting sands for a foundation to build upon, while the philosophy is as firm a rock as Truth itself.

IMPORTANT.

We regret the necessity that compels us to cut from our list each week a number of names for non-payment of subscription. It would give us great pleasure to publish a paper for free distribution, if the funds could be supplied for this purpose; but until then the readers must bear a portion of the expense of publication. We say a portion because it is very rare to find a journal of the nature of a religious publication that is self-supporting. Every paper is an actual expense to the publisher. It becomes imperative then, that no more must be printed than is actually needed or paid for. Some publishers continue a name on their lists, depending on their ability to collect it by process of law. They are amply protected by the statutes. We have adopted a rule which we consider more satisfactory; namely, to discontinue the Spiritual Scientist on the expiration of the term paid for. Occasionally we may overrun a few weeks or months; our mail list is large, and the figures indicating an expiration may be over-looked. When bills are sent, however, the paper is discontinued thereafter unless the subscription price is remitted. We are of the opinion that if a person wants the Spiritual Scientist, they can afford to pay five cents a week for it. There may be a few exceptional cases, and these, we hope, will be made known to us.

Our lists have just been revised for the coming year, and many bills have been sent out. PLEASE REMIT PROMPTLY, if you desire to keep your files complete.

A FEW THOUGHTS ON THE NEW YEAR.

BY A. V. D.

"Every year carries away something dear with it, 'till we outlive all tenderness, and become wretched individuals again as we began."—*Pope's Letters*.

Another year has gone, with its freight of human woes.

The lesson it has taught has been one of deep significance. We stand upon the threshold of the "New Year," but the Divine Author, whose workings no one need deny, has wisely ordered that we penetrate no farther. What he has in store for us, must—until gradually revealed—remain a mystery.

"Those mysteries which heaven will not have earth to know."

"We are the unconscious agents through which the inscrutable designs of our Creator are effected. And frequently seem constrained by an irresistible impulse to pursue a course very adverse to that which our inclination would prompt us to chose." Even the most far seeing are to a large extent unwilling instruments in the hand of a higher intelligence to bring about results of which they never dreamed.

Why such fearful accidents should take place, hurrying hundreds into eternity—Why the hard earned accumulations of years should be swept away in a single day—Why war, pestilence, and crime should desolate the earth? are questions

none of us can explain. But this we do know, that the merest accident, the most trifling occurrence has often brought about results of the greatest importance to mankind. A slight illness, a casual rencontre, a mistake in time, a slip of the foot, have often changed the whole current of one's life.

"The handwriting on nature's wall we cannot interpret."

The experience of the last twelve months has been such as to lead us to feel the uncertainty, and insignificance of everything pertaining to this life. The scales have fallen from our eyes, what was veiled in doubt and obscurity has become clear.

"We see the mighty web very-tangled, apparently to us, but each thread of which is connected, in a manner known to eternal wisdom, with other threads so far removed that humanity cannot trace the connection."

One by one we have seen our dearest hopes and joys drift from us, fading and melting like mist before the morning sun. With speechless agony we have bent over the inanimate form whose presence here made sunshine in the darkest day. For the last time we have pressed the dear hands that so often ministered to our comfort and happiness. We have gazed our last upon earth upon the stony face that always had an answering smile for us—'till then. Oh, how earnestly we prayed for some evidence that the coffin did not contain all we loved so tenderly! That prayer has been answered. We commence the New Year with renewed hope, and new resolutions, we will live each day as it were the last, and employ every moment in cultivating the spiritual element which outlives this perishable body. We will patiently bear all trials and disappointments, accepting them as necessary discipline to purify and fit us for the better world where our dear ones are waiting with open arms to welcome us.

"Also for him who never sees
The stars shine through the Cypress-trees,
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
How strange it seems, with so much gone
Of life, and love to still live on—

And yet dear heart! remembering thee,
Am I not richer than of old?
Safe in thy immortality.—

I cannot feel that thou art far
Since near at need the angels are;
And when the sunset gates unbar,
Shall I not see the waiting stand,
And white against the evening star
The welcome of thy beckoning hand."

EDITORIAL PARAGRAPHS.

J. M. PEEBLES SAYS he has written and lectured for ten years on the necessity of organization among Spiritualists for self-protection and finance, and upon the importance of giving Spiritualism a religious basis. It matters not what course the devil and his imps may pursue, a rational, religious Spiritualism is sure to come off victorious in the end.

THE Religio-Philosophical Journal has had an experience with a "cabinet materializing medium," a C. H. Watkins, who presented himself as the genuine article to be tested. He was placed under the simplest conditions, and was detected instantly. The editor says "he is one of the most shallow and yet impudent tricksters he ever met with, and if he has any mediumistic powers he is not worthy of patronage."

IN THE East, to day, a double, or doppelganger, is called a man's angel or messenger. The fact may serve as an explanation of the closing sentence of the 15th verse, 12th chapter, of Acts: "Then, said they, it is an angel." They could not believe that it was Peter himself who had escaped from prison, but explained his appearance at the gate, announced by the servant Rhoda, as his double. They must have known that the "spiritual man" could appear where the physical was not.

SPIRITS WHOSE communications are of any value seek to benefit humanity, and do not pander to the selfish greed of those who desire information that shall enable them to "make money." It is quite true that some possess this power, and that mediums are consulted for this purpose; but spirits are not infallible, and, if common rumor is worthy of credence, a prominent Boston Spiritualist has cause to regret his implicit confidence in the spirits. He is not the first, and probably will not be the last.

AND IT shall come to pass afterward that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit.—*Joel ii. 28*

THE OUTLOOK.

NOTES AND NEWS FROM OTHER COUNTRIES.

England.

Mrs. Elgie Corner (Florence Cook) has left Shanghai, with her husband, Captain Corner, for Nagasaki, Japan.

ROBERT H. COLLYER, M. D., author of *Exalted States of the Nervous System*, says that he is as satisfied of the genuineness of automatic writing through mediumship as he is of his own existence, or that the sun gives light, or is the cause of light, or of any other physical phenomenon universally admitted.

The Sussex Daily News says that the propagation of Spiritualism depends not on public but private mediumship, the supply of which is constantly increasing.

H. D. Jencken, M. R. I., a prominent lawyer, says that he has consulted Mr. Patterson—one of the best authorities of the day—upon the provisions of the Vagrancy Act, and he had told him that the act did not apply to mediumship; consequently he thought there was no doubt that when the Slade case was carried before a higher court it would be decided that the act is irrelevant.

Sergeant Cox announces that a committee of the Psychological Society had held a séance with Dr. Slade, under test conditions, and that the phenomena of writing had been repeated before them no less than seven times.

Capt. R. F. Burton, H. M. Consul at Trieste, is to read a paper before the National Association of Spiritualists on "The Analogies between Modern Spiritualism and the Old African Fetish Worship."

Sergeant Ballantyne, acknowledged to be the leading advocate in England has been engaged for the defence of Dr. Slade. Some idea of his importance may be inferred from the fact that a fee of £10,000, or \$50,000 was paid him as a retainer, in the case of a noted dignitary in India accused of murder.

Australia.

THE DAVENPORT BOYS are travelling in Australia. Some of the natives are astonished; but the Harbinger of Light advises investigators to build their Spiritualism on the philosophy and mental phenomena.

TWELVE MONTHS ago Spiritualism was unknown in Auckland; now they have a large society holding regular meetings and seances. The efforts of two or three individuals to promote the cause have met with wonderful success.

ONE OF the large associations recently formed politely requested by letter to the Bible society, a Bible for the use of the association. No answer has been received.

THE MELBOURNE Association in electing their officers for the ensuing year, report through their treasurer, that £100 have been expended for lectures during the past yearly term. Balance on hand £30.

ADELAIDE HAS a society called the Free Discussion Society. Several private circles are held at regular intervals.

CASTLEMAINE SPIRITUALISTS held their annual picnic at Mount Alexander, Sunday, November 12th, on which occasion a séance was held on the summit of the mount. Several of the leading speaking mediums were controlled.

THE ENERGETIC Circle of Melbourne subscribed in aid of local charities £25, and made their medium a present of a like sum. It numbers but ten persons, and they have held regular seances for the past three years, developing some remarkable manifestations.

Switzerland.

In France, England and America, table turning is not forbidden, but in Saxony (Valais) it is. A private party assembled in a hotel for their own amusement, were waited upon by the Commissary of Police and three gendarmes; the former notified them: "This is forbidden, because it disturbs people's minds, and causes disturbance in families; besides those who do these things are all a parcel of idiots. If you continue turning tables you will be condemned to three years' imprisonment, or at any rate expelled from this country."

Spain.

THE CRITERIO will ere long be enriched by a series of articles on the "Inquisitors of Spain and the number of their victims."

Spain.

IN A recent address before the Central Association of Spiritualists at Madrid, the remark was made that though the past year had not been very fruitful in the way of books, those which had appeared would mark an era in the annals of our propaganda—not the *Societas de Propaganda Fide*. The works named are, "Catholicism before the time of Christ," by the eminent scholar, the Viscount de Torres-Solano; the "Spiritual Universe," by D. Victor Oscariz; "Marietta; Life here and hereafter," and "The Simonia," polemics between the periodicals Santa Teresa de Jesus of Tortosa and La Fraternidad of Murcia. The Spiritual Society of Barcelona has also published several pamphlets.

A VERY notable change is passing over the Spanish press. In the discussions which have been going on during the past year in Spain between the Spiritualists and Catholics, the following-named periodicals have, with most commendable candor, opened their columns to both parties: El Globo, El Siglo Futuro, La Tribuna, La Revista Europea and La Revista Contemporanea.

The Spanish Spiritual Academy of Madrid holds its sessions twice a week. Thursday evenings are devoted to theories, practical and philosophical studies. Tuesday evenings to public conferences and the explanation of Spiritualism.

WITH MANY words of sympathy, El Criterio announces the decease of D. A. Benisia de la Somera, Vice-President of the "Sociedad Espiritista Espanola." The above-named journal notices also (with some comments upon Baron Holmsen's recent strictures) that in the United States and in England the doctrine of reincarnation is not yet received. "The most beautiful theory of Spiritualism," says the writer.

THE EDITOR of the Spiritualist of Seville invites attention to his proposition to publish a "Fraternal Album," in which he designs to collect those laconic aphorisms, expressions of profound thought, worthy of being remembered.

EL BUEN SENTIDO of Lerida, states that by its suspension by order of the Government, it lost about two thousand reals.

THE MADRID Criterio Espiritista says that "the Spiritual Scientist of Boston has published numerous testimonies of spiritual phenomena recently observed in the United States." Prof. Milleson is also noticed as giving spiritual art lectures in the West. The same journal announces the inauguration of those public conferences, in which the celebrated Dr. H. Temprado will give a history of Spiritualism from the most remote period to the present time.

THE SPIRITUALISTS and the press of Alicante are stirring themselves to the unmasking of false media. Perhaps they too have cause.

Germany.

GERMANY is dependent chiefly upon the *Psychische Studien* for its information concerning spiritual phenomena. This periodical under the direction and support of the learned and generous-hearted chancellor Aksakow, and with a body of scientific men as contributors, takes rank second to none. We believe that the spiritual magazine published at one time in Vienna has been discontinued. At Buda-Pest, however, an incorporated society has, till recently at least, published an interesting little magazine called *Reflections from the Spirit world*. Dr. Adolf Grunhut was acting president. The Baroness Von Vay contributed to it many valuable and entertaining articles—articles having, from their unique character, a peculiar fascination.

Africa.

Southern Africa. Under the head of Spiritualism in Southern Africa the Review above named gives a brief notice of that trial in Cape Town where all the jury, except one, were convinced of the guilt of prisoner at the bar. That one (excepted) said that he had received a communication from a spirit which declared the innocence of the accused. A second trial was ordered and the prisoner was found to be absolutely blameless.

Italy.

THE Piedmont Gazette states that in Bologna such spiritual manifestations have recently occurred as to arouse public attention in no inconsiderable degree. Such shakings will reach the papal chair.

The French Consul-General at Trieste has been publishing in the *Anales de Turin* some communications obtained from the spirits as long ago as 1859, respecting Turkey, which to-day are being realized. The Baron de Bozzi recounts also in the same journal some startling phenomena produced through the mediumship of a young Italian girl of much promise and worth. Few countries are so much in need of spiritual regeneration as Italy.

It would give us pleasure to know that *La salute* is still published at Bologna; as also *L'echo d'Orient* at Stamboul.

Progress will inevitably be made in our cause in Italy so long as it has such able advocates as Sr. Damiani, and the Turin monthly.

South America.

FROM BRAZIL comes the gratifying intelligence that a new periodical has been started at Silveira. We say new (as being so to us), but it has already 124 numbers as announced in the *Ilustracion* which congratulates its worthy editors on their most commendable appreciated work.

In Montevideo in the "Circle of the Stones" some very excellent communications are still being transmitted through the "Guardian Angel." If the exaltation of spirit in such out-breakings as are therein contained can be attributed to Mephistopheles or his master, we commend such demons.

The Review of Montevideo states that the study of Spiritualism has been begun by a new *reunion* in that city.

In St. Jago, Chili, the Spiritualists are already suffering from the attacks of the Romanists. Sr. Dn. Basterica has, however, victoriously refuted the errors and absurdities of the Jesuit, the father Leon.

Mexico.

La Ilustracion Espiritua is one of our most welcome exchanges. Nothing of value to our cause is omitted in its columns. A recent number contained, in full, Mr. Aksakov's report of the proceedings of the St. Petersburg Commission, a notice of Dr. Slade's mediumship, and the entire discourse, lengthy and able, pronounced by Dr. Roucar, before the Mexican Central Society of Spiritualists. In another article on foreign affairs it says with just perception, That the blows given to Spiritualism in France, Spain, America and Russia has only elevated the victim, aroused curiosity and multiplied adepts and neophytes.

From the "Circulo Peralta" comes a valuable communication (medium G. W. Canton) on frivolity. We encounter, says the spirit, in the character of many women, even among sensible ladies, frivolity arising from a lack of solid instruction. The virtue, however, of the "cloisters" is not commended, where are provoked the extravagant mysticisms of the passions. Virtue in chains is virtue without merit. Here is wanting the struggle, the merit of the will—the new soul so clefted by the Swedish seer.

"To live is to struggle" is a favorite maxim in the land of the Montezumas. *Vivir es luchar* is a noble expression, and one that Spiritualists might well adopt everywhere, more especially in these days of persecution and wrong.

IN THE great plague of Basle, which occurred towards the end of the sixteenth century, almost everybody who died called out in their last moments the name of the person who was to follow them next.

ANY SCIENTIFIC or professional man who doubts the ability and accuracy of observation of William Crookes, F. R. S., on the phenomena of Spiritualism, should read his paper upon the determination of the atomic weight of thallium.

SPIRITUALISM TEACHES the golden rule of righteousness and its certain reward in eternal happiness; it tells us that evil deeds are sure of their punishment; and it at the same time brings the great revelation to man that all will be ultimately saved to enduring happiness, through expiation, suffering and purification of the spirit.

MR. WILLIAM CROOKES, F. R. S., records that one day when his wife was using a planchette, he put his finger on a newspaper behind him, and asked that the word beneath it—which he did not know himself—should be written; the planchette wrote it out.

ACCORDING TO Andrew Jackson Davis, clairvoyance is a property common to all humanity, although in some cases it may not be developed in this earth life, owing to the barriers of physical temperament, perverted education, or other circumstances.

TO LYCEUMS AND SOCIETIES.

To many Lyceums and Societies in the United States a good organ would be a welcome donation. Now if each member of a lyceum or society should become interested in advancing the circulation of the Spiritual Scientist their united efforts would easily and soon obtain for it, four hundred subscribers. For each one of these we will allow a premium of fifty cents or TWO HUNDRED DOLLARS for their treasury, and in addition thereto, give an organ worth TWO HUNDRED DOLLARS, manufactured by George Woods & Co. In towns or localities where four hundred subscribers cannot be obtained, we will give an organ worth \$200 for TWO HUNDRED subscribers at our full price \$2.50 each; or if preferred, a carefully selected lyceum library of one hundred volumes.

AN EXCEPTIONAL EXPERIENCE.

The Count de Bullet, of Paris, France, through a medium in that city, has seen more than falls to the lot of the average mortal in these days. He has investigated for nearly three years, having daily seances, allotting a certain time to this purpose. He says "it occupies a place by itself, neither touching on my other duties nor mingling the supernatural with my appreciation and enjoyment of life. I am not given up to Spiritualism; belong very much to this world, and am no enthusiast." This much seems necessary as a preface to the Count's wonderful story. Under conditions that would not permit of the presence of confederate he has had "as many as nine spirits of departed relatives and friends appearing together at one time in loving intercourse." What the Count says of himself as an investigator seems to be sustained by the testimony of those who know him. The Hon. J. L. O'Sullivan, formerly American Minister to the Court of Portugal, has also written of these wonderful seances; and the Count in his recent letters refers to this fact and the correctness of the descriptions in the past. The medium, contrary to the advice of "John King," who controls the circle, attended seances at another place, where the spirit of a Greek named Akosus, who had been a pirate, controlled. He finally abstained from going; when the pugnacious Greek, resenting this action as offensive, came after him, with most hostile intent. He succeeded in interrupting the seances for a month, but in the end was converted, and is now under the direction of "John" one of the most efficient in the band. The Count promises the details of the experience of the circle with Akosus as furnishing a curious chapter in the history of spiritual development.

CAPTAIN JACK'S MAGNETIC TREATMENT.

In the preliminary stage of the Modoc war, the brave chief, Captain Jack, permitted a correspondent of the New York Herald to visit his fortress. We extract the following published by that paper at the time:

DOCTORING CAPTAIN JACK.

A good many Indians were in the cave, and in the centre were two other Indians, jumping up and down on the ground, and singing some unintelligible words to a meaningless kind of tune. Captain Jack was lying down alongside the fire, and the doctor and his squaw were evidently trying the effect of magnetism on his system. Capt. Jack's squaw, a nice looking woman, with a magnificent eye, soft and full of expression, sat at the head of the bed. After a little quiet work upon his patient, the doctor appeared presently to get quite excited, and finally turning Captain Jack on his face, he gave a howl, jumped on his back, laying all over him, and put his teeth in Jack's shoulder blade. He held on there for a couple of minutes, writhing and twisting his body about, and then Dave, a stout-looking Indian, weighing about one hundred and sixty pounds, jumped on top of the doctor, in order to keep him in his position. In the meanwhile the men kept up their dancing and howling in the middle of the room, being relieved every now and then by fresh recruits. Presently Dave got off, and the doctor rose from the body of his patient, and, going up to the entrance of the cave, vomited. All the Indians ran up after him to see what he threw up, as their belief is that he had sucked all the disease out of the sick man, and they wanted to see what it looked like. My curiosity did not lead me to join in the prospecting party; so I sat and watched them bathe Jack in cold water and then continue their rubbing and singing. I finally returned to my wick-up, not at all satisfied with the performance I had just seen, as I was inwardly convinced that Jack would be dead next morning.

THE COUNCIL IN SESSION.

A little before daylight the squaw Matilda got up and lit the fire, and I was glad to get a little warmth in my feet. After eating a light breakfast and smoking a pipe, we went over to Captain Jack's cave and found the Council already in session, waiting for our arrival. Captain Jack was sitting up, supported by his squaw, who had her arms around his waist, and he looked a little better this morning, as if the treatment he received on the previous evening had really done him good.

THE OLD AND THE NEW.

A COMMUNICATION THROUGH MRS. ANNIE C. TORREY HAWKS.

MY FRIENDS,—It is now a year since I visited you. The lights and shadows of twelve months have dealt out their days and weeks of changes, and brought to you the closing days of Autumn.

Once more has Nature with her divine laws worked out the year, and perfected in her own harmonious way the seasons, each revealing by its own light the store of wealth its resurrection had brought. To-day the forest leaves with their sad faces move swiftly before the December winds and herald the fact that their course is well nigh run. The dried stalks of the golden rod stand in groups shorn of their imperial crown and emerald mantles. The field daises have long since sank beneath the withered grass. The little star-eyed Houstonia leaves no trace of where it once dwelt. The clinging myrtle and woodbine mourn in their seared foliage; moved by the December winds they sway to and fro chanting a requiem to the departed year. They sing of the bright Spring days with their dew-spangled morns and silver nights of the Summer time with its golden noons and long dreamy hours, and of their own palmy days when they watched the crimson and gold touch the woodlands, while the crowned chrysanthemums held up their proud heads waiting the last stroke of the Frost King. They were the last of the flower-crowned heads, and died clasping hands with Winter amid the sunset-fires of their own season. The myrtle and woodbine still linger, they have watched the light of their loves go out; lingering they have waited until one by one the bright gems of their kingdom have passed away, and now they sing the closing tribute to the past.

Soon you will hear the curfew toll the last hour of the Centennial Year. A year which awakened in your souls proud memories of the past, and fond recollections of those who had long since left the flesh, leaving behind them the fruits of a well spent life, lingering like the aura of withered flowers to gladden and fill your spirits with fond remembrances.

With these reflections awakening your sense of justice and your desire to do good, linger awhile beside the wan lights of the altar of '76, and as the glimmering rays throw now a glow of hope and now a shadow of doubt, open the pages of the year wherein you have kept the notes by the wayside and tell us if you have drank deeper of God's great truth, if the lessons taught beside the bier of '75 have made more perfect the paths across your lives since then. Have you kept bright the golden chain of facts which God in his great wisdom placed in your hands? Have you made it stronger by adding new links formed by the lessons taught as day by day your lives moved on?

The light of love has gone from many a home since the jubilant bells rang out the joy of a New Year born. Some have fallen amid sin and shame, leaving dark stains upon innocent hearts, and casting the deepest gloom over their hearthstones. Can you not tell of a heart made glad by your love? Have you forgotten the dead wrong, by extending charity to the unhappy heart that mourns, surrounded by the shadows and stains which the departed one left behind, has the charity extended to the living, lifted you up into the courts of a true and divine religion and made your spirit to say:—

"So how dark the crime, he was my brother, we are both children of the one father, I will forget his shortcomings and bid his soul be at rest."

How far have you followed the example of Christ, has that brotherly love shone out in all your works, has earnestness of purpose held firm by a gentle spirit of love impelled your movements. Have you felt your nearness to God as you drank in the perfect works of the universe. Can you point to the lone widow who remembers you in her prayers, and whose fatherless children call down blessings on your head? If your notes read yea to all these questions, let your heart be glad and your soul strengthened; watch the dying year with a prayer of thanksgiving. Look down upon the withered hands, scan closely and rejoice when you see that the lines are fewer and less deeply marked than those of a year ago; as the knell sounds, lift up your head and thank God for the year you have earnestly endeavored to serve well.

But alas! if the lines are darker, and the sad face more deeply furrowed by the wrongs than the face of a year ago,

and in your pride you strive to strive to hide your misdeeds by counting well the dark marks made by some unfortunate brother, God pity you, for the laws of recompense are immutable, and as the shifting years pass on bringing to you the Spring time and harvest of your life, chill death will come and the earth will claim its part, while you still live to work out through sorrow and contrition, that which you neglected while lingering at the gateway of eternity.

Why dwell you amid wrong doing when the spring-tide of a new existence but awaits the spirit of truth to resurrect the beautiful flowers of progression within thy soul? Why will you cling to the selfish, uncharitable things of material life, when within you and all around dwell the germ of truth, which is to lift you into the spiritual elements where you can gather in all those who are full of sorrow and heavy laden, bidding them be of good cheer and to feel that while earth has dealt harshly with them, God has not forgotten them but still lives within man. Let your voice speak at all times to the tired hearts who are waiting to be spoken to. Know ye not that feeling begets feeling? Have you not felt a thrill of joy steal through your soul at another's joy, and the tears come all unawares when others wept? The God within found a way to speak then.

Think of the hearts that to-day watch the going out of a year of sad, sad changes; hearts stricken amid the ashes of their idols, longing for the clasp of a warm hand and the voice of love, full of distrust and doubt, and no one was to give them hope or bid them see the truth of divine influence, that divinity which creates the true man or woman and bids them speak words of cheer to all.

It may be but little you can give, but that little is ever acceptable, for it is all you have to bestow. It may be but a pleasant word, a token of the life beyond, a cheering passage read from illumined page, but it was all you could do! remember what Jesus said of Mary, "she hath done what she could." Let me beg of you to strive to do all you can to lift the unfortunate, and thereby aid in lifting yourself, that when another year shall pass away your text-book will find its pages filled with well written notes.

A little deed done through the prompting of a sincere heart brings forth greater joy, and more perfect fruitage than all the pomp and display of great acts done through a selfish desire of praise.

All over the world to day, weary hearts are waiting for that hope, which never comes, frozen and chill are the streams of their lives, and dark and dismal all hopes of the future. Ding! Ding! Ding! sounds the sad notes of the tolling bell the year is dying and still no hope. The joyful bells will soon awaken the world to the fact that another year is born, but it brings no hope to those weary hearts. All is filled with foreboding and disturbed fancies.

Let you, whose hopes are sure, from facts received through the strengthening power of the spirit world speak to such and send to them such tokens as shall give birth to hopes all fresh through love-greeting from the other side.

Hark! a wail bursts upon the night, it is one more sob from the tempest tossed trees as they cling to the old form that is struggling to free (itself?) from the throes of death.

My friends, how beat your hearts, is all calm and still within, have your inner lives no new born truths to utter, can you listen to the low moans and bursting sobs of your dying friend unmoved, can you say that nothing has been gained or lost since first you greeted him a bright and joyous youth, have not the lessons of life with you been better understood since the first greetings, and with you have not bright songs stirred your soul? while with your brother across the way a sorrow has fallen which but lifted him nearer "when we lay our burdens down," are there none among you who sigh for the dear old year with all the joys and sorrows which its days have multiplied and feel that it was good to have passed over all those days?

Let the joy of your life be to do good, and to lift up all who come within your reach, and the years will end amid rejoicing and love tokens, with Spring time ever in the heart and sunlight shining all around.

The angels will gather in your midst, and beautiful songs of harmony will weave your lives into garlands of immortelles where love and hope shall crown all who suffer and are sad.

There shall be no more hunger or cold, no more aching hearts, no more estranged loves or unappreciated labors, all will sing the song of union, and joyous good-bye to the old, year, who will live again in the new, and your songs will speak the joy of every beating heart, while spirit voices catch the strain from sphere to sphere.

Come while the leaves are dropping
In measured cadence slow,
And where the fair flowers drooping
Have laid their jewels low.

Through woods and stubble grasses
Where sleep the Summers dead;
Along the wild-wood passes
Where Autumn's mantles spread.

And lift your voices, not in sorrow but in joy, that from out the old year you have gathered fruit which is to ripen and fructify all the coming year, and when the earth shall again put on his glory, you may sing —

A new life comes out the old,
The Spring time tells the truth;
Stern Winters arms did but enfold
The spirit of his youth.

MYSTERIOUS STONE-THROWING.

THE railway station at Chorley, on the Lancashire and Yorkshire Railway, is said to be haunted. Messrs. Wobstenholme, of Blackburn, inform us that a short time ago a man committed suicide near Chorley station, by throwing himself below a train. Recently showers of stones have been coming at night at different parts of the engine shed, and nobody has been able to find out by whom they are thrown. A number of the railway officials have quitted their employment, in consequence of their belief that the effects are supernatural. A few days ago some railway police were sent from Manchester to try to find out by whom the stones were thrown, but failed. A pointsman at White Bear station, the next one to Chorley, told one of the Messrs. Wobstenholme that an engine-driver had said that he would find out the stone-throwers; he sat up till two o'clock, when stones began to fall around him, but he could not find out who threw them. He crept beneath his engine to get out of their way, and a man near him was struck by a stone on the leg. An account of the stone-throwing was printed in the Preston Guardian of Wednesday last week under the heading of "A Haunted Railway Station." Mr. William Howitt once printed a pamphlet about stone-throwing by spirits, giving authenticated instances which had thoroughly baffled the police, as was the case near Belfast two or three years ago. The information before us is too meagre to warrant the formation of any opinion as to the cause of the stone-throwing at Chorley.

A SAGACIOUS MOUSE.

THE Leavenworth (Kansas) Times is to be held responsible for the following story: "While Capt. Gilges, who is employed at the Kansas and Missouri bridge, was cracking some hickory-nuts Monday afternoon in the watch office, at one end of the bridge, his attention was arrested by the appearance of several mice on the floor looking after the discarded nut-shells which yet contained small particles of kernels. Thinking to watch their manoeuvres, he stepped outside the door of the office. He did not remain long until one of the little animals took up one of the shells, and climbing to a considerable distance up the wall, let it fall to the floor. This was repeated several times until the small portion of the kernel which had eluded human research had become loose enough to be readily extracted. When through with one piece, another was taken up and carried through the same process, showing clearly to the watcher that the first instance was not a mere accident."

RENEW PROMPTLY.

We hope that none of our subscribers will fail to renew when the term which they have paid for expires. Furthermore, we ask that they will send in their payments promptly.

Remember that the Spiritual Scientist will be sent to any address in the United States for five months for the sum of one dollar.

SPIRITUALISM.

SPIRITUALISM HAS made such progress and been accepted by so many intelligent and intellectual people of both sexes that the religious world can no longer afford to ignore its claims to their attention. Like Banquo's ghost "it will not down" at its bidding. To try to pooh-pooh it out of sight only leaves religionists liable to the charge of being afraid to meet it and it becomes the duty of every Christian minister to study its phases, its pretensions, and its manifestations and, thus prepare themselves to answer its theses or combat its errors. Spiritualism cannot be judged by its camp-followers and "bummers," any more than we could judge of the morale of an army by the same tokens. Hundreds of charlatans and imposters saw in its wake a chance to make a dishonest living, and at once fell in under its banner, hundreds and thousands of men and women of small intellect and loose morals followed and by pushing themselves to the front and advocating each their own peculiar doctrines gave the world to suppose that they were fair exponents of the Spiritualist doctrine when in reality they know but little and cared less. Large numbers went so far as to become mediums and there stopped, without caring whether the spirits who influenced them or used them, were good or evil, developed or undeveloped, fiendish or elementary, human or divine, or learning how to invite the one and repel the other.

All this must be admitted by honest and intelligent Spiritualists as well as by honest investigators, and yet the question of Spiritualism remains the same. Spiritualism is the subject to be investigated, not Spiritualists. If we judge of Christianity by its professors, we must form a low opinion of it; and yet, that is how Spiritualism is judged of by the majority. Spiritualism means, not table tipping and piano-moving, playing on guitars, ringing bells or writing on slates, not the production of "spirit hands" or flowers, or wax molds or even levitation or the setting aside the laws of gravitation all these are mere incidents and affect the real question as little as the quaint dress of the Friends does the truths of Christianity. Whether the manifestations are humbug or reality no more affects the real merits of Spiritualism than the miracles of Christ did the doctrines he taught. It is not a plant of a few years growth,—the Fox family did not inaugurate it—it is older than Christianity or Judaism or Brahminism. The Egyptians practised it in the days of the Pharaohs—the Phoenicians and Chaldeans studied its mysteries, the Persians were learned in its philosophy long before the days of Zoroaster, the Chinese held it as a religion before Confucius was born,—the Greek mythology was based upon it and the religions of the early inhabitants of Palestine were largely made up of Spiritualism. The fact of its existence as a religious belief cannot be gainsayed, the question is, whether it is conducive to the best interests of humanity or not—whether its practice leads to—or from the truth.

In every nation we find traces of its one time universality, the great mass of what are called superstitions date back to it—the common belief in ghosts and hobgoblins—in genii and fairies, witches, magic, black-art, etc., so inherent in human nature and which retain such a tenacious hold in every country has its origin in Spiritualism. If it is possible to commune with departed spirits or with spirits belonging to other spheres, it can not hurt the Churches to know it, but the knowledge may qualify the ministers to give such advice to their flocks on the subject as shall save them from going astray. Thousands of people who hold membership in Churches not only believe in but tamper with Spiritualism using as their mediums those who are either bare-faced impostors whose pretensions to Spiritual communication are simply absurd,—mediums of loose morals who only attract around them spirits of like character, or the veriest neophytes in the profession who are unable to distinguish between false and true spirits or dictate which class they will consult.

The rapid spread of the Spiritualist theories and practice among the people of this and other countries demands investigation from every lover of truth and of his kind. We design to give from week to week a paper on Spiritualism as we have found it—not the mere manifestations but the teachings and leadings of those who profess to be the mouth-pieces of the higher Spiritual intelligences.

GHOST LAND.

We have read the book published by Mrs Emma Hardinge Brittan, bearing the above title, and find it not as its name would seem to indicate, a story book for young folk, but the auto-biography of an eminent scientist and occultist and his experiences in and out of the body with beings of other worlds and conditions of existence. The author describes scenes and incidents more strange and startling than the visions of Mahomet or the experiences of Emanuel Swedenborg. Germany, England, Scotland and India contribute their share to the interest of the work, the author's experiences commencing in the former and running through the other lands. Mesmerism or Psychology seems to be the ground work of the experiences which gradually progress through the higher phases of occultism carrying the reader along through the mysteries of the Cabala, the transcendentalism of the India fakirs and dervishes, the astrological lore of the Egyptians and Persians as well as the occult philosophy of the German and English.

Interviews with all kinds of spirits, elementary, human and planetary, the pure and the impure, the benevolent and vicious, the wise and the undeveloped are recounted; the orgies of those who summon to their aid evil-disposed spirits and who deal in witchcraft, spells etc. as well as the clairvoyants and psychologists who use their gifts for illegal and wicked purposes. The book abounds in scientific theories and deductions is interesting to the adepts in science, fascin-

ating to the lovers of the marvellous and yet the experiences and information given would hardly have a tendency to attract ordinary students to follow in the footsteps of the biographer. It rescues from oblivion and calls back from the land of fable the traditions which abound in every land of ghosts, vampires, fairies, witches, elves, pixies as well as the heroes or gods of the Greek and Roman mythology, the titans destroying angels, fauns, satyrs, etc., and by its logical reasoning and consistency of detail would almost convince the most skeptical of the existence of all these intelligences among, around and intimately connected with us, which while we try to ignore yet have an abiding place in the belief of all nations from time immemorial.

This book is the best we have yet seen on the subjects treated of, is written in a very interesting and readable style and teaches some great truths. It is for sale at the office of the SPIRITUAL SCIENTIST, 18 Exchange and 24 Devonshire Streets, Boston.

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24 TEMPLE PLACE,
Boston, Mass.

H. S. WILLIAMS, MANAGER.

PETITION.

To the Honorable, the Senate and House of Representatives in General Court assembled:

Respectfully represent your undersigned petitioners, that they are possessed of some one hundred and twenty-five acres of land lying on the shores of Buzzards Bay, in the town of Wareham, Mass. And your petitioners humbly ask and pray that they may be made a body corporate under the name of the Onset Bay Grove Company, for the purpose of improving and disposing of said property; that said corporation may hold real and personal property to an amount not exceeding fifty thousand dollars, and a capital stock of five thousand dollars, divided into shares of one hundred dollars each; that it may have power to build a wharf, erect a hotel, and other buildings; and to hold meetings of a social and religious character, and your petitioners will ever pray.

(Signed)

H. S. WILLIAMS,
(and others.)