

SPIRITUAL SCIENTIST

A WEEKLY JOURNAL DEVOTED TO THE SCIENCE, HISTORY, PHILOSOPHY, AND TEACHINGS OF
SPIRITUALISM.

Vol. V.

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

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SPIRITUAL SCIENTIST.

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E. GERRY BROWN, EDITOR.

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SPIRITUALISM IN THE UNITED STATES.

New York—Conference, N. Y. Spiritualists Association.

At the Conference of the New York Spiritualists Association Jan. 14, Dr. White in the chair.

Mr. Gw. Maddox opened disclaiming faith in being a medium or receiving spirit revelation but claims to receive revelations of some sort from some source, God if you please, to the effect, that the poor must be cared for in this day of starvation and want. He was preparing a petition to the powers that be to supply them work and issue scrip in payment. Scrip to be redeemed etc.

Mr. Partridge said the city was enough in debt already owners were letting property go for taxes. He would join a hundred others to colonize the poor in the West.

Mr. Thompson favored the views of the first speaker.

Dr. Hallock said the error and trouble was deeper seated than speakers had realized or yet gone. The grand asylum plan of the speaker would not meet it. That would only draw myriads of the lazy and profligate to share the city's bounty. The trouble was in the spiritual condition and spiritual training of the people. The churches taught the penalty of a mispent life was uncomfortably hot quarters hereafter which might be avoided by a substitute purchased by church attendance. The State taught men were all good citizens if they kept clear of the gallows and the jail. Consequently, steering clear of these three penalties, men of all classes loved such lives, reckless of the benefits and advancement of the whole race, as do result and always will result in oppression, extravagance and poverty. There is a promise of a better teaching and a better race of men. There was but one approach to that race, in his knowledge, Peter Cooper. [The mention of this great name was greeted with hearty applause.]

Mrs. Perrine, in sympathetic voice and tone pleading that Spiritualism is God-born, said religion is the desire in the heart to worship a power higher than self, as a child feeling for its parents, whose tears and sorrow are kissed away by the latter. The child lost on the street is amused by the lights in the windows and lamps; tires of that and cries "I want my mamma," taken to the Station is appeased by candy,

and interested in a dog; these losing interest again cries "I want my mamma," and, exhausted, will not be consoled. The mother arrives folds the little one in her bosom and it is wrapped in sleep. So we go through life. Glitter and glare of the world attract and distract us. Time is coming when we change. Out of the depths of doubt our souls find rest in dependence. All on others depend. As the flowers on the stems, the leaves on the trees, so, the oaks on the soil must stand. The tempest would rock it did it not cling to its mother earth. And a giant fraud in man touched by spirit revelations, loses its bullying nature and exclaiming it has got religion becomes conscious of the inter-dependence of the human race.

Mrs. Jewett, whose chaste and cultivated mind, as well as favorable address, commanded attention and eminently qualifies her as a leader and public teacher, being called by the chairman said it was remarkable, how wise and good men, all aiming for the same desirable end, differ. Where is the thread which is to lead us through this labyrinth of darkness and ignorance? It is not inherent idleness nor depravity which brings this poverty, as some have felt, but want of self knowledge. The present poverty and want have always existed in every nation, and the horrors of the Revolution of '93 fail to eradicate them. Revolutions have benefitted mankind but they are not the highest truths. Spiritualism is allied to every want of man. Higher development of Spiritualists will lead them to help the race and eradicate their selfishness, cultivate self-control to root out evil propensities.

Mr. Farnsworth regretted the Conference should diverge from topics allied to Spiritualism as so many speakers had to-day. Matters of City Government and finance were out of place.

New York.—Progressive Spiritualists.

Lyman C. Howe, trance-speaker, lectured before the Society of Progressive Spiritualists, at Republican Hall, West Twenty-third Street and Sixth Avenue, last Sunday evening, upon the subject, "What do we know, and how do we know it?" Several hundred persons were present, and listened to the address with marked attention. At the close of the lecture a copy of a petition to the American Minister at London, praying for his interference in behalf of Dr. Slade, the American medium, was circulated for signatures. The petition recites the history of Dr. Slade's arrest on a charge of "vagrabondism and palmistry," preferred by Drs. Lankester and Donkin, and his subsequent conviction and sentence to three months' confinement in the House of Correction. It concludes by requesting Mr. Pierrepont to see that justice is done in the case, and that American citizens traveling abroad be protected against the operation of "antiquated laws" unknown to them and antagonistic to the spirit of the age.

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 assisted the editor in his efforts to place the Spiritual Scientist in the front rank of the journals devoted to a cause of Spiritualism. It is a matter of pride with us 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 reportorial 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 Sotheman 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 non-de-plumes of "Bud-dha," "J. W. M.," and "Zeus."

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

ENGLISH CORRESPONDENTS,

Rev. W. Stalnton 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

FIVE MONTHS FOR \$1.00.

We ask the co-operation of our subscribers, their prompt renewals, accompanied by the subscriptions of their friends and neighbors. We have only the heartiest words of thanks for what you have done in the past, and we look forward with confidence that your efforts will be continued in the future. Help us in every way you can in our purpose to make this paper do

Larger and Better Service

in the cause of Spiritualism. Speak of the paper to your friends as the organ of the

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.

HOW TO WRITE YOUR LETTERS TO THE SCIENTIST.

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

1. The amount of money enclosed in the letter.
2. The name of the subscriber who sends the money to pay his subscription should be written in full and very plain.
3. The name of the post-office and of the State to which the paper is sent should invariably be given.

IMPORTANT PROPOSITION.

Recognizing the fact that the circulation of the Spiritual Scientist can be increased largely through the

Personal Efforts of Subscribers

and believing that some who are eminently fitted for obtaining subscriptions cannot afford to give the time, we offer them the following

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One Subscription to the Spiritual Scientist \$2.50, in advance.

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When more than five new subscribers are sent, accompanied by cash, a premium of 50 cents will be allowed on each one.

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A Sixty-Five Dollar Sewing Machine will be presented to any one who obtains one hundred subscribers and accompanies the order with \$200. This extraordinary liberal offer will, we hope, induce many persons to make up a list of this number.

\$200-Geo. Woods & Co. Organ.-\$200

In any city or in any county either east, west, north or south, four hundred persons can be found who would take the Scientist; once if it could be brought to their notice. We are constantly in receipt of letters asking for specimen copies from persons who at once take the paper when they receive one. Any person with a little perseverance can obtain this number within a radius of a few miles from their residence. As an inducement we offer a \$200 Geo. Wood organ. The merits of the instrument need not be enlarged upon. They can be seen in any large city and any section of the United States. The person getting the four hundred (400) subscribers and remitting \$800, will receive one. This it will be seen that they will make \$200 cash and a \$200 organ or

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TO WHOM THE PREMIUMS ARE GIVEN.

These premiums are given by the publishers for new subscribers, not to new subscribers. They are not offered to persons who do not now take the paper to induce them to subscribe for it, but only to subscribers to the paper, to induce them to obtain new names for its subscription list—and they are given to pay for the time spent in getting these new names.

No person sending his own name as a subscriber can receive a premium for it.

If any person will first subscribe for the paper, paying full subscription price, and then use his time and influence to obtain other new subscribers, he will then be entitled to premiums for as many as he may send us.

TO THOSE WHO OBTAIN NEW NAMES.

Send your new names as you get them. Always send the payment for each subscription with the name. We do not receive a new subscription unless payment is made in advance. You can retain the premium for each new subscriber as you send us the names.

If you obtain a sufficient number for a large premium after your list is completed, be sure and send us the name and address of each new subscriber you have sent, so that we may see if they all have been received by us, and been entered upon our books correctly.

Specimen copies of the Spiritual Scientist will be sent if you wish them as aids in getting new names.

Subscriptions to the Spiritual Scientist can commence at any time during the year.

HOW TO SEND MONEY BY MAIL.

Always give the name of the post-office from which you take your paper, when you write to the publishers to pay for the Spiritual Scientist, or for any other purposes. We cannot find your names on our books unless you do this.

In sending money, checks on Boston, New York or Philadelphia, made payable to the order of E. Gerry Brown, are best for large sums.

Post-office money orders can be obtained in all city post-offices, and in many of the large towns. Their cost is slight, and the money is sure to come safely.

When a post-office order cannot be obtained, have your letter registered.

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.

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

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

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

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

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

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

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

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

ARE THERE "DEVILS" AMONG US?

In the preface of a book entitled "Life beyond the Grave," published last month, and full of messages about spirit life and spirit powers, is found an interesting description of the experiences of a writing medium. Ten years ago the author purchased a planchette, but failed to get any writing by its agency, or to develop the least trace of mediumship, in any phase, until the summer of 1874. Of this period the author says: "I accidentally came in contact with an American medium who was reputed to have the power of developing mediumship in others. This person mesmerized my hand and arm—she never succeeded in mesmerizing the brain—and the result was, that when I placed my hand on planchette I felt a dragging motion in the instrument, as if some invisible power was gently drawing it over the surface of the paper, uncontrolled by me." No reliance could be placed upon the veracity of the communicating spirits until the following year, when, through the power of a medium whose specialty was the removal of undesirable influences, the character of the communication entirely changed. The invisibles then breathed nothing but good advice and impressed every one who met them with their great purity, benevolence and truthfulness. Certainly there seems to be great need of such a power in these latter days in modern Spiritualism. In biblical times Christ and the apostles often met those from whom they cast out devils; one woman, it will be remembered, was profitable to her master through evil spirits. The writing medium above appears to have had the devils cast out by the power of another medium and thereafter good and holy influences attended. It would seem that there are many dangers that should be constantly kept in view by those who dabble in mediumship. The Spiritual Scientist says editorially this week: "It is the dark side of Spiritualism that so many of its public mediums are subjects of grossly sensual influences. It is with charity that we write it, and a hope that the vastness of the spiritual philosophy may at some time be realized by those who now treat it as a convenient belief that promises universal salvation, and therefore will permit them to delay important duties." It is quite certain that some mediums whose habits and surroundings are anything but spiritual can occasionally give "tests," as they are called, of spirit existence; and it is as well known that communications are not always reliable. May it not be that the reliability of the communications are intimately related with the spirituality of the medium?—*Boston Herald.*

THE PROPHET'S STANDARD.

A Madras Mussulman paper, the *Sumsh-ai-Unhbar*, gives its readers the following interesting information respecting the "Prophet's Standard," which, it states, "was enshrined among other relics of the founder of Islam in Constantinople, and has been dispatched to the scene of war, in order that the valor of the Turkish troops may be stimulated through their religious feelings. An English author, Mr. Thornton, has published in his book on Turkey copious details regarding this standard, which is called 'Sunjack i-Shu reef' by the Turks, who ascribe a mysterious efficacy to it, holding it in the highest veneration. Non-Mussulmans are forbidden to gaze on it on pain of death, and it was this threat which deterred Mr. Thornton from casting his eyes on it when the standard was being paraded in the streets of Constantinople after it had witnessed a repulse of the Russians by the Turks, during the Crimean war. When the Turkish Army marches to war with the Sultan himself or the Vizier at the head, the standard is displayed, and on catching a glimpse of it every Moslem recites his prayers while lending a hand in carrying it. A splendid silk tent is erected, in front of which the standard is raised, guarded by 40 chiefs of the Empire and four bodies of infantry. Another writer describing the standard, says that it is made of four layers of silk, the topmost of which is green, those below being composed of cloth embroidered with gold. Its entire length is 12 feet, and from it is suspended the figure of a human hand, which clasps a copy of the Koran, transcribed by the Caliph Osmen. In times of peace the banner of the Prophet is kept in a chamber appropriated to the purpose, along with the clothes, teeth, the venlocks, the stirrups, and the bow of the Prophet."

The Spiritual Scientist will be sent to any address in the

ELDER EVANS TO COL. OLCOTT.

MT. LEBANON, Jan. 11. 1877.

DEAR FRIEND.—I see your name, from time to time, in the papers. Happy 1877 to you.

If you please, what are you about? Remember that I live out of the world, yet am quite interested in it. Would be much pleased to receive from you information on the topic of Spiritualism. Where is it now? How goes the battle? What of Dr. Slade? Have the English caught, in him, a Tartar? or is he not equal to his foes? Mediums will be raised up, who will be to England what Moses was to Egypt, but only when they shall be laden with messages as practical as were those of that great Reformer of his own people.

Generation, physiology, property and war were treated of by Moses. Do they not need to be treated of by modern Spiritualism? Does not England, as a representative nation, stand in need of instruction, correction, reproof, upon the subject of propagation, nutrition and possession? The English people belong to the land, and the land to the people, as did the land of Canaan to the people of Israel, each individual a land-owner, each man a husband and each woman a wife, for offspring only—no unfruitful works of darkness, mere sensuality. The whole generation of them had been bred in the wilderness, and been brought up on vegetable food—manna—nothing else. Look at that state of things! When war came, while they maintained their integrity, woe to them who waged it. The Lord fought for them; and well might they call him the Lord of Hosts—the God of battles. But how did the Lord fight for them? Who was the Lord? God, the Creator? *Not at all.*

England is nearer to the fountain of being than was Israel; not so many intervening mediators. We are nearer the millennium than Moses was. When Spiritualism has culminated look out for practical results. The generative organs, the digestive organs, the property and fighting elements in humanity, will all be superintended. A new order of things will be inaugurated—new heavens, and a new earth. Astors, Stewarts, Vanderbilts, will be impossibilities. Yet what are they compared with Joseph, the medium, who used Spiritualism itself for speculation, and by it bought the gold and silver, the cattle, the land; and all the people were slaves to the despot Pharaoh. Each capitalist is a despot.

Jesus had propagating powers, but did not use them. He sought to make life a blessing to those who had it, rather than add to the numbers. He had digestive powers, but used them to sustain life without disease. He had acquisitions, so large that he thought to possess all the kingdoms of the earth, yet he had not so much as fox or bird. Alone, when under the war spirit, he cleared the Temple, but repented of it. Spiritualism, he used to "heal them all"—the multitudes. Go thou and do as he did. In love,

F. W. EVANS.

SPIRITUALISM IN THE UNITED STATES.

New York—Felix Adler.

Professor Adler's next lecture in New York is announced to be "The new Idea," and will probably outline the proposed movement of his society. When this gentleman shall have extended his investigations as thoroughly into the science of the mind disembodied and "phenomena associated with abnormal conditions of the mind" as he was into the literature of matter, he will discover in the immortal life of men a new incentive for the noble course he is marking out to improve men's human lives. He lectured last Sunday to the Peabody Institute at Baltimore.

Lowell—First Spiritualist Society.

The First Spiritualist Society of Lowell, Mass., have made choice of the following officers for the ensuing year: Pres., A. B. Plimpton; Clerk, B. S. Freeman; Treas., James Coffin; Collector and Cor. Sec., M. H. Fletcher, P.O. address, Westford, Middlesex Co., Mass.; Assessors, Jacob Nichols, Amos Green; Prudential Com., S. C. Patrick, Francis Goward, Mrs. M. H. Fletcher. This Society holds three meetings every Sunday (at Reed's Hall), conference in the morning, and lectures afternoon and evening. Mrs. C. Fannie Allyn closes her present engagement Sunday, Jan. 21st.

United States FIVE MONTHS FOR ONE DOLLAR.

From the Banner of Light.

A STUDY OF THE BANNER.

The New York Sun, having recently found time from its other multifarious occupations to look around and discover if there were any leaks in its omniscience, has most unexpectedly found that the mysteries of the unseen world were something to which it had never given its attention, and expresses wonder that such things should have existed so long without its knowing all about them. Perhaps it does not make its ludicrous confession in so many words, but that is the exact purport of it, in spite of its brave attempts to hide the fact behind its loud self-assertion. In connection with what it is pleased to call the "mysterious world," it devotes a long and labored article to the Banner of Light, and its well-known and long endorsed characteristics. It is actually amazed to find in existence "a large quarto sheet, carefully printed, liberally employed by advertisers, and purporting to have reached its forty-second volume," and is forced to conclude that it "must reflect the wants, habits, sentiments and opinions of a large, perhaps a dominant class in the community."

Both in respect to the Banner and in respect to its representative character, the Sun is as nearly right as it can easily get. It is entirely correct when it describes the Banner as "a representative newspaper." And recognizing it as such, and as the mouthpiece of a large, if not dominant element in the community, it proceeds to "evolve a comprehensive notion of our intellectual and social status." It feels confident that "no people ever lived in such intimate relations with the spirit-world as the constituency of this newspaper"—meaning the Banner. It says, "It is obvious that in the most important as well as trivial concerns of mundane life, they rely implicitly on supernatural guidance." And it adds that, "at a momentous crisis in American history, it is an impressive fact that counsel is sought not from living men, but from the more unerring insight of a departed statesman."

When the Sun reaches the Banner's "Message Department," it does not seem to know what to say. "A whole side of the paper," remarks the Sun, "is devoted to a Report of Messages, either in the form of question and answer, or of spontaneous effusions from earnest and sympathetic spirits." And it goes on to describe some of these Messages, wondering and exclaiming as it goes. As this is the Sun's first introduction to the spirit-land, it naturally gives way to a great deal of surprise, which it makes no attempt to conceal. It confesses that, like the antiquary of the far future, who may be rummaging among the evidences of human existence that lie imbedded in our era, it "is struck with the categorial nature of the proof furnished touching the reality of a future life."

Excellent, Mr. Sun! what more or better would you have? While you spend your breath deprecating the spread and deepening growth of pure and unadulterated materialism, can you not find so much as a whisper's strength to express your joy that this "categorial nature of the proof furnished touching the reality of a future life" by Spiritualism is doing what ecclesiastical power has to confess itself inadequate to deal with? What other agency would you have, Mr. Sun, for reconciling science with religion than just that which Spiritualism freely and effectually furnishes to-day? They who care more for real religion than they do for the power that presumes to patronize it, will rejoice at the fact that Spiritualism is vindicating and restoring it, while the opponents of Spiritualism literally know not what they do.

When the Sun gets along to the Banner of Light Bookstore and runs its keen eye up and down its well-filled shelves, it appears to be just as much startled at what it sees as it was at the perusal of the Message Department. In fact, it does not know what to say or do about it all. First it feels called upon to remark that all the communications from the invisible world are not made directly by departed spirits, but through the inspiration of living persons—in short of mediums. That seems to be a great discovery for the Sun, whereas it is a fact that everybody else was long since familiar with. "Many of the books," it is forced to admit, "suppose a singular range of learning, and an unprecedented insight into the mysteries of existence."

And then it selects from the Banner's list of books, with whose contents Spiritualists are universally familiar. We cannot but admire the sagacity of the selections, though we

have no great respect for the blindness of the brief running commentary. The Sun finally loses itself in wonder over what must be the conception of the distant student and investigator over the Society whose "creed and opinions he should collect from the evidence here offered." It actually fears for the result. But at this point let us assure the Sun, its omniscience is defective. It cannot see so far into the future as it thinks it can. Suppose it should have the grace to leave the distant future to itself, and try and become a little familiar with some things of the present of which it confesses it knows nothing.

A communication read at the last meeting of the Psychological Society of Great Britain.

PSYCHIC PHENOMENA.

BY THOMAS BELL.

Last week allusion was made in these columns to clairvoyance and the evidence in support of its reality. At the last meeting, on the 10th of November, 1874, I had, at a few hours' notice, to visit London. Shortly before starting from Newcastle, I received a telegram from Middlesborough to the effect that a vessel belonging to me was wrecked that morning near a place in the neighborhood I had never heard of before, and that the captain was very much injured. This was all the information I possessed of the accident. Within twenty-four hours of receiving it I called on a well-known professional medium. She was a stranger to me, and I believe I was unknown to her. No other person was present. After conversing a short time she appeared to become entranced; her eyelids remained fully open, but only the whites of the eyeballs were visible, the pupils being turned away. After reciting with considerable detail and accuracy, though not without some error, many events of my life extending over a period of thirty years, down to the day of our interview, and including the particular business on which I went to London, she described the loss of my vessel in the following terms, which I wrote down the same day, with the view of testing their accuracy: "She said that a vessel belonging to me was wrecked, but not lost. She had run on shore—not on the sands nor on rocks, but on a bank of something like stones, but not stones. The ship had a big hole in her bottom, and the mast, steering wheel, boat and rudder were washed away. The captain was very much hurt. One man was drowned. The vessel was now out of harm's way, being on shore, but she would take a deal of settling up, as she was much damaged. I had insured her, she said, a short time ago, but not nearly for her full value, and I would sustain a great loss. The vessel was not loaded with coals nor with cases, but she thought there were some bags. She sailed between Shields and a distant place."

With the exception of asking if she knew anything of one of my vessels, and what she was loaded with, I studiously avoided putting any questions that might lead to the answers. On my return to the North I had the vessel surveyed, and the following is a *verbatim* extract from the surveyor's report dated 17th December, 1874:

"I have to-day been to Middlesborough, and surveyed the *Hebe*, I found her sunk about three feet into the slag-bank, with considerable damage. Her keel bilges, floors, and keelson, I think, are broken, starboard, sides and deck are risen up nine inches, but all started, rails and bulwarks partly gone, foresail, mainsail gaff, and rudder gone, wheel and spindle broken, fore and afters and hatches gone. I estimate if she is got off and repaired under Lloyd's surveyor she will cost from £900 to £1000."

The vessel was on her passage, in tow of a tug boat, from Middlesborough to the Tyne, laden with ironstone, and when off Hartlepool was overtaken by severe weather, and had to run back to the Tees, but was driven on shore at its mouth by the force of the storm on a deposit of blast furnace slag. I had insured her shortly before for £1200, but I nevertheless sustained a loss of several hundred pounds by the disaster. No sailor was drowned, but the captain was seriously injured.

In conclusion, I call attention to those points, of the recital of which I was totally ignorant at the time of my interview with the medium, viz.: 1. Of the nature of the shore on which the wreck occurred; 2. Of the extent of damage to the hull and fittings on board; 3. Of the vessel being out of harm's way; and 4. Of the loss that I would sustain by the mishap.

PRAYER.

BY BUDDHA.

"He prayeth best who loveth best
All things both great and small."

"Laborare est orare."

Twenty years ago my last formal prayer was offered to the Highest. I can never forget the night, a clear, beautiful, starlight night, such as only can be seen in the mountain regions of the Pacific slope. Two of us had retired to a secluded spot in the open air, and my companion led in the devotional exercises, and I followed. With my face upturned towards the unobstructed view of the shining orbs above, my eyes, as I prayed, wandered athwart the starry vault, till my thoughts wonderingly wandered speculatively into the immeasurable depth of infinite space, filled with countless worlds and systems of worlds all moving with the utmost regularity and precision, and as I prayed, and gazed, and thought, the overwhelming immensity and sublime grandeur of the scene, together with my own infinite insignificance, so grew upon me, that my puny effort to move the hand that moved these worlds, seemed little short of blasphemy, and I abruptly stopped in the middle of a prayer which I have never been able to finish since. I concluded that I could trust that manifested Power, the Over-ruler of all things, to furnish everything needed for all my wants, that I would from that time be contented to answer my own prayers, and leave Infinite Wisdom to supplement my failing efforts.

But if I discarded formal prayer, I yet retain a belief in the efficacy of prayer, in that prayer which is

"The soul's sincere desire
Uttered or unexpressed."

Not that the Ruler of the Universe is influenced in the slightest degree by any prayer, but that it is itself the means of accomplishing its own ends. Watch the roots of a tree as they penetrate the soil and find their way to water and other requirements, how a plant will find its way through an opening in the wall answering its own prayer for sunlight, so our desires and wants impel us toward their fulfilment. In this sense all nature prays; and is the secret of evolution. The germ is only a condensed prayer, in which are secreted the capacities and powers of the future being, and its growth and development are only so many answers to prayer.

But the mechanical effort to utilize our surroundings to satisfy our immediate wants is not all of prayer, it has a potency beyond our immediate surroundings, and a heart in accord with our own, will sympathize with us though seas and oceans, part and prison walls debar.

"More things are wrought by prayer
Than the world dreams of."

What suggested the dream to the old man Yount when the Donner family, in the early days of California, were snowed in and starving in the Sierra Nevada, and prompted him to go to their rescue? What replenished the Bank of Faith of Huntington and Muller? Are they only coincidences which so frequently transpire when obedience to a presentiment, relieves the distressed or prevents a catastrophe?

I know all prayers are not answered, immediately, and we are sometimes mistaken in seeking for certain things which we imagine will satisfy the longings and promptings of the soul. Drunkenness is an erratic effort to answer prayer and every drunkard is an unanswered prayer; the debauchee, the libertine, the victims of every vice and disorder are unanswered prayer, prayers, unsatisfied longing, of a soul deprived of its proper aliment, of proper means by which it may ascend to the completion of all the possibilities of development.

None of these victims of ignorance, these so called "votaries of pleasure" are happy in seeking satisfaction for abnormal desires, which obscure the soul and obstruct the growth of a spirit wronged and starved; and incessant dissatisfaction is theirs, till the false is cast aside and the true attained. Thus, though temperance societies, Magdalene associations, societies of all kinds which have for their object the amelioration of suffering humanity, can never be too highly commended, yet they can only do half their work if they stop the career of vice which was only the superficial cause of their misery. That which prompted them to "look upon

the wine when it was red when it giveth its color in the cup," to revel in pleasures which only end in misery and death, was in its incipency a legitimate longing to satisfy a want of their inner nature, which their ignorance or surroundings could not satisfy. So it is not enough to stop a career of vice, the work of reformation can never be completed till the skilled adviser can strike deep through fancied wants and reach the original desire of the spirit and assist it understridingly to help itself.

The world is long in learning its best and widest lessons, charity, charity, the impulse of a loving heart, the touch of a helping hand, the sympathetic look of a brother or sister on the millions of the wounded and robbed travelers between the Jerusalems and Jerichos of this world, would go more than half way towards answering the world's prayers, and assist the spirit to know what it prays for.

"Words without thoughts never to heaven go," but thoughts without words, prayer ascending from the spiritual wants of man will all ultimately be answered. Nothing can be lost, every germ, every seed, must have its every possibility realized, its every desire fulfilled. Vocalized prayer, if it be the vehicle of the desire of the spirit, is a true prayer, whether addressed to Jehovah or Jesus, to Brahma or Buddha, in the mosque or synagogue, in the closet or on the corners of the street. It is more important to know what to pray for, than whom to pray to, for prayers issued from the depths of the soul, go forth on the waves of this ethereal element which bind us all together, and are carried along till the heart is touched, which is in harmony with prayer and becomes the medium of its fulfilment.

"There are more things in Heaven and Earth than we
Can dream of, or that Nature understands;
We learn not through our poor philosophy
What hidden chords are touched by unseen hands.

The present hour repeats upon its strings
Echoes of some vague dream we have forgot;
Dim voices whisper half remembered things,
And when we pause to listen—answer not.

Forebodings come! we know not how, or whence,
Shadowing a nameless fear upon the soul,
And stirs within our hearts a subtler sense
Than light may read or wisdom may control.

And who can tell what secret links of thought
Bind heart to heart? unspoken things are heard,
As if within our deepest selves was brought
The soul, perhaps, of some unuttered word.

But, though a veil of shadow hangs between
That hidden life and what we see or hear,
Let us revere the power of the Unseen,
And know a world of mystery is near."

TO LECTURERS.

LECTURERS and speakers on Spiritualism and Spiritual mediums should read carefully our Important Proposition' on page 215. They have abundant opportunities for obtaining subscribers to journals devoted to the cause. Ministers in the various denominations are given commissions for their influence in extending the circulation of journals devoted to their interests, and they do not hesitate to speak from the pulpit for the purpose of advocating the necessity of supporting these papers. Should not lecturers on Spiritualism do the same, especially when we have only four or five Spiritual journals in the whole United States? We do not ask this service of them *gratis* but propose to give them a premium on what new subscribers they obtain in this manner. We are convinced that Spiritualists will give us their endorsement in this respect. Who will be the first to labor? Any lecturer or medium who desires a paper for his or her own use can have it on special terms, by addressing the Publishers.

IT IS time that the public apprehended the great fact of private investigation and private mediumship. Much as we owe to our professional mediums, they are numerically but one in one thousand. The great strength of the movement is in its quiet development, and in the significant circumstance that scattered up and down the kingdom there are scores of private mediums in every rank of life, from royalty down to the humblest household.—London Medium.

SUBSCRIPTIONS AND ADVERTISING RATES.

Subscriptions.—The SPIRITUAL SCIENTIST is published every Thursday by the SCIENTIST PUBLISHING COMPANY, and can be obtained of any newsdealer; 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 to E. GERRY BROWN, Office of the Spiritual Scientist, 18 Exchange Street, Boston, Mass.

SPIRITUAL SCIENTIST.

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REMEMBER.

The Spiritual Scientist will be sent to any address in the United States, postage paid, FIVE MONTHS for ONE DOLLAR. Read our Prospectus for 1877, on page 230.

AN ACKNOWLEDGMENT.

Daniel D. Home, the eminent medium, writing to the Spiritual Magazine of London says:

May I recommend to your readers the Boston Spiritual Scientist. I have never seen the editor; but the publication, from its honest advocacy of truth, merits support, and I can only think of E. Gerry Brown, the editor, as being a scholar and a gentleman. The address is Spiritual Scientist, 18 Exchange Street, Boston, Mass., U. S. D. D. H.

This is certainly very kind of Mr. Home and we hope that we merit his unequivocal endorsement. Some of the best friends of the Spiritual Scientist are true and genuine mediums, who can detect the motive which actuates it. They know that it labors disinterestedly for the good of the cause, and if it ever errs, it is from the head, not the heart. We have in mind several earnest Spiritualists who have said and written, "We like Mr. Brown; but not the Scientist." In this case, however, an impartial medium, and one who could sense insincerity in our journal if it was there, disinterestedly says that the Spiritual Scientist merits support from its honest advocacy of the truth." We warmly appreciate this compliment, and value it beyond any material estimate.

Our thanks are also due to Dr. George Sexton, editor of the London Spiritual Magazine, the oldest and among the best of the English spiritual periodicals, for giving place in his widely circulated magazine to Mr. Home's opinion of the Scientist.

FOR PUBLICATION.

Philosophical Mysteries; by A. V. D. Mediumship; by Lex et Lux. Spiritus Mundi, its operations in Nature; by Emma Hardinge Britten. Life and Spirit; by Geo. Wentz. Changes (Poetry) by Emma Tuttle. The Doctrine of Immortality; by Buddha. Beautiful Thoughts from Ancient and Modern writers; by A. V. D. Mesmerism; by Lita Barney Sayles.

THIS NUMBER.

The contributions of Buddha, George Wentz, Bronson Murray, A. V. D., are bright and interesting; we commend their thoughts to the attention of our readers. Many of our selections are short, but this is necessitated by a desire on our part to give the main facts of many occurrences, rather than full particulars of some two or three. We endeavor to present all that is important and

valuable; as of one our correspondents says: "The Scientist is a perfect storehouse for information."

ONSET BAY GROVE ASSOCIATION.

By far the most important enterprise that has lately been undertaken in this section for the advancement of Spiritualism is the organization of a company, chartered by the laws of Massachusetts, for the purpose of founding a summer resort, and holding annual camp-meetings. It is known as the Onset Bay Grove Association, taking its name from the land purchased that is surrounded by Onset Bay, a part of the head of Buzzard's Bay. One hundred and twenty-five acres have been purchased and are now surveyed, reserve groves, streets and avenues laid out, plans drawn, and work commenced on the cutting of streets, building roads, etc. It is admirably situated, surrounded on three sides by water, where are high bluffs thickly covered with hard-wood trees, etc.

The annual meeting was held Jan 10, at John A. Andrew Hall. The following address of the president gives the history of the enterprise:

Friends and Stockholders of the Onset Bay Grove Association:—

As temporary President of the Board of Directors, a few words of explanation in regard to the origin, progress and present condition of the Association may be due from me. For some two or three years past, the remark has occasionally been dropped, by various individuals, that "the Spiritualists ought to have a camp ground and summer resort of their own, where cottages might be erected and facilities provided for amusement, recreation and instruction." Acting from these hints, as well as from a general desire to help inaugurate such a movement, Dr. H. B. Storer and myself, one year ago last summer, made several trips to the shores of Buzzard's Bay, in search of suitable land and water combined, and finally discovered near Cohasset Narrows, a place that we ourselves and other friends who were invited to examine it, thought would answer the purpose.

Our next step was to interest a sufficient number of the friends to furnish the necessary funds to purchase the ground. Not being successful in this direction, the matter was dropped until last summer at the Lake Pleasant Camp Meeting, where the subject was brought to the notice of several friends. It was finally decided to bring the matter before a business meeting of the Association, and there the subject was discussed, resulting in the appointment of a Committee, consisting of Dr. Storer, E. Gerry Brown and myself, who were authorized to look up a suitable place for camp ground, ascertain the cost of the same, and report at the annual meeting in April. Anticipating what would be needed should a place be found, and in order to have a financial basis to start an enterprise of the kind, I immediately drew up a paper, by which the subscribers were pledged to pay the sum set opposite their names, towards the purchase of any place that might be found which should be satisfactory to a majority of the subscribers. This paper was quietly circulated during the last days of the camp-meeting, and obtained some twenty names at the time, and immediately after the close of the meeting.

(This, however, was the work of individuals, not as a committee of the Association, who had not instructed or authorized the circulation of this paper, and was in no way responsible for the same.)

Later in the season this committee, together with several friends from Springfield, while in search of a suitable place for our purpose, found a lot of land nearly surrounded by water, lying upon the shores, and at the head of Buzzard's Bay in the town of Vardiam Mass., which we all thought excellently well adapted for a summer resort and Camp Ground. After inviting several others to the place, and obtaining the price of the land—all who had seen it without exception—thought, at the figures asked, we had better secure the land at once, before the opportunity was lost, and trust to the unusual advantages connected with the place, to induce the friends through the State to take hold of this enterprise and make it a success.

Through correspondence with the original subscribers to the paper it was found that with the exception of one or two, all were ready to co-operate with us and favored the forming of a company, and purchasing the land, without waiting for any report of the committee at the April meeting. Accordingly, it was decided to call a meeting of all subscribers and others interested for the purpose of organizing a stock company, to purchase, improve and control this property.

This meeting was held in Boston, Nov. 9th, 1876 and after all previous action had been explained, subscription books were opened, and twenty-four shares were taken on the spot, mostly by the parties whose names were on the original subscription paper. We then proceeded to organize the company

by the adoption of a constitution and election of a temporary Board of directors, who were authorized by the meeting to proceed at once, ascertain the exact cost of the land, purchase, and secure a deed of the same, also, as soon as they had ascertained the amount necessary to purchase the property, to assess the shares for the required amount. This they have done, and the present meeting is to complete the organization of the Association.

This in brief is the history of this movement up to the present time, and I herewith submit a statement of the financial condition of the Association for your careful inspection.

Constitution and By-Laws were now adopted. Several additional shares were taken. The capital stock was fixed at \$10,000 divided into shares at \$100 each. The following were elected officers for the ensuing year: H. S. Williams, of Boston, president, George Hosmer, vice-president, W. W. Currier, of Haverhill, treasurer, and H. B. Storer, secretary. Directors, J. H. Smith, Springfield; H. H. Brigham, Fitchburg; Benj. F. Gibbs, Wareham; Wm. Nye, New Bedford; E. Gerry Brown, Boston. The Company is authorized to hold real estate to the amount of \$50,000. The officers constitute the Board of management. The lots are to be appraised, and will soon be offered for sale.

A BOLD MATERIALIZATION.

A member of the telegraphic engineers of London, Eng., reports manifestations through a medium in his family. A spirit, who seems to have obtained great power on the material plane, presents himself in a materialized form, offers himself for their inspection, and sustains his part of the conversations. He calls himself "Ernest," has a countenance of an oriental type, black hair, moustache and beard—in every way dissimilar from the medium or other member of the circle. He brings his own light—of an emerald tint—flat on the upper surface and placed, as is usual, upon a cushion of what appears to be fine muslin. Not only the color of the eyes and play of the features, but even the texture of the skin is said to be distinctly perceived by those present when he makes his appearance. The gentleman reporting these manifestations is so prominent in his profession, and has had so much experience with tricky mediums, that it seems probable he would be perfectly satisfied of the genuineness of the phenomena, as he declares himself to be, before placing his account before the world.

VENTILATION FOR SEANCE ROOMS.

The experimental research committee of the British National Association of Spiritualists has been directing its attention to the sanitary conditions of the dark seance room, and the result is an improvement that is said to be readily appreciated by mediums and sitters. Ventilating shutters, admitting no light, have been devised, and from a vessel in which the gas is condensed a stream of pure oxygen flows into the cabinet where the medium is confined. By these means the frequently distressing and always injurious effects of breathing a mephitic atmosphere, and the imminent risk of asphyxiating a medium, are completely obviated. The committee is not yet decided whether the improvement in the sanitary conditions constitutes also an improvement in the conditions under which the physical phenomena occur. The apparatus, entire, costs about \$30.

SCIENTIFIC EXPERIMENTS.

Experiments in London, Eng., under absolute test conditions, with a view to obtain certain physical phenomena, of Spiritualism, such as might, probably, when once obtained and verified, be reproduced from time to time and thus be studied by scientific methods, have resulted favorably in some cases. "Direct" writing has been obtained under very stringent test conditions. A curious but inconclusive incident occurred in connection with the "electric bell test." The battery, contact and bell were carefully adjusted. The former being placed upon a chair in the cabinet, with its connecting-wires led outside to the bell at the left of the cabinet through two holes in the side, was then tried in position and securely closed and sealed. The box inclosing it was afterwards raised a few inches by a small table being substituted for the chair on which it rested. The medium sat in the cabinet with his hands on or near the box. After a noise of great agitation of the connecting wires, a voice announced

that the lever had been depressed, without, however, ringing the bell. Afterwards was distinctly heard a sound exactly as if the lever were being deliberately and rather forcibly depressed. Examination of the box on opening it showed that one of the wires had been detached or broken from the binding-screw on the bare board of the relay, and also pushed or pulled into the box five or six inches. (It appeared to a member of the committee that it was possible to move the lever from the outside by means of the loose and rather stiff detached wire.)

ST. PETER'S VISIT TO ROME.

The correspondent of the London Daily News in Rome telegraphs that an important archaeological discovery has just been made in the Ostrian Catacombs, two miles along the Via Nomentana, Signor Rossi had already established the spot as that where the Apostle Peter was wont to baptize, and where he first sat in the crypt of the subterranean chapel. Signor Armellini has succeeded in deciphering an inscription in which occurs the name of St. Peter, and which would seem to place beyond doubt the previous conclusions as to the Apostle's connection with the Ostrian Catacombs.

EDITORIAL PARAGRAPHS.

The Scientist will remove next week to 20 Devonshire St.

THE IDEA of a spiritual body is the one that pervaded all Christendom in the earlier and purer ages of Christianity.

N. FRANK WHITE, one of the oldest of the public lecturers on Spiritualism, is located in Washington, D. C., as a healer.

JOHN H. CONANT, husband of the late Mrs. Fannie Conant of the Banner of Light, died last week at Taunton, and was buried at Forest Hills Cemetery.

COLONEL OLCOTT repudiates the familiarity of Mr. Shepard, a medium, who calls him "Harry," and claims to belong to the Theosophical Society, of which the Colonel is President.

THE EDITOR of the American Spiritual Magazine has found a new medium in Memphis, Tenn., who is an extraordinary combination. Cabinet manifestations, slate writing, levitation, movement of material objects through closed rooms, etc., are a few of the many phases of mediumship possessed by this young lady, who a few months ago ridiculed the subject.

EMMA HARDINGE BRITTEN has given the last of the series of four lectures in the attempt to inaugurate a course in the interests of Spiritualism. Mr. Cooper found it impossible to raise \$25 a week to continue them in this city. The usual vote of thanks to either speaker or chairman was forgotten by the audience, although it is said that there was a strong hint in that direction.

AT NEW ERA Hall, 176 Tremont Street, Boston, on Sunday evening last, Mrs. Emma Hardinge Britten gave the first of a series of readings from Art Magic. The subject for the evening was the Rosicrucian Theory of the Solar Universe. Mrs. Britten followed with a short address, after which an interesting discussion followed. Mr. John Wetherbee presided. The audience numbered some two hundred people. The readings are to be CONTINUED for several Sunday evenings at the above-mentioned place.

THE OUTLOOK.

NOTES AND NEWS FROM OTHER COUNTRIES.

England.

DURING the present year the Spiritualists of England have subscribed about £3000 for various objects.

THE LONDON MEDIUM and Daybreak informs a correspondent that Winslow's remedy for spiritual madness has no connection with the soothing syrup establishment of the same name.

THE TREASURER of the Dr. Henry Slade defence fund announces about £750 in hand and declares that to his personal knowledge £1500 will be received if required. Jan. 11 is the day named for trial.

THE LONDON Spiritualist copies an article on the Slade case from the Philadelphia Sunday Press, written by E. D. M.

THE DALSTON Association of Inquirers into Spiritualism celebrated its sixth anniversary January 4th.

South America and Mexico.

IT IS certainly a very great credit to Spiritualism when we can positively assert that no foreign journal reaches us which

does not in the most unequivocal terms advocate the very highest morality attainable upon earth, a strict conformity to every law, social and moral, which has for its aim the advancement of the human race, and a practical benevolence and charity no less lax than those taught by the founder of Christianity.

THE ABOVE has been suggested more particularly by an article in the Montevideo Review, taken in part from a Mexican periodical, in which the brotherhood of all mankind is pre-eminently advocated. But while treating on this subject, it refers to the doctrine of the Pitres in India, to the purity of the morals of the sect of the Djeinos, to an ancient city holding several millions of inhabitants, all of whom could read or write, overwhelmed by priestcraft, to the middle ages when science fled to the monasteries, to the time when the most noble aspirations were smothered in the smoke of the *autos de fe*.

"THE RELIGION of the Universe" is also an interesting article in the above-named Review; but it is copied from *El Buen Sentido*, of Lerida. It ranges through the field of astronomy with masterly capacity, and with language most appropriate. It is by Dr. F. M.

"THE GOOD SENSE" of Lerida (No. 12.) continues its very able reflections on "Humanity and its Education;" and on "Original Sin," which arouses some skepticism.

AT A "circle" in a private house in Mexico, there were recently some of the most violent demonstrations of spirit power ever witnessed. One who had expressed some rather uncivil doubts concerning the honesty of parties who had acted as if under some supernatural power, was seized by a controlling force which he could not resist, was thrown upon the floor, and for an hour and a half was writhing like a snake in a fire. Many were the attempts to relieve him, to rid him of the obsessing spirit, but none succeeded till a solemn invocation was resorted to by all the company. The desired result followed, much to the subsequent advancement of the society, convincing many, who were wavering, of the great basic fact of Spiritualism.

A VALUABLE medium, who gives her services to the Central Society of Spiritualists in Mexico, is a young lady Senorita de Portugal. "Light, more light," as Goethe said when about to quit mortality, was the beginning of one of her most practical and impressive communications, in which the "law of progress is light to-day and more light to-morrow," and a life where neither remorse nor misery was a necessity, were well set forth.

IN TIAPA a new "circle" of Spiritualists has been formed. This now makes the twelfth of those reunions in that State which are studying the laws of inter-communion between this world and the next.

THE SAME paper announces the "rapid spread of Spiritualism without the use of missionaries." As an evidence of it, many new subscribers had been added to its list.

Spain.

VARIOUS SPIRITUAL journals are reproducing the notable articles of the Viscount Torres-Solanot, which, under the title of *Doctrines del porvenir*, have made their appearance in *The Tribune*.

THE PRESIDENT of the Central Society of Spiritualists will soon give to the press a brochure which will be a recapitulation of the principles and aspirations in the "Review of social Regeneration," lately published in Paris by M. Fauvety. It will be called *La Religion laica*.

THAT MR. Thomas Hazard "had made a voyage to Portland with the object of vindicating the medium, Mrs. R. J. Hull, who was caught simulating spiritual phenomena," is noticed in the Madrid Critic.

THE SAME magazine states that the principal works, *fundamentales*, of Allan Kardec, have been translated into the Greek and Russian languages; and in answer to many questions which are asked from time to time concerning Spiritualism, it advises the questioners to consult the work of Don Cesar Bassols, *The Impresiones de un loco*, or of Allan Kardec, "Book of Mediums."

THE SPANISH press recognizes the importance of the present crusade against Spiritualism. That materialistic sentiments play their role in the matter, to some extent, is doubtless true, but that the hirelings of Rome are the main movers can hardly be questioned.

THE STRIKING difference between Egyptian and Greek ideas respecting the soul's habitude after the death of the body, is portrayed in a couple of paragraphs in *El Criterio*, where it says that the former preserved the body with the expectation that so long as it maintained its form the spirit would abide with it (a rather gloomy, solitary abode), while the latter burned the corpse that the spirit might the sooner reach its celestial home.

Italy.

THE MOST important news we have from Italy is the announcement of the publication in Turin of a work of some five hundred pages, in which the author, Don S. P. Zecchini, "has treated materialism under all its aspects, with a methodical plan, clear exposition, and a style at once dignified and modest." The highest encomium is bestowed upon it by the able Turin Spiritual Magazine, *Annali dello Spiritismo*. Its title, "God, the Universe, and the Fraternalization of all Humanity."

THE SOCIETY Pesaresa has also published a work on spiritual studies, (2nd Ed. 82 pp. 65 cents) called *Sulla di Comunicazioni Spiritistiche*.

France.

OF THE letters lately published in Paris, the "correspondence" between the distinguished German physician Lavater, and the Empress Marie of Russia, the reviewer says: "These prove that the belief in the possibility of rapport between the spiritual and material world, germinated in Europe toward the end of the last century(?) But it would seem that the Empress and Emperor of Russia did not partake of the distinguished Doctor's views. It is to be hoped that these letters may be translated into English by Miss Blackwell, or some other equally talented contributor to our literature, for Europe has produced few more graceful writers than Lavater."

"WHAT REASON says to me" is the title of an article in the French Review, translated for, and written by, an English officer. "That God is infinite and man finite, and hence there can be no comparison between them," is the burden of it all; but if man approaches absolute perfection but never reaches it, he is indeed a very Sisiphus in toil.

IN A communication relative to results obtained by the Spiritualists of Lille, the statement is made that of historical personages who have manifested themselves, there were Henry VIII., Francis I., Triboulet, John Huss, Gilbert, Voltaire, Freson and other philosophers of the eighteenth century.

MATERIALISM is acknowledged to be the very formidable barrier the Spiritualists in France have to encounter — materialism in high places.

THE MESSENGER of Belgium gives an account of an apparition which appeared to an officer of distinction in the early part of this century, and which is recorded in the "Memoirs of the Countessa de —," fourth volume. When having this related to him, Louis XVIII. said that he believed his unfortunate brother had more than once appeared to and spoken with him.

SPIRIT COMMUNICATION.

Why discard Truth because it leads us over rough paths and deep waters. Is the knowledge of earnest seekers who have proved everything in life, that they might gather fruitage for the halls of science to be buried beneath superstitions.

The thinker does not take for granted all he reads is true. He seeks, and from the depths of hidden mysteries he gathers the light which reveals the open sesame, to the gates of nature and brings out her unrevealed works, that science may know her skill and give to man the causes by which these wondrous works are effected.

Every flower that blooms has its mysteries; who has yet learned to heed the law which reveals the cause that dies red the rose and blue the violet?

How many are there who can reveal the fact that every kingdom has its Spirit Influences which govern and direct its conditions.

The few who have received the light find their journeys met with ridicule and anathemas, yet with brave hearts and noble spirits they journey on, gathering grain after grain of precious truths with which to enrich the world, and to-day you and I are reaping the reward of their labors.

From the world of mystics we are learning to discriminate between the laws of the Infinite and the finite, to understand the power which governs our destinies and brings about the conditions that give to us pleasure or pain.

With these lessons learned it is the duty of man to stretch forth his hands and gather in whatever he finds, regardless of its source, for out of everything which lies within the kingdom of the world there are truths which the Infinite Spirit created and out of which man must gather knowledge whereby to enrich his store of wisdom and to lift him into the spiritual kingdom of realities. Realities which the great

mass of mankind pronounce falsehoods, wild fancies, created by visionary beliefs or Hashee eaters.

If man would seek to learn [of these things, that which he now deems created fancies of Hasher dreamers, would prove hidden truths, which are within him, living about him under his feet, over his head, and amid the elements which give to him life.

There is a Dual Life in all life a life subject to the will and command of the man, created through the power of the Infinite, and as real as the soul, which at the death of the body moves into a new life.

This should be understood; to find truth you must seek it, to understand it, you must realize it; to do this you must put aside all fear of ridicule, determine to live up to the noblest promptings of your soul, fearing nothing which may arrive from the world of Butterflies or vain egotists.

All of life is good and evil, the same creative power organized the one as well as the other, sunlight comes not without clouds—whither follows summer, as night the day.

Evil is one of the laws combined to bring out the good. The battle fought against it, lifts up the higher attributes of the mind, the Divine power which permits evil, understands the laws whereby the good is wrought.

The deeper the water, the darker and more inaccessible the road, the grander the truth gained.

Let us determine to reach out for the truth, and when we find it, hold it aloft that the light of it may go out to all. Let us determine to so establish our circles that our knowledge may increase daily and the dark as well as the light be understood. Accept no law that will not bear a clear analyzing.

Let us endeavor while we are receiving, to impart. Teach the Diakka that we know him, and are willing to meet and serve him upon the platform of truth, as far as our service enable him to become higher spiritually.

The ns accept no raps, or tips or Materializations until we are convinced of the truth of them. If it be Diakka, Elementary or Double, let us know it and understand it, receiving all that comes for what it is, and not for what it represents itself, fearlessly revealing the fact of what we have seen and heard. That in the end out of the evil may come good, and the truths taught may lift us out the pitfalls which cowardice egotism, and ignorance have put in our way.

We must learn that an intercourse of good and evil is necessary and that it is our duty to understand the evil as the good, or we cannot aid in advancing the great laws of nature from which the first divine principles of goodness were revealed. All that we find in our great researches after truth are but the implements by which we are to work out our destiny as the law of our life provides.

A. C. T. H.

From the Pall Mall Gazette.

A RACE OF MEN WITH TAILS REPORTED.

A Wesleyan missionary, Rev. George Brown, has returned in safety from an exploration of twenty months on the unknown coasts of New Britain and New Ireland. He crossed the latter island, which he found well-populated. "No white man was ever seen inland before, but no opposition was offered to the explorers. A difficulty was experienced in getting the natives to go any distance from their village, as they are so often at war with one another. Plenty of proofs of cannibalism were found. One of the party, on going into one house to light his pipe, saw a woman roasting the thigh and leg of a man who was killed the day before." The exploring party were interested in the curious legend of the tribe of "tailed men," which is met with in many uncivilized countries, but they did not, unfortunately, succeed in getting any further than second hand testimony. "The natives," it is stated, "of Blanche Bay, New Britain, affirm positively the existence of a race of men with tails, at a place called Kali, and deny indignantly that they are monkeys, asking if monkeys could fight with spears, plant yams, make houses, &c." But it is significantly added that the interesting race dwell in the interior of the country, "where no white person has ever penetrated." Mr. Cockerell, a naturalist, who accompanied the expedition, had special opportunities of research. He was detained for some time as a hostage in New Britain, and was engaged in "collecting" upon New Ireland for five months. He found the natives "very friendly," but he does not other-

wise give them a good character. "They are all dreadful cannibals, and there is a strange custom in New Ireland which requires that a chief's daughter shall be kept in a cage within her father's house until she is of a marriageable age. The cage scarcely gives her room to move, and she cannot leave it during any part of the day, though she is allowed to take a stroll with near relatives after nightfall. When a chief dies his body is wrapped up and placed in a tree, and the poor people are put in canoes in the sea to float away. The natives have large plantations, and work about two days in the week. They live chiefly on bananas, coconuts, and pork, but they also indulge in human flesh."

"TAISCH" OR SECOND SIGHT.

BY A. V. D.

This gift, was—before understood—regarded as an ignorant superstition peculiar to the Highlands; but it was not confined to the ignorant peasantry of the mountainous region of Scotland.

In Holland the Isle of Man, in Ireland and in many parts of England—if we can believe the testimony of travellers, and other writers—are authentic records of this wonderful faculty.

Dr. Johnston who visited the Hebrides in 1773 found the belief to prevail amongst all classes except the clergy and became himself a convert to it much to the disgust of his friends who mourned over his credulity.

A gentleman, who visited Scotland nearly thirty years ago says, "Not only among the poorer classes, but among the gentry, are many who cling to their faith in second sight, and I have known well educated persons, moving in the very best society frown upon those who spoke of it as a 'superstition,' that would gradually disappear before the advance of intelligence, and seize with avidity every instance of it, however vaguely reported and ill sustained by trustworthy evidence." If he is still living, I think he must be more astonished than ever at the wonderful increase of the "Ignorant credulity" among the intelligent, well-educated people of the present day.

I find in an old volume in my possession, many interesting instances of second sight, all well authenticated.

"A daughter of Lord Kinnaid, early in the last century, was understood to have the 'Gift.' One day, during divine worship in the High Church of Edinburgh, she fainted under the impression of having seen a shroud round the neck of a youthful female friend who entered the pew where she was sitting. The young lady died very soon after."

In "Sketches of the Highlanders and Highland Regiments" the author relates a very interesting instance which happened in his own family.

"Late in the autumnal evening in the year 1773, the son of a neighboring gentleman came to my father's house. He and my mother were from home, but several friends were in the house. The young gentleman spoke little, and seemed absorbed in deep thought. Soon after he arrived, he inquired for a boy of the family, then about three years of age. When shown into the nursery the nurse was trying on a pair of new shoes, and complaining that they did not fit. 'They will fit him before he will have occasion for them!' said the young gentleman." This called forth the chidings of the nurse for predicting evil to the child, who was stout and healthy. When he returned to the party he had left in the sitting-room, who had heard his observations on the shoes, they cautioned him to take care that the nurse did not derange his new talent of second sight, with some ironical congratulations on his pretended acquirements. This brought on an explanation; when he told them, that as he approached the end of a wooden bridge thrown across a stream a short distance from the house, he was astonished to see a crowd of people passing the bridge. Coming nearer, he observed a person carrying a small coffin, followed by about twenty gentlemen, all of his acquaintance, his own father and mine being of the number, with a concourse of the country people. He did not attempt to join but saw them turn off to the right in the direction of the church yard, which they entered. He then proceeded on his intended visit, much impressed from what he had seen with a feeling of awe, and believing it to have been a representation of the death and funeral of a child of the family. In this apprehension he was the more

* Gaelic.

confirmed, as he knew my father was at Blair, and that he had left his own father at home an hour before. The whole received perfect confirmation in his mind by the sudden death of the boy the following night, and the consequent funeral, which was exactly similar to that before represented to his imagination. This gentleman was not a professed seer. This was his first and his last vision, and, as he told me, it was sufficient. No reasoning or argument could convince him that the appearance was an illusion. Now, when a man of education and of general knowledge of the world, as this gentleman was, became so bewildered in his imagination, and that even so late as the year 1773, it cannot be matter of surprise that the poetical enthusiasm of the Highlanders, in their days of chivalry and romance, should have predisposed them to credit wonders which so deeply interested them."

Bost: n Highlands, Dec. 20.

WHY I AM A SPIRITUALIST AND WHY I COULD NOT BE.

Herodotus begins his history with the explanation of its purpose being "that works great and wonderful among men should not be allowed to pass into oblivion." Moved by the same desire in respect of my experience in Spiritualism I propose with your permission to lay before your readers the causes which have operated to persuade me that the human race is not alone in its pilgrimage upon the earth.

An education by parents, who trusted in what they found in a book, had failed to satisfy my mind that the creative power of the universe had assumed the form of a ghost, or spirit, come to this planet, seduced a maiden, and begotten a child in whom, if we trusted this story, we might find immortal life, and, if we did not, immortal dying pains. Nevertheless, I then said to myself and others, if this be all true, then not one shall inherit that life, for not one is surrounded by the signs asserted to accompany belief, *viz.* casting out devils; speaking with new tongues; taking up serpents; drinking deadly things with impunity; laying hands on the sick and they recovering. Next in order of my experiences came "conversion." A protracted meeting held by a revivalist resulted in my being anxious to be "saved" and accepting the story and being received into the church. Then came the reports of the rappings at Rochester. Soon afterwards I was at Bloomington, Illinois, for a day and met a good Methodist lady who lamented that the "raps" afflicted her daughter. She believed them to be of the "Devil" while her husband joked and made light of them. She was in distress. The raps would even come at midnight on the bedstead when the girl was asleep. This convinced me that our church people were in error asserting, as they did, that the thing was fraud and trick. Any one could see that woman was sincere, and afflicted. Neither could I believe it from the "devil" because that woman was of the church and, to my sense clearly one of God's people if there were any such, anywhere. So I determined I would watch (Matt. 24, 24) and have watched ever since.

About the year 1853 I visited an uncle in Oswego, N. Y. He was president of the city bank of that place. One of the clerks was a son of Rev. Mr. Guion, of Saybrook, County. The boy was about 17 years old. We three sat at a table where the raps came, begging that my uncle's wife and my own should join us. They did and the increased power was manifested. They came on the tables, on our clothing on our chair-backs, on the piano and on the doors we all remaining seated at the table. Then they spelled out "Great are the works of the Lord," and to all appearance stopped. We supposed the sentence complete, and commenced expressing our surprise at its serious character—for we had been joking and rather jeering the phenomenon. Then it called again for the alphabet and spelled out "God." Again we supposed the sentence complete and resumed conversation. Again five raps, called for the alphabet and spelled out "Almighty." We said do you mean great are the works of the Lord God Almighty? and three raps signalled "yes."

Then came the discussion. We all knew there was no trickery. We were all members of one family, too advanced in life to be triflers except Charles, who could not and did not deceive us. It was impossible. My uncle's idea was "Odic force" from our own minds. I said no, our minds were in a hilarious frame. Our minds considered the sent-

ence complete twice, when the mind which dictated was not satisfied and had more to say—it was surely a mind outside of each of us and outside of our joint action. It could not have come from us. At the conclusion of each remark of my uncle would come a most emphatic single rap "No." At the close of each remark of my own came three raps "Yes." Then we asked for the name of the mind which did originate the sentence and by raps was indicated "William Murray," I knew of no William in our family for centuries. I thought there was none. Was sure of it. Had seen the family record in my father's possession in New York. None of those present had seen it. We all knew there was a George William then lately deceased at New York. I thought this must be he. Therefore, I asked "when did you die; in this century?" "No." "In this country." "No." "In England." "Yes." Now not one of us knew, and as I said, I did not believe there was a William in the family there. Reaching New York I found the record showed two Williams in the term of one hundred years, one born about 1660 and another who died without issue in 1785.

Had the reply stated any other period or place of death, I should have regarded it as a hazardous guess. But the reply fitted facts not then known by any of us. It claims to be from a spirit once mortal. Could I accept it? Religious and scientific training were against it. The church was against it. The ministers against it. Intelligent people against it. "It was beneath the character and dignity of a spirit gone to heaven to come back and rap on tables." Intelligent scientists and ministers all agreed in this. But the rap said they were wrong and it must be admitted the raps had the best opportunity of knowing. Besides, did not the church and the ministers and the Bible declare that even God himself and Jesus do some very queer and quite as common place things? Then the "angels," which they all agreed were higher and more dignified than mortal spirits, I thought of their common place actions. Among them, God in a burning bush and a mortal frame learning a carpenter's trade and whisking water into wine, contrary to the temperance societies rules, etc. I resolved to wait and watch.

BRONSON MURRAY.

New York Jan. 14 1877.

FREE AGENCY.

BY GEORGE WENTZ.

We speak of the ordained in the sense of what is consequent. For of what use were it to be given the unattainable if it were not of consequence to us; to be lifted to a place beyond our own powers of fitness for it, as well as all need of it. To say that we may have, or may choose, all of the necessary and useful within the limits of our place and being is to say that we are entirely unrestricted. It may be a limitation, but it is not a deprivation. Search the whole scope of man's relations, finite and infinite, and if there be anything inharmonious or inconsequent, it will be found to lie, not in the limitations to which he is subject, but to the misuse of his own powers of free agency. Man can but make use of the means supplied him, and in none of the agencies which he employs can there be anything mean or ignoble; for the end toward which he may use them is so high and great that it dignifies his feeblest efforts. Notwithstanding what the ambitions of men imposed upon each other, the general advance of humanity has been continuous, and becomes every day more assured. Not less strikingly shown in the arts of peace than in the development of a principle of international polity by which these arts can alone flourish, namely, the repression of the bloody instinct of war. A repression so much the more needed when we recollect that human life should be esteemed so sacred that not even the commission of crime may forfeit it; it being ours only in the nature of a trust, and not a possession.

SAN FRANCISCO, Cal., has convicted Clarence Matthews, a clairvoyant, under the act requiring seers, fortune-tellers and astrologers to pay a quarterly license of \$50. Matthews is a member of the San Francisco Spiritualist Union, an incorporated religious body, and pleaded that Spiritualism was a religion, and therefore he was not liable under the act.

The Scientist will remove next week to 20 Devonshire St.

SPIRITUALISM.

Written for the Somerville Citizen by an Investigator.
PAPER NO. 4.

Spiritualists claim that the evidences of Spirit communion are unmistakable and unquestionable; that although much of what is palmed off on the credulous is simply trickery more or less cleverly wrought, that enough genuine proofs have been furnished to establish communion with the spirit world as an accomplished fact.

A lady well known to the writer, a stranger in Boston, went to "a seance" in the house of a well-known Boston medium. There she found a considerable number assembled, all of whom were total strangers; and being somewhat retiring in manner, as well as skeptical on the subject, she took a back seat, as a looker-on. Soon after the seance commenced, the medium, calling her by her first name, asked why she had not been to see A—, a very intimate lady friend residing in a suburban town, and added, "Here you have been four days in Boston and never went near her," which was the truth. To a question put by the lady as to who the spirit was, the answer came immediately, with the additional information that the spirit had recently entered the spirit world, and that she had been to the funeral, which was also correct, so far as regarded name, place and date of death. At another seance in Boston, this same lady, who had never seen the medium or any of the company, was told that a spirit was there present who wished to communicate with her; asking for a description of the spirit, she was told he wore soldier clothes, and was all dripping with water. A name was given, and a description of the appearance of the ghostly visitor, which corresponded exactly with those of a dear brother, who died on board a United States transport, while on his way from Andersonville prison, at the close of the war, and was buried at sea.

The writer visited Charles Foster, the celebrated medium, some four years ago, and received through him answers to several questions which it was impossible for Foster to have seen or known by any natural or ordinary means. A lady present at the same "sitting," who met Foster then for the first time, and who was an ardent admirer of "the Cary sisters," had written on a slip of paper an unusual request, being, for a communication from Phebe Cary. This paper Foster picked up from among a number of others from different parties, and without the slightest hesitation, or any means of knowing what was inside, addressed the questioner in language which was unmistakably suggestive of the style of the Cary sisters, and made quite a lengthy communication, at the close of which he said, "This is from your friend, Phebe ary."

No theory of mind reading, or mesmeric influence, can account for these strange phenomena, as the parties themselves could not have picked out any particular question after the slips were thrown on the table and mixed up, and there were four persons at the table, each

having an average of a dozen questions, and each watching every movement of the medium, in broad daylight.

A friend living in Somerville, who is well known as a man of exemplary character, and highly intellectual, visited mediums in New York State, Boston and Montreal, to all of whom he was unknown, yet they each gave the name and description of the same spirit who came with a communication, and the communications, which were of a strictly business character, fitted into each other so completely that they formed the separate links of one chain, which, broken off at one place and time, was taken up and continued at the others. The strangest feature of this strange thing is that the friend in question never saw the communicating spirit while on earth, and that the widow corroborated the testimony given in regard to some unfinished business matters, which the spirit seemed anxious about, and which are only known to two or three individuals, the friend alluded to not being of the number.

Table-tipping, piano-moving etc., we pass by as an evidence, because so many of these phenomena have been skilfully counterfeited, although we have heard in a dark circle a guitar and bells played on, while floating around the room over the heads of those present, and going from end to end of the room with such rapidity that it was impossible that human hands could have kept the tune, and moved the instruments so rapidly.

The writer has also seen points of phosphorescent light floating around through a darkened room in such a way as could not be done by any ordinary means, crossing and recrossing over the heads of sitters—seemingly about seven or eight feet above the floor.

But not to confine ourselves to our own experience, we find some of as powerful and analytical minds as the age can boast, devoting years to the study of the phenomena of Spiritualism and about equally divided in opinion as to whether the strange actions and utterances are attributable to spirits or to some other as yet unknown cause. Among those who decided in favor of the spirit theory are such well known names as Robert Dale Owen, the late Judge Edmonds and Dr. Kane the Arctic explorer,—Epes Sargent, in the United States, while in Europe the believers rank among the highest in the social as in the intellectual world. C. F. Varley, F. R. S., William Crookes, F. R. S., Alfred R. Wallace. The Countess of Caithness, Prince Emile de Sayn-Wittgenstein,—H. I. H. Nicholas, of Russia, Lord Lindsay, Count de Bullet, Hon. J. L. O'Sullivan, Gerald Massey, Mr. Sergeant Cox, "Florence Marryet," Hon. Alexander Akaskoff (Imperial Councillor) Russia, Baroness Adelpa Vay, St. George W. Stock, B. A., Herr Chu. Reimers, Algernon Joy and many other names equally distinguished in society and letters. To say that these people are either knaves or dupes would be to insult the intelligence of an audience and bring upon the person making such charge the well merited contempt of any reasonable people—yet all these dignitaries in the sphere of intellect,

after fully testing and investigating the phenomena and philosophy, give it as their settled conviction that they are the work and teachings of spirits not in the flesh.

In our next we will give some wonderful evidences occurring in other places and vouched for by unquestionable authority.

USE AND ORNAMENT. — When Sir John arr was in Glasgow, about the year 1807, he was asked by the magistrates to give his advice concerning the inscription to be placed on the Nelson monument, then just completed. Sir John recommended this brief record: "Glasgow to Nelson." "Juist so," said one of the baillies; "and as the town o' Nelson's close at hand, might we no juist say — 'Glasgow to Nelson, sax miles,' an' so it might serve for a monument an' a milestone too."

THERE HAS been discovered in San Francisco an insect, new to science which is believed to be a species of the very valuable cochineal.

A GENTLEMAN, well known for his parsimonious habits, having billeted himself on his acquaintance in Edinburgh during some royal visit, was talking to a friend on his return of the great expense of living. "How much, now, do you suppose I spent in Edinburgh?" "I do not know," replied his friend; "I should suppose about a fortnight."



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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 Association**, 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 ten 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, Boston. H. H. Brigham, Fitchburg. W. W. Currier, Haverhill. H. B. Storck, Boston. Benjamin F. Gibbs, Wareham. William F. Nye, New Bedford. E. Gerry Brown, Boston.

Commonwealth of Massachusetts.

Secretary's Department, Boston, December 29, 1876

I approve the publication of the above in the Spiritual Scientist.

Henry B. Pierce, Secretary