

SPIRITUAL SCIENTIST

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

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

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Written for the Spiritual Scientist.

"SPIRITUALISM"—PAST AND PRESENT.

A. V. D.

One can hardly turn over a page of history, biography, or ecclesiastical narrative connected with mediæval days, or visit a Roman Catholic country, even at the present day, without being painfully impressed with the prevalence of superstition. Its influence prevades all classes, it is by no means confined to the ignorant masses, men of the highest intellectual culture have yielded to its sway. "Imagination is next kin to miracle working faith."

We all know how difficult it is to give up superstitious ideas imbibed in early childhood. They grow with our growth, and strengthen with our strength.

Some of our greatest minds have been imbued with it— as biography and history will testify. If men of education are liable to be, "Touched by superstitious power," why should we ridicule the ignorant old women, who see signs and ill omens in the half burnt candle or in the glowing coals of fire. There are many at the present day, who consider Friday unlucky, nothing would tempt them to go a journey or begin a piece of work or be married on that particular day, and I never yet met a person willing to sit down with a party of thirteen at a table!

Who can see a mirror broken without feeling a little disturbed even if we have no faith in the sign, so implicitly believed in by our grandmothers, "that to break a mirror is a sure sign of a death in the family within twelve months." Many cling to the unearthly and incredible. They like the excitement of supernatural fear and hope—and seem to reason themselves into a belief in absurdities. Thomson, the poet, was so fearful of supernatural agency that he trembled to sleep alone. Napoleon had a "star," Socrates a demon, Monk Lewis his monitor, Lord Byron confessed to a belief in presentiments, Luther attributed meteors to diabolical agency.

"An astrologer having assured Charles the Ninth, of France, that he would live as many days as he should turn about on his heels in an hour standing on one leg, his Majesty every morning performed that solemn gyration."

Among the many superstitions of the past, one of the most

horrible and loathsome is "Vampirism." Byron refers to it in the "Giaour." He spells it Vampire. He says: "The Vampire superstition is still general in the Servant." This was in 1812. "Honest Tournefort tells a long story, which Mr. Southey in the notes on Thataba quotes about these 'vroucolacha.' I recollect a whole family being terrified by the scream of a child, which they imagined must proceed from such a visitation. The Greeks never mention the word without horror."

In a French work, published a century and a half ago, is an account of the Upiers or Vampyres which invested Poland and Russia. "They appear," says the author, "from midday to midnight, and suck the blood of men and beasts. But though Vampirism was known in Greece, from 1725 to 1735 it was more prevalent in Bohemia, Moravia, Silesia, Poland, Hungary, and Walachia. There was scarcely a village that was not said to be haunted by one of these terrible demons. The belief was not confined to the vulgar, all classes participated in it. Military and ecclesiastical commissions were appointed to investigate the facts, and the press teems with dissertations and narratives from the pen of erudite individuals whose learning was, at least, equaled by their credulity."

It was believed that ex-communication inflicted by the Greek priests, had the power of preventing the lifeless remains of the ex-communicated person from sinking into decay.

Ricant, in his "History of the Greek Church," relates an instance of this effect being produced.

"A young man of Milos, who had been put under the ecclesiastical ban, was buried in a remote and unconsecrated ground; he became, as the Greeks termed it, a 'vroucolach' and displayed all the signs of Vampirism. The priests were about to treat it as usual in such cases; but the friends of the deceased solicited and obtained a cessation of hostilities 'til a messenger could be sent to Constantinople to pray for absolution from the Patriarch. The corpse meanwhile was placed in the church, and masses were daily and nightly said. One day, while the priest was reading the service, a crash was heard from the coffin. The lid was opened and the body found as entirely decayed as though it had been buried for seven years. When the messenger arrived with the absolution it was ascertained that, the Patriarch had affixed his signature to it at the exact moment when the crash was heard in the coffin."

The earlier species of superstitious belief are now things of the past. In spite of ourselves we are creatures of imagination and victims of prejudice.

Knowing the tendency of the minds of some to run into extremes, let us endeavor to direct into higher channels their passions of hope and fear; to open wide the gates of the temple of knowledge, giving them a glimpse of those truths which reason and investigation will sanction.

The Spiritual Scientist will be sent to any address in England, post free, on receipt of 12s 6d. Money orders made payable to E. Gerry Brown, 20 Devonshire St., Boston, Mass.

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

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

Readers of the Spiritual Scientist will become familiar with the progress of the cause in all parts of the world; for this purpose our correspondence, exchanges and 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 of the nature of the human spirit and its surroundings they will be aided by many of the leading and more experienced Spiritualists.

The corps of writers the coming year includes such names as

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

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

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

ENGLISH CORRESPONDENTS,

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

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

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

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

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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 stating their subscriptions, and when you forward your renewal, will you see that it does not come alone.

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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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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.

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In any city or in any county either east, west, north or south, four hundred persons can be found who would take the Scientist at 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. Thus 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.

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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.

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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.

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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.

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BEGIN AT ONCE,

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

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

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

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

SCIENTIST PUBLISHING CO.,
BOSTON, MASS.

How to Form A Spirit Circle.

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

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 mediums 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.

Usually at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

SPIRITUALISM IN THE UNITED STATES.

New York.—Foster gives a splendid Exhibition of his powers, defies and confounds Bishop. — Bishop's weak defence and base retreat.

At the Conference of the New York Spiritualists Association, Feb. 11, Dr. White in the chair; the Chairman, with a copy of the Spiritual Scientist in his hand, said he desired to call the attention of members to this valuable paper, younger in the field than the Banner, but filling a place in Spiritualism which no other paper did. The other papers had their value and their purposes, were useful in their way. But this fearless champion of the truth, giving no quarter to frauds, was in unison with his own desires, and worthy of the confidence and patronage of Spiritualists. It contained very fair reports of the New York Conference.

Dr. Hallock said the paper was new to him. He found it was called "the Scientist," and now noticed it to be the "Spiritual Scientist." He supposed the editor was a Spiritualist. (The chairman assented.) "Now what, (said the doctor,) has the antagonist of Spiritualism to encounter? All the well-known facts of to-day and all the long line of records from history. He must wipe out history, wipe out facts. Plutarch and Bible must both disappear before he can begin his march. You cannot say Spiritualism is *not* true. Before you can say that, you must master every fact and principle in nature, know them all. Do you call it superstition? How came the superstition? Not from the corpse; nothing in a dead body lying there, to suggest a return. Yet the superstition is coeval with history. I hope it will continue among men, comfort to all, explaining the mysteries of life and fulfilling our aspirations for relief and happiness."

Mrs. Maud E. Lord was now announced by the Chair as being not well, but willing to describe and give what should come to her. Mrs. Lord requested Mrs. Coleman to offer a prayer, such being her own custom. This being done, and Mrs. Lord having fulfilled her promise, and a vote of thanks tendered her, Mr. Charles Foster arose, stating that he perceived Mr. Bishop was in the meeting; that the latter had said he could duplicate any act of any medium, and now he should put him to the test. (Loud applause followed this challenge.) He would perform one simple thing, which he defied Mr. Bishop, or any trickster on "mundane basis," to successfully imitate. He desired Mr. Bronson Murray, Mr. P. E. Farnsworth and the Chairman to select some well-known man, a stranger to himself (Foster) and who had never even seen him.

This being done, and Mr. Bishop being called on to know if he could object to the selection, without reply, Mr. Foster took the platform, amid great but quiet excitement. It was like Pharaoh's day. Mr. Bishop now endeavored to get the floor, demanding imperatively the right to make a statement, and saying he would accept the challenge, if allowed his ten minutes to which he claimed he was entitled. The Chair informed him he should have his ten minutes, but Mr. Foster must not be interrupted. "Wait your turn." The stranger was now requested to write five names on five similar slips of paper folded exactly alike. Two names were to be of deceased, one lately and the other long time passed away. The other names to be of living people. Mr. Foster declared he would select from the five slips the name of the one last deceased, and he challenged Mr. Bishop, Mr. Heller and the world of tricksters, to do the same thing. It was a moment of intense interest. The slips were prepared, and declared by the stranger to be fairly mingled and indistinguishable, even by himself. Mr. Foster then, with a pencil, pointed to slip after slip, calling on the spirits to declare in which was the name of the last deceased. "Is it this one?" One rap, "No." "Is it that one?" one rap, "No." "Is it this one?" three raps, "Yes." With gloved fingers' tips Mr. Foster daintily picked the slip from the table and passed it to the stranger. It was correct. "Now," said the chairman, "Mr. Bishop do the same."

Mr. Bishop took the platform and said he proposed to make a statement.

"No," said Dr. Hallock, "I have known you when you were not so high as my walking-stick. I attended your mother long before you were born. Do the work set before you. No statements. You are only here to advertise your exhibitions of this week, to get into the papers."

Mr. Bishop replied that he had the floor. He was sorry to be called on upon the Sabbath day. It did not become Christians to perform tricks on Sabbath day. He had too great reverence for the day. He remarked, however, that he had one hundred dollars (producing his pocket-book) which he would put up, with any responsible party, that if any medium would meet him at his own rooms at the hotel, he would there perform the trick. He said he did these things on a mundane basis. He did not know how he did them, but he did them on a mundane basis. He did not call it spirit action. Did not believe it was. It was not. He had done great things with Oliver Wendall Holmes and others in presence of four thousand people in Boston. Had performed the duplicate of this act of Mr. Foster; not by sleight of hand, did

not claim that, but on a mundane basis. "Mr. Foster can't make God send a spirit down to work for him at five dollars per hour. I don't admit it is a spirit — don't believe it."

And so ended the trial. Bishop did not prove himself even equal to Pharaoh's magicians. They came up to the scratch, and were defeated. He was defeated without coming to the scratch, and various "reverend" doctors and other learned men go down with him. Let them come, now, to the rescue of their pet champion against Spiritualism.

Mr. Partridge said Bishop had been allowed a fair chance here; had had his full say as freely as any other man. That was more than had been allowed himself by Mr. Bishop when he attended at Chickering Hall. The arrangements and exhibition there were by no means what the mediums give. He was proceeding to state this after Bishop's performance at that Hall, and the audience wished to hear him. But Bishop and his comrades ordered the organ to play and the people were not allowed to hear the facts. Lies were forced upon the people by those who called themselves "Reverends."

Mr. I. P. McCarty said he stood fairly between these two parties. He did not join in any denunciation against Dr. Bellows and the other gentlemen of his cloth, for he, also, was a clergyman; but he was free to say that Mr. Bishop was fairly defeated, driven from the track. More than this, he could tell Mr. Bishop, Dr. Bellows, Wendall Holmes and all others, they never had accomplished, and never could accomplish by mundane means, the facts and phenomena which Mr. Foster presents, which Spiritualism, as it calls itself, presents. There are elements, not yet understood, higher and more able than the earthly. The speaker is not by any means a Spiritualist, is opposed to them, but had at all times received from them courtesy and the opportunity of speaking freely.

He had experimented with Mr. Foster in Troy; had laid a trap for him. Had Mr. Foster been a charlatan or a trickster he would surely have fallen into it. But he did not; he successfully answered the tests, one of which involved the name of a deceased brother, a name not a person in the room had ever known two persons to have.

A vote of thanks to Mr. Foster, and a resolution that Mr. Bishop had failed to meet him successfully, and that the meeting disapproved of Bishop's evasion of the issue, passed without a dissenting voice.

The meeting was a very large one, some standing, and embraced many who, at first, had sympathized with Mr. Bishop.

Boston.—Readings and Discussions on Spiritual Science.

Mrs. Emma Hardinge Britten's Readings and Discussions on Spiritual Science, or rather on the remarkable propositions and teachings put forth in ART MAGIC, were judiciously varied last Sunday night by a lecture, in which Mrs. Britten gave a clear and succinct *resumé* of the four previous readings, namely, on "The Nature and Constitution of the Solar Universe, The grand central Spiritual Sun, The Astronomical Religion, Sex, Solar and Serpent Worship." Mrs. Britten gave, also, a keen analysis of the various opinions that had been started on each previous occasion, and drew a vivid picture of the sublime and stupendous views of God, creation, the origin and destiny of man, etc., etc., as presented by the bold and daring author of Art Magic. Her comparison of the grand central, spiritual Sun, and the dull, apathetic God, to whom Moody, the great revivalist, recommends "continued, reiterated and persistent prayer," prayer conducted on the same principle as the child offers to its mother, when it can only get her to give it a drink of water by persistently demanding it, bide the newspaper reports of Mr. Moody's sermons(?)

Mrs. Britten's quotations from Art Magic and Moody, and the comparisons between the two Gods and two systems of worship, completely electrified her auditors, and drew forth loud and genuine tokens of sympathy and admiration. Dr. Storer, Messrs. Burke, Rhoades, Lincoln and Wetherbee conducted the discussion.

All expressed themselves equally instructed and delighted. Mrs. Clapp sang as if she partook of the general inspiration, and the audience dispersed, heartily proclaiming these Sunday evening meetings at New Era Hall to be a genuine success.

Mrs. Britten's next reading will be on "the different orders of Spirits in the Universe," from ART MAGIC.

Boston—Mrs. Scattergood

Mrs. Scattergood, the English trance-speaker, gave her second lecture on Sunday afternoon last at the Parker Memorial. Her subject was "Progress." She commenced by a review of the progress that had been made in science, in such subjects as geology, chemistry and astronomy, and also in the mechanical arts. Spiritualism was also adduced as a proof of the world's progress. It had already effected great results, more than it was generally credited with, and it would achieve still greater results when it emerged from its present inharmonious and crude condition. The lecture was delivered in a forcible and earnest manner and was listened to attentively by a highly respectable and intelligent audience.

Written for the Spiritual Scientist.

TOLERANCE.

BY GEORGE WENTZ.

Tolerance is perfect freedom of opinion.

In Palgrave's "Arabian Journey," vol. 2, p. 58, it is related how Ibrahim Basha, the Egyptian warrior, after invading and conquering Nejed, the seat of the Wahhabee dynasty in Arabia, called together in the mosque, a conference of the doctors and teachers of the law in the conquered country, in order that the religious differences which existed between the Wahhabee belief and ordinary Mahometans might be thoroughly sifted and explained. The points in controversy were minutely discussed for three days in his presence, when on the fourth day he took part himself.

"Well, you pigs," said he, "and what do you say about Paradise? What is its extent? Now, to this question there is only one answer admissible in the mouth of a Mahometan, namely, that contained in the words of the Koran: A Paradise equal in extent to all heaven and earth, appropriated for the pious."

"This answer was accordingly given. 'A paradise equal in extent to all heaven and earth' repeated Ibrahim Basha; and meanwhile should you Nejdeans, by some incomprehensible act of God's mercy get admittance there, one single tree of its garden would be wide enough to shelter you all! And for whom, pray, is the rest of the enclosure?"

"They were silent. 'Fall on them, and kill them,' said Ibrahim, turning to the soldiers drawn up behind, and in a few minutes the mosque was the bloody tomb of Wahhabee theology."

The ironical force of Ibrahim's query is admirable, but the resort to cruelty seems both unwise and unjust.

Mr. Palgrave praises Ibrahim for his force as a military leader and his clemency as a victor, which up to this point had seemed but well deserved, and makes the following comment upon the above story:—

"I will not exactly say that Ibrahim Basha did well on this occasion; but I do say that, for those lands at least, he did wisely. Toleration for the masses is both right and wise; toleration for enthusiasts and agitators may be right, perhaps, but is not wise as certainly. One might add that in all cases positive encouragement of ways and doctrines opposed to quiet, stability and national health and progress, is neither right nor wise; certainly not in the East."

Now, we know that this strong measure of policy said to have been wise, entirely failed to crush out this Wahhabee faction; that it went on extending its influence among the people in Central Arabia, and will most likely, according to the author's admission, eventually absorb the entire country. How then was it wise, even in the East? If it was to prevent the spread of pernicious doctrines, it failed of its intent, and the cruel act remains, as all acts of cruelty remain on the page of history, alike inhuman and ineffectual. The peculiar tenets of the sect thus sought to be extinguished, were intended to effect a deformation, a return to the more simple and austere forms of Mahometan worship, as distinguished from lax doctrine and decorative ceremonial, a sort of puritanical Islamism.

A wise choice is shown in the selection of suitable means to ends; and it is certainly unwise to wake martyrs if their blood nourishes the roots of heresy. Wisdom cannot attach to a thing done which it had been wise to have left undone, or which when done is useless and inconsequent. If an act which had better been left undone is done in the heat of passion, it is a want of judgment; if done with a deliberate belief in its efficacy, it is want of sense. The above instance of the display of unlimited power appears to belong to the class of actions known as the politic or expedient, and designed to make an impression of fear, more or less lasting on the minds of others, as evidenced in the long list of misdeeds that darken history, from the pettiest act of tyranny to the *autos da fe* of Spain and the bloody horrors of the Reign of Terror.

Mr. Palgrave thinks toleration in some cases may be right, but not wise. The highest wisdom is believed to attend the right, and to do a right thing can scarcely be said to be unwise, however "unsettling" it may be supposed to be, is intolerance, and intolerance, always wrong, is never wise. But it is not human governments that are wise. They do not act by the dictates of wisdom but from motives of safety; what would be wisdom in others is with them policy only; and it

is in this sense, perhaps, that the word "wise" is used in this connection. A certain course of action, to be sure, may be right, and yet not be politic, that is, advantageous to our side.

Toleration is not encouragement. We tolerate by being passive or neutral, by letting alone; we encourage by showing an interest or taking a part. Tolerance, therefore, is the ever-present duty of the state so far as opinion is concerned, for the overt act alone is that which she encourages or discourages, takes part for or against, according to her interest. The reason is obvious; the state does not think, but acts after premises granted and conclusions drawn; her mainspring is not the possible, but the actual. Thought is spiritual; act is material; and as thought cannot act upon the material as such, but only as force, it must be put into outward form, be enacted, before the state can be sensible either of its existence or effect. It is not doctrine, then, but practice, that chiefly concerns the state. But if, as the author truly says, toleration is always right and wise for the masses, why is it not so for those of the East; if it is so for the Christian, why not for the Wahhabee? Surely, Mr. Palgrave is too much a philosopher to imagine that right reason may be made more convincing by force; and too good a Christian to hope that the law of love might be propagated by fear. In his preface he frankly confesses that at the time of making his journey he was connected with the society of Jesus, that is, he was a Jesuit; and that the funds for the prosecution of his explorations were furnished by Napoleon III, the then emperor of the French. We may pass by the suggestion as, perhaps, premature that Catholicism, whose house is tottering in the West, was then sending out her astute and indomitable pioneers, the Jesuits, of whom this scholarly writer was one, seeking unobtrusively a foothold amid the slow but surely coming dismemberment of the East; and endeavor, to find the cause leading to his comment quoted above.

Loyola, the founder of the Society of Jesus, was by profession a soldier. Disabled by his wounds from taking an active part in military efforts, the effect of conversion was to transfer his zeal and prowess to another field of contest equally well adapted to the exercise of the powers of endurance, patience, courage and personal sacrifice, namely, the Church. The company he organizes becomes belligerent, enthusiastic, disciplined, and forms the church militant. Extinguishment, not conviction, is its object; war, not reformation, is its method, victory its aim; and the Jesuit becomes the soldier of the Church, instead of the pupil of Christ.

In all questions of momentous interest between man and man, and nation and nation, there comes a time when argument no longer avails; and then woe to the vanquished if there be any other God but (our) God. The neophyte is the submissive legatee of all this zeal with discretion, and it would be surprising, indeed, if an occasion did not offer on which to decide when tolerance would cease to be wise, and intolerance come to be right. If the best means do not succeed, then the worst become the less prohibited, because the end must consecrate the means. From such an instance it is not difficult to show how easily the highest powers and culture may be warped and misdirected by one narrow line of education. No one since Niebuhr, Burckhardt, and Lane has written as acceptably upon Oriental life and lands as Palgrave. Careful in his statements, profound in his observation, his critical judgment, scholarship, good nature, and entertaining style, make him enjoyable on every theme.

Let us hope that the words of his preface, qualifying his frank admission that he was a Jesuit "at the time," may indicate that at some time thereafter he was not or is not to be one; that so ripe a scholar and genial a companion, a head so clear and a friend so true, may break the bonds of an association unworthy of him, and join the ranks of liberal minds, where he more properly belongs. The more sincerely wished because, though unknown to him, our interest in him takes on somewhat of a personal feeling by reason of the indescribable charm of his volumes.

NOTE. In the essays of Donoso Cortes (Dublin, 1874.) are these words: "The doctrinal intolerance of the Church has saved the world from chaos. Her doctrinal intolerance has placed beyond all question political, domestic, social and religious truths, primitive and holy truths, which are not subject to discussion, because they are the foundation of all discussion. * * * This serves to explain why the Church,

and the Church alone, has had the holy privilege of fruitful and prolific discussion."

I put this on record as a distinct admission of intolerance on the part of the Romish church; as also to show her announcement that all discussion on the vital topic of the nineteenth century, social science, is henceforth closed, and of course prohibited, by her conclusions on its several subjects. Attention may also be called, in passing, to the new rule of dialects advanced, that we are not to discuss matters which are themselves the fundamentals of discussion. As though we were forbidden to breathe because the air itself is the fundamental fact of respiration.

From the Journal of Chemistry.
THE INEXPLICABLE.

"One good experiment is of more value than the ingenuity of a brain like Newton's. Facts are more useful when they contradict, than when they support received theories." — *Sir Humphry Davy*.

The great Davy never gave utterance to more palpable and important truths than the above. There is a very large class of educated men who are wasting their time and belittling themselves by fighting against facts. They do not admit the potency of facts, because they may not possibly square with their prejudices or conceits, and the exalted estimate they place upon their peculiar notions leads them to ignore facts.

No man has made a more decided outward show of conceit than Dr. W. B. Carpenter, of London. He has denied and ridiculed certain psychological phenomena well understood to be veritable by thousands of competent investigators, and thus acquired a certain notoriety not very creditable to a philosopher. Recently, however, as we learn from foreign advices, his views have undergone an important modification. "Unconscious cerebration," he has discovered, does not account for all the marvels the human brain or soul is capable of accomplishing, and some staggering biological facts and demonstrations have occurred under his eye, which he pronounces "inexplicable." Well, that is the right word to use. There are some occurrences constantly going on which are "inexplicable." It will require a much larger book than Dr. Carpenter has yet written to explain satisfactorily some of the mysteries of nature, which have as yet received but little attention from philosophers.

From Welby's Signs Before Death.

THE APPARITION OF MAJOR BLOMBERG.

Early in the American war, Major Blomberg, the father of Dr. Blomberg, was expected to join his regiment, which was at the time on service in the Island of Dominica. His period of absence had expired, and his brother officers eagerly anticipating his return, as vessel after vessel arrived from England without conveying the looked-for passenger, declared one to another, "Well, at all events, he must come in the next." His presence in the island became indispensable, and the governor, impatient of so long an absence, was on the point of writing a remonstrance on the subject to the authorities in England, when, as he was sitting at night in his study with his secretary, and remarking on the conduct of the absentee with no very favorable or lenient expressions, a step was heard to ascend the stairs, and walk along the passage without. "Who can it be?" exclaimed the governor, "intruding at so late an hour." "It is Blomberg's step," replied the secretary. "The very man himself," said the governor; for as he spoke, the door opened, and Major Blomberg stood before them. The major advanced towards the table at which the gentlemen were sitting, and flung himself into a chair opposite the governor. There was something hurried in his manner, a forgetfulness of all the ordinary forms of greeting and abruptly saying, "I must converse with you alone," he gave a sign for the secretary to retreat. The sign was obeyed. There was an air of conscious superiority about the manner of the visitor that admitted no dispute. "On your return to England," he continued, as soon as the apartment was cleared of the objectionable witness, "on your return to England you will go to a farm house, near the village of —, in Dorsetshire; you will there find two children; they are mine; the offspring and orphans of my secret marriage. Be a guardian to those parentless infants. To prove their legitimacy, and their consequent right to my property, you must demand of

the woman with whom they are placed at nurse, the red morocco case which was committed to her charge. Open it; it contains the necessary papers. Adieu! you will see me no more." Major Blomberg instantly withdrew. The governor of Dominica, surprised at the commission, at the abrupt entrance, and the abrupt departure, rang the bell to desire some of his household to follow the major and request his return. None had seen him enter; none had witnessed his exit. It was strange! it was passing strange! There soon after arrived intelligence that Major Blomberg had embarked on board a vessel for Dominica, which had been dismantled in a storm at sea, and was supposed to have subsequently sunk about the time in which the figure had appeared to the governor and his secretary, as she was never more heard of.

All that Major Blomberg had communicated was carefully stamped in the memory of his friend. On his return to England, which occurred in a few months after the apparition above described had been seen by the governor, he immediately hastened to the village in Dorsetshire, and to the house in which the children were resident.

He found them; he asked for the case; it was immediately surrendered. The legitimacy and the claims of the orphans of Blomberg were established, and they were admitted to the enjoyment of their rights without any controversy or dispute.

This tale was related to the late Queen Charlotte, and so deeply interested her, that she immediately adopted the son as the object of her peculiar care and favor. He was brought to Windsor, and educated with her eldest son, afterwards George IV., of whom he was through life the favorite, companion, and the friend.

SPIRIT VOICES AT A BED OF DEATH.

The following is an extract from *The Lives of the Nuns of Port Royal*, and refers to the death of Genevieve, the abbess, who passed away in the spring of 1646—"I do not know whether I ought to mention one incident which we noticed when she died. . . . The whole of the community was standing round her bed, and we were chaunting the *Subvenite*, according to our custom at such a time. A very extraordinary thing happened, which we all noticed. It seemed to us as if other voices mingled with ours, and joined with them in supernatural harmony. Perhaps this may have been merely our imagination; but we were all certain that the angels rejoiced when they received her soul, and although our senses may have deceived us our hearts showed us the truth."

AN ANCIENT MEDIUM.

Spiritualists claim that the phenomena of Spiritualism can be traced in every age and country, both before and after the time of Christ. Socrates (B. C. 400) is considered a medium, and his dæmon to have been a spirit corresponding to the "controls" of latter days. How this dæmon manifested itself to Socrates can be inferred from his own apology before his judges. Miletus and Anytus had accused him of corrupting the youth of Athens by philosophical paradoxes, and of introducing new Gods or of denying all Gods. In answer he spoke as follows: "If you should say to me, O Socrates, we will not believe Anytus. We will let you off; but with this condition, that you no longer go on with this questioning and philosophizing, and if you should be caught again in doing this, you shall die. If," says Socrates, "you should acquit me on these conditions, I should say to you, O men of Athens, I reverence you, and I love you, but I shall obey God rather than you. As long as I breathe and am able, I shall not cease to philosophize. Moreover, I say, O Athenians, whether you believe Anytus or not, and whether you let me go or not, I shall never do anything else, even though I were to die many times." And Socrates goes on to say, "A voice is present with me, a certain agent of God, somewhat divine, which indeed Miletus has caricatured, and put into the indictment. Now this began with me from my childhood; a certain voice which always when it comes turns me aside from that which I am about to do, but never impels me to do anything." Socrates was condemned, and the charge that he introduced new Gods evidently referred to his dæmon.

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SPIRITUALISM NOT RESPONSIBLE.

If Spiritualism as a science of biology, or a religion, could be held responsible for all the foolishness, delusion, and trickery that is perpetrated in its name, it would inevitable sink beneath the weight of the load and grow into merited contempt or dispute even among the more intelligent class of its present indorsers and advocates. While I believe that no scientific truth is better established than the fundamental facts on which the philosophy of modern Spiritualism is based, I am sad to confess that the shameful practices of some of our mediums in Chicago—who to get up sensations and advertise themselves, pretend to perform by the aid of spirits what are simply tricks of the performer,—is one of the greatest evils with which Spiritualism has to contend; though, it is true, in fact, that it is no more responsible for what Dr. Witherford does than is Christianity for what Henry Ward Beecher may have done. The trick of Dr. Witherford by which he attempted to impose on the credulous, and make them believe he had been taken handcuffed from his cabinet and carried by the spirits through the air from Chicago to Madison, has in it more the elements of diabolism than of Spiritualism. I do not say it is impossible for the spirits to do this, for I have no proof for such an assertion, nor am I sufficiently educated in the laws of spirit force to set a limit to their power. But that they did not do it I am prepared to say positively. The whole story on its face bears the impress of fraud and trickery. When the spirits undertake to carry Dr. Witherford through the air, from Chicago to Madison, if they ever do, they will do it in less time than it would require the cars to carry him that distance, and they will not let him drop *accidentally* in the woods, either. Dr. Witherford is unquestionably a medium for physical manifestations to a certain extent, but he is not a Spiritualist in any true sense of the term; and he is doing more than its most outspoken and bitter enemy could do to bring it into disgrace with those who are trying to investigate and understand its wonderful phenomena and laws. As a Spiritualist who has had more than twenty years' experience in the trials and persecutions attending on the birth of this new religion, I am bound to protest against the wrong done it by the dishonesty of mediums who aim to make great gain by humbugging the public.

Not content with being carried by the spirits to Madison, through the air, Dr. Witherford has now made an engagement with Mr. P. P. Bliss, a spirit by which he is able to announce to the public that the said Bliss will materialize four nights in a week at his seance-rooms. This trick is even thinner than that of the pretended air journey to Madison. Every one knows who has learned his A B C in Spiritualism, that spirits having any regard for their reputation for truthfulness and reliability, would never bind themselves by a contract which the conditions may render it impossible for them to fulfill. Mr. Bliss may materialize and show himself to his friends when the conditions are favorable but he has made no special agreement with Dr. Witherford to perform certain nights, which would warrant that medium in advertising him to the public. If Mr. Bliss is as honest and good a spirit as we have reason to think him to be, he will never go to Dr. Witherford's to show himself at all, for it is a law in spirit intercourse that like attracts like and opposites repel. When mediums resort to such advertising tricks for money, it is time there should be a sifting out among them, and Spiritualism redeemed from the disgrace of such arrant knavery. If the world wants to pay for being humbugged let it be compelled to go outside of Spiritualism to get its wants supplied, E. SEARLE.

The above appeared in the Chicago Times of Sunday. It unquestionable expresses the sentiments of thousands

of intelligent Spiritualists of the United States. If one tenth of the number exhibited the enterprise and energy of the above writer, Spiritualism would be presented to the world in its proper light. To such an extent are cheap tricks practised that the philosophy of Spiritualism is thrown entirely in the shade. Wonderful shows are forced into prominence, while all that is elevating and instructive is neglected. The morbid appetites are appealed to and sufficient numbers respond to sustain a class of impostors whose tricks are quickly discovered by any intelligent investigator. Should some Spiritualist question and object, an attempt is made to gag them with misrepresentations. They are given the lie direct by representatives who, in some way, are blinded to the true interests of the cause, and seem to regard the fate of Spiritualism as intimately connected with the rise or fall of some individual whose only aim and object in the world is to make money.

Thanks to the higher influences a better day seems to be dawning. Here and there the spirit-world finds earth instruments who are willing to do its bidding and obey the inner voice which prompts them to earnestly and forcibly labor to wrest the movement from the hands of the tricksters and representatives whose attendant spirits are the undeveloped dark influences that would gladly bury from sight the bright teachings of the spiritual philosophy. The secular press in every large city are sufficiently liberal to admit communications similar to the above. The philosophy should be as prominent as the phenomena, for the former is so firmly consistent that it will withstand any assault and any argument. As to the phenomena, let a determined effort now be made to induce the public to discriminate between the genuine and the false, and to hold individuals—not Spiritualism—responsible for the many absurdities, sensualities, foolishness, delusion and trickery that is perpetrated in its name.

THE PHILOSOPHY OF PREMONITIONS.

The N. J. Messenger, (Swedenborgian), speaking of premonitions, gives an explanation of them according to the doctrines of the New Church. It says: "They are caused by spirits who are always present with man, and are constantly exerting an influence upon him. This influence is generally inappreciable. It does not take away man's freedom. It is not a casual and special instance of Providential care, as the Bible abundantly testifies. * * * If we were more susceptible to their influence, they would keep us from natural and moral danger much more frequently than they do now. The aversions and attractions, and the unaccountable misgivings or confidence which we sometimes experience are due to their influence. We are subject to both good and evil influences from this source; and we come more fully under the good or evil, according to our character. As we shun evil and live according to the commandments, we come more fully under the power of the angels, who can protect us from danger and lead us to good. Some persons are more easily impressed by their influence than others, and there may be times when we come more fully under their power than at others. But the angels and good spirits always do the best they can for us. We are always in their presence, and as men advance in spiritual life they will be led more entirely by the Lord by means of his word, and the messengers he sends to us." The spiritual philosophy on this subject could not be more concisely stated.

MESMERISM AND SPIRITUALISM.

The memorial, in the recent trial in London, cites the fact that about 30 years ago, when painful operations were first performed on patients in the mesmeric trance, the phenomenon of insensibility was so produced was generally discredited by medical and scientific men, and was imputed to imposture and delusion, just as the phenomena which occur in the presence of mediums are now attempted to be explained.

It was opposed to what was then believed to be the operations of nature. But in a few years the facts became so multiplied that they could no longer be denied, and the performance of such operations was authorized in the public hospitals of Calcutta. Lord Dalhousie, in the Morning Chronicle of Aug. 14, 1856, writes that "more than 300 painless operations, some of them tremendous in their magnitude, duration and severity were performed under the superintendence of Dr. Esdalle." This physician was subsequently appointed one of the presidency surgeons by Lord Dalhousie, then Governor General of India, "in acknowledgment of the services he had rendered to humanity. The phenomena of mesmerism and spiritualism are very closely related.

SEANCES WITHOUT PROFESSIONAL MEDIA.

The Secretary of the Dalston (Eng.) Association of Inquirers into Spiritualism, in an address given at its sixth anniversary, said that by the observation of such results as have been evolved at the weekly experimental seances without the presence of professional media, by the study of the published records of other investigators, by occasionally engaging the services of professional media for the observation of such manifestations as they may obtain under the best test conditions possible, and by soliciting from members reports of any manifestations observed by them in their private home seances, the society has corroborated in the main the fact that many of the phenomena are due to some other than human agency, while in some instances the evidence is very strong in support of the claim that they originate with the spirits of departed human beings. He enlarged upon the value of home circles, in which the most satisfactory evidence of the genuineness of the phenomena is obtainable, and the conditions for development of the faculty of mediumship more suitable than at public seances.

LEGAL PHRASEOLOGY FOR FALSE MEDIUMS

The indictment under which William Lawrence, an alleged medium, was convicted of obtaining money under false pretences reads: "For that he did designedly and falsely pretend that he had the power to communicate with the spirits of deceased and other persons not present at the place where he, the said William Lawrence, was; and that he had power to summon and produce such spirits in a materialized form, and that divers musical instruments—to wit, tamborines, banjos and divers bells—were present, by means of such spirits summoned, produced, and caused to be present, whereas, in truth, the said William Lawrence had not the power to communicate with the spirits of deceased and other persons, or to produce such tamborines, banjos, and bells by the spirits aforesaid; and, whereas in truth and fact, the said musical instruments and bells did not by the sole means of the spirits of such persons summoned, produced, and caused to be present by the said William Lawrence's fancy, produce musical and other sounds, as he, the said William Lawrence, well knew at the time he so falsely pretended, as aforesaid, against the form of the statutes," etc. The form might be made to do good service in this country, for there are undoubtedly those who do impose upon the credulity of the public. In this city, however, they are not quite so numerous since the exposures that were recently made. An inquiry was then awakened among Spiritualists that took the form of a determination to weed the false from the true, and it has had its legitimate effect. Physical mediums and materializations are scarce articles in this market.

ANNOUNCEMENT.

We have in hand for publication a number of interesting and valuable articles, as will be seen by a glance at the titles and accompanying names of authors:

"The Two Fold Life; by Hudson Tuttle. "Evolution Compassed," (Chap. III.) by George Stearns. "Mediumship;" by Lex et Lux. "Spiritus Mundi, its operations in Nature;" by Emma Hardinge Britten. "Dreams and Warnings," by Mrs. E. L. Saxon. "Life and Spirit;" by George Wentz. "Changes" (Poetry) by Emma Tuttle. "The Doctrine of Immortality;" by Buddha. "Beautiful Thoughts from Ancient and Modern writers;" by A. V.

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EDITORIAL PARAGRAPHS.

J. M. PEEBLES is still in California, but will soon sail for Australia.

BROWN, THE mind reader, is giving public exhibitions in New York city. His power is developing rapidly.

GENERAL J. EDWARDS invites the National Conference of Spiritualists to hold its next annual convention in Washington, D. C.

THE LITERATURE of Spiritualism includes several hundred volumes and about thirty periodicals, of which several have been established many years.

THE VERMONT State Spiritualist association held its quarterly convention last month, assigning June 8 as the date, and Plymouth as the place for the next meeting.

"BUSINESS IS dull; boarders is scarce, and spirits won't work;" so says William Eddy, in relation to his affairs at Angora, N. J. The place evidently doesn't pay any better than the old farm house at Chittendon, Vt.

THE CAPE Ann Advertiser tells of a little fellow five years of age, who has developed a musical talent that is really surprising. Without any instruction, he can play any tune on the piano which he may have heard whistled or played by any one else.

THE NEBRASKA Legislature is considering a bill which provides for the usual fine and imprisonment of all persons who attempt to practice the healing art within its boundaries, are found to be wanting "the degree of Doctor of Medicine," indorsed by a "diploma from a chartered college."

ANY PHASE of Spiritualism that does not make us better men and women, that does not prepare us for more usefulness in this life, and thus fit us for a higher sphere in the other, we consider of little value; and any plan of organization that does not have a tendency to develop the religious element of our nature, will accomplish but little real good.—*Magazine.*

SAYS A correspondent in the London Medicum: "Let us as Spiritualists lift our hearts to the Lord God Almighty, and desire that he may so order the course of events for the extended knowledge of the vital fact of our age; that we may see His power moving on the people of our earth; that there may be One Knowledge. If that be done, ample will be the reward to us for the hootings and revilings of past years."

DR. T. ORMSBEE, is meeting with great success in his profession as a healer. He is now travelling, and the present week will be at La Porte, Ind. The week following he will stop at South Bend, Ind. We commend him to the public in the belief that he is worthy of its attention.

THE OUTLOOK.

NOTES AND NEWS FROM OTHER COUNTRIES.

England

AN EARNEST lady Spiritualist forwarded, with a letter to Queen Victoria, a copy of the memorial of the British National Association of Spiritualists in the case of Dr. Stade. The receipt of the letter was acknowledged, with the information that "Her Majesty never interferes in any way with legal proceedings in a court of justice."

WILLIAM HOWITT asserts positively on his own knowledge that Dr. Chambers, of Chamber's Miscellany, was a Spiritualist. He has frequently said to him, "So far as I am concerned, I would freely avow my convictions in this case, but I feel that I have no right to compromise, as I assuredly should do, the interests of my brothers and all connected with them and us."

Mexico.

UNDER THE head of "Catholic Feasts," the able Mexican periodical, the *Ilustracion*, devoted heart and soul to the cause of Spiritualism, gives some impressive paragraphs concerning the crowning of the holy virgin of Lourdes, and what the Bishop of Poitiers had to say on the occasion. "We recommend to our readers," says the editor, "this piece of clerical literature, published in *La Voz de Mexico*. Here are

those servile imitations, still in use in the pulpit, of those hyperbolic figures of the Bible. The coronation, to the eye, is not an insignificant event, not one of those vulgar acts which appeals to the imagination of an ignorant and fanatical multitude; it is a transcendental affair, by which it is proposed that the mother of Jesus shall verify supernaturally the dogmatic declaration made by Pius IX. about the Immaculate Conception."

THE *Illustracion* acknowledges receipt of our Scientist, and names some of its articles as of special interest. We cannot too highly compliment its editors for their "labor of love;" we cannot too highly commend this noble magazine, the richest of the golconders of spiritual literature.

THE "LAW of Love," of Merida, seems also to have sustained itself through the turmoil of revolution which Mexico has, for the hundredth time, been passing through. "It is a balsam," says the former journal, "to the sorrows of the country through which it echoes its regenerating doctrine that *where there is charity, there is God*; sowing seeds that shall spring up into a love of concord, recalling just ideas of progress and liberty, emancipating the incarnated spirit from its preoccupations and fanaticism."

South America.

WE COULD fill a volume with the good things that reach us from the southern portion of our continent. A late number of the "Spiritual Review" of Montevideo has a long and excellent article on Reincarnation. Its logic, however, cannot be conveyed in a single extract; and while we admit that much that seems inexplicable in this life may find an apparent solution in this dogma, there are, to our present conception of the matter, insurmountable barriers to its acceptance.

AND WHAT says *Filomena*? "That virtue may be in you a practical thing, *un hecho tangible*," the good prayer of a good spirit.

FROM BUENOS AYRES come brilliant clouds charged with the refreshing showers of spiritual effulgence. *El Eco de America* is one of the most attractive of all the publications that reach us, but our space cries in despair when viewing its ample pages. The noble discourse of Dr. D. Castiño, delivered in commemoration of the fifty-fifth anniversary of the Independence of Central America, would occupy many of our columns, while the articles of Dr. Lugones, Dr. Carlos Alou, Escudero, and a host of other talented writers would more than fill our sheet. We hope to make occasional short extracts from this *recherche* periodical.

France.

IN REFERRING to the stoning of certain premises in the village of Plouguernevel, where not only the occupants were assailed and driven out, but visitors, priests, monks and officials, the French "Review" says that these worthy people had never heard of Spiritualism, though the *Yves-Marie* said that these mysterious things could only be produced by spirits.

SOME FACTS that should commend themselves to all worthy adherents of our faith were recently communicated, at a sitting in Paris, through Mons. L.: "The essential law for all sincere Spiritualists is humility before God, charity in words and actions toward our brethren. Hatred and animosity must be banished, no offensive words uttered; nay, even the thoughts must be pure. Following faithfully this law is to obtain the purity and a grand power of the spirit (*d'émission fluidique*); and those who approach are drawn within its benign and generous influence."

IN THE *Revue's* article on Catholicism before Christ occur many striking passages. One of these is, "Who are, then, these grand figures of Christna, Buddha, Jesus, etc.? They are evidently the names of successive initiators; each one comes in his time, to preach by example and by words, to inculcate in society the principles most in rapport with its origin and destiny, in a word, to make it *advance*. These are the incarnations upon our planet, of spirits of the highest degree of elevation, without doubt sent on a mission, — *messias*."

REGARDING THE trial at Manz, where several Spiritualists were arrested for practicing medicine, a writer says: "It results from this trial that magnetized water given as a remedy is not an offence, and hence does not come under the eye of the law; however, in our report concerning the decision on the 24th of July last, judgment pronounced by the tribunal of Narbonne, the accused Geoffre was condemned upon the identical facts."

A SOMEWHAT severe rebuke is given to the medical faculty by a "workman in a letter to a young doctor," published in the Review. He says: "While the natural sciences advance with long strides in the way of discoveries, that of medicine remains stationary, as uncertain of the efficacy of its curative methods or means as it was two thousand years ago; it is petrified in its immovable sufficiency?"

Spain.

A NEAT little "circular" comes from the press of the *Buen Sentido*, of Lerida, asking attention to the *Sentido's* past and what it proposes in the future. The *Buen Sentido* will be increased in size from 32 to 40 pages, will initiate an historical section and resume its history of the popes. It is a journal often quoted, and doubtless will receive its fair share of support. It has been bold and outspoken, assailing the evil in high places as well as low, and has been, we think, once suppressed by the government through Catholic influence.

WHILE OUR good works are not forgotten, our evil deeds are not hidden from the world. Such God forsaken, despicable characters as the Bennett mediums in Boston are fully noticed in foreign journals, and with just condemnation. The Madrid *Criterio*, however, while referring to a supposed exposure of Mrs. Markee Compton, does her the justice to say, that after further trial by judicious parties, including the press of Rochester, testimony had been rendered in her favor.

THE "CRITIC" also says that Mons. Leymarie is "suffering, with resignation, the unjust punishment imposed upon him by the French tribunal." That his sentence was unjust and illegal seems to be the universal sentiment.

THIS JOURNAL takes also noble grounds in respect to mediumship, and considers it too holy a gift to be prostituted, that the vile hands of mammon should not touch it, that its altars should blaze with only the purest incense.

HERE, TOO, we find a poetical paragraph from the beautiful writings of Lamennais. I will give of it only a couple of lines, freely translated: "Beneath this crude envelope of flesh, a voyager appears, who sleeps for a night in his *tienda* (or inn), seeing, or thinking that he sees, phantoms passing near his bed. The true world is hidden to us (*esta occulto para nosotros*) under an imperturbable veil. He, however, who communes with the secrets of his soul, enjoys a glimpse of its grandeur in the future."

Italy.

WE HAVE often had the pleasure of noticing the progress of Spiritualism in Italy, and crediting its excellent exponent, *Annali dello Spiritismo*, of Turin, with notices which we have transferred to our columns. We now have much satisfaction in welcoming the first number of the new year, its fourteenth, 1877, and commend it to all lovers of the beautiful language, (the Italian) in which it appears; and while its type, its contents and genius are all that one could desire, we shall have space for only very brief summaries of what its learned contributors may, from time to time, afford us. We see by this January number that Spiritualism is making steady progress in Italy as well as elsewhere, and the *Spiritual Scientist* of Boston is quoted as giving an account of the exposure of Mrs. Hull, of Portland, with some of its remarks on deceptive manifestations. It notices the translation into Russian and Greek of Mr. Kardec's works, while the editor devotes his able pen to a consideration of "spontaneous physical phenomena," and Mr. Scofani to a translation from the French "Review."

THE SPIRITUAL PHILOSOPHY ANALYZED.

C. Carter Blake, Doc-Sci., is of the opinion that the ancients not only saw more, but understood and knew more of what is called Spiritualism than ourselves at the present day; that nearly all the higher facts of Spiritualism are mere repetitions of the conceptions of intellectual men in past generations, and that little worthy the name has been discovered during the last few years which was not known and used as a subject of meditation by philosophers of every shade of opinion. Modern Spiritualists may be ranged between the two standpoints of the Epicurean and Socratic philosophy. If we take the "control" which is found to produce certain physical effects, apart from the body of the "medium," which moves objects, strikes matches, lifts chairs, or writes on slates, the Epicurean would say that such results were produced by forces emanating from inside the body of the medium; and if the Epicurean philosophy were pushed to its legitimate extent, he would further infer that a diminution of the substance of the body of the medium took place while these events were being transacted. But those who accept the theory of a "control" or "dæmon," would, like Socrates, be led to the conclusion that all these circumstances were produced by a separate agency, which most call "spirit." Between these two philosophical poles, Dr. Blake says he is incompetent to judge. The mixture of the two philosophies has only led to the hopeless confusion with which the adversaries of Spiritualism upbraid its adherents. In conclusion, he recommends that the metaphysical grounds of belief be carefully investigated before any system is promulgated.

Written for the Spiritual Scientist.

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

NUMBER V.

Yes! It was discreditable to be a Spiritualist, but that alone would not have restrained me. *My wife would not let man.* "The idea was too humiliating." "Had any of the prominent churchmen accepted and believed in it?" (John 7: 48). She could not deny the phenomena related in the preceding numbers but fear for our joint "salvation" and over apprehension and respect for the power of "the devil" caused her sensitive mind to shrink with fear. Consideration for my family I felt must restrain me. But now an uncle by marriage, not of my own name, one of the earliest judges in this city to take the bench under the system of popular election, was prostrated on what proved to be his death bed. He was the son of a celebrated Scotch Presbyterian preacher, Dr. John M——, whose name was famous in this city during the last war with England. Brought up in the strictest line of that church, forty years a religious (and good) professor of religion, twenty years an elder in the Mercer Street Church in this city, a close friend and companion of its well known pastors, Dr. Skinner and Dr. Prentiss. Judge John L. M——, found himself not ready to die, unwilling to die, afraid to die. Three months did he lie shrinking and fearing. What took away the fear? It was not his good life, yet he was acknowledged by all to have lived a good one. It was not his church-membership, nor his communion services, and not his faith in the fabled descent of God, in the form of a ghost begetting a substitute-son. No! none of these fitted him for death, "prepared" him for it. Yet something did. What was it? I will tell you. He saw a vision! His wife was sitting at one side of the bed. Her cousin at the other. He had been conversing of his unwillingness to die. To all appearance he was yet awake with his eyes fixed, though partly closed, on some object, a wild expression was on his face, gradually relaxing to a smile. Not a word was spoken for half an hour. Then turning to his wife he said, "I have had a vision." She replied, "you mean you have been dreaming." "No!" said he, with great firmness. "I mean what I say, I have had a vision, I knew you and Martha were here; yet I saw a dark river in front of me and felt I had to cross it. I was afraid to do so. On the other side the river I saw a bright cloud gather, presently it assumed a form. It was the form of our deceased daughter Mary. She smiled and looked at me and said 'Father why are you afraid to cross this river? I have crossed it.' Then she disappeared and Elder Markoe, came by. He looked at me and smiled and the vision was gone." "Now wife," he continued, "I am not afraid to die. I am ready." And he was ready; soon passing away in peace.

The Elders had begun to believe on their death-bed.

BRONSON MURRAY.

New York, Feb. 8, 1877.

MANIFESTATIONS IN 1691.

In Baxter's "Certainty of the World of Spirits," an account is given of an apparition in the house of Lieutenant-Colonel Bowen, in Clamorganshire. The book was first published in 1691. The following is taken from a small reprint dated 1834 and is the substance of matter found between pages eight to sixteen:—

"Colonel Bowen was a professed atheist, and a man of disolute life. At the time of the apparition he was in Ireland, and his wife at their house in Gower. One night in December, 1655, she being in bed, a person 'in the likeness of her husband, and just in his posture,' presented himself at her bedside. There was 'a great noise, much like the sound of a whirlwind, and violent beating of the doors, or walls, as if the whole house were falling to pieces.' That night following 'the noise of whirlwind began again, with more violence than formerly, and the apparition walked in the chamber, having an insufferable stench like that of a putrified carcass, filling the room with a thick smoke, smelling like sulphur, darkening the light of the fire and candle.' It appears that 'the smell of a carcass somewhat dead,' was observed more than once. Some persons received blows, the bruises from which were visible the next morning. The apparition was seen several times. 'It would come with a cold breath of wind, the candles burn blue and almost out,' and with 'sad smells of brimstone and power. . . . His voice hath been heard during his hawks, a game he delights in, as also the bells of the hawks.' 'Strange, miserable howlings and cries were heard about the

house; his tread, his posture, sighing, humming, were frequently heard in the parlor; in the daytime often the shadow of one walking would appear upon the wall."

The above story appears to be as well attested as many that are told in these days. Several letters are given from credible persons, one being from Colonel Wroth Rogers, then Governor of Hereford, and three from clergymen, the main points of which are found in the above extracts. At first it was supposed that Colonel Bowen was dead; but about May, 1656, he returned to Wales, and after that disturbances seem to have ceased. Mrs. Bowen, it is said, was a religious woman and showed great nerve under these trying circumstances.

DR. MONCK SENTENCED.

Dr. Monck, who was arrested at Huddersfield, England under the vagrant act, sentenced to three months imprisonment and allowed an appeal, has been convicted by the London Court of Exchequer and the sentence confirmed. He is now, without doubt, working his sentence, which is hard labor for the time above mentioned. There seems to be strong evidence of trickery on his part. Paraffine molds and apparatus for producing spirit hands were found on his person or premises, and one witness swore that Dr. Monck had made a confession to him. Paraffine molds and stuffed kid gloves flapping around in a common box have got more than one medium into trouble. There is no more doubt that Dr. Monck is a medium than that he supplemented his powers on at least this one occasion.

THE TESTIMONY OF SCIENCE.

The Dialectical Society of London, when under the presidency of Sir John Lubbock in 1869, appointed a committee to investigate the phenomena of Spiritualism. After two years' investigation with non-professional mediums, the committee issued a voluminous report, which, among other things, certified:—

1. "That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance.
2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person.
3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

A CORRESPONDENT of the New York Herald, having challenged the pretensions of J. R. Brown, "The Mind Reader," and proposed a bet of \$1000 in the matter, Mr. Brown responds denying that he has confederates or tricks in his performances, defending the propriety of his making a livelihood from his powers, and inviting his challenger to attend his next entertainment at Chickering Hall. He suggests that by so doing his challenger will save \$999.50 and become convinced of the reality of Mr. Brown's mind-reading power. Another correspondent of the same paper, dating from 117 North Charles street, Baltimore, asserts Mr. Brown to have "Simply perfected himself in the art of tracing out, by the involuntary muscular action of the hand, any object upon which the person whose hand Mr. Brown holds has set his mind. Mr. Brown having a delicate and carefully cultivated touch." This writer says he has performed the same thing and can produce dozens of witnesses to the fact. He declares the blindfolding and pressing the hand to the forehead are extraneous to the process.

REV. SAMUEL Watson, formerly a Methodist minister, and now editor of the Spiritual Magazine, has made arrangements to have manifestations take place in his library, to which he has extended an invitation for ministers to attend, free, and investigate the phenomena there occurring.

A CIRCUS company, on their way to Australia, stopped to see one of the Fiji Islands. While wandering about, one of them turned a somersault, and the native spectators were astounded by the sight. Thereafter, the circus men, discerning the opportunity for fun, varied their walks by frequent somersaults and grotesque contortions, all the time maintaining sober faces and the utmost gravity of demeanor. Multitudes followed them, in the belief they were missionaries, sent to teach a religion in which somersaults were a part of the service.

INVESTIGATORS WHO EXPOSE AND EXPOSERS WHO WILL NOT INVESTIGATE.

At the Harvard rooms on Sunday afternoon, a number of Spiritualists, and others, met in conference and especially to see Mrs. Maud E. Lord give tests from the rostrum. The proceedings will probably be reported in your paper, but I ask permission to call attention to one very remarkable difference between the exposers and believers, where questions pertaining to Spiritualism are controverted. It is a noteworthy fact, that there are no investigators so exacting as Spiritualists themselves. All the principal exposures have been made by them and the, so-called, exposers reproduce, only the tricks of those that are more than suspected to be dishonest, in whole or part. Yesterday, when Mr. Chas. H. Foster challenged Bishop to the ballot test and performed it himself in the sight of all present, no impartial observer could fail to appreciate the justice of the rebuke administered to him by Judge Culver, for *sneaking out* on the pretext of its not being proper work for the Sabbath day, though apparently it was quite the thing to take out a \$100 bill and offer to bet that amount and deposit the money at once, that he could do so, the next day. Now Bishop cannot do it, and he knows he can't do it. It is a fraud to state that he can; a fraud to be present at Sunday seances, at all, if his principles are opposed to them and especially a fraud to assume the garb of religionist, without the underlying honesty of a simple believer. Now, the difference I claim between the two parties to this vexed question is just here, the one side, if mistaken, are honestly in search of truth; the other, if true, condescends to unfair pretences or means, to suppress what they don't want to find true. The condition of the soul or spirit after death, is a question of paramount importance. Our old beliefs are being modified by the advance of science; but no voice from the pulpit proclaims the fact, it is known only by the omission to inculcate the literal verity of the Bible, on disputed points, the practical negation of a *personal Devil*, and a *material Hell*, or the angels with their harps and crowns, employed in the monotonous routine of an unlovely Heaven. A *literal day of Judgement*, with its awful terrors. Why, whole sermons used to be devoted to these subjects—who hears them now? If Preachers of the Gospel *have so taught* and now, do not so *believe*, is it not a fraud of the basest and most selfish kind, not to avow that they were mistaken? If pressed, they cannot, and do not, deny it, and yet they never retract or correct the old, time-honored, untruths, in public or voluntarily. Let them imitate the Spiritualist in this respect, if no other—he suffers in almost every material good and amenity of life. Money, position, friendships, all are imperilled for the sake of what he, honestly, believes to be true, and, such men as Bishop draw audiences of three or four thousand people at 50 cents apiece to see him do tricks attributed to mediums, who have been denounced as fraud by Spiritualists and whose manifestations amount to little or nothing had they been genuine. The truth will win its way at last, but, in the name of all that is important for us to know, let us be honest and true ourselves and respect the same qualities in others, whether they differ from us or not.

SIGMA.

RELIGION OF FORCE.

At Standard Hall, New York, last Sunday, Prof. Felix Adler said:

The object of the Sunday gathering of us Liberalists, is recuperation, rest. This day, ceasing from the labors of physical support, it is allowed us to climb to the highest of sentiment and life.

Our peace of mind is invaded when we tolerate vice. We are to consider men not as they have been but as they might be. Whether we will or no, we must grapple with the evils entailed upon the present by the past. So we address ourselves to those gross and grizzly superstitions which have debased man's nature. It is often said that fear is the beginning of religion. It is not proved to be the *root* of religion. Man spontaneously worships the great, the mighty. Religion first, on the earth, was peopling the natural objects with gods and heroes. Its next stage was among the heavenly bodies. The ingenuity of the early philosophers was taxed to furnish personal motives for their phenomena. The sun dog was thus accounted for, and 'the chase of the moon by the sun' asserted to be two old ladies, one of whom had by trick been induced to destroy her children, by the other, whom in

revenge she seeks to destroy. Adoniah (Adonis) in Syria, celebrated by binding up his wounds and body with spices and linen bands, and mourning him as dead for seven days, after which comes rejoicing that he lives again, an element to be found in the myths of many nations.

Sampson means the Sun. This is denied by none. The sun was supposed to be lured from his house, and straying toward the north to be shorn of his power and locks by the enchantress, Delilah, as is clearly manifest each winter.

Thor's great hammer, Jove's fierce bolt, and similar fancies, Jupiter's conflict with Typhon are in all mythologies. The Thunder-God becomes the Ruler-God. Our own human qualities are used to manifest the gods in all religions. One side of the picture is pretty, but there is a dark side also. The gods can hate. "In the image of God created they man," but in the image of man created they God, also. As they gave shares of their spoils to the earthly king, so to their earthly god, even to cake. God was hungry and required to be fed, thirsty and to drink. Intoxicating drinks were prepared by Northmen, Persians and Greeks. God was cruel and demanded blood. On the Danube, even to a late day, in Africa and Fiji, "The waters god must have its own," and human life was suffered to perish, if not positively sacrificed.

Among the Mexicans every fifty-five years was a ceremony of worship clearly traceable to the sun. Among Hebrews were cast children into the red hot arms of Moloch in Gehenna and their sons and daughters walked passing through the fire. Jephtha slew his daughter to Jehovah, David's seven sons are instanced and Leviticus declares that no devoted person (devoted to the Lord) is to go free but shall surely be put to death. So with mutilation of children, circumcision stamps by that common figure, of part for the whole, that the child and man belong to the Lord though the mark saves the forfeit of the life. The modern explanation of this rite is not the real one. We give you the true. Such is the depth of inhumanity into which in the name of religion blind followers are led. It is a disgrace to religion and should be abolished (great applause). Baal was the supreme deity of Syriary and Phenicians. He had a son. Dangers were imminent upon the people. The father determined to sacrifice the son and save the people. The Phenicians year by year in procession recognized the myth. And still the wrathful rain and vengeful God is preached. The air of freedom, we liberalists, would breathe. What the law imposes that dare we accept. What the law will require that dare we enact. that with the pure we may learn to be pure.

VENTILATION AND HEALTH.

Dr. J. R. Buchanan's essay on "Ventilation," which was received with great approbation by the learned members of the Polytechnic Society of Louisville, Ky., at their meeting on the 27th, presented many new ideas of an eminently practical character, some of which we shall endeavor to reproduce for the benefit of our readers. In the first portion of the essay, the author made an original explanation of the great prevalence of pulmonary diseases, caused by drafts of cold air, giving as a practical demonstration of his doctrine the well-known fact that sleeping in a recently plastered apartment is extremely dangerous to the lungs, and sometimes fatal. Proceeding then to prevalent systems of ventilation, he showed their universal imperfection and inefficiency, owing to the fact that they don't properly purify the atmosphere of the room, but in many cases draw off the purer air and leave the foul air where it can do the most harm, of which we have a signal example in the Capitol at Washington, where the atmosphere is not only unwholesome, but offensive to the senses. When ventilation attempts to overcome these defects, it becomes so excessive in quantity as to produce dangerous drafts of cold air into the apartment, and thus develops a greater evil than it remedies. In order to steer between Scylla and Charybdis, to procure true ventilation without a dangerous inflow of cold drafts into heated apartments, it is necessary to reverse the methods of ventilation, substituting *proximate* for *distal* ventilation. *Proximate* ventilation, which is the new system devised by Dr. Buchanan, takes up the impure air and entirely avoids cold drafts. A large drawing exhibiting the arrangement was explained before the Society, showing that a hall might be kept in a pure and healthy condition, even with a tobacco-smoker at every desk, and that the apparatus for *proximate* ventilation is not only cheap and simple, but applicable to every school-room, hall, bed-room and hospital, and, if properly managed, would secure a ventilation as perfect as the laws of nature permit.

Written for the Spiritual Scientist.
STORY-TELLING.

BY GEORGE WENTZ.

Whoso writes delightful story,
True and touching, full of lore—
He in human nature's longing
Holds a place for evermore.

All the docks and plashy harbors
Where the sea-ships come and go,
Still rehearse the spell and pleasing
Of the pages of Defoe.

Cheer down the river breezes
Flies the foreign sailer fair;
And we dream of Eldorado,
As she takes the steady air.

Eldorado! old age wonders,
Can there any Island lie
In the west of life's attaining,
Where our prime might never die.

Life's not lost in death's wide ocean;
There's a heart that waits our need,
Pulsing all its warm emotion
Through a form that cannot bleed.

As in secret depths of feeling
We escape our manhood's span;
So in the beyond of nature
Lies the perfect mould of man.

SPIRITUALISM.

Written for the Somerville Citizen by an Investigator
PAPER NO. 8.

In regard to the strange and what may be called miraculous character of many so-called spiritual manifestations, it is useless to deny their occurrence or attempt to throw discredit on the witnesses, either on the score of imbecility or deception. The characters of some of the witnesses are too firmly established to be easily impeached, and the proverbial credulity of the many can in no wise affect the testimony of the well-known few. Mr. James Wason, a well-known solicitor of Liverpool, England, gives this account of one of the seances held in that city with D. D. Home as a medium.

"The table, a very large and heavy one, rose perpendicularly from the floor from three to four feet, and remained in this position suspended for about a minute, and then descended to its original place, as softly and gently as the fall of a snowflake. An accordeon was played while lying on the floor, and also on the table, and was lifted without visible means from the floor on to the table. * * * The curtains at last were drawn by invisible means, and then Mr. Home stated he was being lifted up in the air, and he crossed the table over the heads of the parties sitting around it. I asked him to make a mark with his pencil upon the ceiling. He said he had no pencil. I rose up and said I would lend him mine, and by standing and stretching upward I was enabled to reach his hand, about seven feet distant from the floor, and I placed therein a pencil, and laying hold and keeping hold of his hand, I moved along with him five or six paces, as he floated above me in the air, and I only let go his hand when I stumbled against a stool. Mr. Home, as he floated along, kept ringing the small hand-bell to indicate his locality in the room, which was probably thirty by forty feet, and I saw his body eclipse two lines of light issuing

from between the top of a door and its architrave, such door leading into an adjoining room, which was brilliantly lighted. Mr. Home was replaced, as he stated, with the greatest care and gentleness in the chair from which he rose, but this I could not see."

At a seance in Boston at the house of Mrs. Maud Lord, a friend of the writer, whose reputation for veracity and sound common sense is undoubted, and who was connected with a business newspaper of Boston, in company with a lady who was clairvoyant and two gentlemen friends, also newspaper men and confirmed sceptics, received a remarkable "test," which one of the party, at least, will not forget during his lifetime. In the room the parties separated, one whom we will call "the Major," and his companion sitting at the opposite side of the room from my friend and the clairvoyant. As soon as the lights were extinguished, the lady said to her companion, "Oh! I see them," and described a man standing in front of the Major, in soldier clothes, with a bullet-hole through his forehead; "there," said she, "he has pulled his vest open!" Just at that moment the Major uttered an exclamation, the lights were produced and revealed the sceptical Major pale as ashes, with his vest pulled open as if by violence. On being questioned, he said that he felt a hand clutch at his bosom, and distinctly heard the words, "Killed on the skirmish line, Major, January 9th, 1863," which were the identical words uttered by a comrade as he fell into the Major's arms, dead, with a rifle-ball through his forehead on that day. Others in the room heard the words quite distinctly, and even the tone of the speaker's voice. During this time Mrs. Lord was sitting conversing with some of the visitors, with her back turned toward "the Major."

ONE OF THE MIRACULOUS CURES EXPLAINED.—A Paris letter to the London Standard says the reader may remember that, not long ago, the clerical papers published special telegrams announcing the miraculous cure of a pilgrim named Riviere. This poor fellow had suffered for many years from a complication of ills. He was afflicted with paralysis, he had an ulcer in his left leg, and he was deaf and dumb and half blind. He went down to Lourdes, and had no sooner drank of the holy waters of the shrine than he was instantly and completely cured of all his numerous defects; he could once more dance, sing, hear and see, as in his tender years. The miracle naturally made a great sensation, and when the fortunate pilgrim returned home to Maranes, in the Maine-et-Loire, he became the subject of general attention, especially on the part of the church authorities, who kept him in clover for some time.

Unfortunately there was a sceptical doctor in the neighborhood, who desired to examine Riviere, and it was arranged that the examination should take place; but on the day fixed for it, the happy pilgrim was nowhere to be found; this sudden disappearance was about to be attributed to another miracle, when he

unexpectedly turned up between a brace of gendarmes, who had arrested him for swindling. It then transpired, according to the man's own confession, that he was a very old offender, and had feigned the aforesaid infirmities, as used to be done in the notorious Coeur des Miracles of former times, with the object of imposing on public credulity and charity; in short, he was a professional beggar.



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