

# SPIRITUAL SCIENTIST

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## SPIRITUALISM.

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### SPIRITUAL SCIENTIST.

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E. GERRY BROWN, EDITOR.

Written for the Spiritual Scientist.  
EVOLUTION COMPASSED.

BY GEORGE STEARNS.

#### CHAP. 3. IMPLICATIONS ON SPIRITUAL TRUTH IN PHYSICAL SCIENCE. Section I. Prelusive.

Science is not to be disparaged by the shortcomings of its professed votaries. Knowledge includes verity; so that whatever is known is infallibly certified to be true; at the same time, such is the harmonious unity of truth, and such the logical consistency of all modes of learning, that dissentient knowledge, or discrepancy among special sciences, is impossible. No idea can be evolved by one means of intelligence and nullified by another. Science and philosophy are coordinate departments of human wisdom, not a little of the one being impugnable by the other. Yet, in all its objective ramifications, science is environed by a border-land of nescience—a region of unexplored reality which inquisitive minds are bent upon penetrating, either by sense or conjecture. The latter is the stage of speculation, which in itself is harmless, provided its issues are kept distinct from those of science, and pass for their dubious worth. Some of these are useful instrumentally, even though intrinsically valueless, by suggesting devices of experiment as tests of hypothetic theories; but it often happens that their specious aspect procures for them an indiscriminate connection with scientific truths. Some illustrations of this over-estimate among physical scientists are presented in the foregoing chapters of this essay and others equally apt are citable among the seekers of spiritual truths, a class of whom affect the bent of scientist with a remarkable proclivity to take demonstrable things for granted. If I do not call names and designate vagaries of this class of investigators, as I have done in dealing with certain delvers in matter, it is not because their doings are insignificant or less worthy of notice, but rather because of their great number and notoriety. Yet the actors here referred to are quite other than mere believers in Spiritualism, who, making no pretence of investigating systematically and thoroughly themselves, rest their judgment upon testimony in this, as the masses do in all matters not embraced by their range of experience. This is legitimate. It is no reproach to men of business habitudes that they are commonly of no reputation for scholarship, or works of literature art or science, which are the proper fruits of study and consecration of mind: their glory is of another description. It

is to the doings of professed teachers of Spiritualism that this animadversion exclusively applies. In the last fourth of a century, what have spiritualistic teachers (with rare exceptions) been doing, but hawking in the name of science and philosophy what is neither scientifically nor philosophically understood, and to what purpose? With a numerous corps of platform speakers, a long line of periodical prints and a bulky library of spiritualistic literature, spirit-mediumship and inspiration for the wistful million thrown in, spiritual science is about as crude to-day as at the epoch of the Rochester knockings, and but, to the world at large, a mythical component of the cyclopede. Phenomenal Spiritualism can hardly away with this reproach. Now that it is under a cloud in effect of the late exposure of mediumistic pretension and imposture, allied and abetted by an equal bulk of spiritualistic credulity, it should be consoling and gratifying to earnest and sober-minded Spiritualists to be assured of another field of inquiry yielding evidence of the life to come which is not, like mediumistic phenomena, obnoxious to ridicule, skepticism and cavil; and this is the very truth to which the forthcoming chapters of this essay are meant to turn their attention.

Before dismissing the retrospect however, it is wholesome to be assured that the frustration of a movement which, originally spiritual, had become perverted to sensual aims, which had culminated in egregious marvel and ghastly presumption, tending only to foster and pamper an idle, if not libertine curiosity, whose generations of blind leaders of the blind, after turning a deaf ear to the Herald of Progress had welcomed the Crucible, of lunatic conceit. That was no catastrophe; it was luck, in disaster's guise. The unmasking of its suppositious agency cannot be other than auspicious to the cause of genuine Spiritualism. The exponents of this are confident, while the devotees of apochryphal Spiritism may well be abashed. All lovers of spiritual truth, every real and intelligent Spiritualist, must hail the event with gladness, as the epoch of a new departure in their work whose issue is spiritual science. It has created a necessity for adopting the scientific method in dealing with mediumistic phenomena, in place of the empiric, and thus disentangles the subject from all extraneous questions, such as pertain to socialism, where-with it has been heretofore confounded, with no gain to its reported merits. The way is thus prepared for a conventional movement to propagate rational spiritualism, which promises to be effective, the inauguration of which is to be credited to the Spiritual Scientist, this lone organ thereof being destined to grow in reputation and didactic sway, and to attain an enviable standing as the pioneer of its active constituents.

The first symptom of recovery from the aforesaid spiritualistic blunder, is an inkling of the harmony and congruity of spiritual truth with physical truth. "There is a natural body, and there is also a spiritual body," as its virtual product; "howbeit, that is not first which is spiritual, but that which is [physical], and afterward that which is spiritual;" though the scriptural terms of this discrimination (*esti soma psychicon*

*kai esti soma pneumaticon*) are not as apt as scientific sagacity would adopt. The material sphere of existence is the birthplace of all immortal spirits who are born in and developed out of semi-physical bodies. Physical life being thus the basis of spiritual life, physical science must become the basis of spiritual science. Therefore Spiritualists who ignore physical science are no less superficial than materialists who ignore spiritual science.

The central and most radical idea in Spiritualism is not that disembodied spirits commune with their mundane relatives through personal mediumship, but that human beings are themselves spirits, tenanted physical bodies. If this is true, we need not the testimony of any unseen and mysterious "influence" of somniphany to inform us of it. The evidence is here within our reach, and may be brought to light in a manner even more edifying and convincing to rational minds than by all the phenomena of spirit mediumship. These are useful in their way, if scientifically confirmed and rationally digested; otherwise, they are more likely to be mischievous. It is interesting to know, therefore, that they are not requisite to an insight of human destiny and a practical solution of life's problem.

I almost regret to say that the purely rational evidence of personal immortality, as the outcome of man's present low estate, is incommunicable. It is hardly possible to do more for earnest inquirers than to say *where* and *how* it is to be individually learned. It is found as an implication of physical science touching the posterior complement of its theory of evolution; found by induction from the known order of existence as ascertained by experience, observation and reflection. This means *study*, at least of the issues of proximal research; a study made possible by the tedious and costly experiments of physical scientists who may never have anticipated with what soulful gratitude the most radical of spiritual scientists are yet to enter into and complete their labors.

[PART II. NEXT WEEK.]

#### A SHORT SERMON.

BY A. V. D.

"Give not thy tongue too great liberty, lest it take thee prisoner. A word unspoken is, like a sword in the scabbard, thine; if vented, thy sword is in another hand."

I have somewhere read that not an oath is uttered that does not continue to vibrate through all time, in the wide spreading current of sound. If we could fully realize the truth of this statement, many words would remain unspoken which cause wounds that "time can never heal." "Words that have drawn blood from hearts that would defy the battle-axe of hatred, or the keenest edge of vindictive satire."

Carefully guard your lips, keeping close prisoners these winged words which, if once free, can never be arrested. Too often, alas, those nearest and dearest have been cruelly stung by the harsh, unkind words which we have uttered in moments of anger and impatience; but when death veils from our sight the dear faces, so often saddened by our selfishness and unkindness, what would we not give to recall them but for one short moment, to ask forgiveness.

Parents, speak kindly, speak gently to the little immortal beings entrusted to your care. Shield the tender plants from impure, blighting influences. They readily take the form or character which a kindly hand may bestow. Many sensitive, refined natures have been utterly ruined by being misunderstood and harshly treated; many young lives are darkened and blighted, that in an atmosphere of love and kindness would have blossomed into beauty and fragrance.

Mothers, to you is given the sacred duty of moulding the future character of your child; if you faithfully perform it, God and Nature will assist you. You are the first divinity before which the budding spirit worships. In the beautiful language of one who did more for children than any other writer in our day, and who passed away a few years since:

"The child may be compared to a stream, and the parent to the mother earth over which it flows. She cannot stop its progress, but she may guide its course. She may trace out a channel in which it will be prone to flow, and after having fertilized and blessed its borders, it will find its way in peace to the great reservoir of waters. On the contrary, if the mother neglects or misguides her offspring, it may like a torrent rush on, spreading destruction on every side."

More than half a century ago came one who captivated the world with his imaginative effusions. He lived to excite admiration and wonder; yet in poverty, in isolation, in complete solitude. In the language of his biographer,

"He had not a single vice; his life was pure, just and upright. He was an anomaly in the society among which he dwelt, a note out of tune with the great harmony of life around him. In early life he manifested a morbid shyness and shrinking sensitiveness which his father sought to cure by harsh measures. He was born with a bosom full of love and kindness, but the golden bowl seems to have been broken almost at the fountain. His life was a failure, a complete shipwreck. The want of a genial circle of appreciation, of love and friendship around his early life, left this malign influence to deepen his natural shyness into positive and habitual self-banishment from his fellow-man."

Unkind words are the little thorns which torture such sensitives in their journey through life. Rougher natures make their way without seemingly being annoyed by them.

Oh, be careful! do not darken and mutilate the sweet images of hope and joy and peace, that might gild the current of the lives about us. "These shadows of upas leaves to be reflected in the stream."

"Thought never dies." There is no such thing as forgetting. We shall find all registered when we turn the leaves of that "Book of gold," awaiting us beyond the grave. How many incidents, buried, forgotten in the dim past, have been called into existence by the faint odor of a dried flower or a tender strain of music. I have seen tears shed over a few dried rose leaves that for years had lain in an old chest of linen. Oh, how many tender memories the faint perfume awakened, of those long passed beyond mortal vision.

I have seen an old man overcome with emotion, listening to a long forgotten melody; he heard voices that had long been hushed, and loving words that made him forget for a time that he had outlived all ties. De Quincey says,

"A thousand circumstances may and will interpose a veil between our present consciousness and the secret inscriptions of the mind; but alike, whether veiled or unveiled, the inscription remains forever; just as the stars seem to withdraw from the common light of day. Whereas we all know that it is the light which is drawn over them, as a veil, and that they are waiting to be revealed when the obscuring daylight shall have withdrawn."

New York.

#### SCIENCE AND RELIGION.

BY GEO. WENTZ.

Religion, the idea of worship, is not defined by any name. Creeds, or organized systems of belief, are not religion, but chronicles or indices of our approach to it. Spiritualism or Catholicism is not religion, but a means towards it. Worship manifested as devotion, like love manifested as affection, is innate, a part of the soul. But science must precede religion because what is true must first be known as such before it can be revered as wisdom, power and beneficence. The idea of religion is an early manifestation of humanity, savages worshiping impersonations of both their good and evil conceptions.

#### WAS IT COTTON MATHER?

Whether or not Cotton Mather manifested at one of a series of circles given by Charles Blackburn of Manchester, Eng., under test conditions, even Spiritualists might differ, but that writing over his signature there appeared on a slate, without the contact of physical hands, Dr. C. Carter Blake and several others positively testify. The mediums coat was sewed together at the breast and covered with a white pinafore. His two sleeves sewed behind his back and his hands also confined, a variety of manifestations ensued. A slate and pencil having been placed on his knees, a very large hand appeared ("materialized" would be the technical term), took up the slate. Writing was heard and the motion of the hand was seen. This was in "half gaslight." The slate was then forcibly hurled to the feet of a lady present, when these words were found written thereon:—

"I was preaching against witchcraft 200 years ago. Now the mediums are being persecuted. COTTON MATHER."

No person tampered with the slate until it was picked up. The pencil, which was originally about four inches in length, was shattered and split on the floor.

## SPIRITUALISM IN THE UNITED STATES.

New York.—Conference of Spiritualists. Prayer, Will-power or Spirit-aid? Bishop again.

At the conference of the New York Spiritualists Association last Sunday, Mr. Winch in the chair; Dr. Lewis referred to a statement that had been published of a certain clergyman's leg having been lengthened in answer to prayer, and said he was quite willing to accept the fact of the lengthening, but not the cause. He did not believe prayer caused it. It was the will of the afflicted person. He had seen in what was called a spirit circle the same effect produced. Had seen a persons leg temporarily lengthened nearly or quite a foot. Did not believe in either case there was spirit-action. It was will-power. So in the case of Mr. Hanford's ring. It was propelled on to his finger by the will of the owner, [Mr. Hanford interrupted to say the owner had desired the spirits to convey it]. Dr. Lewis said all these leg and ring cases were pretty tough stories, but he was disposed to accept them as facts, because of what he had witnessed himself. If the spirit hypothesis did any one good he was glad they should retain it. He rejects it.

Dr. Hallock said if the will hypothesis would do *its* adherents good he would return the compliment and allow them to monopolize it. In reviewing last Sunday's work Bishop must not be regarded as the moving cause of that opposition to spirit action. It would not surprise him if the materialists were his backers. But it was monstrous that the clergy who profess to be teachers of spiritual knowledge should undertake to refute the very facts upon which their book of spiritual knowledge (the Bible) was founded. It was the charlatany of the pulpit that it used Bishop to repudiate the basic facts upon which its own history stands, by backing up this mountebank.

Mr. McCarty deprecated these attacks on churchmen, most of whom were honest and sincere, and the gentleman denounced as a mountebank had many supporters even here. There were some who questioned whether there was not collusion between Mr. Foster and Mr. Farnsworth in selecting the gentleman said to be a stranger. Himself had entire trust in Mr. Farnsworth, was sure it was an honest trial and that Bishop was fairly beaten and dared not come to the scratch. But some even considered that Mr. Bishop took the proper course in declining the contest. He does not think so. But what was there in the test to demonstrate spirit action? Mesmerism or clairvoyance would account for it.

A gentleman now rose and said he was the referee who tested Mr. Foster. He had never spoken to him previously to the test and had only once had Foster pointed out, otherwise had never seen him.

Mr. Mansfield now took the floor relating several alleged remarkable occurrences as happening in his experience and giving "tests" through the audience. Most of these the subjects announced were correct. But it was commented upon in the audience that every subject who was questioned said they had had sittings with Mr. Mansfield and in no case was a test known to come to any one who was an entire stranger to him. It was apparent with him as it had been with Mrs. Lord, that such tests are of no value to a large audience—to the public.

## Boston.—Readings and Discussions on Spiritual Science.

Emma Hardinge Britten's Readings and Discussions on Spiritual Science from ART MAGIC attracted a large and respectable audience last Sunday night. The subject under discussion was "Sub-Mundane Spiritism," including the author's curious and rather startling views of the Elementaries, Occultism, &c. Judge Dale and Messrs. Williams, Wetherbee, Rhoades and others took part in the discussion, and some sharp, bright debating ensued on the vexed problems that were started.

Mrs. Britten explained and defended Occultism with her usual enthusiasm, but promises still farther disclosures and some narratives of her experiences with the "Elementaries" next Sunday night, to which period the subject so full of singular interest and curious speculation was adjourned by unanimous consent.

Now Mrs. Britten has fairly borne her audience forward, and launched them on the sea of mystery and magic included in the term "occultation," some close and interesting debating may be expected. In fact these Sunday evening meetings at New Era Hall are growing in interest on every occasion.

Next Sunday night's subject will be "Sub-Mundane Spiritism or Elementary Spirits," continued at the usual place, New Era Hall, 176 Tremont St.

## Boston—Revivals

A meeting to consider "The revival from the stand-point of Spiritualism," took place on Sunday afternoon at The Parker Memorial. Mr. R. Cooper, Prof. A. E. Carpenter, were the principal speakers. They condemned the revival movement as an effort to put life into a false and decaying system of theology which was out of harmony with the age and which

was controverted by the revelations of Modern Spiritualism. Dr. Wellington of New York, and Mr. Edson also addressed the meeting. Whilst not agreeing with Mr. Moody's dogmatic teachings they thought, as he was accomplishing some good, he might be left alone. Prof. Wright, as the last speaker, said that Mr. Moody's earnestness and sincerity were urged in extenuation of his want of culture and his crude theology; but misdirected zeal had in all ages been productive of mischief. The arguments of the speaker were attentively listened to by an intelligent and appreciative audience.

From the London Times.

## THE FAMOUS MOABITE STONE.

## THE PILLAR OF KING MESA.

In the same room with Alfred Vickers' pictures is a very clever looking reduction, by a lady of the famous Moabite Stone which was discovered in 1869. The original, it will be remembered, was found at Dhiban by Rev. F. A. Klein, a French clergyman, employed by the English Mission, in the possession of the Brue Hamajdah, one of the wildest Arab tribes, who had long kept it with great jealousy as being possessed of supernatural powers. All attempts to purchase the stone through native agents failed, and even the appeal to the Sultan did not suffice to give possession of it. In the end the Arabs, fearing that they should be deprived of it, determined to destroy it, and this they attempted to do by first heating it by a fire lit underneath it, and then, when it was red hot, throwing suddenly cold water over it. It was in this way effectually broken into pieces. But, fortunately, M. Clermont Ganneau, the learned philologist and now Professor at the Sorbonne, in Paris, had succeeded in taking what is called "a squeeze" or clay impression from the face of the stone, and after it was broken Capt. Warren, of the Palestine Exploration Expedition, took squeezes of the two larger fragments. The stone in fragments was eventually secured for the French Government, and after great care the recovered fragments were put together, and the restored tablet now remains preserved in the Louvre at Paris. It measures four feet, one inch in height, by two feet, two inches in breadth, having an arched top and squared base, and being about ten inches in thickness. The model now exhibited is made to a scale of a quarter the size of the original, and evidently with the greatest accuracy that skill and patience could exert. The letters have each one been copied faithfully, and all the joinings of the fragments where they show at all, so that we have before us in a portable form this priceless and most interesting relic. The letters are in straight lines across the face of the stone, and they are considered by the authorities in these abstruse questions of palæography to be in the same characters as those used by David in the Psalms and by Solomon in his correspondence with Hiram, King of Tyre. To give some idea of the form of these letters, it may be said that they resemble rather our ordinary Arabic numerals, letters like the 9, 7, 4, and 0 occurring frequently, and other like our Roman Y and P. They are all incised, and appear to have been cut in by some hard and sharp tool.

As to the date assigned to this record, which has been all read and translated by M. Clermont Ganneau, it has been confidently stated by the Count de Vogue to have been engraved in the second year of Abaz, King of Israel. It is, therefore, older than the Homeric poems, as we know them through Homer, at least, and older than the famous inscription of Ashmunazar, probably 900 B. C. Although certain discrepancies remain to be cleared up, no doubt is felt as to the general tenor of the inscription. A translation of it has been published, and may be obtained of the Palestine Exploration Society, and we presume, also, that copies of this excellent model may be obtained by those interested in this subject. At any rate, too much cannot be said in commendation of the great skill and patience devoted this copy of the famous stone.

The Spiritual Scientist (Dec. 21, 1875) has already given a digest of the translation of this famous stone. It furnishes an explanation of the "indignation" mentioned in the 27th verse of the 3d Chapter 2d Kings, and the cause for the Israelites returning to their own land. Indeed it may be considered a supplement to that chapter from the Moabite stand-point.—[ED. Spiritual Scientist.]

The Spiritual Scientist will be sent to any address in the United States FIVE MONTHS FOR ONE DOLLAR.

Written for the Spiritual Scientist.

#### DREAMS AND WARNINGS.

An article in a late number of the Scientist called "Dreams" induces me to offer the following experience of my own, the other, that of an aunt of my husband. The first was prophetic and realized fully. The last gives positive proof that the mental or spiritual part of mortals (or some mortals) can leave the body, during sleep, and see, hear and feel the same as in waking. I have before published my own experience; the other has never been heard, save from the parties themselves concerned.

I was married and living in Alabama. My father moved to Arkansas, leaving me in Alabama; owing to some domestic difficulties, needless to relate, he never wrote to me. I loved him, was his soul child as well as the child of flesh; we were singularly alike in all things. When the rumors of the approaching war were filling the land, I grew wretched about my father. Visiting in Mobile, I stopped at the Battle House, in March of 1851. My husband had gone up the railroad on business. I spent a cheerful evening in the house, in company with friends, A. B. Meek and Mrs. Johnstone among them. I went to my room about eleven o'clock, retired, and slept soundly. Near two o'clock in the night I was aroused by a dream so soul harrowing that I rose, dressed myself, and did not sleep again until a few hours before nine o'clock. I dreamed I was with my father, who lay on an uncanopied bed, in a room whose ceiling was so low that the bed posts were within an inch of its white-washed surface. The bed set close in a corner; there was a door in the wall below the foot of the bed, one in the wall beyond the head of it; these the only doors. In the wall on the other side was the fire-place, in which a few sticks were burning; it seemed cold, very cold. In front of this fire-place was drawn a huge couch, jet black, with square upright ends; it was covered with smooth leather cushioning. In the corner below the fire-place was a bureau, over which hung a white cloth.

My father was dying a death of the most terrible kind; strong, massive in frame, he seemed in frenzied agony, and I was utterly alone, and powerless to help him, in a state of mental distress that amounted to madness. It was this distress that apparently, as the soul left the body, aroused me from my wretched sleep.

This dream at the time seemed impossible. My father had many friends, and I was surrounded by a host of them; and where or how could any chain of circumstances arise that would so isolate me in a civilized community from all human or womanly tenderness? the very impossibility helped me to disregard it. My eldest brother was killed at the battle of Chickamauga. I saw him just before, and he seemed to be filled with anxiety to hear from our dear old father. In October of 1863, I began to be filled with intense desire to go to him. I saw him nightly; and to this hour I cannot tell whether I was sleeping or waking.

I saw a venerable head with long flowing hair and snowy beard, the blue eyes dim as fading stars; and a voice (never his voice) saying, "Go to him, he needs you." I had never seen my father wear a beard; when last I saw him he was in fine health, his hair slightly gray. I cannot write all the singular experience that led me to him, without lengthening this article beyond the proper limits. I had gone on a boat at Memphis, on my way to New York, to join my husband there. I had failed in my efforts to get into Arkansas to find my father. I did not speak to any one for two hours or longer; at last I asked a woman from what part of the country she was going. On her replying, "From B——, Arkansas," I asked after my father. In great excitement, she sprang up, hurrying me, and begging me to leave the boat. "Your father is here, he is a prisoner in the Irving Block, sick, dying." Having assured myself of this fact, I left the boat, and after some delay succeeded in entering the prison, and seeing him. I saw the long, flowing beard, the snowy hair, the dim eyes of my visions.

I secured his release, and nursed him until he died. It was necessary to remove him from the room I occupied into another. We entered the room in the morning. A bed for him, and a couch for me before the fire, had been prepared. Acute bronchitis and erysipelas combined brought on congestion. I was in a house full of strangers. The war had

rendered death common, and people callous. My father died just at daylight, after hours of mortal agony, endured with Spartan courage. I knelt beside him all alone, my head lying on his breast, when I heard some one come in, remain a few moments, placing things in order, and then leave the room. When I rose to my feet, the first object on which my eyes fell was a large white cloth hanging over the mirror and bureau in the corner of the room. Like a revelation I saw the literal fulfillment of my old prophetic dream. The bed-clothing had been taken away from the couch; it stood huge, with square, upright ends, covered all over with black leather, the uncanopied bed posts almost touching the low ceiling. The bed stood close in a corner; at my right hand was a door in the wall, and below the foot of the bed another; and there on that low bed lay the idol of my life. My dream was on the night of March 17, 1861, its fulfillment December 11, 1863.

The following occurrence, plainly proving the power of the living spirit to leave the sleeping body, was told me by Mrs. Arnold and her husband, also, when on a visit to them several years ago: She said Bessie and her husband went to visit their relatives in Carolina, carrying their child, an infant of twelve months, with them. (Bessie was Mrs. Arnold's only daughter.) A few nights after they had gone, Mrs. A. and her husband were sleeping soundly. Suddenly she sprang up, crying out, "Jefferson, Mary's baby is dead!" and declared she saw her daughter sitting flat on the rug before a large fire, in a strange house, bathing her infant in a tub of water, and was surrounded by strangers; that the child died just as she awoke. She rose, looked at the clock, and noticed the day of the month. In a day's time a telegram came, announcing the child's death. Subsequently all of her vision was proved true: the child was ill; they left the cars, stopping at a farmhouse. When the child died it was in convulsions, and the mother sat flat on the rug, bathing it in a tub of warm water. Mrs. Arnold described the room, and position of all parties, and declared she heard her daughter scream when the little one ceased to breathe, and that was what caused her to awake so suddenly. I have dozens of cases in my own experience, to prove these facts of spirit power.

New Orleans, Jan. 20, 1876.

MRS. E. L. SAXON.

E. D. M. in the Sunday Press.

#### THE MAGIC OF SPIRITUALISM.

Many difficulties surround the practice of the evocation of spirit phenomena, and dangers resulting from nervous and excitable temperaments, or from excessive concentration of thought on the many novel and interesting phenomena, that will be exhibited in the pursuit, can be avoided by a calm, serious and complete study of the laws that govern the intercourse between man and his surrounding invisible intelligences. The importance of each one investigating for himself, must be impressed upon the mind of the student, for the experience of others will never lead him to the practical realization of the knowledge that can only come through earnest labor, and indefatigable effort. No greater skeptic ever commenced to solve the mysteries of table turning, with all its infinite outgrowths of spirit communion, than was the writer of this article four years. Gradually, but surely, the evidence collected into a mass of facts, gleaned from every source that personal effort could discover and observe, converting his incredulity into the belief of actual knowledge, and his skepticism into thankfulness for the light that had come to eyes blinded by false doctrines of the nature of man and the life hereafter. Enrolled in the list of believers in supernatural agencies, and of men devoted to occult studies, he found names that have cast a halo of literary glory around the age in which they lived, and whom envy dared not slander. Reading the Bible by the new light of the spiritual revelation, he solved many of its ideas and mysteries, and found that the miracles of the old dispensation were still open to those who "follow after charity and desire spiritual gifts." To master the infinite stores of research that the science of Spiritualism developed he soon found would require the labor of a life time, but content for the present to acquire such limited knowledge as the magnitude of the subject would permit, he extends to earnest seekers of occult science the hearty grasp of sympathy and the assurance that their reward will be fully commensurate with the mental labor devoted to its attainment.

The study of the human will forms an interesting phase of

the magic of spiritualism, and while the communion with spirits is within the ability of all to obtain, the control of the agencies to be invoked brings into discussion the possibilities of that will-power with which man is endowed, together with the interesting question of the natural faculty, which, with cultivation and practice, may produce potent manifestations, allied to the almost forgotten stories of the ancient necromancers. The writer has seen a heavy metallic emblem, weighing five or six ounces, and suspended by a chain from the branch of a chandelier, oscillate like the pendulum of a clock, in a closed apartment, with no other apparent influence to produce it than the fixed gaze of a companion. At the writer's request the vibratory movement ceased instantaneously. A blank square of paper was in an instant covered with printed letters, and as quickly restored to its original freedom from any mark or character. Feats of magical power claimed to be solely the production of a trained will, and too incredible for publication, have been performed without the apparatus or appliances of a juggler, exceeding in interest the most puzzling feats of Houdin, Heller, Anderson or Blitz. These were not the stock manifestations of a physical medium, wonderful as many of those are, but a private display, given after urgent solicitation of a gifted student of magic, who never has exhibited these feats except to a favored few.

Spiritualists claim these and all similar phenomena to be the work of spirits out of the form. Between the two theories, the intelligent student must await the positive proof of the cause before adopting either. The magnetic passes of Mesmer, with which for many years, he performed remarkable cures in Vienna, Paris, and many other European cities, are now believed to be but the means through which the will is made the instrument for great results. The researches of Reichenbach carried on through the aid of many sensitive subjects, demonstrated the existence of a force emanating alike from magnets, crystals and the human hand, and while this "odic" fluid, as he termed it, undoubtedly flows from the human body, it must be guided by the will of the operator to evolve its highest potences. When thus directed by the spirit encased in the body, it pushes the intellectual and perceptive faculties of a liberated soul, and proves magnetism and psychology the "grand supports of the Temple of Spiritualism." Magical rites and ceremonial observances, are after all but means to fix the will upon the end to be attained. The highest achievements are within the possibilities of its cultured powers, for the great teacher truly taught that if we had faith we could "move mountains and cast them into the sea." Far back in the distant ages the wise Egyptians built their pyramids and temples, and consecrated these structures to the Esoteric sciences. The uses and purposes of the great pyramids still are a mystery to the archaeologist, but not to the learned magi, who even in this day assemble in the secret crypts of their Eastern sanctuaries and practice their weird arts. Substantiated by evidence that cannot be questioned, these adepts perform feats that throw into the shade the greatest spiritual manifestations of this country. But even here the light of the East may yet extend and help us to solve aright the mystery that separates us from the realms of the spirit-world, and enables us to catch glimpses of eternity. To reach out to so-called heathen nations for knowledge is indeed a daring effort in the face of our civilization and its assumed superiority over the countries of the East, but if the truth can be given us, what matters the source?

Four hundred millions of the world's people are said to profess a faith that teaches the unity of the whole human family, is just and merciful, and respects the rights of every creature. It admits of no superiority except in morals and in educational culture, and is founded on the practices of chastity, purity and good works. The extraordinary powers of the priests of this, the religion of Buddha in the performance of magical feats, such as the mutilation of the body without injury, and the transporting themselves from place to place in the air, have been described by witnesses whose evidence would be received on any subject, and they form with the more ordinary phenomenon of Spiritualism a vast mass of occult manifestations, the study of which will give us the proof of the ever living spirit; that imponderable element which, animating our human bodies, is to continue moving in vast stages of progression through the universe of spirit, doing the work

that will be assigned to it in the fields of labor of the world beyond, and happy or miserable as its latent spirituality has been advanced or retarded here by the purity or grossness of its earthly existence.

Written for the Spiritual Scientist.

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

NUMBER VI.

While at Conch's old hotel, "The Tremont," in Chicago, I was wakened one night from sleep by finding myself raised in bed by what seemed to me now a stricture of the muscles and sinews of the back and chest. It was an involuntary process as was also, what succeeded it. A similar stricture took possession of the muscles of my mouth. The lips and their surroundings appeared to my sense to be completely rigid. Then they were moved by an outside power and these words with them were slowly and audibly pronounced, "Father, purge me of sin." Then the whole were relaxed and I was left in astonishment. I was, and am still, thoroughly at a loss to know who or what dictated and enforced that utterance from my mouth; for it was moved, though I had no thought of what was coming until, word by word, it was uttered. Some time after that when visiting in Alexandria, Va., sitting alone, at midnight, with pencil in hand, it commenced to move. It drew four parallel lines quarter of an inch apart, spaced the upper and lower ones into squares, then, with great deliberation and exactness printed these letters within them, MY PHCIURE NAS OURS. I looked on with curiosity while each slow word was being deliberately and tediously done. It was the second time writing had been done through my hand by this outside power. I recognized the same electric "pricking" of the flexor and extensor muscles I mentioned before.

But what could all this mean, when it was finished, for I thought it was finished. Then I said to myself it simply means "behold it is not your mind has done this. You have not been able to put meaning into it." At once the mysterious action set my hand once more in motion. The pencil was inverted and the half of the letter H was rubbed out. It became the letter I. Reversing the pencil again a graceful curve was prefixed to the letter N so that it became a W and the letter I was crossed so that it became a T and the letter Y was formed in front of OURS. The sentiment became plain, MY PICTURE WAS YOURS. My mother had died while on a visit to the city of Philadelphia. At the time, her picture was being taken there by Healey. She died before he completed it. Do you wonder that I accepted this as a declaration from her that she intended it for me, her oldest son? There was no signature given, but the impression came forcibly to me and I so accepted it. The picture when completed had been left in the possession of my father. At his death, three years later, by curious fortuitous coincidence not important to mention here, it came into my hands.

At a latter date I was walking in Broadway, in this city. No person was near me. I had been afflicted with a catarrhal nasal discharge. Incrustations of an annoying character formed inside the nostrils. I had consulted Dr. Geo. T. Elliott, then one of our first medical men, and he had sent me to Dr. Simrock, who justly stood and stands with the highest, in that specialty. Neither had alleviated the biting annoyance of this incrustation. So, as I walked, I exclaimed audibly, "can nothing relieve me of this vexation?"

Immediately something breathed slowly into my ear the word h-o-n-e-y. I was astonished. I said, "Is it possible? I will try it." Reaching home I applied a drop of honey. The relief was instantaneous. Any one, similarly afflicted, try it and compare its results with the effect of Zinc ointment or "cold cream," the same thing, which was the best my medical friends could do for me.

I could understand why the Greek and the Romans and the early Christians could call the spirit an inspiration "a breathing," I had heard the breathing. I accepted it as a spirit's voice.

BRONSON MURRAY.

New York, Feb. 18, 1877.

The Spiritual Scientist will be sent to any address in the United States FIVE MONTHS FOR ONE DOLLAR.

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**SPIRITUAL SCIENTIST.**

Vol. V. FEBRUARY 22, 1877. No. 25

**SPIRITUALISM AND INSANITY.**

READ CAREFULLY.

READ CAREFULLY.

**Read and Act.**

The time has come when we can test the interest of each one of our readers in circulating the truth and defending Spiritualism against the attacks of the bigoted local press or the sensational ministers who are constantly reiterating their unfounded charges that Spiritualism is filling the insane asylums, or that a large percentage of the inmates are there confined from this cause.

Eugene Crowell, M. D., of Brooklyn, N. Y., a gentleman already well known to Spiritualists by his contributions to the literature of Spiritualism, that will always remain among its standard works, has been engaged for some months past in compiling statistics on Spiritualism and Insanity. He has written to 58 State Institutions, 10 city or county, 10 incorporated or charitable and 9 private, a total of 87, the whole number of asylums for the insane in the United States. 8 of this number have been erected during the past year. Of the remaining 79, he has received replies from the superintendents of 66 of the most prominent, giving the whole number of patients received during the past year, how many are confined on account of Spiritualism, and how many on account of religious excitement. He has also statistics on the same questions for the whole number of years that the asylums have been established. Added to this are the opinions of a large number of superintendents on the subject, as well as quotations from letters from prominent individuals, interested in the cause of Spiritualism.

As might have been expected, the figures are highly favorable to Spiritualism. The enterprise of Dr. Crowell in furnishing Spiritualists with these weapons of hard facts cannot be too highly commended. It is a step in the right direction. It is practical. Hereafter local newspapers and preachers, as well as others more widely known, will be furnished with FACTS when they seek to indulge their fancies by injuring Spiritualism and its adherents at the expense of TRUTH.

Now we want our readers, one and all, to take an interest in this matter.

We want each one to order as many extra copies as he or she can afford.

Keep them on hand for use in the future, or place them at once where they will do the most good. We will send them at five cents a copy. The small profit between this figure and the cost will be used in this office to send out copies FREE to the many ministers who need to know

the truth. Donations for this purpose will also be welcome. If we had the means, we would scatter them broadcast all over the land.

Orders should be sent at once, that we may determine in advance of our press day how many extra copies are required. Reader, do the best you can to give this document a wide-spread circulation.

It is not sentiment but facts:— the name of each asylum, its location, number of inmates, number treated for religious excitement and number treated for Spiritualism. Send your order at once. Have them on hand, and when you hear Spiritualism libelled with the insanity charge, send its benighted author the statistics of 66 of the leading asylums, showing how many inmates are suffering from religious excitement, and what a very small proportion are afflicted(?) with Spiritualism. SEND YOUR ORDER NOW.

**THE NATURAL MAN AND THE SPIRITUAL MAN.**

The idea that the money we contribute for spiritual uses is a gift, is a remarkable perversion of the true state of the case. It comes wholly from the supremacy of the natural man, and the complete subjection of the spiritual man. The great majority of people who contribute money for the support of Spiritualism regard it as a painful duty, as something given away for which they receive no equivalent. They regard it in an entirely different way from what they do the money they pay for food, clothing, and other necessities and luxuries of life, especially the luxuries. Men pay money for the gratification of their appetites and tastes more cheerfully than for any other purpose, and they spend vastly more on trifles which can give only a momentary gratification than they do for their spiritual well-being. Why should we regard what we pay for our spiritual food, clothing and culture, as a gift, any more than what we pay for the same uses for the body? The spiritual are vastly more real and important, though it does not seem to some to be so. The time must come when men will regard their spiritual interests as paramount to all others. When this time comes, there will be no lack of natural means for the performance of all spiritual uses. They will come spontaneously; they will not be wrung from them by appeals to their pity, or cajoled from them by any indirect means whatever. Nor will the money be paid from a sense of painful duty. It will be paid with the pleasure which fills the heart of the man of the world when he gets a good bargain. In the meantime we must grind along as well as we can, doing but a small fraction of the work we ought to do, and that not well, and losing all the spiritual culture and the large gains of spiritual life we should acquire by more openness of heart and hand in communicating to others what has been given to us.

**DR. SLADE IN FRANCE.**

The secretary of the Slade Defence Fund announces that under the directions of Dr. Slade's physicians, the day following the close of his prosecution case at Westminster he left England for France to recover his strength before he continued his journey to St. Petersburg, as originally arranged prior to leaving America. The fresh summonses were taken out after Dr. Slade had left the country, although Professor Lankester and Dr. Donkin were ignorant of the fact. Justice Flowers, who made the first conviction, declined to hear the case again, telling the applicants that in his opinion "the public had already been sufficiently benefitted, and certainly he had had enough of the case; so he hoped it would be heard by Sir James Ingham, the chief magistrate." Prof. Lankester said that he had no malignant feeling, but had only undertaken the prosecution on scientific grounds.

EDITORIAL PARAGRAPHS.

PROFESSOR DENTON is to lecture in Haverhill.

COLONEL BUNDY, of the R. P. Journal of Chicago, and secretary of its publishing house, was in Boston last week.

AS GOOD bankers expose counterfeit bills so let Spiritualists expose the frauds of pretended or genuine mediums.—*R. P. Journal.*

THE WILMINGTON (Del.) Commercial has a long account from a correspondent of some powerful disturbances at the house of a farmer on the road from Milford to Farmington, and about three miles from Harrington.

MRS. JENNIE POTTER has removed from Oak Street to a more pleasant location at 135 Castle Street, near 390 Tremont Street. We understand from some friends who have visited her that she gives general satisfaction.

MRS. EMMA HARDINGE Britten having, as editor, published two strange books by an unknown author, complains that she is plying with over 500 letters addressed to him, in her care, notwithstanding it has been from the beginning reiterated that the author of "Art Magic" and "Ghost Land" would never be known. Evidently Spiritualists do like mystery, and they are as curious as other people.

J. M. PEEBLES writes before sailing for Australia, saying: "Three letters have reached me the last two days regretting that Hudson Tuttle and I 'should have a falling out' upon Darwinism. Permit me to say as almost my last words before sailing, that Brother Tuttle and myself have not had, nor never had, any 'falling out.' While admiring Mr. Tuttle's talent and genius, I esteem him as a friend and love him as a brother. And however our heads may differ, our hearts beat as one."

CIRCUMCISION.

The remarks of Dr. Adler in his lecture last Sunday to the effect that the rite of circumcision was utterly barbarous and disgraceful to the very name of religion, appear to be making some stir among the Jews. The Jewish Messenger says every Jewish congregation and minister in the United States will indignantly repudiate such teaching. It asks the question, "Who is the foe to Judaism, Rassialley or Adler?" Yet Dr. Adler's audience of 300 Jewish people loudly applauded his denunciation of the rite.

A SCIENTIST ON DISBELIEF IN PRESENT INSPIRATION.

Scientist though Goethe was, he thus rebukes the arrogance of science: "To hear people talk, one would almost conclude that they thought God had gone into retirement since the olden time, and that man was now completely set upon his legs, and could get on without God and his daily invisible breath. Theology and nature still claim a divine providence, but science and art consider themselves to be purely earthly, and only the product of human power. Let any one attempt however, to produce anything by means only of the human will and human power that can be placed by the side of the creations of Mozart, Raphael, or Shakspeare!"

WHAT DOES SPIRITUALISM TEACH?

I. J. Morse, an English trance speaker, who traveled in this country last summer, said in an address at Liverpool:

"Spiritualism proves demonstratively that death is the gate of life, that angels visit mortals, and commune with them, visibly and invisibly; that man is not 'fallen,' but slowly rising from sphere to sphere, in endless progression, according to desert; that 'sinners' are not cast hopelessly away, but punished with a holy and purifying chastisement, in a veritable spiritual crucible of sorrow and suffering. It preaches a gospel of glad tidings; that God is our Father and Friend, eternally; that the Infinite Spirit of the universe has written no infallible book, creed, or article for our learning, except the facts and phenomena of nature and human nature; that as progressive beings, here or elsewhere, we must not prostrate our reason, our conscience, and our certain knowledge at the altars of superstition and mythology, however popular, fashionable, or orthodox. Spiritualism teaches us that 'the world, the flesh and the devil' must be mortified; that in other words, all the vicissitudes, anxieties, and disappointments of our earth life, are ordered for wise ends, and that their issue will be more light, greater purity, and serenest peace. Men must not regard theological definitions more highly than they deserve, but rest their supreme happiness in peace with God, peace with man, and communion with the holy angels; they then cannot fail to be eventually virtuous. Spiritualism, in short, teaches us to have faith in God and goodness, and with this goal before us His blessing is always insured."

Written for the Spiritual Scientist.

SALTAIRE.

BY GEORGE WENTZ.

\*Titus Salt's funeral was two miles long.—GRAPHIC.

VISITOR. Good friend, I saw this morning, passing near,  
A concourse great of many people met,  
As once I saw in Scotland's famous hills  
The gathering of the clans. But all were sad!  
Who died so wide?

WORKMAN. The master of Saltaire.

VISITOR. And is it true that in a land like this,  
There lives a man who speaks of master here?

WORKMAN. In every sense. A master of himself;  
Of all his fame, and of these thousands met.

VISITOR. Who dies so wide may well die quite content.

WORKMAN. He is not dead, although you see us weep,  
He does not die who merely passes on.

VISITOR. What was he, then, my friend, who lived so  
dear,  
And lost no place though he has gone away?

WORKMAN. A friend to man, but more than that, a soul.

VISITOR. I hearken well. What did he find to do?

WORKMAN. He built these shops; he made this town you  
see;  
He laid the sunshine in a shady place;  
His bounty covered vallies like a sea,  
Whereon no wreck of any ship was seen,  
His hand stretched out gave nothing to the  
poor  
Save what makes labor manly—work with  
share;  
And set in honor what was held in shame.  
He came with nothing and he left a world;  
Men, women, children; books and play, and  
hope;  
The family altar, and the old man's rest;  
And all these bosoms filled with sweet content,  
Like storeful honey in the brimming hives.  
He doeth well who doeth good to all;  
But he does most who does his best for man.  
How can he die?

VISITOR. True, friend; you speak but fair.  
And if not thou, Saltaire remains to tell,  
He loses not who gives his best to man,  
Nor dies when grim Death takes him unaware,  
Enough; he had a heart, thank God! Fare-  
well.

\*Titus Salt, a philanthropist widely known. Saltaire is a manufacturing village in the north of England, taking its name from its founder, who built mills and factories and encouraged his workmen in various ways to lead useful and happy lives. [Ed. Scientist.]

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.

THE OUTLOOK.

NOTES AND NEWS FROM OTHER COUNTRIES.

England

THREE SERIES of twelve seances each have been given under the auspices of Mr. Charles Blackburn of Manchester, Eng. who has paid all the attendant expenses and admitted free those who desired to attend. Some ninety persons have thus had an opportunity to satisfy themselves of the bona-fide nature of the manifestations. Strict, yet simple tests were always imposed, and many essential facts attending physical mediumship were thereby developed.

A WRIT OF error has been issued in the Lawrence case, so the question will be tried whether or not the Assistant Judge's decision is not bad law.

Mr. STAVELY HILL, Q. C., who conducted the prosecution against an alleged medium, in his address, said: "He might say that a system of fraud, by means of what was called Spiritualism, was carried on through the length and breadth of the land, and the jury would agree with him that it was a system of fraud and imposture, and was a mode used by the prisoner for the purpose of obtaining money by false pretenses."

PROF. PLUMPTRE in a paper on the Psychology of the Human Voice contends that emotional speaking is intimately related to music.

Mexico.

FROM "The Eco" we gather the following expression concerning Mexico, and which has already been realized. Our

recent news is that the Government of Lerdo de Tejada will have the support of all the states of the Republic. Many of the revolutionary party have already disappeared and there is cause to hope that soon the reign of peace and justice will be established.

THE MEXICAN "Ilustracion" in commenting upon the appeal that has been made by the vast body of Spiritualists in behalf of the imprisoned *redacteur* of the *Revue Spirite* says, "That the great number of names here appended, should awaken attention to the importance of Spiritualism in all parts of the world, and cause the examination and study of the spiritual phenomena and of the doctrine thence derived."

DON DE VIGNEAU in treating of the *fluidos*, divides them for particular examination (into which we cannot here enter) into two parts, "the *material fluids* and the *spiritual fluids*." But he first asks, "What is this fluid? It is," he says, "speaking in a general manner, the ocean which contains the universe entire and in which the worlds take their *physical and moral life*." This is an enlarged view of the matter, if matter we may call it, and may arouse thought in that direction—if it has not already been held in deep contemplation as the "astral light" or fluid (see "Art Magic" and "Ghost Land.")

THE ILUSTRACION ESPIRITA notices especially the article in our Spiritual Scientist respecting the use of silk as a remedial agent, and at the same time quotes the letter of Antonieta Bourdin, in the French Review, in regard to its employment.

LA REVELACION of Alicante has been received and with *Arnoli dello Spiritismo*, will receive further attention next week.

#### South America.

THAT THE whole of this country is yet to be bound together by the bands of Spiritualism can hardly be questioned. There is no dearth of love of country but of lack of harmony; and when Spiritualism in its might and purity takes full possession of people, no higher law, no more sacred impulse, no brighter fraternal entwining will be required to make one vast republic of genial God blessed beings. When education is well diffused among the masses, as will soon happen when wrested from the hands of the priesthood; when they will hence be enabled to read the noblest of all the publications (*El Eco*, for example), emanating from the printing presses of the world, then the dawn of a magnificent future will break upon them.

BUENOS AYRES has sent forth for the last two years one of those pleasing and imposing periodicals, which must win favor everywhere. The studies of Don J. Augustin Escudero, full of beauty and force, would almost fill our pages. "Popular Instruction," editorials, "Social corruption," "The Troutiers of the Indians," which should be read by every lover of justice, "The Sophists," etc., are among its very attractive contributions.

THE CATHOLIC paper called "The America of the South," has according to its own account been much mortified, scandalized, by what appears in the *Eco de America*, referred to above; but the latter, in replying to its strictures and false statements, asks the question, why it is that in that large city, the metropolis of La Plata, the Catholics have not been able to sustain one single periodical devoted solely to their interests? Space does not permit any extracts, but the question involves a world of thought that looks well for the future.

#### France.

A LETTER from Lille, in the Paris Review, shows that there, as elsewhere, no inconsiderable attention is being paid to the phenomena of Spiritualism. The writer says: "We know that there exists now in our village and the environs a certain number of persons who partake of our belief and who are experimenting in reference to it." He also states that at Lille a gentleman and his wife have recently been converted to Spiritualism and both prove to be mediums. They were deeply mourning the death of an only son, taken from them in the glow and beauty of youth; but now they find such support in their new faith, they endure with resignation and courage what had seemed heretofore unendurable.

IN CONNECTION with the above, Mons. Z. writes, that they are as yet but a small battalion surrounded by a great mass of adversaries and of the indifferent, and that when they try to enlighten the former they, if listened to, are met with "You are the dupes of charlatans;" while the others say, "Perhaps you are right, we will see by and by."

A CORRESPONDENT from Manz, while giving an account of the persecution there, says: "We address our felicitations to Mons. Cornillean, resident of the Spiritual society of Manz, and also to the accused, our brethren in belief, for the firmness of their convictions and the energy of their Spiritual faith."

THE FRENCH writers have considerable to say about fluids

in respect to their action upon matter and spirit. M. Tournier, not long since, recommended that this subject should be left entirely to the physician, the chemist and physiologist, but the Reviewer thinks that the *philosophie* and the *morale* in which he limits the field of our investigators or Spiritualists, embraces the universality of studies and comprise, above all that of the fluids in virtue of the *role* assigned them in our actual organizations and in connection with our individual existence beyond the tomb.

IN A long and learned article by M. Terroeph on the *perisprit*, in which the wisdom of the *savants* is called in question, when, notwithstanding the declarations of learned scientists (Mr. Crookes is particularly noticed), they believe that there can be nothing outside of their *repertoire* which merits attention, M. T. is reminded of M. Prudhomme, who having affirmed that the giraffe was a fabulous animal and being informed that one of them had arrived, solemnly swore that he would never put his foot inside of the Garden of Plants to be confronted nose to nose with a hipshot quadruped and be told he lied.

#### Belgium.

SO CLOSELY allied are France and Belgium, and as the spiritual publications in the latter are in the French language the two countries blend in our contemplation of Spiritualism there, into one harmonious nationality. In a late number of the Messenger of Liege is an interesting account of a visit to M. Leymarie, by Mr. Alexander Calder. M. C. is represented as a gentleman of distinguished appearance, having white hair and wearing at his button-hole the red ribbon of the French role of honor. Bearing a letter from the French minister of Marine he presented himself at the Chancellerie in behalf of M. Leymarie. His questions were replied to evasively, and he was informed that the public sentiment must be satisfied. Mr. Calder subsequently spent an hour in prison with M. L. and could not repress his tears at parting.

FROM *La Defense*, the same journal quoted above, gives a kind of resume of what has been done and said respecting Mr. Crookes radioscope; and after adding as we have heretofore stated, that it is to become "The object of study by the physicists of the whole world," is says: "Already the able constructor, M. Alverguat has presented to the Society de Physique a radioscope with two little mills (*moulinets*) attached to the same tube of glass and offering an inverse disposition or movement in accord with the black color of the wings; the two little mills are hence seen to move in contrary directions, one taking up the motion, then the other, without any one being able thus far, to give a reason for the difference.

AT A Spiritual reunion of which an interesting account is given in the Messenger, two officers were admitted by their request, and each one received the most satisfactory tests,—one from a brother officer who fell at Sedan, giving such minute details of what happened to him that no doubt could be raised as to the spirit who spoke. After referring to the defeat, to the humiliation his *paovre* France had had to endure, he thanked God that he had met his death at Sedan.

#### SPONTANEOUS GENERATION.

Professor Tyndall, in a recent lecture, said that a year ago he had delivered a lecture in that institution, setting forth how germs floating in common air had the power of generating life in liquid infusions of vegetable and animal substances, and how, when such germs were filtered out, the solutions of organic matter exposed to the filtered air would keep free from putrescence for a lengthy, if not an indefinite, period of time. If unfiltered air were admitted to any of these solutions, they putrefied in a few days. He exhibited infusions of pheasant, herring, pork, beef and mutton, which were as free from *bacteria* as when he prepared them a year ago. He then narrated how about three months since he attempted to similarly preserve infusions of hay, melon, cucumber, turnip and other vegetable substances, but they soon swarmed with life, in spite sometimes of the previous boiling of the infusions for several hours. At last he discovered that, although the air in his boxes had been freed from floating particles, small bubbles of outside air were afterwards carried into them in the liquids introduced; these bubbles he finally got rid of by means of a "separation funnel." He also discovered that germs floating in air were much more difficult to kill by prolonged heat than those floating in water. Another source of failure was traced to the use of old hay instead of new hay. The germs connected with the former had dried, and experiments made in France with certain seeds from Brazil had proved that those thoroughly dried by time were more difficult to kill by hot water than others. The air in the Royal Insti-

tution Laboratory was very impure in the matter of germs, especially while samples of hay were about, so he repeated some of his experiments in the purer air of Kew, where he found that he could with less difficulty shut out floating germs. The results were altogether against the theory of spontaneous generation. When his results for a time appeared to be in favor of that theory, did he hold back their publication from fear of ridicule? No. There was a title which was becoming more and more a title of honor—altogether unworthy did he not tread all lower motives under foot, and did he not avow there, fully and fairly, that last year he had been in error. (Applause.) But the argument of Hume here came into play. When he looked into his antecedent experience it was more easy to believe in error in his manipulations, than to believe that his previous experience had been untrue. In the end he discovered the error in his later experiments, and found that his antecedent results were not invalid.

#### MR. FRISWELL REVIEWED.

To the Editor of the *Spiritual Scientist*:

DEAR SIR.—As a New Year's gift, my boy received from a worthy and intelligent bookseller here, a Mr. McDonough, a beautiful copy of "Footsteps to Fame," published in London by Messrs. Groombridge & Sons, and written by one Mr. Hain Friswell. The work contains short biographical sketches of numbers of eminent men, among whom the famous Mr. Robert Owen has a conspicuous place. Mr. Friswell admits that Mr. Owen acted with remarkable nobleness toward Mr. Drinkwater, his former patron; that he had liberally aided not only Fulton, but both Bell and Lancaster, a noble earnest of his future philanthropical sacrifices; that "he had spent his great wealth in schemes for the good of mankind, (the italics are mine) reserving but a small portion for himself," etc., etc. Imagine my surprise when, in connection with all this, I read, "In contrast to this beautiful life (of Jonas Harray), we may just sketch one which began, perhaps more fairly, but which was wrecked in the end—that of Robert Owen. It is good to be taught by such a life; it will show us how carefully we ought to tread." Again, "The author of the Prussian national educational scheme, and of the ameliorated pauper system of Holland, of the infant school of our own land, and the first who proved the practical working of the scheme, that co-operation could be carried on with immense benefit to the working classes, fell down into the drivelling believer in spirit rapping and table moving."

Mr. Editor, if God ever made a greater driveller than Mr. Friswell, it would give me much satisfaction to see him; not that I would attempt to argue the cause of Spiritualism with him (which is so ably presented in the Bible); not that I would ask him to look at the multiplying spiritual phenomena now filling the world? not that I would solicit his consideration of the testimony of many of the most eminent men of England respecting our faith, but simply because I would like to look upon one of the last, perhaps least, of the remaining bigots on this planet; look upon him as I would upon the tail of the very last of the *mephitis*, were they about to leave this earth forever and assume less odoriferous appendages.

G. L. DITSON, M.D.

#### DUAL CONSCIOUSNESS.

The last number of the Cornhill Magazine has an article considering the theory, originally propounded by Sir Henry Holland and advocated by Dr. Brown-Sequard of New York, that we have two brains, each perfectly sufficient for the full performance of mental faculties. The theory is founded on certain classes of phenomena, whose patients had lived, as one might say, two lives—that is, occasionally, perhaps one or two hours a day, more or less, an abnormal condition would supervene, during which time powers were possessed that were absent or latent in the normal condition. So also the patient, on resuming the normal condition, would remember nothing which had happened in the abnormal condition. Several cases of this nature, well known and thoroughly discussed in scientific circles, are commented upon, the article concluding with a reference to Professor Barrett's paper, read at the British Association for the Advancement of Science. Professor Barrett, it will be remembered, had investigated several cases of this kind, and, as a result of his researches, leaned

slightly to the opinion that one mind could influence and control another, and that there was also an unseen and at present to him unknown, intelligent force that could produce the same effect. As like causes produce like results, the inference was favorable to the spiritual theory. The Magazine thinks these observations may be open to just so much doubt as may affect its opinion of the veracity of a person unknown.

It is singular that when two persons observe and admit the same phenomena, yet differ as to the producing cause, the veracity of the one should be impeached and the opinions of the other considered to be entitled to credence. The advocates of the "double brain" theory admit that it does not cover all the facts in some of their cases; but they will not consider a simple theory that does. The symptoms of the victims afflicted with a "double brain" are precisely those attending a subject of mesmeric or spirit influence. Their conduct while in the abnormal condition, or under the domination of the "unused brain," is what might be expected of a controlling spirit. Furthermore the phenomena of mesmerism, with its attendant wonders, can be produced at will. So also, with the mental phenomena of Spiritualism. Yet these are not investigated by studious students of science who labor unremittingly to prove the truth of their pet theories of "double brain," "unconscious cerebration," &c.

#### IS IT ARTIFICIAL LIFE?—A STRANGE STORY.

In connection with the above observations on "Dual Consciousness," might be noticed a strange story which is said to have appeared in the *Revue Medical*, Paris, France. It is to the effect that M. le Docteur Bussy d'Alembert, a noted French surgeon and physician, has long held that life might be prolonged indefinitely in some classes of patients. He has boldly proclaimed his ability to even create life, or, more properly, revivify a body that has been deprived of life from this cause. He found a suitable patient in Mr. Isaacs, a wealthy Jew, a near relative of the Baron Rothschild. He had the body packed in ice and removed to his office. Here, in the presence of Mrs. Dupuy, Dion, Etienne and Ricord (the two latter members of the Academy of Science), he had the body removed from the box. His process is minutely described, it being, in short, a treatment with electricity. The symptoms each hour are given verbatim from the diary of Dr. d'Alembert. The narrative goes on to say that although Mr. Isaacs recovered his intellect with the renewal of his life, yet his moral faculties were entirely dormant. A postscript adds that the blasphemies and obscene conduct and conversation of Mr. Isaacs having become too horrible, it was determined to discontinue the stimulus and disconnect the battery. This being done, the fatal sign of hiccoughing began, and in thirty minutes the animal heat and all signs of life had disappeared.

This story may not be founded on facts, although in its minuteness it has the appearance of being a genuine experiment. That science could have produced some little animation in a human body after the spirit had departed is by no means impossible. Evidence thus far obtained in spiritual science would serve to indicate that the process of disengaging entirely the spiritual body from the natural body is very slow. Indeed it is a fact apparent to any one who has watched a death bed, that the senses fade away singly and not rapidly. Consequently, for a few hours after consciousness has departed, what little of animal life remained, the nerve fluid it might be called, uniting the spirit to the flesh, could be animated by electricity. The spirit itself might not be again called back, but some of the lower undeveloped influences would possess will power enough to take possession of this body for a short time. This might explain why, in the above story, there was intelligence, but not "the soul which was once known as Mr. Isaacs."

These views may seem to the reader to be chimerical, but we advance them as opinions, conceived and sustained by observations in several instances. Influences have taken possession of a dying body and influences have, for short periods, taken possession of a body, the will of whose owner had been weakened by sickness producing insanity or delirium. The subject might be treated more fully, but space will not permit.

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## SPIRITUAL SCIENTIST.

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

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

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

The corps of writers the coming year includes  
**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., Mrs. Emma Hardinge Britten, Mrs. Emma Tuttle, Mrs. Emma A. Wood, Mrs. Lita Barney Sayles, A. V. D., and others.**

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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 one can do, but the aggregate of the work thus accomplished swells into very large proportions when it is brought together here.

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**SPIRITUALISM.**

Written for the Somerville Citizen by an Investigator

**PAPER NO. 9.**

Have I said enough to satisfy my readers that there is such a thing as spirit communion? or are more evidences necessary? Thousands might be given, but almost all of them of the same general character as those previously quoted. In these articles I have said nothing but what came under my own observation, or was received by me from friends whose evidence I could no more doubt than I could the evidence of my own senses; or from well-known public characters, attested by a number of perfectly reliable witnesses.

I claim to be an investigator, not a Spiritualist. I therefore discard all evidences which might be counterfeited or produced by merely human agency, ignore thousands of cases which would be proof positive to a believer, and rely not at all on predictions or descriptions of absent friends, which might be the result of a chance guess or be obtained through an ordinary or common-place source.

A lady friend who is highly mediumistic, that is, of a peculiarly nervous, sensitive nature, and subject to temporary fits of loss of consciousness, or what seems like catalepsy, will often, at such times, give utterance to sentences and ideas wholly foreign to her manner of speech or of thought, and when in her normal condition has no recollection of her utterances. She is also clairvoyant, and can see things occurring at a distance, sometimes while in her normal condition.

A few years ago, while sitting at home in Boston with her husband, the fire alarm sounded. At the first stroke of the bell she started and shuddered, as though a sudden cold draft had struck her. Her husband asked,

"Can you see the fire?" She answered, "Yes."

"Where is it?" he inquired.

"I cannot tell the name of the street, but you could see it up over the corner of the buildings if you stood at the Revere House," she answered. She then described the building (which was on Bowker Street) as it had been years before, as it then looked, the buildings adjacent and the progress of the fire, and again started with an exclamation as she said one of the firemen had fallen from a ladder and was badly hurt.

Her husband instantly put on his hat and coat, ran to the fire, and found that everything was as she had portrayed it, and by running back in memory to his boyhood days called up distinctly the appearance of the house as it had been, agreeing perfectly with her description, and which it was absolutely impossible that she could have known by ordinary means.

Will some of the sceptics who laugh at mediumism and clairvoyance be kind enough to give an explanation of this single instance, and I will cheerfully accept it, if reasonable, though I could furnish them with many still harder "nuts to crack."

**How to Form A Spirit Circle.**

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

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

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

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

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

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

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

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

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

9. A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles, with no strangers present, are usually the best.

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

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

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