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### THE SEVEN PLANETARY SPHERES.

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BY J. W. M.

"But Ocean coils and heaves in vain,  
Bound in the subtle moonbeam's chain;  
And love and hope do but obey  
Some cold, capricious planet's ray,  
Which lights and leads the tide it charms  
To Death's dark caves and icy arms."

O. W. HOLMES.

THE origin of the faith in astral influences is lost in antiquity. In the most ancient records it is spoken of as being even then hoary with age. Cicero says that the Babylonians assert that they had "exact records" of the motions of the heavenly bodies "for four hundred and seventy thousand years carefully noted down." The Book of Judges tells us that the "stars in their course fought against Sisera." And in the Book of Job, the most poetical in the Bible, the Lord inquires of Job: "Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth (the Zodiac) in his season? Or canst thou guide Arcturus with his sons?" It is found in the hieroglyphics of Egypt, and was the established faith of the Peruvians when Pizarro subjugated them; and also of the Mexicans when conquered by Cortez. The religion of both was subverted by their conquerors. It has found its way into every clime, and every language bears record of its presence. The names of the days of the week commemorate the faith of the past, and our Christian Sabbath is complimentary to the worship of the Sun. We have not yet, in our language, given up the use of astral phraseology. When delineating character, we preserve a recollection of the seven planetary temperaments; one man is styled Saturnine, another Jovial, another Martial, etc.

The seven temperaments correspond to, and were believed to be, caused by the influence of the planets. Being of a higher order than the rudimental four, not every one could claim a special interest in them—or, at least, have their presence positively demonstrated. The souls of all, in their present phase of existence, had their origin in one of the planets, to which they returned when they perfected the conditions which alone could enable them to go home again. Failing in this, they "went to their own place," to undergo

another process of purification. In the case of the latter, the planetary temperament would have a subordinate place in their constitution, as would be indicated by the absence of any planet in their ascendant at birth; the ascendant being the distance of thirty degrees below the eastern horizon. . . . The first sphere, over which the Moon ruled, was the lowest in the series and the most sensual, and corresponded to the first four years of life—infancy. It sympathized with the phlegmatic or watery temperament—which is also the condition of infancy—and governed the cerebellum of the brain. It predisposed those under its control to watery occupations, and to a fondness for drinking. On those who had been prepared by their previous purifications—or were, as Astrology terms it, "well dignified,"—this temperament conferred good temper, fondness of living at their ease, content with everything but locality; hence, they often moved from place to place. If, on the contrary, they were on the downward path, or "ill dignified," they became idle vagabonds, lounging around taverns, and living upon the more industrious. The archangel of this sphere was Gabriel, the Mighty One of God; the angel sent to announce to Mary her marvelous conception. . . . The second sphere, over which Mercury ruled, corresponded to the age between four and fourteen. "In this period, the intellectual and reasoning faculties of the mind begin to take their character, imbibing the seeds of learning, and developing, as it were, the elements and germs of the genius, abilities, and their peculiar quality." It was the sphere of primary experience—the school of the planets. It governed the cerebrum, or reasoning faculties of the brain. Hence, an astrologer, in judging the mental capacities of any one from his horoscope, looks well to the positions of the Moon and Mercury, and judges accordingly. Being cold and dry, it sympathized with the earthy temperament. When well "dignified," the party had highly developed reasoning faculties—was inventive and ingenious, and could turn his hand to anything—a true-born Yankee—a Mercurial person. But if "ill dignified," he became a cheat, a liar, and mischief maker—a *chevalier d'industrie*. The archangel of this sphere was Raphael, the Healing One of God. . . . The third, the sphere of love, over which Venus ruled, corresponded to the age of love, between fourteen and twenty-one. Those of this temperament delighted in love, whether of the sensual, spiritual, or religious character. When "well dignified," they venerated the Goddess of Love, and, like the "beloved disciple,"—whose writings indicate his strong Platonic proclivities—their theme was love, and their God was Love. But when "ill dignified," they ran into all sorts of venereal excesses. Venus was considered hot and moist, and therefore sympathized with the sanguine or airy temperament. The archangel of this sphere was Anael, the Graceful One of God. . . . The fourth, the sphere of authority, over which the Sun ruled and gave rulers and governors to the earth, corresponded to the

age of manhood—from twenty-one, when minority ceases, till forty. Those who had this temperament highly developed were ambitious to govern and lead,

"And proud beside, as solar people are."—*Dryden*.

Even as the Sun was the Lord of the Hosts of Heaven, so did they desire to be lords of the hosts of earth. This temperament, in its higher development, made men magnanimous and brave, reserved and of few words, and born to command. In its lower development, they were arrogant and tyrannical when they had the power; and were full of brag, and fonder of dwelling on the purity of their ancestral descent than of emulating the virtues of their ancestors. It was also hot and dry; hence its sympathies were with the fiery or nervous temperament. Its archangel was Michael, the One like unto God.

Than the worship of the Sun, no other has had such a firm hold upon the affections and faiths of mankind—Christianity itself being *only one* of its illegitimate offspring. The following extract from a British periodical shows that the astral faith is not yet removed from that centre of missionary evangelization, Great Britain:—

"The late Lady Baird, of Fern towers, in Perthshire, told me, that every year, at 'Beltane' (the Fire of Baal, or the Sun), on the first of May, a number of men and women assembled at an ancient Druidical circle of stones, on her property near Crieff. They light a fire in the centre; each person puts a bit of oatcake in a shepherd's bonnet; they all sit down and draw, blindfold, a piece of cake from the bonnet. One piece has been previously blackened, and whoever gets that piece has to jump through the fire in the centre of the circle, and to pay a forfeit. This is, in fact, a part of the ancient worship of Baal; and the person on whom the lot fell was formerly burnt as a sacrifice; now the passing through the fire represents that, and the payment of the forfeit redeems the victim. It is curious that starch Presbyterians, as the people of that part of Perthshire now are, should unknowingly keep up an observance of a great heathen festival."

And on St. John's Day—being mid-summer, when the Sun has reached his greatest distance from the earth—a practice still obtains in Ireland and Scotland, of performing the Druidical rite of passing through fire, brought probably from Phœnicia, from whence came the original settlers of Scotland and Ireland.

The fifth, or aggressive sphere, was the domain of Mars the originator of all innovations, revolutions, and wars. It corresponded to the age between forty and forty-five, when manhood is matured, and rises above the sphere of authority. During this period, man is more decided in his opinions, and cares less for the etiquette of authority and established usages; and, as statesman, tradesman, or soldier, is more apt to be successful than in any age previous. Those of this temperament, when "well dignified," were said to have great tenacity of purpose, admitted of no superiors, and were continually startling the world by their strange innovations. When "ill dignified," they were traitors and covenant-breakers, scorned all law, and "neither feared God nor cared for man." Being "hot and dry," it was in sympathy with the nervous temperament. Its angels were Zamael, Samyaza, and Azazel: "Aza, or Uza, from *Axis*, which signifies the Mighty God."—(*Calmel's Dict.*) "Asis is Mars (the hot fiend) in Edessa, and Aziz is a devil in Persia; Ram-Az, the Phœnician chief god."—(*Dunlap's Vestiges of the Spirit History of Man.*) "Ram signifies high, mighty, exalted, equally among the Hebrews, Phœnicians, and ancient Indians. The sign Aries, the Ram, is the exaltation of the Sun, and the house of Mars; and we see the allusion to it in the Persian name for Mars, namely, BAHÁ-RAM. Ram was also a Saxon term for strong; hence, *Ramsgate*, the strong gate."—(*Zadkiel's Almanac for 1865.*)

As all rebellion against conservative authority was ascribed to the influences of this planet and his angels, they were considered as evil by the priests of the various theologies, especially that of the Hebrew. On the great Day of Atonement, Aaron was to "cast lots upon the two goats—one lot for Jehovah, and one lot for Azazel;" translated "*scape-goat*." The goat whose lot was to represent Azazel was led "away by the hand of a fit man into the wilderness; and the goat shall

bear upon him all their iniquities unto a land not inhabited, and he shall let the goat go into the wilderness." (Lev. xvi.) The "exaltation" of Mars, or where he was supposed to be most potent, was in Capricorn, the sign of the Goat; therefore the goat was a fitting representative. In this ceremony was implied the confession that to the influence of Azazel was ascribed their rebellions against the authority of Jehovah; for "rebellion was as the sin of witchcraft." From the frequent use of the goat, as symbolical of this evil angel of Mars, sent into the desert, the desert became, in the imagination of the Hebrews, the habitation of satyrs—(Isa. xxxiv, 14)—evil spirits resembling "hairy men, having horns on their heads like those of the goat, and having legs formed like the hind legs of that animal, and the feet cloven;" and have become the traditional caricature of "Auld Hornie." This view of the case is interesting to those who have rebelled against the God of the priest, who would have all to abide in the sphere of his authority, and denounces as devilish and impious all attempts at being "wise above what is written," and especially what is written in the Bible. All scientific investigation, and every movement forward which has tended to throw discredit upon the Holy (?) writings, have been looked upon as coming from the devil—from Azazel. Modern Spiritualism is more especially the work of the Evil One. Our Most Reverend Fathers in God would be willing to let the children of their flock enjoy a *te-te-a-te-te* with the ghosts of their fathers, if these ghosts would only "join their church," and reverence the Bible and the pastor. Many attempt the Christianizing Spiritualism by investigating it through evangelical spectacles. They are like two men, at a certain place on the Missouri River, who, having been kept up "trying the spirits" till the "wee sma' hours," announced that it was time to go home, which was a few miles up the river, and from which they had rowed down in a small boat. They concluded to return by the same means. Feeling full of glory, and singing, in their sweetest accents, "We won't go home till morning!" etc., they got into the boat, and pulled away for "home, sweet home." But never was distance so deceptive; never before had they been so long in reaching their destination. Yet, being of indomitable perseverance, they pulled away; but their songs had died, and the spirits they had evoked had left them, when "daybreak did appear," and found them pulling away at the place whence they had departed the night before. They had not unfastened the rope which tied their boat to a tree! This rope is Biblical authority; unprogressive and conservative, it is an enemy to all advancement.

If the reader will excuse this apparent digression from the subject, I will give the following extract from Macaulay. It is too good to be lost in the present connection:

"There are branches of knowledge, with respect to which the law of the human mind is progress. In mathematics, when once a proposition has been demonstrated, it is never afterwards contested. Every fresh story is as solid a basis for a new superstructure as the original foundation was. Here, therefore, there is a constant addition to the stock or truth. In the inductive sciences, again, the law is progress. Every day furnishes new facts, and thus brings theory nearer and nearer to perfection. There is no chance that, either in the purely demonstrative or in the purely experimental sciences, the world will ever go back, or even remain stationary. Nobody ever heard of a reaction against Taylor's theorem, or of a reaction against Harvey's doctrine of the circulation of the blood. . . . But revealed religion is not of the nature of a progressive science. All divine truth is according to the doctrine of the Protestant churches, recorded in certain books. It is equally open to all who, in any age, can read those books; nor can all the discoveries of all the philosophers in the world add a single verse to those books. It is plain, therefore, that in divinity there cannot be a progress analagous to that which is constantly taking place in pharmacy, geology, and navigation. . . . It seems to me, therefore, that we have no security for the future against the prevalence of any theological error that has ever prevailed in time past among Christian men."

The creed which views the ignorant innocence of Adam as happiness, the indolence of an inactive heaven as supreme bliss, and a life in which the crucifixion of the flesh is man's first duty, is certainly one which can hold out no inducement to active progress. Inventions are from the devil, and we read, in the Book of Enoch, that "AZAZAL taught men to

make swords, knives, shields, breastplates," etc. Naughty AZAZAL! Didn't you merit your sentence: "Bind AZAZAL band and foot, cast him into darkness; and opening the desert which is in Dudael, cast him in there?" (Book of Enoch, p. 208.)

Extracts from the article "Mesmerism," in the "Occult Sciences," being part of the "Encyclopædia Metropolitana."

#### ANTIQUITY AND PROGRESS OF MAGNETISM.

**T**HIS POWER, which has been regarded as a novelty, was exercised in remote antiquity, and was probably the chief art of the magician. Ample proof of this fact is given by Ennemoser. A French writer in the "Annales du Magnétisme Animal" says:—

Magnetism was duly practiced in the Temple of Isis, of Osiris, and Serapis. In these temples the priests treated the sick and cured them by magnetic manipulation, or by other means producing somnambulism.

Ennemoser justly observes that Christianity was a very important crisis in the history of magic—in fact, the most important. As the Biblical history of the Old Testament is the seed and the type of all later history, so in the New Testament, for the first time, like the flower unfolding from the bud, is developed a perfect revelation of the truth. But as the fruit is matured from the blossom only by progressive degrees, so too does this maturity in this new history advance forward with a measured step. Religion and morals, art and science, are, it is true, progressing in new and widely-ramifying parties in this latter Christian time, but they are as yet very far from their goal, which is perfection. The same may be said with regard to magnetism, which has yet advanced only so far as the intelligence of those minds which have labored to comprehend it has itself advanced.

The power of magnetism, either theoretically or practically was wholly unknown. In Asia and China it has probably never ceased to be practised from the remotest antiquity down to the present hour, and in that vast region of population its use has been varied by that of drugs and narcotics. The writings of Avicenna and the annals of Roman Catholic worthies may be consulted; and in English literature the "Ecclesiastical History" of Bede, who has placed on record many remarkable cures performed some ages before, both by the hand and by prayer. In Bede's time there was little question of philosophy, and it was four or five centuries later before the universities arose. The occult sciences participated in the revival of learning, and the middle aged period of magnetism, dreamy and profitless for many good reasons, closes with several great names—Paracelsus, Van Helmont, Cornelius Agrippa, and Kircher.

The man fated to produce this cloistered wisdom of the elder times upon the busy stage of life was F. A. Mesmer. As a student of medicine he showed great independence of thought, and his favorite books were the almost forgotten labors of the mystics and astrologers. His theory supposed the magnetic element to pervade the entire universe, and to penetrate all bodies, acting in the same relation to the nervous system of all animals as light to the eye. Settled in the Austrian capital as a physician, he attempted to bring his theory into practice as a means of cure; and at last, towards the close of 1773, resorted to the artificial magnet, his coadjutor in these experiments being the Jesuit, Maximilian Hell, Professor of Astronomy. The latter afterwards claimed the priority of discovery, which produced some disagreement between them, and probably had some effect in turning Mesmer from the artificial means to the more exclusive study of "animal magnetism," as he finally termed it. Somnambulism also discovered itself to him while he treated some of his patients with the loadstone, and he may now have surmised that all the divine virtues attributed to its magnetic properties by the ancients were capable of realization. He occupied 1775 and the following year in travelling through Bavaria and Switzerland, where he effected some remarkable cures both in private circles and in the public hospitals. In the beginning of 1778 he sought a new theatre for the exercise of his art in Paris. Acre Mesmer, whose character was not without its weak points, assumed the airs of a magician, with a view to secrecy, and perhaps to greater gain. He published his first treatise on animal magnetism in 1779. The scenes around his magnetic battery in the meanwhile had drawn the attention of the

French Government to his proceedings, and in 1784 the first commission was appointed to examine them. But the whirl of the French Revolution was just now commencing, and magnetism and clairvoyance were presently associated with political and social aims. In fine, Mesmer was obliged to quit France, and after residing some time in England, under a feigned name, he died in his native place, assured of the unobtrusive progress of his doctrines, in 1815.

Magnetism had been formerly professed in England by Dr. de Mainandue, whose curious lectures date in 1798.

In 1815 M. Deleuze had written his well-known "History of Animal Magnetism," and the turmoil in which this discovery had been involved by the Revolution having subsided, the subject was again open to sober observation. It had also within the last twenty years made the tour of Europe, and some of the most illustrious *savants* and men of letters in Germany had addressed themselves to the investigation. Several distinct schools began to appear in France, the most important of which was under the direction of Puysegur, at Strasburg. The battery and its "crisis" were dispensed with, and the intelligible observation of psychological phenomena was now connected with the physical treatment. In 1825 Deleuze published his "Practical Instructions," and such was the urgency of the revived interest in this subject that it was brought under the observation of the Royal Academy of Medicine. In 1826 a new commission was appointed, whose labors extended over five years, when in 1831 their report was drawn up. It was favorable to the practice of magnetism.

From the St. Paul Pioneer Press and Tribune.

#### STORY OF AN APPARITION.

**A** GENTLEMAN of undoubted veracity is authority for the strange statement hereafter recorded, but for sufficient reasons, names are omitted at the present time. The facts are as given, however, and can be thoroughly substantiated in even the minutest particular, if their accuracy is called in question by the incredulous. The strange and staggering story is given in the language of our informant, as follows:

A little after nine o'clock, on Wednesday evening, as one of our business men was walking up First avenue south, his mind completely wrapped in the transactions of the day, one more prominent than the others was the receipt of a draft in payment for a bill of goods, not due, sold to a dealer in the country. It seems that just as he got to this particular transaction, he was passing P. M. Way's, when, in an instant, and without a particle of noise, some one fastened a powerful grip on his left arm. In a great deal less time than it takes to tell it, he turned to strike a telling blow on what he supposed was a midnight assassin, and behold, his only brother, supposed to be in Liverpool, stood before him, dressed just as when last seen by Mr. H. four years ago! The shock to the nerves, in the first instance, together with the sudden surprise of meeting his brother, quite took Mr. H.'s senses. Both stood face to face, with hands by their sides, for, perhaps, five seconds, when Mr. H. threw out both arms to greet his brother, and—he was gone!

Mr. H. walked along, quickened his pace, his hat raised—in fact, it would not stay on his head—his hair stood straight up, and the cold perspiration began to start. A thousand things flashed through his mind, and he was at the Fourth-street crossing. Here he slackened his pace a little, and took a breath—and a look—there was the brother close to his side? He tried to speak, but could not utter a word. He thought of Prof. Cooke, of Katie King, of the Hindoo Bag, and wished he was in it, and of the whole spirit department, but the fix he was in beat them all.

He started to run, and kept up a lively gait for two or three blocks, when he made another stop—and a look—there was that brother. To get away from the apparition, or whatever it was, seemed to be out of the question, so he concluded to keep an eye on the brother and strike a bee line for home, which he did to the best of his ability. Upon entering the house, which he did rather unceremoniously, as he only made one jump from the gate to the door, the family were very much startled at so sudden an entrance at that time in the evening, and upon seeing Mr. H. full in the face, their first thought was that he had gone mad. His eyes stuck out like water tanks, and his face and lips were without color. He was asked what was the matter, but could not speak, and commenced locking the doors. Then the family and two or three neighbors who happened to be in at the time, made a dash for the hall. This, of course, helped the matter, so far as Mr. H. was concerned, for then he thought the whole country had gone mad, and it was full twenty minutes before the family and friends could all be brought into the house together again, when Mr. H. proceeded to relate the story as given above."

Here is a chance for a genuine expose. What was it?

THE MINISTRATION OF OUR DEPARTED FRIENDS.

BY HARRIET BEECHER STOWE.

"It is a beautiful belief,  
That ever round our head  
Are hovering, on viewless wings,  
The spirits of the dead."

WHILE every year is taking one and another from the ranks of life and usefulness, or the charmed circle of friendship and love, it is soothing to remember that the spiritual world is gaining in riches through the poverty of this.

In early life, with our friends all around us, hearing their voices, cheered by their smiles, death and the spiritual world are to us remote, misty, and half-fabulous; but, as we advance in our journey, and voice after voice is hushed, and form after form vanishes from our side, and our shadow falls almost solitary on the hillside of life, the soul, by a necessity of its being, tends to the unseen and spiritual, and pursues in another life those it seeks in vain in this.

For, with every friend that dies, dies also some especial form of social enjoyment, whose being depended on the peculiar character of that friend; till, late in the afternoon of life, the pilgrim seems to himself to have passed over to the unseen world in successive portions half his own spirit; and poor, indeed, is he who has not familiarized himself with that unknown bourne whither, despite himself, his soul is earnestly tending.

One of the deepest and most imperative cravings of the human heart, as it follows its beloved ones beyond the veil, is for some assurance that they still love and care for us. Could we firmly believe this, bereavement would lose half its bitterness. As a German writer beautifully expresses it, "Our friend is not wholly gone from us; we see across the river of death, in the blue distance, the smoke of his cottage;" hence the heart, always creating what it desires, has ever made the guardianship and ministration of departed spirits a favorite theme of poetic fiction.

But is it, then, fiction? Does Revelation, which gives so many hopes which Nature had not, give none here? Is there no sober certainty to correspond to the inborn and passionate craving of the soul? Do departed spirits in verity retain any knowledge of what transpires in this world, and take any part in its scenes? All that revelation says of a spiritual state is more intimation than assertion; it has no distinct treatise, and teaches nothing apparently of set purpose, but gives vague, glorious images, while now and then some accidental ray of intelligence looks out—

Like eyes of cherubs shining  
From out the veil that hid the ark.

But out of all the different hints and assertions of the Bible, we think a better inferential argument might be constructed to prove the ministration of departed spirits, than for many a doctrine which has passed in its day for the height of orthodoxy.

First, then the Bible distinctly says that there is a class of invisible spirits who minister to the children of men: "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?" It is said of little children, that "their angels do always behold the face of our Father which is in heaven." This last passage, from the words of our Saviour, taken in connection with the well-known tradition of His time, fully recognizes the idea of individual guardian spirits, for God's government over mind is, it seems, throughout, one of intermediate agencies, and these not chosen at random, but with the nicest reference to their adaptation to the purpose intended. Not even the All-Seeing, All-Knowing One was deemed perfectly adapted to become a human saviour without a human experience. Knowledge intuitive, gained from above, of human wants and woes was not enough; to it must be added the homeborn certainty of consciousness and memory; the Head of all mediation must become human. Is it likely, then, that, in selecting subordinate agencies, this so necessary a requisite of a human life and experience is overlooked? While around the throne of God stand spirits, now sainted and glorified, yet thrillingly conscious of a past experience of sin and sorrow, and trembling in sympathy with temptations and struggles like their own, is it likely that He would pass by these souls, thus burning for the work, and

commit it to those bright, abstract beings whose knowledge and experience are comparatively so distant and so cold?

It is strongly in confirmation of this idea that in the transfiguration scene (which seems to have been intended purposely to give the disciples a glimpse of the glorified state of their Master) we find Him attended by two spirits of earth, Moses and Elias, "which appeared with Him in glory, and spake of His death which He should accomplish at Jerusalem." It appears that these so long departed ones were still mingling in deep sympathy with the tide of human affairs, not only aware of the present, but also informed as to the future. In coincidence with this idea are all those passages which speak of the redeemed of earth as being closely and indissolubly identified with Christ, members of His body, of His flesh, and His bones. It is not to be supposed that those united to Jesus above all others by so vivid a sympathy and community of interests, are left out as instruments in that great work of human regeneration which so engrosses him; and when we hear Christians spoken of as kings and priests unto God, as those who shall judge angels, we see it more than intimated that they are to be the partners and actors in that great work of spiritual regeneration of which Jesus is the head.

What then? May we look among the band of ministering spirits for our own departed ones? Whom would God be more likely to send us? Have we in heaven a friend who knew us to the heart's core? a friend to whom we have confessed our weaknesses and deplored our griefs? If we are to have a ministering spirit, who better adapted? Have we not memories which correspond to such a belief? When our soul has been cast down, has never an invisible voice whispered, "There is lifting up?" Have not gales and breezes of sweet and healing thought been wafted over us, as if an angel had shaken from his wings the odors of Paradise? Many a one, we are confident, can remember such things. And whence come they? Why do the children of the pious mother, whose grave has grown green and smooth with years, seem often to walk through perils and dangers fearful and imminent as the crossing Mohammed's fiery gulf on the edge of a drawn sword, and yet walk unhurt? Ah! could we see that attendant form, that face, where the angel conceals not the mother, our question would be answered.

It may be possible that a friend is sometimes taken because the Divine One sees that his ministry can act more powerfully from the unseen world than amid the infirmities of mortal intercourse. Here the soul, distracted and hemmed in by human events and by bodily infirmities, often scarce knows itself, and makes no impression on others correspondent to its desires.

The mother would fain electrify the heart of her child; she yearns and burns in vain to make her soul effective on its soul, and to inspire it with a spiritual and holy life; but all her own weaknesses, faults, and mortal cares cramp and confine her, till death breaks all fetters, and then, first truly alive, risen, purified, and at rest, she may do calmly, sweetly, and certainly what, amid the tempests and tossings of life, she labored for painfully and fitfully. So, also, to generous souls who burn for the good of man, who deplore the shortness of life, and the little that is permitted to any individual agency on earth, does this belief open a heavenly field. Think not, father or brother, long laboring for man, till thy sun stands on the western mountains, think not that thy day in this world is over. Perhaps, like Jesus, thou hast lived a human life, and gained a human experience, to become, under and like Him, a Saviour of thousands; thou hast been through the preparation, but thy real work of good, thy full power of doing, is yet to begin.

But again: there are some spirits (and those of earth's choicest) to whom, so far as enjoyment to themselves or others is concerned, this life seems to have been a total failure. A hard hand from the first, and all the way through life seems to have been laid upon them; they seem to live only to be chastened and crushed, and we lay them in the grave at last in mournful silence. To such, what a vision is opened by this belief? This hard discipline has been the school and task-work by which their soul has been fitted for their invisible labors in a future life, and when they pass the gates of the grave, their course of benevolent acting first begins, and they find themselves delighted possessors of what through

many years they have sighed for—the power of doing good. The year just passed, like all other years, has taken from a thousand circles the sainted, the just, and the beloved; there are spots in a thousand graveyards which have become this year dearer than all the living world; but in the loneliness of sorrow, how cheering to think that our lost ones are not wholly gone from us! They still may move about in our homes, shedding around an atmosphere of purity and peace, promptings of good and reproofs of evil. We are compassed about by a cloud of witnesses, whose hearts throb in sympathy with every effort and struggle, and who thrill with joy at every success. How should this thought check and rebuke every worldly feeling and unworthy purpose, and enshrine us, in the midst of a forgetful and unspiritual world, with an atmosphere of heavenly peace! They have overcome, have risen, are crowned, glorified; but still they remain to us, our assistants, our comforters, and in every hour of darkness their voice speaks to us; "So we grieved, so we struggled, so we fainted, so we doubted but we have overcome, we have obtained, we have seen, we have found, and in our victory behold the certainty of thy own."

#### MANIFESTATIONS IN EAU CLAIRE.

A HOUSE on Pine street, between Fifth and Sixth streets, Eau Claire, Wis., some time since, while tenanted by a Mr. Gilbertson and family, gained the unenviable repute of being haunted. Mr. Gilbertson vacated the premises, and Mr. Martin Griffin and family took possession, living comfortably and quietly up to a little over a week ago. The recent events are narrated by the Eau Claire Free Press:—

Something like ten days ago, Mr. Griffin's wife was called away to Minneapolis, and he left to "bach" it for awhile. Matters passed off quietly and all was harmony for a day or two, when Mr. Griffin unintentionally displeased the agents of the dead bodies, and they opened fire. At first he heard various sounds from various parts of the building, of which he took little heed, not being a believer in such. It seems that the varmints thought to touch him gently at first, but seeing that this failed to have the desired effect, they adopted a new plan. Mr. Griffin, after fastening all the doors, and making ready to retire for the night, thought of something that he must go to the cellar for. He had just reached the bottom of the stairs and taken a step or two to one side, when "bump-it ty-bump," and slam-bang came the washtub after him down the stairs. No harm intended and the tub glided past with all the grace imaginable, bringing up against the wall at the opposite side. Mr. Griffin dashed up stairs, expecting to overtake and "whollop the intruder," but found not even a mouse at large, and was forced to retire to bed without bruising either man or beast, but with the privilege of dreaming of exterminating whole armies. He had been in bed about thirty minutes or more when he heard a "devil of a crash" in the pantry. He rushed frantically thither, only to find the kitchen ware strewn promiscuously about, and, apparently, no one responsible. A number of cooking utensils, mostly tin-ware, that was kept in a sink in the pantry, were found scattered about the floor, together with pails, wooden bowl, rolling-pin, etc. He then retired to bed, first taking the precaution to close the bedroom door and securely fasten it by placing a chair under the knob in the usual manner. He had been in bed about an hour, when, feeling a cold draught in the room, he arose to find the door opened and the chair placed back in the corner from where he first took it. The chair was three times replaced, and as often removed. Mr. Griffin gave up the job, went to sleep, and was troubled no more until recently, one morning, when he arose and found his bedroom door fastened. He removed part of the lock, but then, even when exercising his utmost strength, could not budge the door. He raised the window and called a neighbor, thinking it fastened on the outside. The door was opened by the neighbor with the greatest of ease. Mr. Griffin is considered by his neighbors as reliable, and invites anybody and everybody to come and see for themselves.

[From the Louisville Courier-Journal, Aug. 23d.]

#### A MYSTERIOUS PICTURE IN LOUISVILLE.

MR. CARL BRENNER, the artist, has his studio on the corner of Third and Jefferson streets, and at present Mr. John Mulvaney, a New York artist of quite a reputation, also has his studio there, he being in the city on other business, but devoting his leisure time to his art. In the studio a rather strange event occurred a few nights ago, at least so say those two gentlemen in all earnest. Several days ago Mr. Brenner laid out a slip of paper used for water-color sketches, on which he designed a sketch of that character.

In the evening he and Mr. Mulvaney left the studio, and the negro porter locked the door securely, there being a double lock. When they left there was not a line drawn on the paper laid out by Mr. Brenner. The next morning, when they returned, they found a landscape scene sketched with charcoal on the paper. Both gentlemen puzzled to know how it came there. The landscape was drawn with a free, bold hand, representing autumn-time, when the leaves are beginning to fall from the trees. The sketch shows considerable art excellence, but how came it there, is the question?

It is a full half-day's labor to complete such a sketch so well done. There is no gas in the studio. Two doors must be entered before one can get in it, and Mr. Brenner says it is impossible that any one could have come in during the night and made the sketch, as the porter does not live in the house, and he is the only one who has the keys. Besides, he knows of none of his acquaintances who could perpetrate a joke by sketching such a capital landscape if anyone of them was inclined to do it. An artist would use crayon paper for such a sketch, and not the kind on which this sketch was drawn.

The whole thing is a mystery which has not been explained since the landscape was found, now nearly two weeks ago. Mr. Brenner does not believe in Spiritualism, and therefore does not propose to consider that as the origin of the picture. Mr. Mulvaney, while not exactly a Spiritualist, is inclined to think that it might have been drawn by a spirit-hand. Both say that if there is any such thing as Spiritualism, a spirit-hand must have drawn this picture. It is now on exhibition in their studio as a curiosity.

#### PECK, THE EXPOSER.

HERE is the latest we have seen or heard about W. F. Peck, which we republish for the benefit of the lovers of truth. The San Jose Mercury, of August 10th, says:

Peck, the materializing medium, who created no little sensation in this city some months ago, turns out to be a fraud as a man, whatever may be said of him as a medium. He fell in with Baldwin, the alleged exposé of Spiritualistic phenomena, learned enough of his rope-tying and other tricks to set up in business for himself, then issued a circular in his new role of "exposer," in which he asserts, by implication, the claim of being a first-class scamp. He was much embarrassed for money, and saw that Baldwin cleared ten dollars where he could hardly make one. Hence his cupidity overcame his sense of honor, and he fell to a depth of shame and dishonor, alike painful and contemptible to his former friends. He does not pretend, to them, that the phenomena witnessed in his presence are the result of trickery; neither does he claim to be able to explain how such are produced; but he says that he is in possession of enough tricks to engage in the show business, and he thinks it will pay better than honest mediumship. His first exhibition was given at Vallejo, and proved a signal failure, as we are assured by a gentleman, who was present. He was bound so securely that it was an utter impossibility for him to free himself from the ropes—a circumstance that never happened before. His "controls" refused to assist him, and his leading "control," Col. Sedgewick, is said to have left in disgust. Let all such frauds go under, as they deserve. We are informed that he privately deeply regrets the infamous steps he has taken. It argues nothing against music, or the divinity of song, that the performer is a cheat. We find frauds in all walks of life, even the most sacred.

[From the Chicago Tribune.]

#### A DREAM, AND WHAT FOLLOWED IT.

DR. A. M. BLACKMAN of Cresco, Kossuth county, was recently killed by being thrown from his carriage. A few nights previous he had a dream, in which he was called to the neighboring town of Ridgway to visit a little girl. On his return he reached a broad river, which seemed impossible to cross; an old friend, long since dead, appeared and assisted him in crossing. When the Doctor arose in the morning he related his dream to his family, and it seemed to make a deep impression upon him. He at once secured a policy of life insurance for \$10,000. He called his family together, talked over all his business affairs, and so arranged matters that he felt easy as to their welfare; and he then expressed the impression that some sad fatality awaited him. A day or two later he was called to Ridgway to visit a little girl, and, when returning, his horses ran away and he was killed.

**SUBSCRIPTIONS AND ADVERTISING RATES.**

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

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

**SPIRITUAL SCIENTIST.**

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**THE ERRORS AND INCONSISTENCIES OF SOME SPIRITUALISTS.**

"The spirits don't want organization." Thus saith the grumblers, the credulous sensualists, who presume to speak for the spirit world, and say what it does and what it does not want. Certainly there are spirits who don't want organization, and there are spirits who do; and as both sides would have some little difficulty in mustering and counting their forces, it must remain an undecided question whether it is the "don't" or the "do" party that is in the majority. What is the difference between a Spiritualist who accept unquestioningly the *ipse dixit* of a spirit, and a Catholic who acknowledges the authority of the priest and pope? We know of no sect which exhibits among its adherents so much bigotry and intolerance as is manifested by representative Spiritualists. Witness the progress of the late Philadelphia movement, originated by a few active men who were willing to labor in an attempt at organization. They made a provisional declaration of principles, and appointed a committee to serve until a delegate convention should be called. The societies already existing were not denounced; on the contrary, they were invited to assist in the work. And now this movement and its supporters are pursued with the venom of those who constitute themselves the mouth-pieces of the spirits. They are accused of trying to force a creed upon Spiritualists, of trying to steal and control the movement, and so on through a long list of ungrounded charges. In this policy is manifested the iconoclastic spirit of these mouth-pieces and their masters—the influences controlling them. They are at all times ready to attack, criticize, tear down, but never were known to aid in building up. They are inharmonious in their own organizations, and consequently cannot be in harmony with anything else. Harmony is to them a severe punishment. They cannot remain in its atmosphere. Give them a quarrel, a discussion, some unclean thought, and these undeveloped organisms are at home. When they pass into the spirit, they will seek the same conditions. That there are many such who have already passed over is a sufficient explanation of the fact that some "spirits don't want organization."

Who shall say that the men who met in Philadelphia, and to the best of their ability attempted the Herculean task of inducing Spiritualists to organize, were not influenced by the spirit world? Only these same grumblers, these credulous sensualists, who believe that they themselves are alone favored with the presence of the spirits. These assume that they alone are in the right, and they

alone have intercourse with the spirits. They maintain this attitude in face of the declaration that all are influenced, and one person in every seven can be developed as a medium. Herein do they manifest their bigotry and intolerance.

**"NO CREED."**

One of the most nonsensical absurdities that it is possible to conceive of, is the insane howl "Spiritualists want no creed." If it came from those who were accepted and acknowledged as ignoramuses, it might pass unnoticed; but when those who assume to be leaders in the spiritual movement are found joining in the cry, it is time to reprove their want of consistency. The word *creed*, was introduced by the use of the Latin *credo*,—I believe,—at the beginning of the Apostles' Creed. The word itself is its own definition, and signifies that which is believed. Now where is the man or woman who has not "a creed"—who does not believe something. Will one of these talented orators who are always ready to lift their voice, or one of these gifted writers who are forever putting their pen to paper to say "Spiritualists want no creed," please tell how it is possible to eliminate the creed that is already established by universal consent as belonging to Spiritualists; and, furthermore, these gifted orators and talented writers have themselves accepted the situation by calling themselves Spiritualists. Let them answer the question, "What is a Spiritualist?" and they will commence by saying, "A Spiritualist is one who believes," etc.

A man without a creed is a nonentity. The trouble is that many Spiritualists are *too* credulous. They believe anything and everything. If we had this class among our subscribers, our list would be as large as either of the other Spiritual journals.

**A FAMILIAR LIST.**

NELSON HOLMES AND WIFE.

ANNA STEWART, of Terre-Haute, Ind.

MRS. MARY HARDY, of Boston, Mass.

MRS. SEAVER, of Boston, Mass.

W. F. PECK, California.

MRS. ROBERT I. HULL, of Portland, Me.

A number of lesser lights, and

**WHO WILL BE NEXT?****MINISTER PIERREPONT RISES TO EXPLAIN.**

MINISTER PIERREPONT has addressed a letter to the New York papers relative to the late newspaper stories connecting his name with certain spiritual investigations. He says the matter upon which the stories are founded happened long ago, so long that he has no clear remembrance, and grew out of the circumstance that himself and several well-known New York gentlemen applied tests to several persons calling themselves mediums. Their investigations were private, and they wished only to find out how much of truth there might be in what seemed difficult to explain. They could not satisfy themselves, finally, whether it was juggling, delusion, or deception, but concluded it was worthless, and dropped the whole subject. For his own part, he had never taken the slightest interest in it since. Regarding his Christian name, Mr. Pierrepont says the "Joshua" spoken of was a falsehood. "In my youth, in my college days, and in my father's will, my name was written Munson Edwards Pierrepont." It is now thirty-seven years since he dropped the first name, and no one was injured or cared about it. In conclusion, he says, and, we think, justly: "I venture to suggest some doubt, whether even the 'bitter strife for presidential power,' now violent in our country, will justify such wanton attacks upon men in the public service, from personal malice or for political effect. Unless it be a crime to seek the reward of honor by the faithful discharge of public duties, it cannot be well

for the Government, nor for the best interests of the people to make the holding of public office or the aspiration for public place the pretext for personal calumny.

#### THE NEW MOVEMENT.

DR. BRUCE will speak at Wilmington, Mass., Monday, Sept. 24, and organize a Society in that place.

Early in October he will take part in the dedication of a new Spiritualist Hall in Ballstonspa, Saratoga County, N. Y.

Work in Massachusetts and New Hampshire will occupy him through September. After October he is open to engagements in any part of the country. But as calls for work in the New Movement are beginning to multiply, localities wishing to engage his services as a lecturer or to assist in organizing Societies will do well to communicate with him with as little delay as possible. Address,

DR. J. EDWARD BRUCE,  
Newburyport, Mass.

#### AN IMPORTANT ADMISSION.

DON PLATT, the Washington correspondent of the Cincinnati Enquirer, says:

Nor do I find much to marvel at in Judge Pierrepont being caught consulting a medium. While a number of vulgar scamps are being exposed by scamps quite as vulgar, the belief in spiritual manifestation is spreading, not so much, strange to say, among the ignorant and credulous class as with educated people. I was surprised to find, after my attention was called to the subject, what a number of cultured persons I encountered here confirmed believers in Spiritualism. I am told that the same fact exists in Europe. For example, when Foster was here, some three months since, his visitors were mainly composed of leading members of the senate, house and secretaries of the cabinet, who openly consulted this man as to matters existing beyond the grave. Were I to give you their names my letter would be rather interesting, but spiteful, for there are few of these believers who do not shrink from being publicly known as such. The philosophy of the belief is evident enough. The spread of materialism—that is, a disbelief in anything beyond this material existence of ours—has been of late years widely extended among the better educated. But it is a dreary, uncomfortable state of mind, and many seek to escape through the evidence given of a future state of existence by these manifestations? That is all, and as it attempts what Christianity has taught for many centuries I cannot see why such a row should be made in opposition.

#### SPIRITUALISM IN ENGLAND.

MR. JENNINGS writes from London to the New York World: "I can tell you of a New Yorker who is likely to make a good thing of it over here, although he only arrived a few weeks ago. It is Mr. Slade, a medium—better known, I believe, as Dr. Slade. He has taken a house in Bedford row, and I understand that his day is pretty well taken up with visitors. He charges £1 is. each visitor. I never had the honor of consulting this medium myself, but I was talking, recently, to some one who saw him last Sunday, and he gives a wonderful account of his revelations, or performances, or whatever may be the proper name for them. Some very eminent persons have already been among Mr. Slade's visitors—you would be surprised if I told you the names of some of them. I should like to have all in excess of £5,000 a year which Slade will make—at least for the first two years—after he gets well established here. Spiritualism has been making rather rapid strides of late."

#### A QUERY.

THE following is an Associated Press despatch to the secular papers. Would the agent have taken the same interest in anything favorable to Spiritualism?

ROCHESTER, N. Y., Sept. 11. The Democrat and Chronicle of to-morrow morning will contain a full confession of C. L. Jennings, a noted materializing Spiritualistic medium, in which he reveals the various methods by which he has practiced on the credulity of the public. His manifestations have heretofore attracted wide attention.

#### GROVE MEETING.

THE Spiritualists and Liberalists of Boston and vicinity flocked in large numbers to Lovell's Grove, Quincy Point, Sunday, the steamers from the city bringing crowds at each trip, and many others coming in private carriages. It is esti-

ated that at one time over 3000 people were present. In the forenoon an address was delivered in the pavilion by Miss Lizzie Doten. In the afternoon Mrs. Snyder gave a public seance, and Dr. Storer delivered an address.

#### EDITORIAL PARAGRAPHS.

THE NEW YORK SUN of Monday had items of eleven suicides.

WHAT A LOT of "investigators" there are now-a-days. Not Spiritualists! Oh, no; *only* "investigators."

CHARACTER is an eternal temple that each one begins to rear, yet death only can complete. The finer the architecture, the more fit for the indwelling of angels.

THE greatest and most imperative need of the world to-day is a new philosophy, a harmonizing principle which shall destroy the hatred of the churches, systemize the sciences, and render the truths of revelation as reasonable and beneficial as the growth of vegetation.—A. J. Davis.

DR. SLADE, the Spiritualist, went to London recently, intending to astonish the scientific men there; but he finds that they will pay no attention to him, declining invitations to attend his performances.—N. Y. Sun.

[That's not true. Its only some members of the secular press who have declined.]

MINISTER PIERREPONT says he was quite surprised to find his "private and harmless investigations made the subject of public discussion." One of our New York correspondents says that Pierrepont knew before he left New York that Mrs. Flint would publish the letter.

THE CHEYENNE LEADER says: A week before Wild Bill's death he said to a friend: "I feel that my days are numbered; my sun is sinking fast, I know I shall be killed here; something tells me I shall never leave these hills alive. But I don't know who it is or why he is going to do it. I have killed many men in my day, but I never killed a man yet but it was kill or get killed with me. But I have two trusty friends—one is my six-shooters and the other is California Joe."

THE WHOLE New Testament history of Jesus is one continued narrative of the experience of a spiritual medium. His great moment of transfiguration; his healing of the sick by the laying on of hands; his experience of comfort from ministering angels in the garden after his prayer, and his commission to his disciples, closing with—"He that believeth in me, the works that I do shall he do also; and greater works than those shall he do, because I go to my Father"—all are paralleled in these days, under the same power of the spiritual world.—Selden J. Phinney.

A CORRESPONDENT of the Baltimore American is evidently an "investigator." In speaking of Laura C. Redden, the mute poetess, this paragraph appears: "The sound which she produces is precisely that of a materialized voice in a dark seance. It is as if it were projected upon the air by some instrumentality in her throat independent of her volition, for it comes with gasps and apparent effort, which is almost painful; and, though it has sweet tones, is incapable of proper modulation, because the speaker does not hear herself, and cannot graduate it as if it were entirely under her control and subject to her will."

THE INVESTIGATOR copies from the Scientist the paragraph concerning the leasing of the hall in Paine Memorial Building to a Jewish Society. It has never read anything so foolish and envious, it says, and attributes its *animus* to an evil influence that makes us a bigot. We fail to see where the paragraph lacked in common sense, or wherein any envious feeling was manifested. It was a statement of facts. In short, the Materialists built a Memorial Hall larger than they required for their own purposes; and worse than that, borrowed the money, and gave a mortgage on what they had got, to finish it. They are now obliged to let one hall to a Jewish Society, who have dedicated it as a synagogue. It is becoming, even at this early day, better known as a Jewish synagogue than a home for free thought. We said that it will be but a few years before Paine Hall will be owned and occupied by Jews; we believe it, knowing that the heavy mortgage is within their reach. We say again that we hope Spiritualists will never raise a fund for an edifice, unless they have some use for it after it is done, and can act their own pleasure in leasing it, rather than be forced by their necessities to do so. Now there is nothing envious or foolish in our suggestions. The Materialists have made a mistake, and we wish Spiritualists to profit by their experience.

## ODIC PHOTOGRAPHY.

THE following extracts from a pamphlet by Reichenbach, published in Berlin in 1862, are quoted here for the purpose of assisting anyone who may be disposed to repeat the experiments.

After referring to his single experiment in 1844 as unsatisfactory, he says he was induced by the great advances made in photography to endeavor to obtain the direct and positive proof of the existence of od-light, by its action on the photographic plate.

"In order to do this effectually, it was necessary that I should have a place which could be absolutely darkened. Professor Gustavus Rose had the kindness to accommodate me with two rooms in the University in Berlin, which I so arranged as to be absolutely impervious to light."

After describing some preliminary experiments, he says:—"A large rock crystal, five inches thick, was placed in the dark room, so that its negative pole was turned upwards. All around this were grouped smaller crystals of all kinds, so placed that their negative poles were all turned towards the negative pole of the large crystal. A photographic plate was placed horizontally above this point, and left for fifteen minutes. When this was taken out, and developed with sulphate of iron, it was found to be of a general brown tint, of such a character that Herr Gunther, who was present, declared it to be identical with the result of the action of diffused daylight. Thus an image was obtained by light in absolute darkness.

"Experiment 6.—In order to control this result, it was repeated, with the only difference that a sheet of pasteboard, in which the figure of a cross was cut out, was laid on the photographic plate. When, after being exposed for fifteen minutes, the plate was developed, a dark brown cross quickly appeared on it, the other part remaining unacted on. With the addition of pyro-gallic acid the brown became still darker.

"Experiment 7.—A sheet of pasteboard with other figures, round and square, cut out in it, in addition to the cross, was placed in the same manner on the plate, and subjected to the emanation from the crystals for fifteen minutes. On the plate were found strong brown figures of the parts cut out.

"Experiment 8.—Under the same conditions a plate was subjected to the influence of the crystals during two minutes. The result was a clear but less strong image of the cross, etc."

Experiment 9.—This is a repetition, merely substituting oil-silk for pasteboard.

"The experiments prove the following deductions:—

"1. That the point of a crystal, distant half an inch from the plate, produces in fifteen minutes an image of the same kind exactly as that afforded by daylight in a few seconds.

"2. That the same operation takes place through cuttings in a pasteboard placed on the plate.

"3. That the same result, only fainter, is obtained in two minutes.

"4. That perforated covers of various materials permit the same result to take place."

"It is now necessary to inquire into the purpose of this discovery. I have many times in my writings shown that light emanates from other bodies as well as from crystals, and that it is perfectly in accordance with that from crystals, and has been summed up by me under the name of od-light. To these belong, first of all, the magnet, from the poles of which, under certain conditions, a light emanates which is visible in darkness. If this is identical with the light spoken of under the name of od-light, then it must, of course, possess the same properties, and will act on the sensitised plate."

"Experiment 10.—In order to investigate this, a horse-shoe magnet was now employed in place of the crystal. It was about four inches in length, and half an inch in the opening. Being placed upright, with the poles uppermost, a sensitised plate covered with a stencil-plate of cardboard, as before, was placed over it. After fifteen minutes it was developed, and showed an astonishingly well-defined dark brown image of the cross; and thus was obtained the first photographic image by the agency of magnetic od light.

"Experiment 11.—A third kind of od-polaric substance is the organic body, both of plants and animals, the emanation of light from them being abundantly seen by sensitives, *i. e.*,

by those who profess this sensibility of perception. The difficulty of testing this agency on photographic plates, I endeavored to overcome in the following manner:—A glass rod, which I knew by my earlier experiences to be a good conductor of od, was fixed horizontally in a small box, the end inside the box being about an inch and a half distant from the centre of the sensitised plate, covered with the stencilled figure of the cross. All being prepared, five persons were admitted into the dark room, myself among the number, who placed the points of the fingers of their five right hands on the portion of the glass rod, about one foot and a half in length, which was external to the box. In this manner the emanations from the hands were collected and conducted by the glass rod, from the end of which they were emitted on to the photographic plate. In this position they remained without interruption for seven minutes and a half. On the development of the plate, a faint figure of the cross, of a uniform brown tint, was revealed. Thus a photographic image was obtained from the odic emanation of the human body."

As the translation of the pamphlet will be published shortly, it is unnecessary to quote all the experiments to the 17th, and the Baron's summary of the results will be sufficient for the present purpose:—

"Let us now collect the results gained, and briefly summarize them. Let a photographic plate be exposed, during fifteen minutes, to the direct influence of od-light, and there is formed on it an image of the same quality as would result from the operation of daylight under like circumstances. These results have been obtained by me, in Berlin, from—

- a.—The walls and ceiling of an ordinary dwelling-room.
- b.—The points of crystals.
- c.—The poles of magnets.
- d.—Organic bodies, especially fingers.
- e.—Chemical action.
- f.—Friction.
- g.—Sound.
- h.—Amorphous masses of metal.
- i.—Solid bodies, such as common salt, powdered.
- k.—The focus of a lens.

"There are many other sources of odic light, which is seen by sensitive persons as a faint shining appearance, that acts on the sensitised plate, and therefore shows itself, on one hand, by means of so-called physiological, and on the other hand by direct physical facts, to be none other than true light."

Entering, then, upon a series of experiments as to distance and time, the Baron says:—

"From these experiments it is clear that, under the given circumstances, the distance of half an inch, and an exposure of fifteen minutes, are the most favorable conditions for obtaining the od-photographic image."

I have now given as much as, or more than, relates to the few experiments I have repeated, but enough to show that it is not a difficult matter to go over some of them, the primary conditions being absolute darkness. This is easily ensured by the use of the dark box described by me in the "Medium" for April 7th, 1876, into which I do not allow daylight to enter at any time, and, as the experiments can be made at night, the interference of daylight can be effectually prevented.

HENRY COLLEN.

[From Human Nature.]

## THE INFLUENCE OF MIND UPON BODY.

THE following aphorisms from various authors relate to this subject:—

A strong imagination creates what it imagines.

The closer we realize that which we desire, the more apt are we to become what we desire.

When the attention is arrested for a long time on some interior organ, it produces heat there, and modifies the state of that organ, so that new sensations are produced.

That soul cannot be stamped with the heavenly image which cannot be perfected by the exercise of its own will and reason.

What wonder, man being at the head of creation, that he should possess the power to make himself that which seems good to himself! And this is done by educating his soul in force and obedience to his will.

Mind will some day overcome matter.

INSTANCES.

We are told that Cæsar once cured himself of epilepsy by his own self-will.

A lady, subject to attacks of nervous headache, finds the next morning that some patches of her hair are white, as if powdered with starch. The change is effected in a night, and in a few days after, the hairs gradually recover their dark brown color.

There is an instance of a Hindoo rebel, tried for his life, whose hair became white in the course of a day. There are dozens of such facts well authenticated.

Dr. Carson relates that the son of a farmer, 12 years of age, in perfect health, was seized with a fit of screaming in his sleep, which awoke the entire family. On inquiring the cause of his alarm, he exclaimed that two men were dragging him out of the house to murder him. With considerable difficulty he was calmed and convinced that he labored under a delusion. On the following day his hair began to fall off in great quantities, and at the end of a fortnight it had disappeared from the entire head—even the eyebrows and eyelashes. He continues still in this state, though a period of seven years has elapsed. He has a few scattered woolly hairs in the place of whiskers, which is all that is to be seen over his body.

Mr. Crosse, the electrician, was bitten by a cat which was hydrophobic, and died the same day. Three months after he had received the wound, he felt great pain in his arm, with extreme thirst. When about to drink, a strong spasm shot across his throat, and he was convinced he was attacked with hydrophobia. He then resolved to defy the attack by exertion of every effort of mind. Accordingly he took up his gun, though his arm ached terribly, and walked the whole afternoon, exerting at every step he took a strong mental effort against the disease. When he returned he felt better, and could take water as usual. In three days he recovered, the pain leaving him entirely.

A young lady of 16, of hysterical temperament, had for many months one foot twisted at right angles with the other. Various surgeons attempted the cure ineffectually. She then willed to use her foot. Being invited to a ball, she went and danced, the limb recovering its right position.

The many well-attested cures by mesmerism may be attributed to the power of the will of the mesmerizer.

In hypochondriasis it has been noticed that there are strong grounds for believing that the concentration of attention upon a particular function, not merely interferes with its exercise, but disturbs the physical condition and leads to a degeneration of the tissue of the organ with which it is connected by capillary congestion or evolution of nerve force.

In nightmare, the terror of an inevitable danger has been known to leave permanent marks upon the body.

A woman without three of the lesser fingers on one hand, and three extremely imperfect on the other, with a mark round the stumps and next finger as if it had a cut across it, says she was born thus; and that when her mother was about six months advanced with her, her father had a dream that he saw some fingers appearing above ground in a certain place, and that he dug and found a murdered woman. This he told his wife, and sometime afterwards, as they had occasion to pass the place, she cried in a fit of horror, "Oh, the fingers!" and fell ill for some days afterwards.

There is an instance of a woman who, seeing her daughter violently beaten, was seized with great terror, and suddenly became affected with gangrenous erysipelas of the right breast.

A lady of exceedingly sensitive and impressible nature, on occasion of a gentleman visiting the house, observed a sore upon his cheek, and experienced an uncomfortable sensation during his stay. Two days after a similar sore appeared on her own cheek.

A lady, seeing a child whom she was fond of, coming through an iron gate, feared that it would close upon him and crush his ankle, and that it would be impossible for her to be quick enough to arrest the danger. She found that she could not stir on account of the intense pain which seized her own ankle, which quickly became red and inflamed. The next day the whole foot was affected, and she was for some time helplessly confined to her bed. The boy was not hurt.

Another lady, who was watching her little child at play saw a heavy window sash fall down upon its hand, cutting off three of its fingers. She was so overcome at the sight as to be rendered unable to move to its assistance. A surgeon was speedily obtained, who, having dressed the wounds, turned himself to the mother, whom he found seated, moaning and complaining of pain in her hand. On examination, three fingers corresponding to those injured in the child were discovered to be swollen and inflamed, although they had all nothing prior to the accident. For twenty-four hours incisions were made into them, and pus was evacuated. Sloughs were afterwards discharged, and the wounds ultimately healed.

There is an instance of a lady whose mouth and lips became immensely swollen from seeing a child pass the sharp end of a knife between its lips though without cutting them.

A young woman witnessed the lancing of an abscess in the axilla. She not only experienced immediate pain in that region, but it was followed by inflammation and swelling.

A Cossack having pursued a Frenchman into a court a conflict ensued, in which the Frenchman was wounded. A person who was in this court and could not get away, was so dreadfully frightened that when he reached home there broke out on his body the very wounds that the Cossack had inflicted on his enemy.

In the year 1777, a lad of 14 fainted on witnessing an execution on the wheel, and suffered violent pain. He had blue spots on the parts of the body corresponding to those which the wheel had made on the criminal.

A law student witnessing the excision of a small tumor from the ear, felt at the same time an acute pain in his own ear, which forced him to cry with anguish.

Stigmatization is the term applied to the supposed miraculous impression which appears spontaneously on certain devotees of the stigmata, or marks of the wounds, which Jesus suffered in his crucifixion. These may be supposed to arise from staring continuously at crucifixes or paintings with intense abstraction and passion. They confirm not only the wounds on the hands and feet, and that in the side, but also those impressed by the crown of thorns and by scourging. Some authentic instances are given in Chamber's Encyclopædia. About sixty instances are on record. Many of the cases are of females. A late instance is that of the Estatica of Caldaro witnessed by Lord Shaftesbury and Professor Gorres. Several cases are mentioned of men who, without the visible stigmata, experienced at intervals the painful sensation by which they are accompanied.

These cases have a parallel in several Moslem saints who bear the marks of the wounds which Mohammed received at Tayif.

The influence of the mother's mind over the fœtus may be considered as additional proof of this mental power.

Sufficient has been said to prove the power of mind over body. There are, besides, some well-attested feats by Hindoo and Tibetan jugglers, which might be added, but which are too astounding to be credited without further investigation.

The power of the will and the emotions, the limits of which cannot in our imperfect state of knowledge be defined, may probably be educated and intensified in us so as to become of practical use. Too often we see its pernicious effects; it is for man to turn it to beneficial account. Man's nature is (or should be) divine; here is his divine power:—What may he not become with such a mighty faculty at his disposal, whose special mission seems to be the exaltation of his own nature? Something seems to whisper—Here is the cure of disease, the renewal of youth, the development of beauty, the persistence of life.

THE RIGHT OF INQUIRY.—As we are endowed with reason, and as the inspiration of the Almighty hath given us understanding, so we are bound, by the very laws of our being, to extend our researches to the utmost verge of our mental capacity. He who would curb the human intellect, and say *this* or *that* is a subject with which we have no right to meddle, and into which we have no right to inquire, is not only recreant to duty as an intellectual and moral being, but betrays his own ignorance, and proves himself to be a bigot.—*Dr. J. B. Dods.*

"CAN SPIRITS READ OUR THOUGHTS."

The following questions are asked by J. M. Peebles in the Banner of Light, not for controversy, as he says, but for the purpose of having our philosophy better understood. They will awaken considerable attention among those who use their reasoning powers when investigating the phenomena of Spiritualism.

I. Can we think only in words or language?

Words are but symbols for ideas, and language the arrangement of the words to give proper vocal expression to the ideas. Thought is symbolical. It may not be in words, but the imagery that originally gave rise to the words is there. The sound waves that are caused by the spoken words convey the ideas to others. Words serve this purpose only when the speaker and listener are agreed upon their definition. An Englishman and Frenchman, each knowing only the language of his own country, cannot interchange ideas by words. They may adopt some other method of communication. In this case, each one is obliged to think in order to discover the idea which the other seeks to convey. The spirits have said that they have a shorter method than mortals of expressing ideas; in some spheres it is so far perfected that one symbol could be made to represent all the ideas contained in a book. Music, in the same manner, will give expression to the thoughts that arise in the mind of the musician. The painter, by his symbols, will present a thought as "natural as life." When we think, we create. The architect thinks, and creates the edifice, that the builder will make a reality. This properly brings us to the consideration of the second question proposed by Mr. Peebles:—

II. Are thoughts spiritual substances having forms?

There should be no doubt on this point in the minds of the student of the spiritual philosophy. The affirmative has been held and taught by all the great spiritual teachers. Christ and the Apostles were particularly definite and emphatic in their declarations in this direction. The thought must take form. For the time it is a reality. It may arise in the mind independent of the desire, yet it takes shape. In this case, it is placed there from the sea of influences that surround us. Its intensity, its effect either for good or evil, depends upon the will power—the spiritual development of the individual creating it. This last is true of the spirit, whether it be in the physical body or risen from it. The form thus created is in the spirit world; it cannot be otherwise. Even though one is in the physical body, he is in the spirit world—a part of it. His thoughts and actions affect those who have cast aside the physical body. If evil or good, pure or impure, selfish or benevolent, kind or unkind, a corresponding class is attracted, and stand ready to complete the picture—to put in finishing touches that were never contemplated in the original design. If Spiritualists could only realize that the thought takes form, and wings its flight direct to its destination—what an effect it might have. The Eastern nations understand this, and Eastern women know the time that a curse or a blessing can be pronounced that will have the greatest effect; on these occasions they are in a more spiritual condition, and the logical inference is, that attendant spirits stand ready to do the errand.

The above answers the third question.

III. Is it the thought or the arranged words that the spirit reads?

Whichever is uppermost in the mind when the spirit reads. If it is the words, the spirit will present them. For instance, if, as a test, one should have in mind a half dozen abstract words, the spirit would read them. Whereas, if it was an idea that had scarcely been condensed into words, the spirit would give the idea in his own language.

IV. In your experiences did you ever, while sitting in the presence of spirits with their medium, deliberately frame your thoughts into a sentence, and then have a spirit read them aloud to you as though your brain were an open book?

Many persons have had this experience. In these cases, however, the sentence was the symbolical representation of the thought. The mind who created it had formulated the idea into words.

V. If any, what distinction do you make between thoughts and ideas?

In our opinion, there is this distinction; the idea is evolved from or is the result of *thought*. When thought is taking form, the forms might very properly be termed ideas.

From the Pall Mall Gazette.

A HAUNTED HOUSE.

THE event of the day at Compiègne is the reported appearance of the devil in the house of a Sieur Cousin, an inhabitant of that town. The promenades and avenues of the ex-Imperial residence, generally much frequented on summer evenings, are almost all deserted, as the people who are in the habit of repairing there congregate outside the house in the Rue St. Joseph, from the interior of which the devil makes manifestations of his presence. This house is inhabited by a carpenter and his family, who for the last few weeks have been unable to get any sleep, except at rare intervals, on account of the noise which is being made by the spirit of evil. As a general rule, the manifestations do not begin until after the lights are extinguished. Last Sunday they commenced as usual soon after ten o'clock, and were so loud that an old woman sleeping in a neighboring house thought that a shepherd who had died in the house was holding an infernal Sabbath in his former residence. The commissary of police was called up, and came with two of his agents to search the house. A wardrobe was suspected of harboring the devil, but when opened there was not so much as a smell of sulphur. The commissary of police spent the whole night in the house, but without making any discovery. The noise commenced the next evening, and the house was again searched, but to no purpose.

[From the Reading Eagle.]

A MAGICIAN COMMITTED TO A CELL.

THIS morning Signor Guernella visited the police station and examined the dark cells, bars and doors. After carefully inspecting one of the strongest fastenings, he told Chief Cullen that if any one doubted his ability to get out he should take a bet of \$100, and the Signor would chip in half the amount. "To make the matter inviting," said the Signor, "I will allow my hands and feet to be handcuffed, and I will not be three minutes in getting out of any cell you have got, and you may double lock and bar it."

Then the Signor took Turnkey Walter into a dark cell. Mr. Walter put his left foot on the right toe of the Signor's, his knee against his knee, and his two hands on the sides of the Signor's head, holding his thumbs firmly. Then the Signor held the turnkey firmly by his wrists, and the doors were closed. In a few minutes a light was produced, and the Signor's coat had fallen to the cell floor, fully showing that no confederacy was brought into play. He said that what he did was beyond a trick, sleight of hand or legerdemain. His power is derived from somewhere, but where he cannot say. Some people call it aid from the spirit land, but he does not. He is not a Spiritualist.

THE SPIRIT.

Thus it would appear that there are two kinds of matter in us—one gross, which constitutes the outer garment, the other fine and indestructible. Death is the destruction, or rather segregation, of the first—of that which the soul leaves behind; the second disengages itself and follows the soul, which thus finds itself always clothed in a garment and this garment we have called *perisprit*. This refined matter, extracted, so to speak, from all the parts of the body to which it was tied during life, retains the impressions of carnal body; this is the reason why the spirits see one another, and appear to us such as they were whilst living in the flesh. But this refined matter has neither the tenacity nor the rigidity of the compact matter of the body; it is, if we may so express ourselves, flexible and elastic, and, in consequence of this, the form which it takes, though shaped after the outlines of the body, is not absolute; it accommodates itself to the will of the spirit, which can impart to it any appearances it pleases, whereas before the solid envelope offered insurmountable obstacles to such a transformation; the *perisprit*, however, when once liberated from this clog, expands, contracts, and transforms itself in accordance with the desire that sets it in motion.—Allan Kardec.

**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.

Inquirers 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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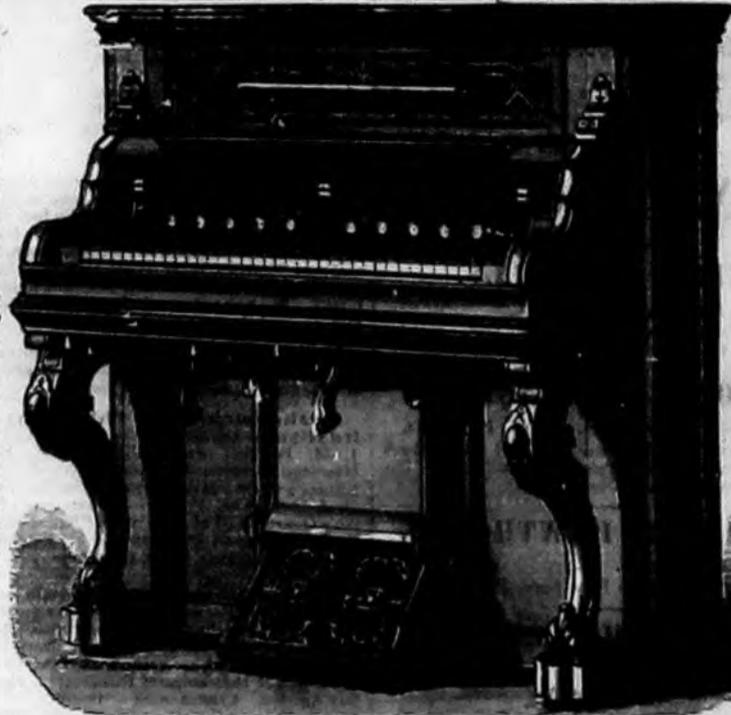
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