

SPIRITUAL SCIENTIST

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

SPIRITUALISM.

Vol. V.

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

No. 15

Yearly,
Two Dollars and a Half.

BOSTON, MASS., DECEMBER 14, 1876.

SIX Weekly,
Cents a Copy.

SPIRITUAL SCIENTIST.

PUBLISHED BY

The Scientist Publishing Company, 18 Exchange St., Boston,

EVERY THURSDAY.

E. GERRY BROWN, EDITOR.

Back Numbers of the Scientist can be furnished.

For the Spiritual Scientist.

THE SPIRITUS MUNDI AND ITS OPERATIONS
IN NATURE.—NO. I.

BY EMMA HARDINGE BRITTEN.

Some time since I wrote an article on the operation of the "Spiritus Mundi," "Holy Ghost," or "Paractete," on the individual human soul, and the numerous enquiries, suggestions and comments I have received from those who perused that article, impel me to present a few ideas concerning the more universal influence of earth's tutelary angel, in what may be called the sympathies of nature with man. Whilst it seems to me almost incomprehensible that any human beings with natural affection for their kind, or interest concerning their own fate in the mystic beyond, can persistently turn away from, or reject the beautiful and consoling belief in man's communion with immortal spirits, it is no less astonishing to find those who have accepted the theory of intercommunion between spirits and mortals, treating the subject of a more universal and all-pervading occultism, with the same scorn, contempt and blank denial that materializers have visited upon their own faith.

That an unseen and Spiritual universe pervades and vitalizes the realm of matter, none but the most thorough paced materialist can deny; how can it be possible, then, to escape the conclusion that methods of intercommunion must exist, by which the influence of the occult realm becomes manifest through nature. In a word, that the visible testifies to the invisible, and that, throughout all being, the same mutual relations of influence and inspiration must exist between spirit and matter, as between the embodied and disembodied souls of men?

Let the fact once be demonstrated that there is a realm of spiritual existence, independant of sensuous matter, and the question immediately arises whether there is any state of being that is not vitalized by spirit? As intelligence is the special attribute of spirit, inhering to the soul after death, and absolutely deserting the body, so the inference arises, when we see intelligence manifested in the realm of sensuous matter, that an occult or invisible spiritual essence must pervade that realm, in or out, that the sphere of sensuous being is just as surely permeated and influenced by spirit, as the organism of

man is dependent for existence upon the soul. The more per severingly we pursue our researches, into the realms of the occult, the more conclusively we shall arrive at the fact that the universe visible to man is but the expression of the unseen or Spiritual universe within. The more faithfully we compare the opinions of the seers, sages and mystics of antiquity with the unexplained phenomena of life and being, the more surely we shall realize that there is a soul essence in the world, as well as in man, and that in all probability there is not a single atom of matter in existence that does not derive its vitality from the occult or spiritual force that permeates it.

Psychology is as yet so faintly outlined as a science, and the actual demonstration of a spiritual existence has had to wait so long for acceptance as a well proven fact, that we are not in a position to prove all we may think and feel on the subject. We can prove enough, however, to furnish us with a far wider range of knowledge on the operation of spirit upon matter, than human life alone displays, and we may regard with equal regret and astonishment the narrow minded bigotry of those who fear to seek for the demonstrations of an universal sphere of occult power in existence, lest they should disturb their belief in that limited section of Spiritualists, included in communion between the embodied and disembodied spirits of humanity.

If we can but once divest ourselves of prejudice, recollect that the unfolding of every new truth is but the stepping-stone to farther revelations, above all, when we remember that man is the microcosm of being, and that as such, the forces that inhere in him must be shared with that nature of which he is at once the product and the representation, we shall begin to discover that this terrible word, "occultism"—as much the bugbear of ignorance, prejudice and bigotry within, as without the spiritual ranks—only means spirit communion and influence throughout the whole realm of being, instead of a part, and implies that the "Spiritus mundi" operates upon and through the land, grain, and granite rock, as surely as upon and through the more subtle and complex organism of man. One of the best evidences of this truth will be found in a careful consideration of the deep and wonderful sympathies which nature exhibits with the destiny of man.

Throughout the entire realm of nature, links of connection exist, and mutual dependencies are discernable, which prove that creation is an unit, and the sphere of intelligence which influences and governs the separate parts, connects together, and permeates the whole.

Take, for example, the relations which bind up the destinies of a single individual with the vast and magnificent scheme of the starry heavens. Compared with one of those gigantic bodies in space, that "burn and blaze in the midnight sky," a solitary human being is less than a single grain of sand amidst the atoms that are aggregated in the ear through the crust, and yet from all time, in all ages and countries, the

relations of the stars to human destiny have been acknowledged, calculated in astrology, and demonstrated (I use the phrase advisedly) in predictions through astral configurations. Did space permit, I could fill columns, sheets, aye volumes, with illustrations of the power disclosed by astrology to calculate the destiny alike of nations and individuals. As I cannot in this place expand upon this theme beyond a single illustration, I will take my own case as an example; and since it is one that can be verified and duplicated by any person or persons that choose to test the matter, I have no hesitation in citing it as an apt illustration of my subject.

Many years ago I sent the date and hour of my birth to three well-known practitioners in the art of "calculating nati- vities."

My memoranda were given under the strictest incognito, and the parties addressed could not, by any possibility, have had the slightest clue to my identity. In each case I received in return an exact description of myself, the leading traits of character, physique, and events of my past life, and except in the wording of the answers, not one shade of variety could be traced in the statements furnished by three strangers, unknown to each other and to me, removed from all possibility of collusion by distances of thousands of miles. Some months after, I sent to one of these "Professors" the date of my birth, but gave a fictitious hour; the result was, a totally different description, and one that did not in the least apply to me. Without wearying my readers with an account of my experiments, which I have tried in a score of instances, and always with correct results, I may sum up by affirming, I have proved the truth of astrology to my own satisfaction, and that of all who have participated in my experiments; and an elaborate chart now in my possession, written out some years ago by a person who never saw me, or never knew for whom he was writing, remains in evidence of the facts here glanced at.

Now it is the custom of the sceptic, whose last resource in an argument is blank denial, to call astrology "a humbug," and denounce all who endorse its pretensions, as superstitious and blindly ignorant persons. From a life-long study of this and kindred subjects, I am safe in inviting any person, learned or unlearned, sceptical or credulous, to pursue a carefully conducted set of experiments on the subject of astrology, and I may stake my existence on the fact that he or she will be compelled to come to the conclusion that there is a veritable truth in its affirmations.

I have recently come into possession of a rare and most curious work, in which this subject is collaterally treated upon, and that not only with mathematical precision and the keenest scientific analysis, but the author proves, in a series of astronomical configurations applied to the history of the race, in every period of time, that what we deem to be a succession of events, is only a repetition; that the same characters, scenes and events are perpetually recurring in certain given periods of time, and that their exact order and inevitable action is all mapped out as in a chart, and fully delineated in the starry scriptures of the skies.

The author of this curious but unanswerable treatise pursued his investigations in many lands, through the study of innumerable ancient and modern vestiges of astronomical lore; from the planispheres of Egypt, India, Chaldea, and the celestial maps of modern astronomers; amidst Cabalistic mysteries, and in the temples of antiquity. After compiling the results of his unwearied researches into a connected series of demonstrations, he tendered their acceptance to the Grand Lodges of English and Irish Freemasonry; and though he proved beyond all question, to the magnates of Great Britain, that he held the key to the creeds of all religious faiths,— offered for acceptance the clew to all mysteries, and disclosed one of the strangest, most weird and wonderful schemes of divine government in human history that was ever yet opened up to the comprehension of man, his offered revelation was bandied about amongst the great Masonic lights of England and Ireland, without the smallest attempt at investigation, and finally dismissed, on the ground that "it transcended the scope of ordinary Masonry, and therefore could not become a legitimate subject for Masonic investigation," &c. &c.

But the truth of the stupendous discovery remains, and the sum of all is, that on the plane of the sidereal heavens is written out the mind of the unknown God. There is revealed

his plan of government, the order of his providence, the march of his footprints in the scheme of destiny, and that not only for the procession and arrangement of suns and systems, but for every living creature that inhabits those systems.

Those who can but once master the meaning of those sublime and eternal hieroglyphics, hold the key which unlocks the secret of national destinies; nay, more, they can as surely determine what will happen two, three, four, or even ten thousand years hence, as they know what occurred yesterday; and to the accomplished student, able to read and interpret the fullness of a true celestial planisphere, the order of being, and the succession of events from the Alpha to the Omega of a planet's destiny, may be found fully revealed. It is evidently by reading snatches of this sublime volume, and mastering a sentence or a leaf or two at a time, that a good astrologer is enabled to unravel the scheme of a single human being's destiny, as mapped out in some particular configuration of the starry scriptures.

To few beings under the sun has such a complete and stupendous record been opened up as to the author of the remarkable work to which I have just alluded. Dupres Volney and a few kindred thinkers, bold and independent enough to collate the wisdom of the ancients, and interpret it by modern science, discovered in what human opinions the foundations of theological beliefs were founded, but none of these materialistic scholars have gone far enough. They were made to perceive the occultism of the skies, or detect the mind intelligence prevision, and prescience of the Great Spirit, shining through his starry scriptures.

We who are privileged to live in a day when we find intelligence to be the attribute of spirit only, and matter the mere exhibition of spiritual intelligence, a result, not a cause, we know, that a scheme of being which is all intelligence, is all spiritual, hence that in the grand revelations above alluded to, we do not discover God any more than we find out that we have souls by the revelations of modern Spiritualism, but we are informed of the mind and purposes of God, just as in Spiritualism we demonstrate the continued existence of the soul beyond the graves. "Earl de Grey and Ripon," the Duke of Leinster, and the master minds of British Masonry, refused to advance one step beyond the shadowy reflection of great ideas which modern masonry derives from the ancients. Professors of the Lancaster and Darwin schools refuse to advance beyond the idea of soul existence clothed in mortal broadcloth and fustian, and not a few of those who call themselves "progressives" refuse to advance beyond the idea that all of wisdom, intelligence, power and influence which Nature, in her wondrous potency displays, is due to the spiritual influence of just such men and women as ourselves, for the enfranchised souls of earth, to whom all power and influence is thus attributed, are but one step in advance of us in knowledge, in many instances not even that. Even prophecy, that stupendous witness of the Great Spirit's power and prescience, is attributed alone to the influence of "our spirit guardians," and the stars, in all their solemn brightness and stupendous grandeur, cannot be read by man, without the inspiration of beings, as blind and short-sighted as ourselves. And yet, despite the thick clouds of bigotry and prejudice which ascend from our fog-bound earth in so many forms of mental perversity—occultism, or the study of hideous powers and forces, wherever they exist, will make its mark upon the restless and enquiring spirit of the age; will be heard from the crypts of nature, as well as amidst the fiery paths of the ecliptic; and since these columns have afforded a hospitable welcome to the shining torch bearer, I shall not trespass farther on their limitations in this article, but reserve the farther elaboration of my theme for another paper.

SPIRIT PREDICTIONS.

J. Edwards of Washington, D. C., writes to the Religious-Philosophical Journal of the fulfilment of spirit predictions: The spirit of a sister told him in July that her husband was coming to them that year when the leaves commenced to fall. Other members of the family, spirits, made the same announcement, and he mentioned it to many friends. The gentleman alluded to as about to pass over lived in the State of Indiana, and was at that time apparently in good health. He continued to attend to his business up to the middle of

October, when his right side became paralyzed, rendering him unconscious, and in a few days he died. A fortnight after his death he announced himself at the circle in the same tone of voice and manner peculiar to himself and as natural as in earth life. The peculiarity was observed by every member of the circle.

HAVE WE A CAGLIOSTRO AMONG US.

There appeared in this city last week that most wonderful character of world-wide reputation—Le Commandeur Cazeneuve. Accepting an invitation to a private reception at the Revere House, we witnessed phenomena that should not be classed in the category of tricks or illusions. We found one who was *au fait* in the history of the world, naming the events that occurred in any year immediately that the date was given; word for word, from a book wherever one might open it in another part of the room; naming whatever card might be drawn from a pack that lay on the table behind his back; placing a sealed envelope in the hands of one of the spectators, inviting several others to score a row of figures on a piece of paper, and then when added producing the paper from the sealed envelope. "Sleight of hand" will not explain one-half of the bewildering exhibition that was given. We are of the opinion that M. Cazeneuve's "marvellous powers of memory," spoken of by the secular press, are due to the assistance of friendly influences, as much so as in the case of the East India fakirs. Of course if these claims were put forward by him he would be looked upon as an "impostor," and none would attend his seances; but as a "presdigitateur" performing "tricks" his success would be unparalleled by any who had preceded him in a like role. Furthermore, the audience would be very skeptical if told the results were those of clairvoyance, and this positive attitude might interfere with the manifestations; whereas at present, the exhibition being a series of marvels, and the audience desirous of seeing all that there is to see, they are in a negative condition and the experiments are very successful. With some audiences he would accomplish greater wonders than with others.

To take cognizance of objects that are not within the limits of the natural senses (where the aid of confederates is impossible), one must possess the power of clairvoyance either natural or induced by mesmerism. A man who will hand you a pack of cards, then retire to the opposite corner of the room, close his eyes, and after you have shuffled the cards, read them off as you pass them singly, card by card from one hand to the other, is something more than a predigitateur. We cast no reflection upon Mr. Cazeneuve or the management, but we wonder that an intelligent person will accept the statement, "it is a trick" in explanation of this phenomena. Of the same nature is his experiment of distributing a box of dominoes and a pack of cards among the audience, allowing each to arrange them as he or she wishes, and then naming correctly for each person, the cards or dominoes they hold and the order in which they are placed.

Bernard Marius Cazeneuve was born at Toulouse, October 12, 1839. At an early age he began his investigations and he is said to have travelled far and wide, unravelled the secrets of the Brahmins, explored the mysteries of the Egyptians, and claimed as his own a complete knowledge of the sorceries of the Chinese, besides discovering many other peculiarities of occult science which had hitherto baffled all previous inquirers.

There is scarcely a crowned head before whom he has not appeared, and we were shown medals of every size and character in sufficient number, seemingly, to have occupied his time for one hundred years in obtaining. He has been a captain in the French army, author, inventor, journalist and editor. He is honorary president of seven literary societies, and is honored with an extended notice in De Heyndel's Universal Biography of Famous Scientific Men and Artists.

We advise our readers whenever they have an opportunity to attend one of his seances, to do so without fail. Go and see and judge for yourself if it be composed of tricks or a wonderful exhibition of clairvoyant power. He remains in Boston, for one week from to-day, and will exhibit at Beethoven Hall, Washington street, every evening at 7:30 and Wednesday and Saturday afternoon. From here he goes to Jersey City and Brooklyn.

"SLEEPING STONES."

At the regular meeting of the Psychological Society of Great Britain, Enmore Jones said, "I have had twenty years experience, and mediums have told me plenty they knew nothing about. Once I had a servant girl residing in my own house. Passing over several phenomena which would take me twelve or fourteen hours to tell, I found that when she was in the clairvoyant state she gave evidence that there was a 'ghost power' in stones and shells, or what you call psychic force;" she told me there were certain curative powers in particular stones, and that she could tell me where the stones were. I was fool enough sometimes to get a cab, she with her eyes closed entered the cab, and thus we made many journeys in search of stones which she had previously seen at a distance clairvoyantly. I did not like the idea of being in a cab with this sleeping girl, so I lit up a wax candle, and thus we travelled over the hills and far away. When we got out she would jog along with her eyes shut until we arrived at the place. She would then put her hand down and pick up a stone which she had previously described. I would then mark it and wrap it in paper. She told me that certain stones would put mesmeric sensitives to sleep whilst others would wake them up. Once in walking along a road while I was carrying the candle, she stopped with a shock, and I said 'Lizzie! what's the matter?' She replied, 'O, that stone! That stone!' and it woke her up; she had stepped on it in walking. I put her to sleep again with a sleeping stone. Unconscious cerebration will not explain these things. We want less theory and more practice. I found that these stones possessed the same powers over other sensitives, which she asserts them to have, and I could tell you of many experiments. I found that the stones had a peculiar power within themselves, and a distinctive color, by which sensitives could identify them when in a clairvoyant state. If any man tells me that unconscious cerebration explains these things, he is not so wise as I am.

DIRECT WRITING.

W. H. Harrison is authority for the following: "One day Prince Wittgenstein sent a letter to England asking various questions of the spirit Katie King; the letter was enclosed in an envelope, sealed with five seals, and he asked that the spirit would reply to it and at the same time return him the original letter unopened. This letter was sent by him in the first instance to Mr. Crookes, who put it in a second envelope and sealed that with various seals, after which it was handed to Miss Cook. The spirits told her to place it on a table near her bedside; in the morning the answer was found, written by Katie King, and informing Prince Wittgenstein that she was not much accustomed to that kind of work, but to show him that she had read his letter, she would write him a copy of it. Here followed an exact copy, word for word, of a long, closely written letter, which extended over three or four sides of a sheet of note-paper. Then she proceeded to reply to it, but showed more knowledge of Prince Wittgenstein or his affairs than had been gathered from his letter, or than had been within the previous knowledge of the medium and her spirits."

AN OBVIOUS BLUNDER. Now that the Centennial is closed the successful exhibitors are announcing their awards through the advertising columns of the press. Very few journals exercise any control over this portion of their contents and the one who buys their space is at liberty to advance almost any claim before the public. Steinway & Co., of New York, Piano Forte makers, have recently announced, in this way, that they are the *only* firm that received two medals for their exhibit. In face of the fact that Henry F. Miller & Co., Piano Forte manufacturers, of Boston, received two medals for the excellence of their manufactures, how they could make such a blunder, or false claim, is for them to explain. Certain it is that the last named firm *did* receive the two medals for we have seen the official certificates. They were both for excellence of manufacture, also, whereas one of those obtained by Messrs. Steinway & Co. was for an exhibit of piano hardware. There is no necessity for us again to revert to the well known house of Henry F. Miller & Co., of our City, when the judges at the Centennial have expressed so decided an opinion in their favor as to award two medals.

For the Spiritual Scientist.
GHOST LAND.*

BY LITA BARNEY SAYLES.

I RISE from the perusal of "Ghost Land," the new work upon Occultism, with much satisfaction at the assistance derived from it toward solving the problems of life, both here and in the spheres, and with feelings of deep thankfulness that in the order of Nature "each demand brings a supply." It is obvious that many of our thinkers were ready and waiting for this book, and that the higher ones, to whom they had cried from their soul depths for more light upon these occult themes, had already bestowed their well-deserved benefactions upon one, whom they have impressed to come forward, and give to us of what he has received. Although he veils himself in mystery, and is considered by many as a mere myth, conjured up by the fertile brain of his worthy editor, Mrs. Britten, yet to me his individuality is plainly to be seen. And whatever we may think of his conclusions (upon which we shall vary), we can but be convinced of his earnestness and integrity, and of his deep sense of the sacredness of the truths he presents, and of the reality of the wonderful revelations vouchsafed to him from the other side of the "river."

It is impossible to give any synopsis of a work which is synoptical in itself, being not exhaustive, but very suggestive, even with all its explanations, but the subjects treated are of the number in which we ought to be more interested than the many are at present. Magic, elementary spirits, obsession, the possibility of a life transfer, or that one friend, by virtue of his great love, could by aid of his knowledge of the occult, transfer his life and his whole powers into the physical and spiritual organism of his friend, the uses and abuses of occultism, and many other kindred subjects have held me with such fascination that I have hardly left the book till I have thoroughly scanned its marvelous pages. I believe it is destined to do a good work; the style, auto-biographical, is more attractive than Art Magic, of which it is a part supplement, and if we were not assured that the occurrences related within it are veritable, I should say the plot of the story is most admirably conceived to exemplify to advantage the dark and the light sides of magic and spiritism. As it is, I can only reiterate the old adage, "truth is stranger than fiction," and I add, is better worth studying.

The public will be ready for the second and third books on "Ghost Land," before the rapid pen of its industrious editor will have hardly prepared them from the original manuscript. I can do no better in conclusion than to quote paragraphs from pages 435 and 439 of "Ghost Land," giving weighty reasons why we should prefer wisdom to ignorance.

"We must adopt the principles of Nature as we find them, not as we deem they ought to be, nor as we, in our egotism, suppose they will become in deference to our peculiar excellence, neither must we deude ourselves with the idea that our ignorance will shield us from dangers we know nothing about. I have heard many well-meaning people affirm they were quite safe from all evil influences, etc., etc., because they knew nothing about such subjects, deeming their security lay in their ignorance."

"The true safeguard against all occult influence of an adverse or malignant character, is an understanding of its nature and existence, the laws that govern it and the means of thwarting and overruling its effects. It may be very satisfactory to remain in ignorance of the fact that the midnight marauder is prowling around our doors, provided he takes no advantage of our fancied security to break in upon us, but when we are aware of his presence and our liability to danger from his incursions, we shall be able to guard against him without any proviso.

Knowledge is power. Ignorance is imbecility. It is for this reason that I would induce all truly philosophical thinkers to investigate the occult, and study out, in the grand lyceum of Nature's laws, the various sources of good and evil influences by which we are constantly surrounded and constantly affected. Were mankind once aware of its danger in this, as in every other direction, it would be proof against it."

To which I say, Amen! The warning comes none too soon

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when we see what humanity is suffering from a lack of knowledge, if only in the one immense department of obsession. Let us have more light, and all the light we can, upon these, to us previously, unthought of subjects.

Dayville, Ct., November 26, 1877.

A FEW THOUGHTS.

BY A. V. D.

Shall the knowledge and the thought of men be handed down in endless genealogy, teaching and inspiring the soul of other times; and shall the conscious creatures which called them into being be blotted ignominiously from creation?

They who have studied Nature most, and penetrated deepest into her secret recesses, have discovered themselves, and demonstrated to others, that human science is bounded by a narrow horizon. Beyond the sphere of mortal vision lie many truths which we can neither discern nor comprehend. Some writer says with truth, "A little philosophy leads to atheism; a great deal brings back the mind to religion."

As one earthly proof of man is withdrawn, the heart of man fondly clings to another, till insensibly they drop one by one, and he is left desolate and solitary to encounter the storms of life. Even the faith of religious conviction fails to give comfort, or penetrate the gloom. In the anguish of his soul he prays for some sign which shall testify of existence beyond the grave.

"Modern Spiritualism," in spite of the absurdities and impositions with which it is encrusted, has brought consolation and happiness to many a sorrowing household. The evidence we have received of the continued existence of those we thought—when we closed the tomb door—we had gazed upon for the last time, warrant us in saying we know our loved ones still live and retain their personal identity and individuality, and that the human soul is made to sustain spiritual and eternal relationships. I give this testimony, hoping it may induce many who are blinded by prejudice to investigate and learn the glorious truth that "there is no death."

Boston Highlands, December 3, 1876.

QUEEN VICTORIA AND THE SPIRITUAL PHENOMENA.

The London Examiner contains a communication, from which it appears that Major-General C. S. Showers, lately political agent at the Courts of Oodeypore and Gwalior, and brother of General St. George D. Showers, whose career in India is a matter of history, wrote in 1873 to Queen Victoria, concerning the mediumship of his daughter. He spoke of some very extraordinary spiritualistic manifestations through her power, and suggested that it might interest Her Majesty to witness them. Sir Thomas Biddulph acknowledged the receipt of it by directions of the Queen. Subsequently Prince Albert of Solms Braunfell, a cousin of Her Majesty, testified that on entering the cabinet where Miss Showers was lying unconscious, he, in company with other guests, saw and felt two spirits by her side.

SCIENTIFIC EXPERIMENTS FOR ABSOLUTE TESTS.

In the presence of Mrs. Kane (Maggie Fox) it is now a common thing for the keys of a piano to be played, or for the wires to be sounded like those of a harp while the lid is closed and locked. It is claimed that this is done by means of a temporarily materialized spirit hand inside the piano, and the evidence is in favor of this conclusion. Acting on this assumption the scientific research committee of the British National Association of Spiritualists has for some time past been attempting to obtain an absolute test of the presence of an unseen force. They ask for the depression in the vicinity of a medium of the armature of an electro-magnet inside a closed box secured by screws and seals, the said depression being indicated by the ringing of an electrical bell consequent upon the completion of a galvanic circuit. Several seances have been held in the attempt to obtain this manifestation, and in the end perseverance will doubtless be successful.

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

SPIRITUALISM or Spiritism as it is called in Europe is a plant of larger growth than most people give it credit for. Even in the most unpromising soil it has taken root and grown rapidly, and we find in Italy, France, Spain, Mexico, Chili, Australia as well as in England, Germany, the United States and other countries, papers devoted to the cause. The Spiritualists generally are open to the charge of unreasonable credulity, hence charlatans and imposters flourish among them. But if the Boston Herald and the Spiritual Scientist pursue the course they have taken, the philosophy will soon be purged of the parasites which infest it, and it will then attract more attention from the scientists and thinkers of the country.

Closely akin to Spiritualism, which is simply a belief in the possibility of communing with disembodied spirits, or necromancy, is Occultism, which embraces a wider field, and which, doubtless, has been more or less practised for thousands of years, and is familiarly known as divination, magic, black-art, etc. Spells, charms, witchcraft, Voodooism, magic glasses, mirrors, etc., are ranged under the head of Occultism, and its practice is as general as the human race, the aborigines of Australia and Africa, Esquimaux, Laps, Tartars, Chinese, East Indians as well as our own Indians practising it.

Occultism believes in elementary spirits—spirits of air, earth, water, fire,—fairies, sprites, gnomes and such creatures, and teaches how to attain to communion with them. It also teaches the principles of clairvoyance, clairaudience, psychometry and kindred subjects, and claims to be able to separate the spirit from a living body, and send it off on errands, hundreds or thousands of miles, and bring it back with correct and positive information, which it delivers to its senders while the body lies all the time in a trance like sleep. It summons the most powerful elementary spirits and they obey; the genii of Aladdin are reproduced as servants of adepts in mysticism; even the planetary spirits (for the occultists claim that everything has life, therefore spirit—and that the planets are abodes of myriad spirits) are called from afar, and come, though at rare intervals) to grace the mystic meetings of the Cabala.

The Occultists claim that the elementary spirits are often mischievous, and some absolutely malicious, but that the adept can by observance of certain rules subject even the most malignant, thwart their evil designs, and gradually humanize them to some extent, by contact with humanity; while at the same time evil-disposed persons can control them to minister to their vicious purposes, though like petting a wild beast, the consequences are sometimes fatal to the operator. —*Somerville Citizen.*

M. CAZENEUVE gave an exhibition of his powers as a prestidigitator to an invited audience at the Revere House on Wednesday afternoon, which cast in the shade the sleight-of-hand tricks of Hermann, Blitz and many of the so-called spiritual mediums. Some of his per-

formances were called mind reading, some mesmerism, and some were simply unexplainable. Now if M. Cazeneuve will be kind enough to explain satisfactorily his *modus operandi*, he will confer a favor and do much good.

HENRY WARD BEECHER evidently has not a very exalted opinion of politicians, he says "Where you find three politicians one of them is a thief always." For instance, William Lloyd Garrison, Wendell Phillips and Henry Ward Beecher, were most ardent politicians and close allies at one time; which of the three was the thief Mr. Beecher? There are somewhere nearly 100,000 federal office holders in the country, most of whom are appointed on account of eminent political service, which would give us according to Mr. Beecher's computation, about 30,000 thieves in public offices—no wonder the country is in the present condition.

CHANCELLOR PRESTON, the Roman Catholic Vicar General, of New York, delivered a lecture recently in the Cooper Union, on Religion and education, in which he showed, first the evil effects of a strictly secular education, and said, that no education was worthy of the name, that did not combine the development of the mental, moral, and religious faculties. He said that secularization of education was gradually doing away with the creeds of the Protestant sects, most of which had so changed in their distinctive beliefs, that the fathers of the sects would not recognize them if they could arise from their graves to-day. While this disintegration is going on among Protestants, the Catholic Church is losing its children from the same course by the hundreds, they becoming infidels, and thus the secular schools are by their irreligious education demoralizing society, hence he says, the great spread of atheism which abounds on every hand, in politics, science and morality. The Catholic religion, he said, can not and will not approve of the divorce of education and religion. His remedy for these evils is to either exempt from taxation for educational purposes those who do not send their children to the public school—or give to every denominational school its proportion of the taxes and let the churches manage their own schools. The speaker was applauded frequently throughout his lecture, which was a very logical and able discourse. We know a number of Protestant ministers who strongly favor the same views.

THE NEIGHBORHOOD of Marpingen, in the Lower Rhineland, the scene of the alleged miraculous appearances of the Virgin Mary last summer, was recently visited by an Irishman, who gave out that he was the correspondent of a Roman Catholic newspaper. He professed a complete belief in the miracle, and congratulated himself with the Catholic priests, who were much pleased with him. It now turns out that he is a Ber-

lin detective, and the information given by him has led to the arrest of several of the clergymen who, it is said, were carrying on a trade in the holy water.

THE ROMAN CATHOLICS report a great miracle at Munich, Germany. A nun, who was a confirmed cripple and could not work, was consciously impelled to swallow some threads of a relic of the garments of a priest who was shot by the Paris Commune in 1871. As soon as she had eaten the threads she was restored to complete health, and all her lameness vanished.

THE WHOLE number of Popes to Pius IX., is 257. Of those 104 have been Romans, and 103 natives of other parts of Italy, 15 Frenchmen, 9 Greeks, 7 Germans, 5 Asiatics, 3 Africans, 2 Delmatians, 3 Spaniards, 1 Hebrew, 1 Thracian, 1 Dutchman, 1 Portuguese, 1 Candiot, 1 Englishman.

OUT OF the heart are the issues of life. A fine and noble character requires for its upbuilding the moral and spiritual elements, the faith in invisible realities, the vision of divine things, the love of goodness, and upreach to possess it, which science ignores or treats in cold and hollow mockery. Statistics will not take the place of sympathies in human experience. No fine theory of an evolving world will give rest to a weary of comfort to a sorrowing heart. Geologic formations, studded with fossils, cannot take the place of the Testaments in the ordering of life; and no discovered or discoverable gas can be the God of an awakened soul. The best elements of human life find their aliment in the spiritual atmosphere of religion, through which the divinest influences operate as the sunbeams play through the vibrating ether.—*Christian at Work.*

GOD FORBID that the search after truth should be discouraged for fear of its consequences! The consequences of truth may be subversive of systems of superstition, but they never can be injurious to the rights or well-founded expectations of the human race.—*Bishop Watson.*

ELDER JOHN CLARK, of Virginia, preached recently in Greenwich Hall, New York, the doctrine that as Christ rose to heaven with his earthly body, so will all men do on the judgment day, when the dust of the departed will unite and be endowed with renewed spirit.

THE REV. Stephen H. Taylor, Jr., calls shirkers of duty hyphen, for they unite the church with the world; commas, for in their presence people take breath and feel easier; periods, because they put a stop to Christian work.

THE REV. James M. Pullman said a week ago, in the Church of our Saviour, that the Universal Church, although intellectually free, is conventionally bound. We have no right to scowl at the theories of those who with sincerity have a practice different from ours.

SUBSCRIPTIONS AND ADVERTISING RATES.

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

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

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

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

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

SPIRITUAL SCIENTIST.

VOL. V. DECEMBER 14, 1876. No. 15

1877.—SPIRITUAL SCIENTIST.—1877.

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 ranks 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.

We shall endeavor in the coming year to make the Spiritual Scientist invaluable to any Spiritualist or investigator, no matter how many other spiritual journals he or she may take. It is essentially different from any other, as will be seen by observing the contents of a few numbers. For this purpose we offer it to trial subscribers

FIVE MONTHS FOR ONE DOLLAR.

We ask the co-operation of our subscribers, their

prompt renewals, accompanied by the subscriptions of their friends and neighbors. We have only the heartiest words of thanks for what you have done in the past, and we look forward with confidence that your efforts will be continued in the future. Help us in every way you can in our purpose to make this paper do larger and better service in the cause of Spiritualism. Speak of the paper to your friends as the organ of the best and highest thought on the great subject that is destined to have such a leavening effect upon all existing systems and creeds, and bring them to a decision by taking their subscriptions, and when you forward your renewal, will you see that it does not come alone.

THE OUTLOOK.

We direct especial attention to "The Outlook," as we have named our department of notes and news from foreign countries. It will improve in interest as our list of exchanges increases. In addition to the periodicals especially devoted to the subject of Spiritualism, we shall soon have access to the prominent secular papers that take an interest in the subject or open their columns to its discussion. A portion of this editorial work is in the hands of a gentleman well qualified by newspaper experience to itemize the news, and present in a few words the prospect of the cause in all parts of the world. This feature adds to our expenses, but we are confident our subscribers will testify their appreciation by occasionally calling the attention of their friends to the merits of the Spiritual Scientist.

AN INTERESTING NUMBER.

We consider the present issue of our journal an interesting number, although the names of many of our accustomed writers are absent from its columns. Mrs. Emma Hardinge Britten contributes the first of a series of papers on "The Spiritus Mundi." Her reputation as an author and editor is so well established that we need not speak of the merits of any of her more recent efforts. Mrs. Lita Barney Sayles (Veritas) favors us with her opinions of "Ghost Land." The selections from other journals are instructive, and the news contained in "The Outlook" department is comprehensive in its nature.

TO LYCEUMS AND SOCIETIES.

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

LOUD RAPS.

At a meeting of the Psychological Society of Great Britain, in London, Serjeant Cox presiding, the unseen power manifested itself very strongly and unmistakably. The discussion was upon the various theories advanced in explanation of Spiritualism; and as the Rev. S. Moses finished an address saying that he had satisfied himself, by laborious investigation of the truth of the whole theory of what was called Spiritualism in its widest sense, and did not tie himself down merely to the human spirit, there came a series of loud raps in all parts of the hall heard by everyone present. The power is supposed to have been drawn from Mrs. Jencken, (Kate Fox), as they had been going on for some time in her immediate presence.

THE OUTLOOK.

NOTES AND NEWS FROM OTHER COUNTRIES.

Mexico.

THE MEXICAN magazine, "Le Ilustracion," has a curious announcement. It is to the effect that many persons who think it obligatory to go to confession, though really Spiritualists, can find at Olmedo street, No. 7, those priests who do not see a sin in the Spiritualist faith, and can be free from those reproaches which the ignorant and bad-intentioned make them (the Spiritualists) suffer in other confessionals.

THE MEXICAN papers mourn over the distracted state of the country by which the mails are interrupted: "Our unfortunate country" says the above-named journal, "in its period of expiation." It, however, acknowledges receipt of the Spiritual Scientist. "This respectable organ in the propagation of Spiritualism, worthy to occupy the attention of the learned," and names Nos. 24 and 26 of 4th volume, and 1 and 2 of the 5th." It mentions particularly the articles by J. W. M.—they being in those numbers which had reached Mexico. The "Review" of Santiago, Chili, has also been received, and was welcomed with much warmth and kind congratulations. "for its efforts are crowned with success," says the reviewer, "Spiritualism throwing its rays over all the philosophies, while the defenders of this royal cause are invincible in the field of reason."

THE MEXICAN Society of Spiritualists is about to found a library and reading room in the City of Mexico.

South America.

SOME OF the secular papers of Brazil are lending their columns to a consideration of our cause—the editorial in the department of *estudio filosofico espirita* leading all others.

WE EXPECT soon to have considerable to say of the progress of our cause in the Argentine Republic.

England.

A CORRESPONDENT of the London Spiritualist, who signs himself H., 7 St. John's-Terrace, Hove, proposes to place in a locked box, under test conditions: 1, a Scripture text; 2, an easy arithmetical sum; 3, a ten pound Bank of England note. I am willing to give the above note to anyone who will do one of the following things: 1, read the text; 2, calculate the sum; 3, give the number of the note.

ALGERNON JOY offers a reward of £1000 to any conjurer who produces the same things as occur in the presence of mediums, under the same conditions and not by mediumship. The challenge remains unaccepted.

DR. CARPENTER, the author of the "unconscious cerebration" theory, in explanation of the phenomena of Spiritualism, has so far modified his dogmatic attitude in this respect that he is investigating the subject by experimenting with two powerful mediums.

CAPTAIN BURTON, the well-known African explorer, has a letter in the London Times defining his position regarding Spiritualism. Through an experience of twenty years, he is convinced that "perception is possible without the ordinary channels of sensation," and secondly, that he himself has been in the presence of an unseen force or power, evidently intelligent. Captain Burton has probably had more experience than any other living man in relation to visions in crystals, and obtained information altogether foreign to knowledge possessed by the seer.

THE DALSTON Association of Inquirers into Spiritualism has voted "that no professional media be paid by the Association until after the Slade case is settled."

AT A dinner party given by Mrs. Makdougall Gregory of Grosvenor Square, London, three remarkable mediums were present, namely, Mrs. Jencken (Kate Fox), Mrs. Kane (Maggie Fox, widow of Dr. Kane, the Arctic explorer), and Dr. Slade. Among the friends in attendance were nine titles, eight reverends and five doctors.

Spain.

THE NEWS from all parts of Spain is truly encouraging. The "Revelation" of Alicante, in a historical review of religions and their adepts, while it regrets the errors that have been promulgated and upheld by people of little culture, errors that have crept in through physical manifestations (of the spirit so termed), it asks, "Who has done the most damage to Spiritualism? Those who call themselves Spiritualists." It discusses also the important question of cremation which calls forth many suggestive articles.

BARCELONA HAS its able periodical and many enthusiastic Spiritualists. The latter have been lately entertained by the bishop, Fray Joachin, who as a sort of parody upon Don Quixote has been getting up an *auto de fe*; that is, burning a goodly number of spiritual books—"happily," says the writer, "a caricature of the memorable epoch of the inquisition."

THE EXPONENT of our faith in Lerida, Spain, *El Buen*

Sentido, is noted for the ability with which it is conducted and is often quoted. "Humanity and its Education," "Creation according to Science, Philosophy and the new Revelation," and the Dogma of Sin and the Future," have attracted particular attention to its columns.

IN SEVILLE they "continue the publication (expirismo of S.) of those precious dialogues of Dr. M. Gonzales, which, from day to day grow more and more interesting." Much that is sublime in Spiritualism has been reached through romance. Bulwer's "Strange Story" and Zanoni, are examples

THE PRESIDENT of the Spanish Society of Spiritualists has postponed his intended visit to London until spring of next year—so says the Spiritualist.

UNDER THE heading of "Humbug American," the above-named journal facetiously refers to the bottled magnetism that may be transmitted from place to place (according to advertisements) for healing purposes. "No, no," continues he, "learned doctors, one cannot shut up in an envelope, like a cheque, the magnetic healing fluid to make an eight or fifteen days' voyage over the ocean. It is not this that has been taught by M. Du. Potet, Deleuze and other masters in this art."

Russia.

Da Gazette de la Bourse of St. Petersburg, we learn that a committee is to be formed for the study of mediumistic phenomena; that it will not be composed of members of the Society of Physics, but of the medical profession. Many gentlemen, however, belonging to the former body will be invited to attend its sessions.

THE SECOND edition of the correspondence *inédite* of Levater with the Empress of Russia, on the "Future of the Soul," is about to be issued and be on sale at the Spiritual Library, Paris, France. If L.'s charming enthusiasm and elegant diction could be translated to an English edition of this "Correspondence," the work would win a host of admirers.

France.

WE CANNOT but grieve when in this age of commerce, wealth and piety (?) there is the necessity for recording any human suffering that might be relieved by the charity (not pecuniary only) of common humanity. We can never know how much the estimable authoress of *Chateau du Bonheur* (Mlle. Couret of Toulon, France) has had to endure in her recent illness, by which she passed to the "better land," but we can hope that the angels will reward her for her goodness and fidelity.

THERE COMES from a fair spirit, Mme. Vautier, the following: "I have thought that in addressing to you (the medium) these few words, you could say to my husband and to my dear children, that you have seen me. Say to those whom I love that I shall encircle them with all my solicitude, but I pray them not to weep. I love better to see their smiles." Mme. Vautier, young and much loved for her good qualities, recently departed this life, in Paris. A long and interesting notice of her death appears in the *Revue*, in connection with which is the statement that at the time of the oration at her tomb, a Belgian spirit came to the office of that journal and wrote two charming verses of poetry for this young lady—verses that will be doubtless engraved upon her tomb.

IN A POEM *Algerie* (to Algiers) attributed to the spirit of A. (Alfred) de Musset, occurs (a very free translation):—

"The bubbling waters fresh, full with delight!
Shade of thy giant palms
Nearth which reposes in the burning night
The voyageur of wandering steps."

"To repose in the night under the shade of a palm," says a critic, "is rather hard. Musset living would not have found that!"

MUCH PRAISE is given to a new pamphlet written by Mlle. E. Arnaud, of Fleury, France, entitled "Refutation of the Book of M. Abbe Fresquet." The lady refutes with spirit, and annihilates the lies and fantastic histories of the Abbe. Her logic is highly commended, as well as her daring, in thus appearing in the very department in which M. Geoffre, the healer, was being persecuted.

AT RARE intervals a magazine has appeared in Paris, "An Experimental Psychological Review." It is ably edited by Dr. Puel. A new number is just out.

M. DE FLEURVILLE is the author of a work on Animal Magnetism, a "Study," as he terms it, of the subject. It is highly recommended to all who would consult or practice upon somnambulists. It is in fact a study of the *intermédiaire* between animal magnetism and Spiritualism. It is to be had at No. 13 Rue de l'Ecote de Medecine, Paris, and at Bureau de la Revue.

A NEW and elegant edition, with portrait, of A. Kardec's "Book of the Spirits," has also just appeared in Paris. It is published by M. H. Joby.

AN ANCIENT TABLET.

THE National Library in Paris has a sandstone tablet said to have come from Thebes, from the temple of the god Khonsa, the second person of the Theban trinity. The illustrations are the king offering incense to the ark of the god Khonsa, borne on the shoulders of twelve priests, sandalled for a journey, and a priest receiving a similar ark on its return. The god is called the driver away of demons. The king is Rameses XII., who flourished about 1200 B. C.

"The inscription, which is long, states that the Princess of Bekhten (probably Ecbatana) being the younger sister of Rameses XII's wife, Sun-of-the-Graces, and a malady having penetrated her limbs, her father sent to the King of Egypt for a doctor. Thro'th-in feast was sent, selected from the college, and the mystery doctors of the palace. He found her seized by a spirit, and he, himself, unable to fight with him, the father sent to the king again. The king went to Khonsa, and prevailed on him to have one of his forms sent, first giving this form his divine virtue four times (a figure four times repeated resembling as much as anything an old-fashioned S, with a long loop above and one below). This sign comes as near magnetism as anything; it represents the spine; guardian gods exert it upon kings and other respectable people. After a year and five months traveling with one large and five little arks, a chariot and many horsemen, this god arrives; the father goes out with nobles and soldiers to meet him, and falls even on his face with appropriate speech. This god goes to the Princess, exercises the power according to this form for her, and in a moment she is well.

"Then this spirit," (the characters indicate that he is glorified or illuminated and august, holding in his hand the whip of rule,) "who had been with her, saith before Khonsa, 'Thou hast come in peace, great god, who drivest out the demon (or diakka). Thine is the land of Bekhten, thy slaves its men; I am thy slave, I will go to the place whence I came to set thy heart at rest as to thy coming to her. Will thy holiness order a feast day to me from the Prince of Bekhten?' Then this god deigned to say to this prophet, 'Let the Prince of Bekhten make a great offering before this spirit.' While Khonsa was doing these things with the spirit, the Prince of Bekhten stood with his soldiers, terrified exceedingly. Then the Prince of Bekhten made a great offering before Khonsa and the spirit—made a feast day for them. And the spirit went in peace whithersoever he pleased, by the order of Khonsa.

"The Prince thought first he would keep so useful a god, but after three years and three months, seeing him in a dream coming out of his shrine as a hawk of gold, and flying away into Egypt, he thought better of it, and sent him back with many presents, troops and horsemen.

In the British Museum is a large stone tablet with thirty-six lines of hieroglyphics, one side broken off two-thirds of the way down. These are mainly invocations to divinities or genii, that the departed one may be preserved from all sorts of malevolent things in that under sphere which is so well described and depicted in the Book of the Dead and on the better sarcophagi, as to remind one of Dante with Dore's illustrations. At the twenty-third of these lines begins an invocation to a sacred Lamb, son of a ram, who art sucking thy mother sheep, let not the departed be stung by any serpent, any serpentess, any scorpion, any reptile; let not any one of them master his limbs; let not any death, any deathness enter into him; let not haunt him the shadow of any spirit.

"The dead Egyptian either rose again, like the sun, or he was struck with the second death, (compare Rev. ii: 11) according to the Book of the Dead, after which he was called a death, or a dead spirit. The Book of the Dead has prayers to prevent this second death. Although these deaths suffer flame, tortures, and their bodies are pastures for demons, yet they may enter the bodies of others. There are prayers against this in the Book of the Dead, and elsewhere.

"On the twenty-sixth line of this tablet we read: 'Oh thou who enterest, enter thou not into the limbs of the departed,' and in the thirty-first, 'Let not haunt him the influence of any death or deathness.' These amiable companions are also mentioned in the incantation on the first page of the Papyrus Ebers. In line thirty-second of this tablet is an exorcism, 'I have repeated the words over the sacred herbs put in all the corners of the house. I have sprinkled the whole house

with the juice of these herbs during the night; when comes the dawn the person buried is in his place.' This is the way we now protect a house against spirits: Last Spring, in Florence, a priest came to the house and sprinkled it with holy water, 'repeating words,' and so laying the ghosts."

From the Pen and Plow.

DREAMS.

"Dreams are but interludes which fancy makes,
When monarch reason sleeps this mimic quakes;
Confounds a medley of disjointed things—
A court of cobblers and a mob of kings."

WE pretend not, in these few remarks, to account for or explain these mental phenomena. Even Dryden himself, in those masterly lines of his above quoted, takes good care to eschew everything like philosophical conjecture in his description of dreams—employing, on the contrary, in his description that very "fancy" which the poet and the dreamer alike have recourse to when ratiocination refuses to afford its aid in the solution of a problem so mysterious. That "monarch reason sleeps" uninterruptedly during our hours of sleep, we hold to be a proposition altogether unsupported by evidence; every rational creature that sleeps being, in our opinion, conscious that his or her reasoning faculty not unfrequently (during the hours of sleep) exerts its legitimate vocation. It may be urged and perhaps with some force, that, in our slumbers—especially when they are unusually sound—that "medley of disjointed things" Dryden mentions is apt to be confounded somewhat by the notorious "mimic" (Fancy), and it is in admirable keeping, therefore, with her character that she should, in her quaking mood, associate courts with cobblers and mobs with kings. To represent this same "mimic," however, as exercising exclusive control over the mind in our hours of sleep, is to represent a state of things which every rational individual finds oneself abundantly able to contradict and refute. That the powers of ratiocination, are wholly suspended during sleep, becomes a monstrous supposition in presence of the fact that thousands of individuals (intelligent individuals) are to be met with who, could their evidence be conveniently secured, would promptly testify to the fact (in their own case) that "dreams" are not always "interludes which Fancy makes." The writer's own experience, as regards this matter, is decidedly opposed to Dryden's highly poetical notion that "Monarch Reason" (who in many cases, it is true, just does nothing all the day) is very apt soundly to sleep the night away. On the contrary, he (the writer) many a time and oft is apt to find his own slumbers shaken by the remonstrances of this same "Monarch Reason," whom he ever finds just about as vigilant by night as by day. And, as a very proper conclusion to these remarks, the writer is prepared to add—and to state as a fact—that, in quite a number of attempts at prose and rhyme on his part, during sleep, the intellectual monarch has exercised far more of control than he ever did in similar attempts during the writer's waking hours. Would that we could recover the things from the "vasty deep" of oblivion.

THE BOSTON TIMES ON SPIRITUALISM.

There is another sort of Spiritualism—indeed this fantastic fol-de-rol is not Spiritualism at all—which cannot be as easily dismissed. And for this reason, that it has its roots in the dearest hopes of the human race, its believers are a majority of the people in every land, and its phenomena form part of the authentic history of the world. All Christians, we might as well say all religionists, are Spiritualists. It is doubtful if all the modern Spiritualistic writers put together have propagated as much supernaturalism, so much pure and simple miracle and mystery as the Bible, on which the whole fabric of Christianity rests. Extract from it its accounts of angels' visits to the earth, of miraculous occurrences by land and sea, of materializations, of supernatural signs vouchsafed to prophets, of supernatural powers exercised by apostles, of prophetic visions, of warning dreams, of physical phenomena marvellous and inexplicable, and what remains of the foundations of the Christian faith? It is some what astonishing, as we think, in view of these facts, that modern Spiritualism has found its most contemptuous critics and most resolute opponents among professed Christians. A just appreciation of the basis on which their own faith rests would have seemed to call for another attitude towards Spiritualism and its phen-

omena, an attitude at one more sympathetic and more generous. Roman Catholicism, in its practice, has at least avoided the extreme hostility of Protestantism toward the new faith; as witness the miracles of Lourdes and other places, where every year Catholic pilgrims are found by thousands worshipping at shrines made consecrated by supernatural occurrences.

And those of us who indiscriminately assail Spiritualism, as, in itself, false and fraudulent, are prone to overlook the long list of respected and even revered men who have given to it, in its higher forms, their adherence. Allan Kardec, the great French Spiritualist, defined the faith that was in him in these words: "Whoever believes that he has something within him distinguished from matter is a Spiritualist." How often, we wonder, do Methodists stop to remember that Wesley not only believed with Kardec that he had "something within him distinguished from matter," but, like Kardec actually averred that he had been the recipient of communications from the spirit world. And Luther, long before had satisfied to the same effect. Nor have spiritual phenomena been alone attested by divines, whose training and association naturally incline them to a belief in their possibility. It will require more than the exposure of a few fraudulent mediums, who have made a business of imposture, and degraded a great and elevated belief to the level of a money making system of trickery, to dissipate all the evidence of the existence of spiritual forces, and the occasional manifestations of them among men in ways not susceptible explanation on a purely material basis of reasoning.

The time may come when science shall have pulled back the veil of mystery so far that there will no longer be room for the supernatural to hide itself in the darkness of imperfect and limited knowledge in which the race now gropes. But that time is not yet, and, meanwhile, let us not be too dogmatic.

THE AFFECTIONS.

Swedenborg has clearly shown that our perceptions, or what are commonly called our intuitions, are due to the affections. We occasionally see confirmations of this fact by other writers. In an article on the "Reality of Duty," republished in *Littell's Living Age*, from *The Contemporary Review*, we find the following illustration of this law of man's nature:

"Here and there a person is to be found, who, with a correct ear, has scarcely a tinge of musical taste. Such a person, if also a mathematician, can understand and apply the laws according to which music performs its office, and can appreciate, no doubt, with a certain satisfaction, the fact that this or that composition is an application of these laws. But the sweetness, the elevation, the pathos, the majesty, the playfulness—the indescribable thrill which may be all or none of these—the whole range of various enjoyment which music is capable of furnishing over and above the sense of uniformity to law, all this is to him simply inaccessible. He may tell you as long as he likes, and tell you truly, that he is a better musician than you are. But not the less are you privileged to enter a sphere of experience—experience that beauty is beauty—to which he can no more attain than a beast to the comprehension of geometry."

How important it is, therefore, that those faculties which endow us with the capacity for this finer sense, which give their most precious value to all our intellectual faculties, should be protected from harm and carefully cultivated in childhood.

A PREMONITION.

THE Cape Ann Advertiser says: Between twelve and one o'clock on Friday morning of last week, the deck-hand on board the steam-tug Sarah E. Wetherell, lying in the dock of the New England Fish Company, was aroused from sleep by the impression that some one had called him. Failing to hear anything to bear out the impression, he lay down again, but could not rest easy, as he felt a continued impression that there was something for him to do. After lying a few moments he got up and went on deck, when he heard a slight noise as of something paddling in the water near the Rocky Neck Ferry slip at the head of the wharf. Hurrying up the

wharf, he found two drunken men overboard, one of whom was nearly exhausted. After considerable difficulty he succeeded in getting them out of the water and dragging them to the steamer, where he got them into the fire room, and at last succeeded in restoring them to animation. They left the steamer about six o'clock in the morning, without giving their names, saying that they belonged to a herring vessel bound out that day.

But for the timely assistance rendered them, their voyage in life would have ended ingloriously in the ferry slip. When they come home from Newfoundland they will do well to join the Reform Club and change their course of life. Who can explain what it was that aroused the man who saved them, and would not let him rest until his work of mercy was accomplished?

A NEW RELIGION.

Thomas L. Harris has established at Brocton, Chatauqua county, N. Y., a new society known as the Brotherhood of the New Life, at Salem-on-Erie. Mr. Harris is well known to every Spiritualist. For the information of others it may be said that he is of English birth, now fifty odd years of age, was brought to this country in infancy, became a writer for the press while a boy, next a Universalist minister, then a public lecturer, and in 1857 a prominent trance speaker. His poems, "The Lyric of the Golden Age," and "The Lyric of the Morning Land," dictated while in a state of profound trance, are of absorbing interest. Mr. Harris has had a most strange experience with bad spirits and occult forces, being brought into severe temptations and spiritual conflicts with demons. Through superior aid he has triumphed over them, and as a special result of this event he gained the power of internal respiration, so that he breathes "with equal ease and freedom the atmosphere of either of the three heavens, and is enabled to be present without the suspension of the natural degree of consciousness, with the angelic societies, whether of the ultimate, the spiritual or the celestial degree." The new religion, for which Mr. Harris claims to have been personally selected by Jesus Christ, has many doctrines and notions. Mystics and Spiritualists will find much that is familiar, although the latter will decidedly object to the supreme power of this special representative of the Lord. The number of persons in the various counties who are attached to the Brotherhood of the New Life is about 2000.

DETECTING IMPOSTORS—IMPORTANT EXPERIMENTS.

Spiritualists are generally waking up to the necessity of detecting and eliminating imposture from the manifestations claimed to be of spiritual origin. Threads, ropes, handcuffs, bags and other instrumental means have been adopted but the ingenuity of the tricksters rises superior to all such feeble attempts. Experiments in a new direction appear to be attended by important results. Variations in the temperature of the body and physiological changes of a like kind are common with all genuine mediums; they cannot be made at will, and consequently the impostors would be easily detected. In Paris, M. Chavee has applied a thermometer to different parts of the brain of writing and trance mediums, and the general result was that the temperature varied on the two sides of each head. Two years ago there came under the notice of the French Academy of Sciences an instrument invented by a French chemist to measure the force of thought, as indicated by variations of the flow of blood. The experiments of the inventor have been repeated lately by Dr. Hill Norris, of Birmingham, Eng. He had also made use of it in the investigations of the physiological conditions appertaining to mediumship, and obtained most satisfactory results. Among others Dr. Slade has been visited. The respirations of mediums is also said to have received careful attention. These observations will undoubtedly be of great importance as a test of real sensitiveness in an individual; but will they determine when a medium "helps the spirits?"

COUNTERPARTAL marriage, or the cohabitation of spirits with their counterparts in this world, as affirmed by some spiritualistic writers, was first described by Marquis de Saint Martin, a hundred years ago.

Belgium.

IN FEW countries, perhaps in none, has the subject of Spiritualism been taken up with firmer hands and clearer heads, than in Belgium. In Leige, particularly, it is learnedly discussed in all its phases. The *Messenger* is its able exponent. It is to this paper too, we might refer for a brief but interesting resume of the civil suit brought in France, by the Princess Beauvau-Craon, against her daughter Isabeau, a Spiritualist,—and because she is a Spiritualist; a suit to deprive her of her fortune, "But her able yet gentle pleading in defending her own case," says the writer, "had the best effect upon the Court and it rejected the demand *en interdiction*" made by the mother.

IN BRUSSELS, Belg, a little pamphlet, entitled, *Le Plus proch degre de la science*, is received with much favor. It is, however, a translation from the German. Its third and fourth divisions are respectively, "Principles of the Physiology of the soul and the spirit," and "Phenomenal and experimental Psycho-physique."

NEW YORK CITY.

AT THE CONFERENCE of the New York Spiritualists' Association, Dec. 10th, Dr. White in the chair, Dr. White claimed that theologians were unable to withstand the onslaughts of the materialists; that Spiritualism is the lost link connecting the now disconnected materialism and theology, taking both by the hand.

Dr. Hallock said the Theologians placed their Day of Judgment so far off, and asserted it was so easily dodged by mere trusting for salvation, that it fell short of the truth as preached by Spiritualism. The Great Court sits every day, and no one escapes its penalty. The Jewish nation was swept from the face of the earth, because it did not recognize what was preached in their synagogues every day, the great principles of Justice, Truth and Humanity. That this nation must recognize these principles as great active and real facts and powers, or it also would experience the same verdict, "Depart from me," in weeping, wailing and gnashing of teeth. This Spiritualism is a power in one era. We must receive it with the spirit of a little child, receive it as a fact well-established as any other in nature.

Our state not being receptive is reason enough why spirits do not ward off dangers. We wont receive their warnings. He was followed by G. W. Maddox, Dr. Lewis and S. V. S. Wilson, all of whom seemed to get off the legitimate topic of Spiritualism for the more exciting theme of politics and material activity.

SHAKESPEAR'S INSPIRATION.

In *Indian Wisdom*, by Monier Williams, is the following translation from Bhantri-hari, a Hindoo poet, who lived a thousand years before Shakspear:—

"Now for a little while a child; and now
An amorous youth; then for a season turned
Into the wealthy householder; then stripped
Of all his riches, with decrepid limbs
And wrinkled frame, man creeps towards the end
Of life's erratic course, and, like an actor,
Passes behind death's curtain, out of view."

Shakspear can hardly be supposed to have understood Sanscrit, and to have made a free translation of the above lines in his Seven Ages; but that he was inspired most people will confess, though they would be, for the most part, sorely put to it to explain what they mean by that term when it is applied to the great poet. Spiritualists, however, have no such difficulty, and will at once point to the now well-known processes of spirit-writing as the more than probable means whereby the above extraordinary coincidence occurred. Some of the spirit-writings of modern times, at any rate some of the direct writings have been proved to be extracts from works existing in the British Museum, or even selected from ancient numbers of the Times newspaper; and this, certainly, throws a very suggestive light, not only on the above coincidence of the two—we must call them both—great poets, but very strong presumptive evidence with respect to the probable source of all Shakspear's best plays, certainly the essentially spiritual ones, which are, in fact, the best. Indeed, how many more like helps from Hindoo and other sources may have accrued, we cannot guess; we, at any rate, now know of one.

It has been asserted that there are fifteen thousand words to be found in Shakspear; while in the Bible there are but five thousand, six hundred and forty-two; and eight thousand words in Milton's works. Now, where could this stu-

pendous vocabulary of Shakspear have come from, when we consider his early antecedents and opportunities? And where the leisure hours for attaining it in the days of his manhood, when he combined the author and the actor? And whence his wondrous knowledge of human nature, if he had not been prompted by some powers greater than his own? The Spiritualists, I think, cannot doubt that Shakspear was a powerful medium; and that his specialty was that of a writing medium we have the strongest reason for believing. While, if he were also clairaudient, he at any rate, showed a preference for the former gift.

REMARKABLE PLANCHETTE MESSAGES.

Algernon Joy, late Secretary of the British National Association of Spiritualists, in speaking before the Psychological Society, remarked that it was incomprehensible how anybody could go to seances regularly without seeing that the evidence was absolute of the presence of some intelligence not that of any person in the room. The evidence of spirit agency was just as strong as that of the chairman's bantling, psychic force. He (Mr. Joy) knew a lady who had never seen a planchette until he had introduced it to her; he also knew another lady who had never seen one at all, and who thought that if any power was in any way connected with the instrument it must come from the devil. The latter lady entered the room one day, while planchette was moving for her friend, and she remarked: "It is all a humbug, and it will stop when I put my hand on it." However, it did not do so, but ran on more vigorously when her unconscious cerebration helped. (Laughter.) On the next evening four persons were present, including himself, and they agreed that they would write questions on slips of paper, and not let the medium see what the questions were. The sceptical lady already mentioned asked in writing, "Where's Robert?" of whom she had not heard for years. The planchette wrote out "Cooper." She replied that she had never heard of such a place, and added, "Where is it?" The reply was, "Carpentaria." They afterwards discovered that Cooper was a town on the Gulf of Carpentaria. Next she wrote, "Where's Jack?" The answer was "Liverpool." She laughed, and for the first time spoke, saying, "That is a mistake, for I know he is in Lisbon. The planchette again wrote, angrily, "Liverpool." She afterwards made inquiries by post of a friend, and learned that "Jack" had unexpectedly arrived in Liverpool. He did not know what unconscious cerebration or psychic force had to do with these facts. It was quite a mistake to suppose that conjurers could do that which occurred in the presence of mediums. He had offered a reward of a thousand pounds to any conjurer who would produce the same things under the same conditions, and not by mediumship; to this day the challenge remained unaccepted. Maskelyne and Cooke had refused to make the attempt. Once another conjurer called upon him, but when he learned that his hands and feet were to be held by disbelievers all the time he was in the room, he did not attempt to accept the challenge.

THE CENTENNIAL IN BOSTON.—There is on exhibition at 420 Washington Street, three stores north of Summer St., Boston, a portion of the Centennial exhibit. It is the beautiful case of elegant silver ware, manufactured and displayed by the Meriden Silver Ware Company. Messrs. Waterman & Co., proprietors of the above-mentioned store, have had it brought on and set up here at great expense, and those who go there will see something ornamental as well as useful. Silver-Plated Ware is sold at very low prices, as can be seen by referring to our advertising columns.

A CORRESPONDENT of the Religio Philosophical Journal writes from Philadelphia that there are many mediums in that city, and all are well patronized. At a public meeting a dove appeared by the side of Mrs. Thayer. Mrs. Maud Lord, it is said, will remain in that city.

READ "A Few Thoughts" on page 160. It is a little gem, and we hope our new correspondent, A. V. D., will again favor us.

WHAT A grave mistake is made by those persons who seek to wipe out the black spots of their own reputation by endeavoring to sully that of their neighbors.—*Ex.*

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 this conclusion 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 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 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 acid 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 powers 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 best 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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We ask then the co-operation of all friends of the cause here and in Europe in strengthening our hands, that we may make the "Spiritual Scientist," what we hope to make it, and what it ought to be—the organ of the best and highest thought on the great subject that is destined to have such a leavening effect upon all existing systems and creeds. Now is the time for effectual aid.

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