

# SPIRITUAL SCIENTIST

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## SPIRITUALISM.

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### SPIRITUAL SCIENTIST.

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#### SPIRITUALISM FROM A POETICAL POINT OF VIEW.

THERE can be no doubt that the good and great poets of all ages, from the most ancient days of Homer and Hesoid down to the latest times of Tennyson and Browning, have been Spiritualists: yes, Spiritualists, in the most esoteric sense of the term. Seers of the invisible, mediums of the inaudible, prophets of the unspeakable, the poets of all times and climes have been a kind of intermediate gods, divine interpreters, holding up their anthropomorphic mirrors to the Great Original to the astonished gaze of His imperfect images, and trying to make plain to a less gifted brotherhood that the shades of Hades are the shadows of realities more real than the shadows of a clay formation.

What, for instance, by way of illustration, was the meaning of Homer when he made Achilles exclaim in astonishment, after having seen the spirit of his friend Patroclus?—

'Tis true, 'tis certain; man, though dead, retains  
Part of himself; immortal mind remains:  
The form subsists without the body's aid,  
Aerial semblance, and an empty shade!  
This night, my friend, so late in battle lost,  
Stood at my side, a pensive, plaintive ghost;  
Even now, familiar as in life, he came;  
Alas! how different! yet how like the same!

Could Catherine Crowe, could Colonel Olcott give a more graphic account of a spiritual apparition? I think not. Where did the first of human seers, the first in rank and time, derive this "true" and "certain knowledge of a life after death?" Who taught Homer the magic trick of painting, with so steady a hand, and in such vivid colors, the verities of a translethean existence? It is impossible that Homer was the first man to whom the upper world disclosed the grand secret of man's *post-mortem* existence. This open secret is revealed by him in too homely and easy-flowing language to pass for the first attempt at a spiritual revelation. Whence then did the old blind bard, whose blindness, like that of the English Homer, did not prevent him from being the most far-seeing man of his age, obtain the light by the aid of which he made the invisible cast a substantial shadow upon the spectrum screen of the invisible?

Where did he get it? you ask. He got it from where all great and sensitive minds get their great and beautiful thoughts and occult science, from the advanced ancient pioneers of our mysterious promised land who preceded the earliest inhabitants of this planet untold ages ago. Inspiration is the world's earliest, most profound, and most reliable teacher. The habitual invocation of the Muses, although often abused by unworthy poetasters as *une façon de parler*, was originally a prayer offered by tuneful souls to the supernal spirits, entreating them to breathe the harmonies of the spheres into the strings of their brain harps, and to make the instruments of spiritual inspiration sound the praises of gods, demi-gods and heroes. Music, in this original sense, was eminently the art of the Muses, and included, besides the knowledge of the divine laws of sound, the highest order of wisdom given by God to man. In short, everything good came somehow from the powers above, and to their influence were directed the prayerful aspirations of elevated minds. It is not at all improbable that the worship of the Muses, who have always been represented as haunting high mountains and shady forests, cool fountains and babbling brooks, was originally connected with and derived from the occasional appearance, during the earliest ages of man's rising culture, of materialized spirits to musing shepherds and other mortals, fonder of the quiet company of their own (?) thoughts than of the noisy society of a sensual multitude. Thus, the Oreads, the Naiads, and the Hamadryads were, most likely, the mothers of the Muses.

Mediæval history supplies a striking illustration of this in the inspired, or highly mediumistic, person of Jeanne d'Arc of Domremi. In her case we have the historical *Bois Chesnu* (oak forest), the *Beau Mai* or *L'Arbre des Dames* (the nymphs' tree), and the limpid fountain beneath the gigantic beech tree (*patula sub tegmine fagi*), all combined in one beautiful spot of the Champagne, and presenting all the essential elements of an early patriotic inspiration to the coming *Saviouress of La Belle France*. Strange to say, the same spot was held sacred (*Pacific taboo*) in times anterior to Christianity by those sacerdotal poets, the Druid priesthood of Gaul, and this very beech tree, the *Beau Mai* of our story, may have been one of those trees upon the branches of which Lucan sings that the birds of the air dread to perch, "*illis et volucres metuant insistere ramis*." In speaking of the same trees, the poet of the *Pharsalia* significantly adds, "*arboribus sinus horror inest*," (a peculiar shuddering invades the trees), which is not at all improbable, if they were haunted by the spirits of the departed. Similarly, the will of the God was declared by the wind rustling through the lofty oaks and beech trees in the grove of Dodona. Equally interesting in this connection is this other verse of the poetical biographer of the great Caesar: "*Et non ardentis fulgere incendia silvæ*" (and flames shone from a grove that did not burn), reminding the thoughtful and orthodox, that is, right thinking, readers of "the flame of fire in a bush," with the following command of Moses: "Put off

thy shoes from thy feet, for the place where thou standest is holy ground." The question how the ancient race of Indo-germanic Gauls and the hypothetical chosen race of God should, simultaneously, have fallen upon the same representative image of God in a burning bush, suggests, according to my opinion a far broader basis of revelation than that supplied by the stiff-necked and exclusive dogma of the modern *lucus a non lucendo* Christianity.

But, to return to our "Maid of Orleans;" however unintelligible and ridiculous the career of the divine "Pucelle" may have appeared a century ago, to the shallow admirers of a sneering Voltaire, a philosophical Spiritualist would now a days find nothing surprising or very wonderful in the fact that the mediumistic Jeanne could descry perfect spirit forms in the twilight, and could hear spirit voices sighing among the branches of the old oak and beech trees. Far more wonderful things happen in these latter days of nineteenth century Spiritualism, and only those ignorant of the genuine and positive nature of the phenomena are now allowed to be honestly astonished. There was nothing so very wonderful in the fact that at a time when France was surrounded by the greatest troubles, and threatened with the imminent danger of total political extinction, the patriotic spirits of departed heroes should form a powerful circle, with an innocent shepherdess for their medium, and try to establish a connection or rapport with their fellow citizens in a lower sphere, in order to assist them in their almost superhuman efforts of throwing off the galling yoke of a proud and haughty enemy. To a modern Spiritualist there is nothing surprising or supernatural in the soft and beautiful voice (*voix belle et douce*) which in those most troublous times addressed the tender heart of Joan with these words: "*Jeanne la pucelle*, child of God; be wise be good, put your trust in God, for you must go into France." This voice stamped Joan of Arc a consecrated virgin, a true Kadeshah in the best and most exalted sense of the term. She was to be the female "*Ecce Homo*" of France, the Azazel or scapegoat of a corrupt age and nation, the redeemer of a lost society. Such another "*Ecce Homo*," a bridegroom to vestal Joan, is now very much wanted in France, in the world—if France, if the world is to be saved from absolute perdition. Is it true there is already a Diogenes spirit abroad, who lamp in hand, searches the features of the people, looking for a man who will once more take the sins of the world upon his Atlas back, ready to suffer like a Prometheus, Socrates, Sakyamuni, Joshua, or the rest of the divine martyrs and God intoxicated drivers of a slowly advancing car of civilization, whose creaking wheels seem constantly to cry out for human blood as the only patent lubricating medium of its progress.

We have said in the outset that all true and great poets are Spiritualists at heart; some, and these are the best, willingly and knowingly; others, semi-consciously and half wittingly; and a third class, of which Swidburne is the aptest modern type, struggle defiantly, Byronically, in the toils of the "Prince of the Power of the Air."

Was John Milton, I ask, not a genuine Spiritualist when he sang:—

Millions of spiritual creatures walk the earth  
Unseen, both when we wake and when we sleep!

Could Milton have meant anything different to this outspoken passage from what modern Spiritualists mean when they use similar words in prose?

Are poets, then, a kind of licensed liars, using metaphors only to hide falsehoods and fables under the gloss of serpents' tongues? The poets—those true and highly polished mirrors of an unseen world of forms and modes of being; those secondary creators sent by God in long intervals to show a purblind humanity the innermost beauties of his cosmos—these rare and great men should only be vain and idle storytellers of an infinitely unreal world of spirits. Is such a supposition to be tolerated for a single moment? Must poetry be less true because its idiom is couched in rhyme and rhythm? Is the most elevated human thought expressed in harmonious numbers, measures, and verse less worthy to be pondered than the most perfect syllogism of Plato's dialogues or the most finished period of a Ciceronian oration? No, certainly not!

Again, I ask, what is the purport of the language of Long-

fellow one of the semiconscious class of poets, when he tells us in "Resignation":—

There is no death! what seems so is transition.  
This life of mortal breath  
Is but a suburb of the life elysian,  
Whose portal we call Death.

What difference is there between Longfellow's "life elysian" and the eternal summerland of the Spiritualist? I answer, none; but the poet has only seen the golden border of the white garment of truth. And again, his "Haunted Houses," what kind of habitations are they? He will tell you:

All houses wherein men have lived and died  
Are haunted housed. Through the open doors  
The harmless phantoms on their errands glide  
With feet that make no sound (?) upon the floors.

If language means anything, these verses must most unmistakably refer to the fact that the spirits of the departed do really visit us sometimes, because they still take an interest in our human affairs. Again, his celebrated

Dust thou art to dust returnest  
Was not spoken of the soul.

seems to assign to the spirit a different and a higher destination than that of the mere *apparitional* body of dust. It would appear from this that the "*Pulvis es et in pulverem reverteris*" of Geneses does not hold good with respect to the spiritual body. Longfellow's "Footsteps of Angels," "Excelsior," and scores of other poems are full of language perfectly identical with the language used by the modern Spiritualist. And yet, this poet scorns, has scorned, in plain words of prose, the idea of being ranked amongst the Spiritualists. Why should Longfellow be so offended when he sees that other people *take him by his word*, really meaning in their hearts what he is only saying with his lips? To be a trumpet of God, and not to know it. How sad! This is the reason why I called Longfellow a semi-conscious poet, for he really does not seem to know what he has been singing about these fifty years and more. But some people, and their number is legion, prefer "reigning in hell to serving in heaven," and it is more likely that Longfellow's Muse is afraid of risking a poetical reputation, though only of a verbal kind, of fifty years' standing, for what to him must be a very problematical position in the spheres, of the glories of which he only sings for a living. Is this the divine mission of modern troubadours? Had Spiritualism not been born (a second time) in a manger, we simple shepherds would have had no chance of getting a glimpse of the cradle. But who would go to Hydesville or Bethlehem to watch the rising of a new sun. The race of "wise men," born in the East and in the West, seems to be extinct, and the task of receiving the infant saviour of Spiritualism with due homage appears to have been exclusively allotted to the lowly shepherds. Let the shepherds do duty as sentinels at the cave of Spiritualism for a little while longer, for the day is not very distant now when it will be looked upon as a mark of honor and distinction to have been among those chosen few whose eyes rested first upon the early instinctive movements of our young Shiloh "unto whom shall be the gathering of the people."

But it is time to bring this dithyrambic rhapsody on poets, mediums and Spiritualists, to a close, which I do not think can be done in apter and more appropriate language than that of the *Majora canamus* of Tennyson:—

Our voices took a higher range;  
Once more we sung they do not die,  
Nor lose their mortal sympathy,  
Nor change to us, although they change;  
Rapt from the fickle and the frail  
With gathered power, yet the same,  
Pierces the keen seraphic flame  
From orb to orb, from veil to veil.  
Rise, happy morn, rise holy morn,  
Draw forth the cheerful day from night:  
Oh, Father, touch the east, and light  
The light that shone when Hope was born.

C. W. ROHNER.

Chiltern

## MRS. MARKEE.

In a Dansville (N. Y.) paper, A. E. Tilden, M. D., speaks of the so-called exposures of Mrs. Markee. He says of the first:—

I presume most of your readers heard of what was called the "Crum *expose*" some time ago. He violated the rules of the seance by springing from his place and seizing what purported to be the spirit of Miss Stone, whose brother was present. She slipped out of his arms, diminished in size one-half, as some who were present allege, and re-entered the cabinet. The medium had been carefully examined, tied securely, as was considered by skeptics, with brittle threads, her dress tacked to the floor, and flour placed in her hands. After the raid of Mr. Crum, she was found in the same condition, deeply entranced, flour still in her hands, and her face spattered or smeared over with blood. She remained entranced over night, and till a circle was got together the next day, under whose influence she was restored to her normal condition, though in a greatly weakened state, from which she had only partially recovered when the affair of Sunday evening, Sept. 17th, occurred.

The whole success of Mr. Crum's effort at exposure depended upon his holding her *outside* of the cabinet till she could be fully identified as Mrs. Markee instead of a materialized spirit. In this he signally failed. And the fact that a strong and determined man could not hold a moderate sized woman, and keep her out of the cabinet, was considered by many an additional test of the genuineness of the claims in favor of materialization. Mr. Crum is said to have declared that he believed that what he caught was a veritable flesh and blood woman, and that it was the medium. He is supposed to have believed that before he caught her, and he certainly knew no better afterwards than before.

The friends of Mrs. Markee and of materialization therefore considered their side strengthened by the transaction and its results. Representatives of the various presses of the city were present, Mr. Crum being one of them, some of whom made very fair reports for their papers, and others seemed anxious to make the case as bad against the medium as misrepresentation, suppression, and the cry of humbug could make it, without, however, furnishing one particle of proof that the medium was not all that she professed to be.

After describing the second attempt, giving no particulars additional to those already reported, he says:—

In the morning after the affair, I, together with others at my boarding-place, received an earnest request to go to Mr. Markee's and form a circle to, if possible, get Mrs. Markee back into her normal condition. We found her still under control of Seneca, her face still completely covered with blood, dried on, Seneca refusing to have it washed, he said, till medium came back. She had on what those who had been with her through the night said were the same under-garments she had worn all the time. Instead of their being white, as alleged in the papers, they were black and white striped calico, and two of the small girls were clad in the same material. The papers say that she obtained the blood that was found all over her face, by savagely biting her lips in two places. This was certainly not true, for I was called upon to do so, and very particularly did examine her lips, and I assert that no wounds were upon them.

Dr. Tilden declares that there must have been at least two ounces of blood on the outside of her face, hands, and garments, and had her lips been bitten to obtain it, they would have been swollen and inflamed afterwards. As he frequently gave her treatment during the utter physical prostration which followed the affair, he feels that he can say with absolute positiveness that there was no swelling of the lips, nor the least abrasion or the skin. He further proceeds:—

Many others, and some of them doctors, have also examined her, and no one has been able to form the least theory as to the source through which the blood was obtained, except to admit what is claimed by the believers in materialization. The circle Monday morning, Sept. 18th, failed to get Seneca out of control, and a larger one of over thirty members assembled in the evening, and by sitting an hour, succeeded in restoring Mrs. Markee to the control of her own physical body, more than twenty-four hours after the outrage was committed. During all this time her looks and manner and speech had been as thoroughly Indian as the veriest child of the forest.

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From the London Medium.

## SPIRIT-CONTROL IN ART PURSUITS.

THE philosophy of genius is but little understood, and the subjects of it appear to know as little of the psychological processes whereby they accomplish their mighty tasks as the public who are charmed thereby. Genius is at all times sensitive, and veils its most exalted experiences from the vulgar world. A Shakespeare, a Milton, or a Burns may write of their views of inspiration and spirit-guidance, but the spiritual masses regard those expressions of experience as poetical fictions, as if poets who write for "all time" were the greatest deceivers amongst mankind. Since the advent of Spiritualism, much light has been thrown on the psychology of thought, and men of genius who have studied Spiritualism have been unable to analyze their experiences and, to some extent, understand themselves better than they could have done in ignorance of this new science.

This subject may be most conveniently studied in the case of orators, actors, and musicians, who produce their best efforts in public, and are, therefore, accessible to observation. A clairvoyant in the audience can easily recognize the controlling influences which inspire the speaker or performer and regulate his work. At the end of an evening's work in public, we have been repeatedly accosted by clairvoyants, quite strangers to one another, and from different parts of the room who have given corroborative testimony as to the spirits in attendance on us, and these descriptions have agreed with what has been observed by many other seers on other occasions, and at widely distant places. The action of the spirits at certain paragraphs or sections of the discourse has been noted, and when we recollected, we found that the description agreed with our sensations, in at these times receiving a fresh impulse of thought.

We have applied this form of criticism many times at the theatres where important parts are being performed. The great bard has been seen repeatedly controlling the movements of actors on the stage where his immortal compositions were being performed. He often stirs up the expressionless stagey action of those who are crucifying his characters. The other evening at the Queen's, the bard was seen influencing Mr. Phelps in "Henry IV." One of the characters in the Jerusalem Chamber scene came too near to the dying king, when the spirit influenced the actor and he promptly, and apparently without motive, changed his position.

It follows, then, that the best actor is the one who is mediumistic or sensitive to spiritual influence. Phelps is much more so than Coleman, and hence the former has much more subtlety, and gratifies more successfully the highly educated and refined taste. All true refinement is spirituality, and that is the one element which makes a successful man a genius.

Another instance which we have observed lately is M. Henri Ketten, the pianist who performed at the Promenade Concert. His best efforts were his voluntary pieces, produced inspirationally. Various spirits were seen in control, and when he made those curious grimaces and shrugged his body up as if not knowing what he was about, he was then under strong influence and performing his most characteristic passages. We should be glad to know something of M. Ketten's personal experiences. Possible he may not understand them himself, but he is a medium and plays under spirit influence. It is that which gives the pleasurable weirdness to his execution. The theme and tones taken individually can scarcely account for the unexplainable enthusiasm which his apparently careless and off-handed performance creates. He sits down often without any purpose, one hand listlessly parading the keys, the other hanging by his side, but having become passive, the influence of his spirit-guide is set to work, and he launches off with something new and charming. The spirit of the hearer is pleased with the spiritual feast, and yet the external intellect cannot tell why.

It is astonishing to observe the ignorance of psychological and spiritual science which is everywhere so apparent in society. The most stupendous facts are presented before the eyes of the world, and yet they are neither seen nor recorded. We could fill a volume with facts and experiences of this kind, but our illustrative examples must suffice on the present occasion.

From Human Nature.  
THE PLANCHETTE MYSTERY.  
BY WILLIAM FISHBOUGH.

What this Modern Development is, and what is to come of it.

*I.* Planchette, your communication has, upon the whole, been of a most startling character; tell me, I pray you, what do you call all this thing and what is to come of it?

*P.* Can you, then, bear an announcement still more startling than any I have yet made?

*I.* I really know not; I will try; let us have it.

*P.* Well, then, I call it a Fourth Great Divine Epiphany or Manifestation; or what you will perhaps better understand as one of the developments characterizing the beginning of a Fourth Great Divine Dispensation. What is to come of it, you will be able to judge as well as I when you understand its nature.

*I.* What! so great an event heralded by so questionable an instrumentality as the rapping and table-tipping spirits?

*P.* Be calm, and at the same time be humble. Remember that it is not unusual for God to employ the foolish things of this world to confound the wise, and that when He comes to visit His people, He almost always comes in disguises, and sometimes even "as a thief in the night." Besides, the spirits of which you speak are only the rough but very useful pioneers to open a highway through which the King is coming with innumerable hosts of angels, who, indeed, are already near you, though you see them not. It is, indeed, an hour of temptation that has come upon all the world; but be watchful and true, prayerful and faithful, and fear not.

*I.* Please tell us then, if you can, something of the nature and objects of this new Divine Epiphany which you announce; and as you say it is a *Fourth*, please tell us, in brief, what were the preceding *Three*, the times of their occurrence, and how they are all distinguished from each other.

*P.* The *First* appealed only to the affections and the inner sense of the soul, and was the Dispensation of the most ancient Church, when God walked with man in the midst of the garden of his own interior delights, and when "Enoch walked with God, and was not, for God took him." But as this sense of the indwelling presence of God was little more than a mere *emotion*, for which, in that period of humanity's childhood, there was no adequate, rational, and directive intelligence, men, in process of time, began to mistake every delight as being divine and holy; thus they justified themselves in their *evil* delights, or in the gratification of their lusts and passions, considering even these as all divine. [The "sons of God" marrying the "daughters of men."—*Gen. vi, 2-4.*] And as they possessed no adequate reasoning faculty to which appeals might be made for the correction of these tendencies, and thus no ground of reformation, the race gradually grew to such a towering height of wickedness that it had to be almost entirely destroyed. The *Second* age or dispensation, commencing with Noah, was distinctly characterized by the more special manifestation of God in outward types and shadows, in the *adyta* of temples and other consecrated places and things, from which, as representative seats of the Divine Presence, and through inspired men, were issued *laws*, to which terrible penalties were annexed, as is exemplified by the law issued from Mount Sinai. The evil passions of men were thus put under restraint, and a rational faculty of discriminating between right and wrong—that is to say, a *Conscience*—was at the time developed. But the sophistical use of these types and shadows (of which all ancient mythology was an outgrowth), and the accompanying perversion of the general conscience of mankind, gradually generated *Idolatry* and *Magic* with all their complicated evils, against which the Jewish Church, though belonging to the same general Dispensation, was specially instituted to react.

Furthermore, as the mere restraints of penal law necessarily imply the existence in man of latent evils upon which the restraint is imposed, it is manifest that such a dispensation alone could not bring human nature to a state of perfection; and so a *Third* was instituted, in which *God was manifested in the flesh*. That is to say, he became incarnate in one man, who was so constituted as to embody in himself the qualitative totality of Human Nature, that through this one Man at the Head of the Body of which other men were the subordinate organs, He might become united with all others

—so that by the spontaneous movings of the living Christ within, and thus, in perfect freedom, they might live the divine life in their very fleshly nature, previously the source of all sinful lusts, but now, together with the inner man, wholly regenerated and made anew. Here, then, is a *Trinity* of divine manifestations, to the corresponding triune degrees of the nature of man—the inner or affectional degree, the intermediate, rational, or conscience degree, and the external, or sensuous degree.

But while this was all that was necessary, as a ground for the perfect union of man with God, in the graduated triune degrees here mentioned, and thus all that was necessary for his personal salvation in a sphere of being beyond and above the earthy, it was *not* all that was necessary to perfect his relations to the great and mysterious realm of forms, materials, and forces which constitute the theatre of his earthly struggles; nor was it quite all that was necessary to project and carry into execution the plan of that true and divine structure, order, and government of human society which might be appropriately termed "the kingdom of heaven upon earth;" wherefore you have now, according to a divine promise frequently repeated in the New Testament, a *Fourth* Great Divine Manifestation, which proves to be a manifestation of God in *universal science*.

*I.* But that "*Fourth* Manifestation" (or "*second* coming," as we are in the habit of calling it), which was promised in the New Testament, was to be attended with imposing phenomena, of which we have as yet seen nothing. It was to be a coming of Christ "in the clouds of heaven, with power and great glory," and the resurrection of the dead, the final judgment, etc., were to occur at the same time?

*P.* Certainly; but you would not, of course, insist upon putting a strictly literal interpretation upon this language, and thus turn it into utter and senseless absurdity. The *real "heaven"* is not that boundary of your vision in upper space which you call the sky, but the interior and living reality of things. The "*clouds*" that are meant are not those sheets of condensed aqueous vapor which float above your head, but the material coatings which have hitherto obscured interior realities, and through which the divine *Logos*, the "Sun of Righteousness," is now breaking with a "power" which moves dead matter without visible hands, and with a "great glory," or light, which reveals a spiritual world within the natural. The "*Resurrection*" is not the opening of the literal graves, and re-assembling of the identical flesh, blood, and bones of dead men and nations which, during hundreds and even thousands of years, have been combining and re-combining with the universal elements; but it is the re-establishment of the long-suspended relations of spirits with the earthy sphere of being, by which they are enabled to freely manifest themselves again to their friends in the earthly life, and often to receive great benefits in return; and if you do not yet see, as accompanying and growing out of all this, the beginning of an ordeal that is to try souls, institutions, creeds, churches, and nations, as by fire, you had better wait awhile for a more full exposition of the "*last judgment*." People should learn that the kingdom of God comes not to *outward* but to *inward* observation, and that as for the prophetic words which have been spoken on this subject, "they are spirit, and they are life."

*I.* And what of the changed aspects of science that are to grow out of this alleged peculiar divine manifestation?

*P.* To answer that question fully would require volumes. Be content, then, for the present, with the following brief words: Hitherto science has been almost wholly materialistic in its tendencies, having nothing to do with spiritual things, but ignoring and casting doubts upon them; while *spiritual* matters, on the other hand, have been regarded by the Church wholly as matters of faith with which science has nothing to do. But through these modern manifestations, God is providentially furnishing to the world all the elements of a spiritual science, which, when established and recognized, will be the standpoint from which all physical science will be viewed. It will then be more distinctly known that all external and visible forms and motions originate from invisible, spiritual, and ultimately divine causes; that between cause and effect there is always a necessary and intimate *correspondence*; and hence that the whole outer universe is but the symbol and sure in-

dex of an invisible and *vastly more real* universe within. From this unitary basis of thought, the different sciences as now correctly understood may be correlated in harmonic order as One Grand Science, the *known* of which, by the rule of correspondence, will lead by easy clues to the *unknown*. The true structure and government of human society will be clearly hinted by the structure and laws of the universe, and especially by that *microcosm*, or little universe, the human organization. All the great stirring questions of the day, including the questions of suffrage, woman's rights, the relations between labor and capital, and the questions of general political reform, will be put into the way of an easy and speedy solution; and mankind will be ushered into the light of a brighter day, socially, politically, and religiously, than has ever yet dawned upon the world.

I. My invisible friend, the wonderful nature of your communication excites my curiosity to know your name ere we part. Will you have the kindness to gratify me in this particular?

P. That I may not do. My name is of no consequence in any respect. Besides, if I should give it, you might, unconsciously to yourself, be influenced to attach to it the weight of a personal authority, which is specially to be avoided in communications of this kind. There is nothing to prevent deceiving spirits from assuming great names, and you have no way of holding them responsible for their statements. With thinkers—minds that are developed to a vigorous maturity—the truth itself should be its only and sufficient authority. If what I have told you appears intrinsically rational, logical, scientific, in harmony with known facts, and appeals to your convictions with the force of truth, accept it; if not, reject it; but I advise you not to reject it before giving it a candid and careful examination. I may tell you more at some future time, but for the present, farewell.

#### Conclusion.

Here the interview ended. It was a part of my original plan, after reviewing various theories on this mysterious subject, to propound one of my own; but this interview with planchette has changed my mind. I confess I am amazed and confounded, and have nothing to say. The commendable motive which the invisible intelligence, whatever it may be, assigned in the last paragraph for refusing to give its name, also prompts me to withhold my own name from this publication for the present, and likewise to abstain from the explanation I intended to give of certain particulars as to the manner and circumstances of this communication. On its own intrinsic merits alone it should be permitted to rest; and as I certainly feel that my own conceptions have been greatly enlarged, not to say that I have been greatly instructed, I give it forth in the hope that it may have the same effect upon my readers.

From the Clarksville (Tenn.) Review.

#### A CAMP MEETING SENSATION.

DURING the latter part of August and the first of September there was a large camp meeting held at McGregor's Spring and Tanyard about four or five miles west of Courtland, Lawrence County, Alabama.

While the meeting was in progress and about four days before its conclusion, a Mr. Sherrod, a wealthy and popular camper, by mistake gave his little child morphine instead of quinine. The parents were in great distress, friends flocked around, physicians were summoned, a galvanic battery and other powerful agents were applied and antidotes administered. The whole camp was thrown into consternation, friends vied with each other in rendering all the assistance possible to be thought of to rescue the little sleeper. The great mass resolved themselves into a mammoth prayer meeting, sending up petitions long and strong to the throne of Grace in its behalf.

Night followed day, and day at last came, bright, beautiful, and refreshing to those who had slept, but slowly, gloomily and without hope to the parents and watchers, who were soon relieved by fresh ones. Towards ten o'clock the parents were prevailed on to retire to an adjoining tent and take rest in sleep if possible. In the meanwhile preaching had commenced up at the shed (it was now Sunday morning).

Mr. Sherrod came hastily towards the preacher's stand, and

asked permission to speak, which was cheerfully granted him. He then stated to the vast assemblage that he had just had a vision, or rather, as he stated, soon after laying down in his tent a few minutes before, an angel voice had said to him, "Fear not! Your child will not die now; it has already recovered," or words to that effect. He said he had not seen the child, but knew that it was well; he had that much confidence in the angelic message, and asked the congregation to rejoice with him, declaring that the balance of his life would be devoted to the service of God. He enthused so much of his own feeling into the vast assemblage that there were few dry eyes. Weeping and laughing for joy, the meeting was turned into one of praise, prayer, and thanksgiving, as it became generally known that the child had waked up about the time he claimed to have had the revelation, and was looking about as bright and cheerful as usual before the morphine was administered.

Here I would like to drop the curtain, but cannot as a faithful chronicler of facts. I must ask space to finish, for the whole is not told.

All was rejoicing throughout the camp ground that day. Speculation ran high. The prayers claimed that it was their prayers that had been answered, that it was evidenced from the fact that it was an angel that brought the tidings. The doctors did not take much stock in that kind of medicine alone, and put in a just claim for their antidotes, and remained non-committal as regards the voice, but were willing to admit that the prayers had been some help in giving them divine guidance in using the right medicine at the right time. A telegraph operator and some other young men who had ridden to Courtland and back in thirty minutes after a galvanic battery, put in a strong claim for their shocking machine. The doctors allowed it more readily than they did the prayer meeting, for they had been the ones to suggest the machine; but the battery men were not willing to allow the prayer meeting folks any credit at all, and on the plea of faith and works combined, made a strong showing, for besides the battery they had brought other remedies for the physicians. Here was a breach between religion and science.

A Spiritualist present was modest—he could account for it all on the spiritual hypothesis; and without making any claim for himself, went on trying to give credit to all sides by explaining that the conditions had all conspired to bring about a harmonious, sympathetic aura by which the spirit friends and spirit doctors had developed a healing medium; infusing vital essences into the medicines and battery by which the child had been healed, that the spirit friend of the parents foresaw the result and hastened to impart it to the father, who had been partially entranced for the purpose, that the prayer meetings were the grand overshadowing harmonies depending as much on the excellent singing as upon the prayers for the great result. He had few listeners and looked lonesome as he walked away to a spirit Indian village down in the woods.

Some of the old ladies made a feeble claim that it was their coffee that did the business but sighed when told that the doctors had ordered it.

It was the last day of the meeting; all hands decamped next day (Monday), and sad to relate, to the sorrow of its parents and the discomfort of all the theorists, the child died on Tuesday notwithstanding the mysterious voice.

J. H. PEARCE.

#### SUSPENDED FACULTIES.

Two curious instances of lunacy came under notice: A farmer one day went home from his field, after hiding his beetle and wedges in a hollow tree. That night he lost his reason, and remained a lunatic for eighteen years. A fortunate action restored his mental faculties, he sat up in bed and asked if the boys had brought the beetle and wedges home. Being told that they had not, he went to the tree, found them and brought them back. An English captain, struck on the head at the battle of the Nile, while giving orders, remained unconscious for eighteen months. Being restored by a surgical operation, he sat up, and to the astonishment of his attendants, shouted in a stentorian voice the remainder of the interrupted order.

REMEMBER.—Spiritual Scientist—Five Months—One Dollar.

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## SPIRITUAL SCIENTIST.

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## THE HERALD ON MEDIUMS.

It is to be regretted that the Boston Sunday Herald in its last issue should give place to an article that is manifestly unfair, unjust and untrue, concerning mediums, Spiritualists and Spiritualism. Heretofore we have had occasion to commend its impartial attitude towards the subject. In the Bennett exposure there was nothing to offend a liberal Spiritualist; it did not assume that because Mrs. Bennett was an impostor, Spiritualism was a delusion. It made a wise distinction. It confined itself to facts. What we now object to is the tissue of fancies headed:—"Behind the Scenes—How Mediums talk and what they Believe." The opening statement is an untruth. It says, "mediums, as a rule, are a social, visiting, gossiping set," and then it proceeds to detail the conversation which generally ensues, closing with the sweeping assertion:—

There is nothing spiritual about their private talk. It is all material—of the earth, earthy. If the spirits are ever mentioned it is with the same air as new dresses, business and beaux are discussed. Indeed there is no mask, no pretence among themselves of any such agency. They know too well that the only spirits they invoke are those of wit and wickedness—smiling to betray, inveigling to beguile. They know that the spirits and familiars are all in their eye, except in so far as being for themselves articles of trade and business. There are no greater sceptics at heart than the mediums themselves. They only believe in the folly and gullibility of mankind.

Evidently the writer of the above sentences has never seen a "medium;" possibly his acquaintance may be general among those who advertise as such in the Herald, and occasionally in the Banner of Light. Of these we know nothing. They are not what they claim to be. Their conversation is undoubtedly of the earth, earthy, for their sensual conduct is. To make these persons representative "mediums" of Spiritualism—to judge the many by the one, or the whole by the few, is unjust in the extreme. Our acquaintance with spiritual mediums is general, and we sacredly affirm that if the Herald's statements were founded in the truth, there would be no Spiritual Scientist in existence, but a most severe Spiritual Satirist, would take its place.

Honest and intelligent criticism is needed in Spiritualism, and we welcome any effort in this direction, as it has a wholesome effect. On the contrary, wholesale denunciations based upon false assumptions, prompted by the bitter prejudice of bigoted ignorance, serve no purpose other than to gratify the vanity of those who condemn without knowledge. No careful, honest investigator, who has had even a slight acquaintance with the phenomena of Spiritualism (*not the side shows*) would, or at least *could* say, as the Herald does, that "*Nearly all*

*rappings, bell-rings and piano playing are done by electricity."*

There are sensualists and impostors who call themselves Spiritualists; the name is but a veil, so thin that a casual observer can detect what they attempt to conceal. The Herald has a broad field in this line and can expose several more humbugs like Mrs. Bennett. We hope, however, that the disgusting influences it will have to contend with, will not poison it with the belief that there is nothing else in Spiritualism than "spirits of wit and wickedness," that there is "nothing spiritual about the private talk of its spiritual medium," and that there are no "spirits or familiars, except as articles of trade and business. Let it criticize honestly, but not denounce unjustly.

## SIGNS OF THE TIMES.

Moses Dow says that he will give \$100 to any party who will give proof that Mrs. Hardy obtains moulds of the human hand by any other process than that which she professes, by the materialization and manipulations of disembodied spirits. We wonder what Mr. Dow considers "positive proof." The "New York Seven" furnished sworn testimony that was very direct, and offered *one thousand dollars* if Mrs. Hardy could demonstrate that she *did* obtain moulds by the materialization and manipulation of disembodied spirits. This she has never done. Every seance under strict test conditions has been a perfect failure. We would like Mr. Dow's one hundred dollars very much. We could use it to good advantage for the benefit of Spiritualism in these troublesome times; but the chances are better for our receiving a donation of this sum from some unknown friend, than to expect to satisfy Mr. Dow's requirements concerning "positive proof." "Straws show," etc. Mrs. Hardy's determination, "at the request of many friends," of course, "to hold interesting trance seances, which were so popular a few seasons ago" (see Babner), has a very peculiar significance, coming, as the announcement does, at a time when she should demonstrate her claims and stand firm as a medium for materialization, which she would if she was genuine. Genuine mediums court investigation; others shun it. The chances are that Mr. Dow is perfectly safe in his offer.

## WHAT PROFESSOR SWING SAYS.

In a discourse in Chicago, last Sunday, Professor Swing remarked:—

"Very closely allied to the Christian mysticism is much of the modern Spiritualism. It separates God from his laws, and tries to leap at once into the spirit world. The human race has all along been compelled to find its oratory and its skill and its information along the path of investigation and toil. Thus Demosthenes and Pericles won their oratory, thus Phidias his skill as a sculptor, thus Milton his learning and language, thus Franklin his wisdom. Between all these illustrious children of earth, God's laws have carried His blessing. They learned the truth, and the truth set them free, and they were free indeed. But in modern Spiritualism, the mind falls into a trance, and is eloquent without labor, wise without study, clairvoyant without eyes, artistic without study or taste, geographers without travel, readers of the strata of the earth without sinking a shaft. There are portraits that have been painted by those who have no art, and who never saw the face they have thus limned. Spiritualism is thus a new effort to leap over the great mediatorial laws, and to land into the energies and accomplishments of the spirit world. That it will at last utterly fail there can be little doubt, because God has given indications that no mind, no era, no civilization will ever come to Him except through the medium of His laws, and there certainly is no law by which a trance or a joining of hands around a table can confer oratory or impart valuable information; or engender artistic skill. The Brahmins, the Christian mystics, and the modern Spiritualists seem to be only the effort of human impatience to get away from the fetters of law, to escape the mediator or principles, and stand face to face before the Infinite. They will probably all fail."

## THE FACTS AND THE OPPOSITION.

A WRITER in Blackwood's Magazine (said to be W. W. Story, the American artist and author) has the following appropriate remarks on the present attitude of Science toward the facts of Spiritualism:—

"The real question is, 'Do the facts of so-called Spiritualism exist or not?' If so, how are they to be explained? If the facts clearly take place, it is idle to reject them because a foolish theory is advanced to explain them. Repeated failures or repeated cheating prove nothing. No scientific man would investigate any other question in the same spirit as he does this. If the matter were worthy of consideration at all, he would not be stopped in his researches by repeated failures to obtain his end. He would try again and again. Suppose the experiment fails a hundred times and succeeds once, the important fact is the one success, not the hundred failures. There is no reason either for or against the existence of any phenomenon *a priori*. The mere fact that it is contrary to our experience is no proof that it does not exist.

"But now if you recount to the man of science any phenomenon perfectly material and physical, as having occurred in your presence under conditions contrary to his preconceived opinions or experience, he says, 'It would not have occurred if I had been there,' or he smiles and says, 'Ah, indeed!' and thinks you are a fool. If you press the point, and ask him to explain it, and tell him the details, and show him that his explanation does not accord with the facts, he assumes at once that you were incapable of investigation, that you were humbugged, or that you lie. Humbug is the great word he uses—a very expansive one, which means anything or nothing. If you reply, 'How humbugged? Where is the humbug? Point it out—I desire to know it as much as you,' he declines to particularize and prefers the generalization of—Humbug."

From the Odd Fellows' Banner.

## MYSTERY OF DREAMS.

It is related that a man fell asleep as the clock tolled the first stroke of twelve. He awakened ere the echo of the twelfth stroke had died away, having in the interval dreamed that he had committed a crime, was detected after five years, tried, and condemned; the shock of finding the halter about his neck aroused him to consciousness, when he discovered that all these events had happened in an infinitesimal fragment of time.

Mohammed wishing to illustrate the wonders of sleep, told how a certain man began a sheik, found himself, for his pride, made a poor fisherman; that he lived as one for sixty years, brought up a family and worked hard; and how, upon waking up from this long dream, so short a time had he been asleep that the narrow-necked gourd bottle filled with water, which he knew he overturned as he fell asleep, had not time in which to empty itself.

How fast the soul travels when the body is asleep! Often when we wake we shrink from going back into the dull routine of a sordid existence, regretting the pleasanter life of dream-land. How is it when we sometimes go to a strange place we fancy that we have seen it before? Is it possible that when one has been asleep the soul floated away, seen the place, and has that memory of it which so surprises us? In a word, how far dual is the life of man, how far not?

## EDITORIAL PARAGRAPHS.

THE PHILADELPHIA UNIVERSE, a Catholic paper, is of the opinion that planchette is a medium of infernal spirits.

MARRIED at her residence in Chicago, October 12th, by C. M. Plumb, Minister of the New Gospel, Mrs. Cora L. V. Tappan to Mr. William Richmond of the same city.

MRS. KANE, better known as Maggie Fox of the first manifestations of modern Spiritualism, at Hydesville, N. Y., is now in London on a visit to her sister, Mrs. Kate Fox Jencken.

THE EASTERN religious papers are telling about the western man who gave his customary one thousand dollars for the foreign missions, and then added a second thousand because the times were hard; the Western papers publish the same story, but the hero with them is an eastern man.

THE RELIGIO PHILOSOPHICAL JOURNAL says: "We need more careful investigators and a less number of 'vindicators.'" We would call the Religio's attention to the fact that the Spiritual Scientist did not endorse Mrs. Bennett, consequently its assertion that all the papers did needs remodelling.

PEOPLE ARE becoming less tolerant of clever deception than formerly, and one of the results will be that Spiritualism must prove its citadel. If it rests upon the rock of truth, of course it will stand; if it is simply a veneered sham, the brisk reconnaissance now going on will soon show its weakness and its deformity.—*Boston Post*.

HE THAT does a good thing merely for the good it has to confer, and thus enters into a mathematical calculation beforehand of what reward he is to reap for doing it, will find his heaven after all to be a hell; for a man's thought is the builder of the house in which he is to live, and self-love is the very opposite of heavenly and universal love.

"UNCLE THOMAS" complains in the Banner, that the secular press will not print his effusions in vindication of exposed mediums. His experience with the Banner should not mislead him. The majority of papers look upon their space as valuable, and their editors have a habit of either condensing worthless articles into a few lines, or disposing of them with a careless toss into the waste basket.

In any case, we are for admitting Spiritualism to a place among tolerated beliefs, and letting it alone accordingly. It has many votaries who are as intelligent as most of us, and to whom any obvious and palpable defect in the evidence meant to convince must have been obvious and palpable long ago. Some of the wisest men in the world believed in ghosts, and would have continued to do so even though half-a-dozen persons in succession had been convicted of frightening people with sham goblins.—*London News*.

OF course, the revelations that have been made do not vitally affect the stability or instability of those ideas upon Spiritualism, that so many good and intelligent people hold in this city and all over the world. If we are to accept the testimony of Spiritualists themselves—and certainly among them are people whose words on any other subjects none would presume to impeach—they can multiply instances of unquestionable spiritualistic phenomena to a greater extent than their opponents can furnish exposures, and thus upon an abstractly inductive basis, still hold the field against those who consider themselves too wise to admit that the curtain which separates the natural from the supernatural can ever be parted to mortal vision.

If Slade can be shown ever so conclusively to be an impostor, we shall still object to the disposition manifested by persons of some authority in scientific matters, to pooh-pooh and knock on the head all careful inquiry into those subjects of which Mr. Barrett took note in his paper before the British Association. Because Spiritualists have committed themselves to many absurdities, that is no reason why the phenomena to which they appeal should be scouted as unworthy of examination. They may be mesmeric, or clairvoyant, or something else. But let our wise men tell us what they are, and not snub us, as ignorant people too often snub inquiring youth, by the easy but unsatisfactory apothegm. "Little children should not ask questions."—*The Christian World*.

ONE OF those strange coincidences that serve to imbue the minds of credulous people with a belief in Spiritualism occurred in Hartford last week. A Dr. Langley, a medium, was shown a lock of hair from the head of an hospital patient who had the consumption, and he informed the parties who consulted him that nothing could save the consumptive; that he would die in exactly four months and a half. Nothing was thought of the matter until last week, when the patient died, and it was found that he had died exactly on the day that Dr. Langley predicted he would. As the patient was never informed of the prediction, he could not have been frightened into dying on that particular day. Dr. Langley was formerly a gambler and a faro bank dealer, and says he quit that vocation because the spirits said he would never win again.

WE have long known of the fine success attending Dr. Ormsbee's practice in New York, but were not prepared for the splendid exhibit made by the report of one of our staff who has visited the doctor with the special purpose of giving his practice and its results a careful personal investigation. After a painstaking study, and many interviews with different patients now under treatment, as well as with those previously healed, a report has been rendered us which shows Dr. Ormsbee to be a healer of the highest grade, and we have yet to learn of a single patient he has treated, that has not been cured or very materially benefited. We again, as we have done in previous issues, commend Dr. Ormsbee as a healer of superior power, and a cultured, polished gentleman whose acquaintance will prove a pleasure to all who may be so fortunate as to meet him. We presume he will be glad to receive social, as well as professional calls at his office and residence, No. 114, West Twenty-third Street.—*Religio-Philosophical Journal*.

## DIVINATION AMONG THE NATIVES OF THE ZAMBESI.

THE following extract from a letter recently sent home by a gentleman who has gone to South Africa for both health and sport.

"A very curious incident now occurred. I am half afraid to tell you about it, for you will certainly ridicule me. I'm not exactly superstitious, and before I came up here I should have been the first to laugh at anything of the kind; but now—though I don't say anything about my *belief*—I confess I'm fairly puzzled. The case is this:—The natives about here have a system of 'divining' by throwing certain curiously marked pieces of ivory—three in number—shaped like key-labes, and about an inch and a half in length. These they rattle in their hands for some time, muttering probably some charm, and asking out loud, repeatedly, the question to which they want an answer. Then they throw the 'bones' down on the ground, and according to the manner in which they fall, so the professors of the art give their auguries. This, no doubt, sounds very ridiculous in your enlightened ears (excuse the bull about ears and light). But wait a bit. I have said that Robertson left Daeka on the 8th, intending, if he met with any sport, to stay six weeks or so, in the hill country, which begins thirty miles, or so, to the west of Daeka.

"On the 21st [Aug. 1874], Jim, the Mabiquer, who was so seriously wounded by an elephant during the river trip when I went down for corn, and who was a great professor with the bones—on the 21st, early in the morning, Jim went through his performances throwing his bones repeatedly. He then announced that Robertson was coming back to Daeka, that he would be back that afternoon about three o'clock, that he had shot elephants (no number specified), and that *he was walking very fast, as though in a hurry*. Jim had been right once or twice before, so I paid particular attention to this announcement. At three o'clock Robertson returned! bringing with him the tusks of two elephants he had shot! No sooner was he in the house than he asked for something to eat, saying he felt done up, having started that morning before sunrise, and having walked steadily on to camp without even stopping to cook breakfast. He had walked about five-and-twenty miles, and at the time Jim pronounced his augury Robertson was literally walking very fast, as if in a great hurry. It seems that he had felt unwell whilst in the veldt, and feared a relapse of the fever, from such a sharp attack of which he suffered when I was buying corn. He, therefore, returned to Daeka, not caring to risk an illness out in the bush.

"Now what do you think of Jim's remarkably precise divination? Remember he had no possible means of knowing what Robertson was doing—no strangers had been to the camp who could give him news about Robertson, and Robertson's return was quite unexpected. I was fairly puzzled! Now you will probably say that this was merely a remarkable coincidence, or a very lucky guess on Jim's part. But listen to this. There was another professor among our boys. I took notes of thirteen cases which came under my own personal observation. Jim threw five times, Tom eight times. Their auguries involved thirty distinct statements of which five were distinct unambiguous prophecies (one of which I mention below), and the only error in the whole thirty statements was this: Jim said on the 22d that John would be back on the following day early—pointing to where the sun would be at nine a. m. John came back next day, but did not reach camp till one o'clock. This was the *only* inaccuracy in the whole thirteen cases of divination.

"I can't spare space to mention the particulars of all these auguries in a letter, but I mean to write a full account of them, and having stated the facts, leave others to form their own opinions."

"Next day August went out on his own account in one direction and I went another way. Tom threw the bones—'acata' they call them—and prophesied that August would shoot first a cow [elephant], then a big bull, and then a smaller bull, and he added that in each case, if August were not very sharp, the Mabiquers, who had guns, would be too quick for him, and would put in the first shot. Now, by the hunter's rules, the man who first wounds the elephant—no matter how slightly—is said to kill him, and claims the ivory. As

the boys were hunting for me, it did not matter a straw who killed the elephants; but August naturally wanted to have the credit of doing so, and he had such faith in the prophecy that he asked me to give special orders to the Mabiquers not to fire before him. I did so. A week afterwards August joined me again at another skarm. He and his party had shot first a cow, then a big bull, (50 lbs one tusk), then a smaller bull; but in each case, in spite of my orders, the Mabiquers were too quick for him, and got the first shot! Was that merely a curious coincidence?"

"That night Tom threw the bones, and prophesied that next day I should shoot a bull elephant, and August would shoot another, and that this time August would get the first shot at his. Next morning we went out with nine Kaffirs and five guns. . . . [The prophecy was fulfilled.] I went back in triumph to the skarm, where I had left Tom, the prophet, in charge. He did not seem at all elated with the success of his prediction but took it quite as a matter of course."

[A gun had been stolen, Samiland, and two others had been sent to their Kraal—100 miles away—to look after the thief. Robertson and Andries were off hunting.]

"On Sept. 13th Jim threw the bones, and announced that Robertson would return that afternoon, and that Andries would return on the third from that, both with ivory. Robertson and Andries came back, as foretold, and both with ivory! On the 18th Jim threw again. He said that Samiland had found the thief, had got the gun, and was coming back, but was not bringing the thief with him; he was far off, would sleep three nights more in the bush, and would be back on the fourth day. And he was perfectly correct! Now, on the 18th, Samiland was just leaving Wankie's Kraal, where he found the thief, and was therefore quite a hundred miles away. These are facts; let those account for them who may."

I offer no comment on the foregoing statements; the writer is a gentleman of the highest integrity, not given to any superstitious belief, and his testimony to the existence and mode of divination in Africa, regarded simply as the record of a savage custom, is of singular interest. No doubt odd coincidences account for a good deal of the success of the predictions, but it seems difficult to explain them all in this way. Is it possible that some sort of supersensuous perception was possessed by the diviner of which possibly we get occasional glimpses elsewhere? On this question I am anxious to seek for further evidence. Can any of your readers help me?

W. F. B.

From the German of Dr. L. Buchner.

## THE ANTIQUITY OF MAN.

THE existence of man upon the earth was believed not to date more than a few thousand years before the Christian era. This prejudice, sanctified by age and, as it was supposed, supported by a great scientific authority, had indeed been nourished and strengthened by many circumstances, among which a principal part must be ascribed to the numerous disappointments which had been experienced with regard to discoveries of supposed fossil human bones, which afterwards turned out to be those of animals, and to the asserted opposition of the great anatomist and naturalist, Guvier. But another circumstance may have contributed even more than these to the misapprehension of the truth, and this was that the prejudice in question agreed remarkably with a widely-diffused philosophical opinion, which had by degrees become the darling of the general public. According to this opinion, man, as the final flower or crown of creation, its corner-stone as it were, could not have appeared upon this theatre of his being until the last and most recent geological period (the Alluvium), and thus he forms not only the highest fulfilment but also the final conclusion of all organic creative activity.

Of course this comfortable opinion was in danger of being greatly diminished in value or perhaps even altogether upset by the investigation to which we have referred: and as the majority of men, in their fondness for intellectual repose and comfort, dread nothing more than the shaking of old-established articles of faith, they prepared to fight against the new ideas to the very last drop of their blood. It must be confessed that there was one circumstance much in favor of the opponents of the new doctrine in their struggle against the



fossil man and the evidence derived from the cave-discoveries. So long as we had these cave-discoveries to appeal to it was said: granting the truth of all these discoveries and their results, how is it that we find no human remains and no traces of human action in the regular strata of the period before the alluvium, in deposits open to the light of day? Why do we always meet with them only in these dark caves and grottos, where there is always a possibility that the remains of man and animals may have been swept together by great floods of water, and where at any rate the peculiarity of the conditions under which these remains are discovered leaves so much enveloped in obscurity and mystery.

But even to these grave questions the indefatigable spirit of investigation has found an answer. And here we might narrate the touching history of a man who, for twenty long years, in spite of misapprehension and scorn, contended in vain against the great prejudice in favor of the late appearance of the human race upon the earth, until finally he was rewarded by victory and general appreciation. We refer to the celebrated French anti-Perthes, of Abbeville on the Somme. The Somme, as is well known, is a river of the north of France (in Picardy) and falls into the English Channel. In the greater part of its course it runs through a district of white chalk, partly covered with tertiary deposits. Above these tertiary strata there are great beds of rolled pebbles, sand, gravel, and loam, belonging to the Diluvial period which we have already so frequently mentioned. In the vicinity of the towns of Amiens and Abbeville these beds were laid bare to a considerable extent, partly by the formation of great gravel pits and fortifications, and partly, in more recent times (1830-1840) by the construction of a canal and railway. Years ago the bones of diluvial and extinct animals (such as elephants, rhinoceroses, bears, hyænas, deer, etc.) had been found in these diluvial deposits at the depth of 20 to 30 feet and close to the underlying chalk; these were sent to Cuvier in Paris, who determined and described them. And it was here and in precisely the same places that Boucher de Perthes found those famous flint axes of the rudest form, which have given a totally different aspect to the whole question of the antiquity of the human race upon the earth.

Boucher de Perthes had seen) probably in 1805 and 1810) certain worked flints in Italian caves and was led to ascribe to them a high antiquity on account of their peculiar coloration. His archaeological knowledge enabled him to distinguish these flint axes from the so-called *celts*, the polished stone weapons of a much later date, which have been found in a great many places and may be seen in abundance in every collection of antiquities. In the year 1838, Boucher de Perthes first exhibited the flint axes found by him to the scientific Society of Amiens, but without any result. With equal want of success he took them to Paris in 1839. In 1841 he began to form his collection, which has since become so celebrated. In 1847 he published his "Antiquities antiluviennes," but even this work attracted no attention until, in 1854, a French *savant* named Rigollot, who had long been a determined opponent of Boucher de Perthes' views, became convinced of the correctness of his statements by personal examination, and then made a successful search for these flint implements in the neighborhood of Amiens.

He was soon followed by others, especially Englishmen, among whom were the celebrated geologist, Sir Charles Lyell (in whose presence during two visits to the locality no fewer than 70 flint hatchets were turned out), Mr. Prestwich, M. A. Gzudry, and others. Scientific men soon assembled in the valley of the Somme from all quarters, and all those who came and examined for themselves went away converted to the new opinions. Of course, as might be expected, objections of all kinds were raised. Some declared that the hatchets had been thrown out of a volcano; others that they were natural products of the action of water or frost. Others again, without venturing to deny their artificial origin maintained that they had reached the depth at which they lay, either by a gradual sinking caused by their own weight, or by falling into fissures of the soil. However, all these objections were soon shown to be untenable. Commissions of scientific men, including the most celebrated names of England and France among their members, assembled repeatedly to investigate the matter, and the general result of their examinations was expressed in the following important statements.

1. The flint hatchets are undoubtedly the work of human hands;
2. They lie in virgin or undisturbed deposits of the Diluvial age, which have not undergone any alteration or reconstruction by natural phenomena since their original deposition, and therefore in deposits the formation of which presupposes a structure of the surface of the earth essentially different from that which now exists;
3. They occur associated with remains of fossil animals now entirely extinct; and they "prove that the antiquity of man upon the earth reaches far beyond all historic times and indeed far beyond all tradition."

These flint axes have been found in such abundance in the Valley of the Somme, that their number, several years ago, must have been some thousands, not to mention the innumerable chips, flakes, and imperfect specimens that have been met with. Manufactured from the flint-nodules so abundant in the white chalk of France, these implements represent the first and lowest stage of human industry. . . . The traces of the Diluvial period itself, the duration or which, of course, are of the highest importance in this question, are not, as was formerly supposed, the results of one or several sudden catastrophies, but of a very gradual course of development and of multifarious and distinct natural processes. For their production they would have required far more time than the formation of the alluvium. We possess sufficient evidence that man must have lived even during and before the glacial epoch, a sub-division of the quaternary or Diluvial period, probably extending very far back in it. From this it follows that his existence did not merely coincide with the conclusion of the period of the diluvium, but that it extended far into that period, perhaps even to its commencement—a fact which is further proved by the deposition of the diluvial flint axes in the very lowest bed of the diluvium quite close to the underlying chalk. But if the discoveries of MM Desnoyers, Bourgeois, etc., above referred to, prove to be correct, the existence of man extends far beyond even the Diluvial period and far into the great Tertiary epoch, and in this case his presence on the earth can only be calculated by "hundreds of thousands of years."

#### MEDIUMS AMONG THE ANCIENTS.

THE London Examiner says: "How many persons who practice, or who discredit, the fashionable exercise of table-turning and spirit-invoking are aware that, ages ago, before our own ancestors had tables to turn, the process was a well recognized one in Imperial Rome and Constantinople? Of abnormal manifestations of disturbance in the ordinary range of mobility among human beings, we hear nothing in ancient history, but we do hear enough of the manner in which the Greeks and Romans in early Christian ages endeavored, by assumed spiritual agency, to influence the movements of the legs of tables, to make us sensible that modern processes for effecting the same end are inferior in point of elegance and awe-inspiring effect. This, we think, will scarcely be denied by those best acquainted with the present method of conducting a seance when they learn the Roman method of operation, which was as follows: When a family or an individual desired to obtain information in regard to some friend beyond the pale of human knowledge, recourse was had to a priest, that is, a professor practised in the arts of superhuman intelligence. Accordingly, when the appointed day came, the officiating medium appeared clothed in white, and bearing in his hands a small table standing on a tripod base. Pausing at the entrance door he waited till the threshold and the atrium had been sprinkled with aromatic and symbolic fluids before he passed on into the principal apartment of the house, and deposited his tripod over the centre of the floor. This table which, as we are informed, must be made of laurel-wood cut, under awe-inspiring auspices, had attached to its base a metallic hoop encircling it, on which the letters of the Greek alphabet were graven, while its upper rim bore a number of catgut strings, to each of which a silvered leaden ball was suspended. When, after the due course of prayers, incantations and various gentle aids to motion, the table began to rotate, the priest and his attendants, who sat on the floor forming a circle round it, noted down each letter that was in turn touched by the extending strings of the rotating tripod. These letters were put together, and the words they formed accepted

as the answer of the oracle. In the case of table-turning in the latter days of the Empire, which has been transmitted to us, we find that a body of conspirators, being desirous of ascertaining if the pretender Theodorus, whose cause they advocated, would be the successor of the Emperor Valens, tested the question of his interdicted mode of divination; and conceiving that, as the letters *THEOD* had been struck, there could be no doubt of the fulfillment of their wishes, they hastily overthrew the table, hurried the priests out of the house, and dispersed, lest their evil deeds might be detected by the Imperial officers appointed to enforce the penalties incurred by dealers in magic. Fate, however, was too strong for them, for Theodorus was seized and put to death, as history can testify, while Theodosius succeeded to Valens, and thus relieved the oracle from the charge of mendacity."

#### SPIRITUAL MANIFESTATIONS IN PRIVATE LIFE.

MANY spirit circles are held and manifestations obtained among private families, particulars in relation to which seldom come beneath the public notice. We have just received from a lady the following interesting narrative relating to one such circle:—

A friend of mine who did not believe in Spiritualism sat a few days ago at a table, in company with an acquaintance or two, for fun; after they had sat about five minutes the tables and chairs walked by themselves. There was moonlight in the room at the time. They at first had tiltings, which came with considerable power; next came raps. Then they took a piece of paper and a pencil, and put them under the table; some direct writing was obtained; they struck a light and read: "Beware! You are not what you seem! I will appear!" One of the sitters, much alarmed, said: "Oh, pray don't appear! I cannot bear it!" The paper was again placed under the table, and the pencil wrote the answer: "Be not afraid, I am watching over you, you will get your heart's desire." After that they had more raps and tiltings: then a chair from another part of the room walked up to them, and the table rose in the air. This was the first sitting.

After the lapse of two weeks we sat again, with myself and another friend present. During the first ten minutes we obtained nothing, perhaps because new elements were present in the circle; but after the lapse of ten minutes the table began to shake; it next tilted, but no raps came. Afterwards we obtained a few faint raps, then suddenly one of us was illuminated with a brilliant phosphorescent light; it was a very strong light, and all of us saw it; we had darkened the room, and it came near a partly open shutter. The young lady who was thus illuminated shrieked, and appeared as if she were going to faint; she rushed out of the room, saying she would not sit any more; the rest of us remained at the table, but obtained nothing. After a short break we sat again, and nothing took place; then we all went to supper. After supper the same party went back, with the exception of the young lady who had been frightened and myself. She said that she was quite satisfied that the illumination which came over her was not due to any light suddenly thrown in through the partially open shutter.

Soon our friends came out of the seance room, having obtained nothing but a few tilts and raps, and they were going to bed tired and disappointed. I said to them that they had better sit again in the dining-room, as it was ten o'clock, and very nearly the proper hour for ghosts. We sat round a little table which soon began to tilt, rap, and rise high in the air, until we were obliged to stand up in order to let it rise as far as it wished. After that, we joined hands without touching the table, and the table walked about while our hands were away from it. In this way it marched with deliberate and measured steps half down the room all by itself. This was in the dark, so we struck a light in order to see it in the act of walking; the moment the light was struck, the table came down with a bang and moved no more. When the room was darkened again, it finished its walk, then remained still. We said, "Do come back, table," and it came back.

A week later we held a third sitting with the same friends; another visitor and my Italian maid were also present. We had indistinct raps at first, then the large table rushed about frantically while our hands were upon it; this was in the dark. Next, three or four of us were touched; in one case a hand was felt. I am almost sure I heard two chairs walking about near me, but the others present did not hear them. Then we struck a light, and after a time we sat again in darkness, and saw lights on the table like fire-flies. The table rushed about again frantically, after three or four of us had left it, and jumped up in the air whenever a gentleman present asked it to do so. Whatever we asked, it tried to do. It ran round the room and banged against the large table, then flew over that table and came down over the other side while nobody was touching it.

#### FRANCIS GERRY FAIRFIELD ON ELECTRICITY AND SPIRITUALISM.

THERE are some facts that tend to the conclusion that electricity has some part in certain phenomena associated with Spiritualism. I will detail an experiment which is, I believe, original with me. How it would work in other cases I cannot say. Supplying myself with a stool high enough, so that I can rest my feet on the cross-piece without fatigue, I place a solid disc of glass, or salt-cellar, under each leg, and thus insulate myself. In the course of three minutes my face becomes suffused with blood, prickling sensations run along the arms, and a peculiar mental exaltation supervenes. After sitting ten minutes thus insulated, if I put my hand on a table the contact is followed by rappings, the finger or fingers in contact with the board tingling in a very peculiar manner. It would be very stupid, however, to assume from an experiment like this, which can be readily explained by electricity, that the physiology of table-tipping can be comprehensively explained in this way; so that our position as respects Spiritualism must for the present remain this, that certain extraordinary psychic states and certain extraordinary exhibitions of force are occasionally associated with the seances of mediums; that these psychic states and those exhibitions of force are constantly associated with extraordinary, and, I think, morbid states of the nervous centres; that mediums of highly cerebral temperament can only produce phenomena of the trance class, while mediums of strong vital temperament are only susceptible of phenomena of the more startling type; that the trance class are cerebral in their origin, and the table-tipping class spinal in their origin; that the existence of a neurotic tendency can invariably be verified in cases where the phenomena are genuine; but that, finally, the subject presents certain problems that cannot be explained by reference to any such experiments as Hammond describes, granting that his experiments are not as mythical as his pathology of hydrophobia appears to have been.

From the Boston Herald.

#### A HAUNTED HOUSE.

EXCITEMENT AT LYNN—MYSTERIOUS RAPS AND THUMPS—A CLERGYMAN CALLED IN.

THERE is considerable excitement in Woodend, Lynn, over a "haunted house." It is the property of Maurice Bresnahan, in Fayette court, and the people in the locality affirm that for several nights strange noises have been heard in the second story, which is not occupied. The noise, as of shuffling, heavy walking or dancing, and loud thumps, are heard all the way from eight to twelve o'clock at night, and for the past few evenings people have congregated about the house to listen to the strange manifestations, which can be distinctly heard. The lower story is occupied by a family by the name of Fitzgerald, and their indifference to the noises has awakened suspicion that all is not right with them, or in other words, that they are committing these manifestations with some end in view. Mr. Bresnahan has gone so far as to send for Rev. Foster Harrington, of St. Joseph's (Catholic) Church. The reverend gentleman expresses his opinion that the affair is connected in some way with the Fitzgerald family. He advised Mr. Bresnahan to sprinkle sand on the floors and lock the doors, and this was tried, last evening, and nothing was heard, nor was there a foot track in the sand. Rev. Mr. Harrington is of the opinion that the whole thing will be exposed in a few days. Crowds of people are watching every night to detect any irregularity.

IS THERE a Divine Providence by which our lives may be led? Blessed is the thought that brings this conviction home to the soul. By the laws that govern the soul, and from the facts drawn from the Divine Wisdom and Love, which must everywhere manifest themselves, man must receive from the Parent Fountain as much and as fast as he is capable of making subserve the law of use. Now, let his will be ever open to Divine receptivity, he will then be continually in conjunction with the Father, and the Divine Providence will ever attend him in all his thoughts, and ways, and deeds. We have but to open the gates of the soul, and the King of Glory will come in. "Whosoever will, let him freely come." *New Jerusalem Messenger*

### 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 cautions 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, "As 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. In any 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.

### RELIGIOUS.

The boast of the Mohammedan renegade who threatened Europe with a war of religions, and so thoroughly frightened English Cabinet Ministers, has not a great deal to rest upon, if the following carefully prepared figures are correct, which it is claimed they are. The whole Mohammedan population of Europe, Asia, and Africa will not count up more than 200,000,000, and some statisticians put them as low as 180,000,000. Of this number, a large proportion are females. The latest census of the Roman Catholic population of the world places the number of that sect of Christians at 185,000,000, while the various Protestant sects would number about

97,000,000. Add to these the Hebrew population of Europe, and we have over 300,000,000 of people who would make common cause against a Moslem invasion, while their rear would be harassed by the semi-barbarous hordes of Russian Asiatics.

THE Catholic Standard, of Philadelphia, states that Cardinal Manning and several other Catholic capitalists have been victimized by a Catholic agent, to whom several thousand pounds of money were entrusted. The agent has absconded, carrying off, it is estimated, some \$90,000 belonging to the Cardinal and to various ecclesiastical bodies—Franciscan Friars, Christian Brothers, Fathers of the Oratory, and Sisters of Charity.

THE New Jerusalem Church in this country has 10 associations, with 101 ministers, of whom 9 are ordaining ministers, 74 pastors, and 18 licentiates. About four-fifths only of the ministers are actively employed. There were none ordained the past year, and 7 licentiates of 1875 are missing this year. Two associations have passed out of existence.

CANON LIDDEN of St. Paul's, London, who believes in practising what he preaches, has gone to Servia, to help minister to the wants of the suffering Christians.

THE Universalists recently laid the corner-stone of a memorial church at Good Luck, N. J., where the Rev. John Murray preached his first Universalist sermon in America, 106 years ago.

THE Tablet, although denying the truth of the report that Father Beckx, the head of the order of Jesuits, is the intended successor of Pope Pius IX, favors the choice.

CARDINAL MANNING, who by many is regarded as the probable successor of the Pope, has recently preached a sermon strongly vindicating the temporal power of the Holy Father.

THE effort to extend the American Sunday School system throughout the continent of Europe has been attended with encouraging success.

THE Archbishop of Canterbury proposes July 1878, as the time for holding the next Pan-Anglican Synod, at Lambeth Palace.

THE Marquis of Bute has shocked his priestly advisers by declaring that he will have no saints in his chapel who are not in the Bible.

THE Lutherans are talking about celebrating "Reformation Day," October 31, on the Centennial Grounds.

### SPIRITUALISM.

NEARLY all the mediums in Boston had indorsed Mrs. Bennett. They used to attend her seances, and see the "spirits" clairvoyantly before they had emerged from behind the curtain. Some of them met and recognized their "guides," fully materialized. Even since the discovery of the trap-doors and the capture of "Sunflower," some of these same mediums insist that they saw spirits in the McLean Street house. The supposition of the charitable is that they

were bad spirits in league with "Sunflower" and Mrs. Bennett, or good spirits working mysteriously to eliminate error from truth.—*Somerville Citizen*.

THE London Telegraph devotes four columns of space to the examination of Slade before the Bow street Police Court. The prosecution attempted to show that his slate writing was performed by the aid of a chemical solution, which, being applied with a sponge for the purpose of cleaning the slate, seemed to leave it clear of writing, but which had no sooner dried than writing thereon became visible. This theory, however, does not meet the assertion of several investigators and believers in Slade, that writing has been produced in his presence upon the inside of locked slates which the medium had not touched.

EXTREMES meet. The infidel investigator and the orthodox journals seem to be equally delighted with the frequent exposure of pretended mediums. The "Spiritual Scientist," which has a good nose for swindlers of this class, is also happy. "Let justice be done if the heavens fall."—*Boston Herald*.

WHEN the news reached England of the death at Aleppo on the 19th of last August of Mr. Smith, the Assyriologist, an extraordinary statement was instantly made by a friend of the deceased scholar, and himself a man of parts. This is Dr. Delitzsch, who states that on the day and at the very hour when Mr. Smith is now known to have died, he was passing near the house in London in which Mr. Smith formerly lived, when there issued from it "a most piercing shriek," being his own name called out in a way which "thrilled him to the marrow." Dr. Delitzsch was so struck by the circumstance that he entered the fact, the hour, and the place in his note-book, and now brings that record up to show the truth of his statement.

J. O. Hayden, Esq., has purchased the *Somerville Journal* from Mr. Bourne Spooner, who will conduct a new paper to be published in Boston, which is to be known as the *Boston Beacon*. Mr. J. O. Hayden has been long known in connection with the "Boston Times." He has secured the services of Mr. Edward Kelley as editor, and Mr. Henry Pitman, formerly of the *Somerville Chronicle*, on outside work.

The expose of Mrs. Bennett, and her subsequent revelations will have the effect of breaking up most of the materializing shows in Boston, and will go a good way toward ridding Spiritualism of a vast horde of tricksters and imposters.

JUSTIN D. FULTON is lecturing on "Whom shall we Trust?" It would be much more interesting to the bulk of his audiences if he would try to answer the question, "Who will Trust Us?"

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