

# SPIRITUAL SCIENTIST

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

## SPIRITUALISM.

Vol. V.

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

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### SPIRITUAL SCIENTIST.

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E. GERRY BROWN, EDITOR.

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#### THE PRESENT POSITION OF SPIRITUALISM.

EXTRACT FROM AN ADDRESS TO THE "STAR CIRCLE" BY J. BURNS.

At the present time the great majority of the active friends of Spiritualism are wholly engaged in considering the merits of mediums that have been attacked and in defending them from their enemies. The Cause is in a state of domestic perturbation, and the means of extending and strengthening it is, by many, for the time neglected. Public lectures are few, literature is disregarded, and the door of the seance-room is now more strictly guarded. Spiritualists are doing little for Spiritualism. Their care is for themselves and their public mediums.

The picture has another side to it. Those adherents whose names appear but seldom in the public prints, whose efforts do not consist in donations, and whose temperament is more adapted for private unostentatious work than for public display, appear to be endowed with renewed life and enthusiasm and derive from their private circles a larger amount of satisfaction than has been usual in recent times. The mediumistic power has been concentrated. The ability of spirits to communicate has been intensified, and while the church militant is fighting with the enemy on the ramparts, those within the walls are beginning a new course, holding their meetings in a more select fashion, and gathering a stock of Spiritual power for future use.

While Spiritualists are thus somewhat paralysed and thrown back upon themselves, the outside world is taking a more intense interest in the matter than ever before. Thousands of families are earnestly and patiently endeavoring to solve that old-time problem, "To be or not to be." The spirit of levity which has been so abundant at these preliminary investigations, has almost departed, and pious, serious people, members of churches, well-informed and cultured families occupying prominent positions in the world's history, are with devoted persistency endeavoring to fathom the mysteries of the spirit circle. Nor are they disappointed in these endeavors; the spirit-world rewards their labors liberally. The phenomena are abundant, and, being no longer regarded as a plaything, the spiritual idea within the mind of the sitters

like a beacon light on a dark shore, attracting thereto the loving spirit-friends who linger so near, and so earnestly desire to float across the gulf that divides their state from that of their friends in mortal form. The teachings of Spiritualism, already taking deep effect on the public, open the door in thousands of hearts for the advent of spirit-guests, and the result is that many an amateur circle sit down to the table filled with mingled emotions of hope, fear, skepticism, or ridicule, but rise, after two hours' investigation, confirmed Spiritualists. Reliable tests, truthful messages, are accompanied by wonderful manifestations of the power of spirits over physical objects. Clairvoyance, trance, healing, and other gifts of the highest order, abound; and the thoughtful sifter is forced to the conclusion that all he has heard of Spiritualism, and much more, is true, that it is one of God's highest gifts to man, and a special revelation of his will and love to the people of this age.

Spiritualism appeals to the whole man, from the principles of his inmost being to the proper use of his external organs. It means man, soul and body, organ and function, in time and throughout eternity. It means man and all his relations: his relations to God, his relations to the future, his relations to spirit-friends, his relations to his own body, his relations to the neighbor; and yet these scientific, wonder-working phenomena-seekers limit the interest in Spiritualism to the exercise of a mere slice of the anterior lobe of the brain! The lower range of the perceptive intellect is alone engaged in their problems, while the real man, the soul and all its belongings, are left in outer darkness.

This is a Godless, soulless, irreligious, one-sided, childish Spiritualism, mistaken by some for conjuring, and having no life within it, being purely phenomenal; like the rainbow or Aurora Borealis it vanishes; like the snowflake in the river it melts, to be seen no more.

#### THE FUTURE OF SPIRITUALISM.

But to us the child of truth is born anew, reincarnated, freshly endowed with mortal privileges, to work for us and with us, as a self-denying brother for those dear ones whom he loves; let us listen to his voice—wise, yet in babyhood, powerful, though in swaddling clothes. What does it say to you, Spiritualist? Hark! it says, be servants of the spirit, and not the menials of human conceit; obey the voice from within, and not the ignorant clamor of the sceptical intellect from without; be Spiritualists first, and phenomenologists afterwards: serve religion rather than churches; obey the voice of God, though you offend against popular bigotry: study the laws of spirit-communion in place of squandering its gifts on those who appreciate them not; in a word, allow Spiritualism to take its proper place, as a spiritual, philosophical, and religious movement, with powerful phenomena and undeniable facts to sustain it in that supreme position.

## 1877. 1877. SPIRITUAL SCIENTIST.

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

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

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

The corps of writers the coming year includes such names as  
**Hudson Tuttle, J. M. Peebles, Eugene Crowell, M.D., Prof. J. R. Buchanan, Colonel Henry S. Oicoll, George Stearns, Charles Sotheman and C. L. Ditson, M.D.,**

all eminent in the ranks of literature. The same may be said of those who prefer their contributions to appear under the respective nom-de-plumes of "Hudson," "J. W. M.," and "Zeus."  
**Mrs. Emma Hardinge Britten, Mrs. Emma Tuttle, Mrs. Emma A. Wood, Mrs. Lita Barney Sayles, A. D. V., and others.**

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

**FIVE MONTHS FOR \$1.00.**

We ask the co-operation of our subscribers, their prompt renewals, accompanied by the subscriptions of their friends and neighbors. We have only the heartiest words of thanks for what you have done in the past, and we look forward with confidence that your efforts will be continued in the future. Help us in every way you can in our purpose to make this paper do

**Larger and Better Service**

in the cause of Spiritualism. Speak of the paper to your friends as the organ of the

**BEST AND HIGHEST THOUGHT**

on the great subject that is destined to have such a leavening effect upon all existing systems and creeds, and bring them to a decision by taking their subscriptions, and when you forward your renewal, will you see that it does not come alone.

**HOW TO WRITE YOUR LETTERS TO THE SCIENTIST.**

Three things should always be stated by a subscriber who sends money by letter to the Scientist:

1. The amount of money enclosed in the letter.
2. The name of the subscriber who sends the money to pay his subscription should be written in full and very plain.
3. The name of the post-office and of the State to which the paper is sent should invariably be given.

### IMPORTANT PROPOSITION.

Recognizing the fact that the circulation of the Spiritual Scientist can be increased largely through the

**Personal Efforts of Subscribers**

and believing that some who are eminently fitted for obtaining subscriptions cannot afford to give the time, we offer them the following

### TERMS:

(Postage in all cases paid by publishers.)

**One Subscription** to the Spiritual Scientist \$2.50, in advance.

**Two Subscribers**—Any person who sends the names of two new subscribers and \$4.50, can have a copy sent to each.

**Three Subscribers**—Any person who sends the names and those of two new subscribers, can have the three copies sent for \$6.75.

**Four Subscribers**—Any person who sends \$8.75 can have a copy sent to each of four new addresses in the United States.

**Five Subscribers**—\$10.00 accompanying five names, will entitle each to a copy of the Spiritual Scientist for one year.

### PREMIUMS.

When more than five new subscribers are sent, accompanied by cash a premium of 50 cents will be allowed on each one.

**Ten** new subscribers, sent in one order, accompanied by \$20.00, will entitle the person sending the club to one copy free for one year.

**Twenty** new subscribers, accompanied by \$40, will entitle the person sending the club to one copy free for one year, and any books that he may order to the value of \$1.00, retail price.

**\$65—SEWING MACHINE—\$65**

A Sixty-Five Dollar Sewing Machine will be presented to any one who obtains one hundred subscribers and accompanies the order with \$200. This extraordinary liberal offer will, we hope, induce many persons to make up a lot of this number.

**\$200—Geo. Woods & Co. Organ.—\$200**

In any city or in any county either east, west, north or south, four hundred persons can be found who would take the Scientist at once if it could be brought to their notice. We are constantly in receipt of letters asking for specimen copies from persons who at once take the paper when they receive one. Any person with a little perseverance can obtain this number within a radius of a few miles from their residence. As an inducement we offer a \$200 Geo. Wood organ. The merits of the instrument need not be enlarged upon. They can be seen in any large city and any section of the United States. The person getting the four hundred (400) subscribers and remitting \$200, will receive one. Thus it will be seen that they will make \$200 cash and a \$200 organ or

**ONE DOLLAR ON EVERY SUBSCRIBER.**

**TO WHOM THE PREMIUMS ARE GIVEN.**

These premiums are given by the publishers for new subscribers, not to new subscribers. They are not offered to persons who do not now take the paper to induce them to subscribe for it, but only to subscribers to the paper, to induce them to obtain new names for its subscription list—and they are given to pay for the time spent in getting these new names.

No person sending his own name as a subscriber can receive a premium for it.

If any person will first subscribe for the paper, paying full subscription price, and then use his time and influence to obtain other new subscribers, he will then be entitled to premiums for as many as he may send us.

**TO THOSE WHO OBTAIN NEW NAMES.**

Send your new names as you get them. Always send the payment for each subscription with the name. We do not receive a new subscription unless payment is made in advance. You can retain the premium for each new subscriber as you send us the names.

If you obtain a sufficient number for a large premium after your list is completed, be sure and send us the name and address of each new subscriber you have sent, so that we may see if they all have been received by us, and been entered upon our books correctly.

Specimen copies of the Spiritual Scientist will be sent if you wish them as aids in getting new names.

Subscriptions to the Spiritual Scientist can commence at any time during the year.

**HOW TO SEND MONEY BY MAIL.**

Always give the name of the post-office from which you take your paper, when you write to the publishers to pay for the Spiritual Scientist, or for any other purposes. We cannot find your names on our books unless you do this.

In sending money, checks on Boston, New York or Philadelphia, made payable to the order of E. Gerry Brown, are best for large sums.

Post-office money orders can be obtained in all city post-offices, and in many of the large towns. Their cost is slight, and the money is sure to come safely.

When a post-office order cannot be obtained, have your letter registered.

### BEGIN AT ONCE.

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

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

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

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

**SCIENTIST PUBLISHING CO.,  
BOSTON, MASS.**

### How to Form A Spirit Circle.

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

Inquirer into Spiritualism should begin by forming spirit circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing mental 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—in 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 of 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 symptoms of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

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

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

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

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

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

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

From the New York Sun.  
A MYSTERIOUS WORLD.

We are sometimes told of this or that newspaper that it approximates to a complete mirror of contemporary history. Journals, however, may be named whose study might lead posterity to strange conclusions. Suppose, for instance, a paper published in Boston under the name of the Banner of Light were to come to the hands of some future Mommsen, what inferences would he be likely to draw from the data presented in its columns?

The mere existence of a large quarto sheet, carefully printed, liberally employed by advertisers, and purporting to have reached its forty-second volume, would be accepted as presumptive evidence that it must reflect the wants, habits, sentiments of a large, perhaps a dominant class in the community. This presumption would be strongly fortified by a review of the advertisements, among which would be specially noted the announcements of publishers and booksellers doing business in a remarkable line of literature. The large number of exchanges cited, all apparently advocating a common faith, and addressing audiences bound together by sympathy, would tend to confirm the student in an impression that the Banner of Light was a representative newspaper.

Resting with reasonable confidence upon these premises, the future historian would proceed to analyze his materials and evolve a comprehensive notion of our intellectual and social status. He would be justified in declaring that no people had ever lived in such intimate relations with the spirit world as the constituency of this newspaper. It is obvious that in the most important as well as trivial concerns of mundane life they rely implicitly on supernatural guidance. At a momentous crisis in American history, it is an impressive fact that counsel is sought not from living men, but from the more unerring insight of a departed statesman. The most lengthy and weighty article in this organ of public opinion is a discourse entitled, "The Outlook for Freedom, from the Present Standpoint of Charles Sumner," communicated through a Brooklyn woman medium. Considering the opportunities of the speaker, it might be said that his utterances are somewhat vague, and that their practical application would call for a degree of discernment and sagacity perhaps not less than ordinary folk unenlightened by spiritual advice are accustomed to employ in worldly affairs.

A like mystical and ambiguous tenor would be remarked by the student of this journal in other oracles and injunctions vouchsafed to their friends on earth by those who have attained to a wider sphere of knowledge. A whole side of the paper is devoted to a "Report of Messages," either in the form of question and answer or of spontaneous effusions from earnest and sympathetic spirits. One of these, with perhaps reasonable definiteness, states her residence while in this terrestrial state to have been "Third Avenue, New York." Another gives the place of her earthly habitation as "Ross street, Brooklyn." How satisfactory are the means of verification here supplied it is possible that the antiquary might be unable to appreciate. But he would be struck by the categorical nature of the proof furnished touching the reality of a future life. Thus, Sarah Richards declares explicitly, "Whether you think, my friends, it is a truth or otherwise, I do most assuredly live and speak my thoughts." And Sarah meets a natural query without sophistry or evasion: "The question may arise in the minds of both friend and foe, how came she to learn the way back to earth? I will answer: Anxiety of mind and excitement of feeling brought me *en rapport* with one who has kindly loaned her speech for my use." Passing, however, from these conclusive demonstrations of a vital fact to the suggestions bearing on the conduct of business and the problems of daily life, it must be owned that the latter seem so trite that a doubt might suggest itself to the inquirer whether it needed a "ghost come from the dead to tell us that, Floratio." Still, it is probable that a philosophical historian, observing that the "Report of Messages" formed a regular feature of the journal, and remembering that the paper was already completing its forty-second volume, would conclude that the utility of these equivocal hints had been solidly established by experience. . . .

It is plain enough what a singular conception the student must needs form of a society whose creed and opinions he

should collect from the evidence here offered. Could we imagine that at some far distant epoch the only record of our literature extant were a copy of the Banner of Light, the verdict of history on our civilization would unquestionably be something very different from that which we now expect. We can see, of course, that the conclusions deduced under such circumstances would be altogether erroneous and absurd. Yet may we not ourselves underrate the significance which ought fairly to attach to the continued prosperity of such a journal? Does it not demonstrate the presence in this hard-headed community of a world from which the mass of people stand, perhaps, no less utterly aloof than from the mediæval Koscziucians or the necromancers of Egyptian Thebes?

ALFRED RUSSELL WALLACE IN REPLY TO DR. CARPENTER.

In a letter to the Daily News, Mr. Alfred Russell Wallace has thus dealt with the opening lecture of Dr. Carpenter on "Spiritualism and Mesmerism." In your article on this subject, you appear to have been led into an error by Dr. Carpenter's constant habit of giving only one side of the question, and completely ignoring all facts which tell against his theory. You say, speaking of Reichenbach, "But he did not try secretly removing the magnets, and then asking the sensitives whether they still saw the flames." Now, every one who has read Reichenbach's book must know that tests of this kind were applied by him again and again, in an endless variety of ways. The magnets were continually changed in number, size, and position, in the totally dark chamber, and more than this, the magnet was sometimes completely hidden by a screen, but a lens was so placed as to throw the image of it (had there been light) on the wall.

In every case, the sensitives described the flames from the magnet as small or large, single, double, or treble, high or low, to the right or to the left, just as the magnets were changed; and when the lens was used they described the flame on the wall, and were then asked to place their fingers on it, when Reichenbach marked the place with a pencil, and found afterwards that the mark was exactly where the image would be thrown by the lens. Now, the negative fact, that in some cases mesmeric patients can be made to see anything by "expectation," does not disprove these cases in which all expectation was carefully excluded. Again, as to mesmerism at a distance unknown to the patient, Dr. Carpenter gives cases in which this failed, and in which the patient was mesmerized merely by the expectation of being so. This is one side—the negative side of the question. But Dr. Carpenter knows that there is a positive side, which he ignores, of cases in which mesmerism has been produced when the patient did not and could not know he was being mesmerized. One of these is given in Professor Gregory's "Letters on Animal Magnetism," page 107, which happened in his own house to a member of his own family; and, to show the kind of evidence that Dr. Carpenter carefully omits to allude to, I hope you will allow me space briefly to state the facts.

In Professor Gregory's house one evening, this lady was mesmerized by a Mr. Lewis. Next morning at breakfast the lady complained of a head ache. After his lecture Professor Gregory met Mr. Lewis, and told him that the lady he had mesmerized had a bad headache, to which Mr. Lewis replied that he would think of it some time during the day, and mesmerize her so as to remove the headache. Professor Gregory did not return home till five o'clock, when, without being asked, the lady at once said to him she had been mesmerized while nobody was present, and while playing the piano at half-past three o'clock. Her arms lost their power, and she was obliged to lie down and go into a short mesmeric sleep, and when she awoke her headache was gone. In the evening Professor Gregory met Mr. Lewis again; and was told that he had mesmerized the lady, as promised, as soon as he could get home to his lodgings, which was about half-past three. The distance between the two houses was about a third of a mile; and the whole of the circumstances were such as to render "expectation" out of the question.

Dr. Carpenter continually compares the evidence for the facts of clairvoyance and Spiritualism with that for the facts of science, to the disadvantage of the former. May I ask if it is the "scientific" method of inquiry, to ignore facts which tell against you, and, while making much of negative evidence in your favor, to lead the public to suppose that there is no positive evidence on the other side? In the matter of the divining rod, I could adduce equally good and positive testimony against the lecturer's negative facts, but the above is sufficient to prove that whoever wishes to know the whole truth on this matter must not rely on the statements of Dr. Carpenter.

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

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

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### How to Form A Spirit Circle.

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

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

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

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

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

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an excited 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 symptoms 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 these signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

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

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

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

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

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

From the New York Sun.

## A MYSTERIOUS WORLD.

We are sometimes told of this or that newspaper that it approximates to a complete mirror of contemporary history. Journals, however, may be named whose study might lead posterity to strange conclusions. Suppose, for instance, a paper published in Boston under the name of the Banner of Light were to come to the hands of some future Mommsen, what inferences would he be likely to draw from the data presented in its columns?

The mere existence of a large quarto sheet, carefully printed, liberally employed by advertisers, and purporting to have reached its forty-second volume, would be accepted as presumptive evidence that it must reflect the wants, habits, sentiments of a large, perhaps a dominant class in the community. This presumption would be strongly fortified by a review of the advertisements, among which would be specially noted the announcements of publishers and booksellers doing business in a remarkable line of literature. The large number of exchanges cited, all apparently advocating a common faith, and addressing audiences bound together by sympathy, would tend to confirm the student in an impression that the Banner of Light was a representative newspaper.

Resting with reasonable confidence upon these premises, the future historian would proceed to analyze his materials and evolve a comprehensive notion of our intellectual and social status. He would be justified in declaring that no people had ever lived in such intimate relations with the spirit world as the constituency of this newspaper. It is obvious that in the most important as well as trivial concerns of mundane life they rely implicitly on supernatural guidance. At a momentous crisis in American history, it is an impressive fact that counsel is sought not from living men, but from the more unerring insight of a departed statesman. The most lengthy and weighty article in this organ of public opinion is a discourse entitled, "The Outlook for Freedom, from the Present Standpoint of Charles Sumner," communicated through a Brooklyn woman medium. Considering the opportunities of the speaker, it might be said that his utterances are somewhat vague, and that their practical application would call for a degree of discernment and sagacity perhaps not less than ordinary folk unaided by spiritual advice are accustomed to employ in worldly affairs.

A like mystical and ambiguous tenor would be remarked by the student of this journal in other oracles and injunctions vouchsafed to their friends on earth by those who have attained to a wider sphere of knowledge. A whole side of the paper is devoted to a "Report of Messages," either in the form of question and answer or of spontaneous effusions from earnest and sympathetic spirits. One of these, with perhaps reasonable definiteness, states her residence while in this terrestrial state to have been "Third Avenue, New York." Another gives the place of her earthly habitation as "Ross street, Brooklyn." How satisfactory are the means of verification here supplied it is possible that the antiquary might be unable to appreciate. But he would be struck by the categorical nature of the proof furnished touching the reality of a future life. Thus, Sarah Richards declares explicitly, "Whether you think, my friends, it is a truth or otherwise, I do most assuredly live and speak my thoughts." And Sarah meets a natural query without sophistry or evasion: "The question may arise in the minds of both friend and foe, how came she to learn the way back to earth? I will answer: Anxiety of mind and excitement of feeling brought me *en rapport* with one who has kindly loaned her speech for my use." Passing, however, from these conclusive demonstrations of a vital fact to the suggestions bearing on the conduct of business and the problems of daily life, it must be owned that the latter seem so trite that a doubt might suggest itself to the inquirer whether it needed a "ghost come from the dead to tell us that, Horatio." Still, it is probable that a philosophical historian, observing that the "Report of Messages" formed a regular feature of the journal, and remembering that the paper was already completing its forty-second volume, would conclude that the utility of these equivocal hints had been solidly established by experience. . . .

It is plain enough what a singular conception the student must needs form of a society whose creed and opinions he

should collect from the evidence here offered. Could we imagine that at some far distant epoch the only record of our literature extant were a copy of the Banner of Light, the verdict of history on our civilization would unquestionably be something very different from that which we now expect. We can see, of course, that the conclusions deduced under such circumstances would be altogether erroneous and absurd. Yet may we not ourselves underrate the significance which ought fairly to attach to the continued prosperity of such a journal? Does it not demonstrate the presence in this hard-headed community of a world from which the mass of people stand, perhaps, no less utterly aloof than from the *medæva*. Rosicrucians or the necromancers of Egyptian Thebes?

## ALFRED RUSSELL WALLACE IN REPLY TO DR. CARPENTER.

In a letter to the Daily News, Mr. Alfred Russell Wallace has thus dealt with the opening lecture of Dr. Carpenter on "Spiritualism and Mesmerism": "In your article on this subject, you appear to have been led into an error by Dr. Carpenter's constant habit of giving only one side of the question, and completely ignoring all facts which tell against his theory. You say, speaking of Reichenbach, 'But he did not try secretly removing the magnets, and then asking the sensitives whether they still saw the flames.' Now, every one who has read Reichenbach's book must know that tests of this kind were applied by him again and again, in an endless variety of ways. The magnets were continually changed in number, size, and position, in the totally dark chamber, and more than this, the magnet was sometimes completely hidden by a screen, but a lens was so placed as to throw the image of it (had there been light) on the wall.

In every case, the sensitives described the flames from the magnet as small or large, single, double, or treble, high or low, to the right or to the left, just as the magnets were changed; and when the lens was used they described the flame on the wall, and were then asked to place their fingers on it, when Reichenbach marked the place with a pencil, and found afterwards that the mark was exactly where the image would be thrown by the lens. Now, the negative fact, that in some cases mesmeric patients can be made to see anything by "expectation," does not disprove these cases in which all expectation was carefully excluded. Again, as to mesmerism at a distance unknown to the patient, Dr. Carpenter gives cases in which this failed, and in which the patient was mesmerized merely by the expectation of being so. This is one side—the negative side of the question. But Dr. Carpenter knows that there is a positive side, which he ignores, of cases in which mesmerism has been produced when the patient did not and could not know he was being mesmerized. One of these is given in Professor Gregory's "Letters on Animal Magnetism," page 107, which happened in his own house to a member of his own family; and, to show the kind of evidence that Dr. Carpenter carefully omits to allude to, I hope you will allow me space briefly to state the facts.

In Professor Gregory's house one evening, this lady was mesmerized by a Mr. Lewis. Next morning at breakfast the lady complained of a head-ache. After his lecture Professor Gregory met Mr. Lewis, and told him that the lady he had mesmerized had a bad headache, to which Mr. Lewis replied that he would think of it some time during the day, and mesmerize her so as to remove the headache. Professor Gregory did not return home till five o'clock, when, without being asked, the lady at once said to him she had been mesmerized while nobody was present, and while playing the piano at half-past three o'clock. Her arms lost their power, and she was obliged to lie down and go into a short mesmeric sleep, and when she awoke her headache was gone. In the evening Professor Gregory met Mr. Lewis again; and was told that he had mesmerized the lady, as promised, as soon as he could get home to his lodgings, which was about half-past three. The distance between the two houses was about a third of a mile; and the whole of the circumstances were such as to render "expectation" out of the question.

Dr. Carpenter continually compares the evidence for the facts of clairvoyance and Spiritualism with that for the facts of science, to the disadvantage of the former. May I ask if it is the "scientific" method of inquiry, to ignore facts which tell against you, and, while making much of negative evidence in your favor, to lead the public to suppose that there is no positive evidence on the other side? In the matter of the divining rod, I could adduce equally good and positive testimony against the lecturer's negative facts, but the above is sufficient to prove that whoever wishes to know the whole truth on this matter must not rely on the statements of Dr. Carpenter.

## ORIGINAL RESEARCHES IN PSYCHOLOGY.

BY T. P. BARKAS.

MR. T. P. BARKAS, of Newcastle, has in preparation a work of great importance, consisting of answers given in writing through the hand of a lady to questions which he put to the controlling spirits. Mr. Barkas has just published a lecture describing his experiences with this lady, and giving a specimen of the answers he obtained. We quote a few, which will give readers an interest in the forthcoming work. It will be seen that the range of subjects is wide and the answers to the point.

Q.—Have you and your companions in the spiritual world visible organized human bodies? A.—We have visible organized forms, but such forms as you in your material form would not recognize. You see your friend and know him to be your friend; so do we when we see the spirit of our friend know him to be our friend, in the same manner that you recognize yourself; yet, if you were to see us with your material eyes you would not recognize us. I can liken it only to this: the butterfly would not recognize in the chrysalis a fellow-creature. We do not see the form but the spirit, and recognize our friend by it.

Q.—Are your organs of vision the same as ours, and do you see by some kind of ether as we are supposed to do? A.—It does not require eyes to see, even on earth; sight is independent of the eye, even there, I believe. You can convey impressions to the brain in many ways. Yes, we have organs answering the same purpose in every particular that you have, but as to the ether particles, I cannot tell. I have never thought about the matter, but I will inquire and tell you more.

Q.—Do you partake of food for the purpose of supplying the requirements of your spiritual bodies? A.—Do you give your brain food? We feed our bodies on the same food as you do your brain. We eat it if you will, digest it, and cast away the more worthless.

Q.—Do you move rapidly from place to place, and how? A.—We move from place to place rapidly, or otherwise, by the mere exercise of what you call a will-power. We wish to be in a place, and, if circumstances permit, can be there with the wish. We, as it were, rid ourselves of the encumbrance of the body, and can travel quicker through space than electricity.

Q.—Is there a heaven or a hell, or are there heavens or hells, and do those who leave this world go at once to either the one or the other; if not, what is their state? A.—I have never heard of the hell since coming here, but of heaven I have, and that seems still above us. I think that the real meaning of the word (hell) is, a pit or grave. If that is so, then I imagine that the condition of some of the multitude I have mentioned may be the hell, but I am not sure.

Q.—Have you anything in your sphere equivalent to our time, and do you ever feel ennui or langor? A.—We have days, nights, and seasons, similar to your own. We tire sometimes, but take rest, not in the same way as you, but in a way well calculated to restore us.

Q.—What is your usual mode of social intercourse? A.—We visit when we wish to interchange ideas, and get our friends to visit us. We spend much time in debating and organizing schemes for raising the status of the lower in condition to ourselves.

Q.—Have you any mode of worship, and, if so, what are your leading forms of worship? A.—We have as many—no, almost as many—forms of worship as yourself. It is the employment of very many; but put to greater use than of earth. By worshipping the Deity truly, we raise ourselves, and to do so truly, we must raise others; thus, by our deeds, crowning ourselves and benefiting others.

Q.—Do you meet with any beings designated angels? Have they any direct relationship with mankind,—i. e., were angels once men? A.—There are angels, but they belong to a yet higher sphere than I have acquaintance with. They are sent at times with messages to us, even as they have been to yourselves; but as to your question, Were they once men, I believe if they were, they never lived on earth—at least, such is the opinion of many here.

Q.—Will you please to inform us with what sciences and what languages you are acquainted, in order that we may

ask questions in relation to those subjects with which you are most familiar? A.—Acoustics, light, heat, magnetism, electricity—principally, but of a few more; but of languages, I know but little more than English, I certainly once knew German as well, but during my illness, I let it go down; still I might be able to recollect it, if necessary.

## A WONDERFUL TREASURE TROVE.

THAT indefatigable explorer and archæologist, Dr. Schliemann, has recently made a discovery which, if future critical examination substantiate his present interpretation of it, will not only necessitate the re-writing of a great deal of ancient history, but will prove that many legendary and heroic personages, hitherto regarded only as myths, really existed. The surprise that all scholars will feel, on being assured that Agamemnon, "bravest of the Greeks," Clytemnestra, his wife (sister of Castor Pollux, and Helen, and daughter of Leda the Swan), Cassandra the true prophetess, loved and cursed by Apollo so that no one believed her predictions, and many other characters supposed to be fabulous lived and died, is as genuine as that which all would experience if the daily journals, some morning, should announce the discovery of the wine jars containing the bodies of the forty oil-scalded thieves, or Aladdin's lamp with his name carved on it, or of the original plow invented by Dagon the fish-god of the Babylonians, or of the tomb of Perseus containing a mummy of the Gorgon's head.

Dr. Schliemann is a man of extraordinary genius for archæological investigation; and his labors have been fortunate far beyond those of most explorers. In 1868, he astonished classical students by claiming to have found remains of the home of Ulysses on the island of Ithaca; and in the same year, he began the studies at Mycenæ which have recently culminated in the wonderful discoveries above alluded to. He also undertook an examination of the topography described in Homer's Iliad; and becoming convinced that even if the Greek poet himself was a myth, the story of the Trojan siege was not, he began excavations (at his own expense) on the plain of Hissarlik, which he considered to be the site of ancient Troy. In 1871-3, he dug to a depth of about 50 feet, unearthing layer after layer of ruins, showing that cities and towns had been built, one on the buried ruins of another. Finally, he exhumed vases and treasures of gold and silver, and laid bare, as he maintains, the walls of Priam's palace and the streets of the Homeric city. But in his conclusions archæologists have failed to agree; and the prevailing opinion has been that he has merely found the site of some unknown Phœnician trading post, or some other ancient city of little historical importance.

Early in the autumn of last year, 1876, Dr. Schliemann returned to Mycenæ, the scene of his previous labors, where are located some of the grandest ruins of modern Greece. The site is a rocky hill on the northern extremity of the plain of Argos, on the eastern coast of the Morea, at present about two miles from the small village of Khayati. The ruins are notable for the colossal stones employed in their construction, the same being the largest blocks used in ancient building, with the exception of those found in the remains of Baalbec. Some of the stones are 25 feet long, 20 feet wide, and 4 feet thick, and tradition asserts that they were put in their places by the one-eyed giants, the Cyclopes. During the reign of Agamemnon, Mycenæ was the principal city of Greece, and here, it is supposed, that king was entombed. For any one but so uncompromising a believer in his own theories as Dr. Schliemann to dig into the ruins of Mycenæ, in order to find tangible remains of the Greek mythical hero, would be considered as foolhardy as to excavate the supposed tomb of Adam in Palestine with the hope of finding the bones of our legendary progenitor; but Dr. Schliemann, caring not a whit for general opinion, attacked the tombs with pickaxe and spade, and the result is that he has found a mine of gold and silver ornaments, etc., of enormous value even intrinsically, besides bones and human remains which he declares to be those of the hero-king and his contemporaries. In the first tomb which he opened, he found thirteen gold buttons, curiously engraved, besides a mass of gold blades scattered about. In the next tomb, he discovered a square ditch some 30 feet below the surface of

the mount. This was surrounded by an immense wall, in which were human bodies which evidently had been burned. The bones of one person were covered with five thick gold leaves some 25 inches long on which were inscribed crosses. Then, in a great circle of parallel slabs beneath the archaic sepulchral stones, Dr. Schliemann has discovered huge tombs containing jewelry. In one tomb, containing male and female bones, he obtained eleven pounds of ornaments of pure archaic gold, and two scepters with heads of crystal. Then he found a cow's head of pure silver, with great horns of gold; then a helmet, two diadems, a woman's large comb, a breastplate, vases, girdles, and an enormous quantity of buttons, all of the finest gold. There were some vases in silver, a number of arms in bronze, and a stag cast in lead; but no traces of iron work.

The above magnificent treasure trove was unearthed prior to November 15; but since that date, a telegraphic dispatch has reported the discovery of enough more treasures to fill a large museum, besides further evidence as to the identity of the human remains, and (according to Dr. Schliemann) showing them to be those of Agamemnon and his court.

Archæological authorities in New York, who have been asked for expressions of opinion on the above, admit that there is a much greater probability of Dr. Schliemann's being correct in his views as regards the Grecian than as relating to the Trojan remains. Mr. William Cullen Bryant believes that the tomb is not that of Agamemnon, but of some later king; but, with other authorities, he reserves any positive statement until further and more accurate details are obtainable. He suggests that the tomb of Achilles in Ithaca be searched for, as corroborative of Schliemann's views.

The treasure has been presented to Greece and will be placed in a national museum. Meanwhile it is probable that a gold fever will break out in that classic land, which will result in the wholesale digging up of her abundant ruins.

Propos of this subject, we may add that, through the liberality of several of her wealthy citizens, New York has recently secured one of the most valuable archæological collections ever got together, many articles in which probably antedate the supposed period of Agamemnon. General Cesnola, whose first collection of Phœnician relics, found in the tombs of Golgos on the Island of Cyprus, the New York Art Museum already possesses, recently found, under the temple of Kurium, in the same vicinity, some 7,000 objects in gold and silver, stone, etc., all of the greatest historic interest as shedding new light on the habits and customs of the long extinct race which fashioned them. The list includes jewelry, weapons, inscribed plates and coins, utensils, glass, sarcophagi, etc. For some time, the destination of the collection was doubtful, as the British Museum made strong efforts to obtain the objects, but was unwilling to pay General Cesnola's price—\$60,000. Finally, to the intense and openly expressed disgust of the English press, after a canvass of three days, \$40,000 was raised in New York by private subscription, and the antiquities were at once purchased. The remainder of the amount will be obtained after the delivery of the collection in this country.

#### A CHANCE FOR THE CONJURERS.

ONE of the conjurers in London, England, wrote to the Examiner, saying: "All the tricks of the most celebrated persons, be they conjurers or mediums, are known to me, or have been fathomed by me," and further on he adds, "I will undertake to reproduce all the manifestations I saw on that occasion," referring to a seance with Slade.

Algernon Joy replies, offering him £1000, under the following conditions: A committee is to be chosen by each party, and persons thus chosen to name others. The expert can give as many exhibitions as he may desire, not exceeding twice the number of seances that may be held with mediums. They shall not spread over a longer period than six months. If a majority of the committee decide that the expert has reproduced, by conjuring or natural means, or has found any one else who can so reproduce, a single one of the phenomena claimed to be recorded as such by the challenger, which occurred through any of his three mediums, under the same conditions as those under which the expert or his agent shall have produced them, the trustees shall hand him the £1000.

If he fails, he shall pay only the expenses, for which purpose he shall deposit £50 in advance with the same trustees.

#### FRUITS OF PRIVATE SEANCES.

IN an article in this department last week on "Direct Spirit Writing," allusion was made to Mr. T. Everitt and the mediumship of his wife. For somewhere about twenty years Mr. and Mrs. Everitt have made, directly and indirectly, thousands of Spiritualists without money and without price. They have been in all cases very careful with whom they sat, either at home or at the houses of others. Only friends well-known or inquirers properly introduced have been permitted to place their legs under the family mahogany. When Mr. and Mrs. Everitt have gone out it has been to the houses of gentlemen of intelligence and honorable sentiments, who knew the value of the visit made to them, and took pleasure in protecting its advantages. These seances, thousands in number, have produced results that cannot be estimated. This family is a type of many others in England in its ministrations to investigators.

#### AN EXPOSURE.

To what extent the average newspaper reports, in relation to Spiritualism, can be relied upon may be inferred from the following circumstances. The Chicago Times of Sunday, publishes a lengthy article, drawing liberally as usual on its job office for display head lines, setting forth that two telegraph operators, through an old telegraph machine, unconnected with any battery, had received intelligence of the death of a comrade in San Francisco. On reaching the office in the morning they telegraphed there and received a verification of their alleged spirit communication. The writer went so far as to give the names of the two young men, locating them as being employed in the telegraphic department at Chicago, Burlington and Quincy depot, and closed his account with a peroration on the ability of spirits to communicate. Considering the manifestations as described to be exceedingly wonderful and marvellous, and desiring to give the readers of the Spiritual Scientist full particulars in relation thereto, the heads of the departments, the persons named, the office at the railroad company and a friend were written to, resulting in the information that no persons of that name were employed by that company, they could not be found elsewhere, and inquiries at the other places named indicate that the ingenious "item" must have been the reporter's concoction. The interest of the general public in the subject of Spiritualism was undoubtedly the actuating motive, but this is sufficient that is worthy of notice that can be easily authenticated without resorting to such trifling with the public credulity. Such proceedings merit decided censure.

#### DANTE AS A SPIRITUALIST.

DANTE'S *Commedia* in the following lines (canto xi. verse 22), wherein the spirit of Virgil is speaking to Dante strongly savors of inspirational Spiritualism:—

'Tis true, aforesaid I return to earth,  
By fell Ericthon conjured down below,  
Who in their bodies called the spirits back,  
And at that time I had not long been dead.

Ericthon was a Thessalian sorceress; it is not to be supposed that they were literally called in, but near "to their dead bodies." Dante shows his intuitive Spiritualism by constantly representing the spirits in all spheres as anxious for a continuance of intercourse with their friends in the flesh.

J. ENMORE JONES, Treasurer of the Slade Defence Fund, announces that a more than ample sum has already been subscribed. England gives £400, America £265, a total of £665.

Our lists have just been revised for the coming year, and many bills have been sent out. PLEASE REMIT PROMPTLY, if you desire to keep your files complete.

THE DAVENPORT BOYS are travelling in Australia. Some of the natives are astonished; but the Harbinger of Light advises investigators to build their Spiritualism on the philosophy and mental phenomena.

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

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

**SPIRITUAL SCIENTIST.**

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**IMPORTANT.**

We regret the necessity that compels us to cut from our list each week a number of names for non-payment of subscription. It would give us great pleasure to publish a paper for free distribution, if the funds could be supplied for this purpose; but until then the readers must bear a portion of the expense of publication. We say a portion because it is very rare to find a journal of the nature of a religious publication that is self-supporting. Every paper is an actual expense to the publisher. It becomes imperative then, that no more must be printed than is actually needed or paid for. Some publishers continue a name on their lists, depending on their ability to collect it by process of law. They are amply protected by the statutes. We have adopted a rule which we consider more satisfactory; namely, to discontinue the Spiritual Scientist on the expiration of the term paid for. Occasionally we may overrun a few weeks or months; our mail list is large, and the figures indicating an expiration may be over-looked. When bills are sent, however, the paper is discontinued thereafter unless the subscription price is remitted. We are of the opinion that if a person wants the Spiritual Scientist, they can afford to pay five cents a week for it. There may be a few exceptional cases, and these, we hope, will be made known to us.

Our lists have just been revised for the coming year, and many bills have been sent out. PLEASE REMIT PROMPTLY, if you desire to keep your files complete.

**THE BASIS OF ORGANIZATION.**

J. M. Peebles says that for ten years past he has written and lectured on the necessity of organization among Spiritualists upon a religious basis. When we reflect how many times during that period experience has taught the same lesson, it is a wonder that his labors have not been productive of better results. A belief in future existence and communion of spirits is not of itself sufficiently characteristic to constitute a bond of union for marked results on existing creeds or customs. A leavening effect may be and indeed has been exerted by individuals whose opinions have been affected by a demonstration of an after-life. Thus far the fruits of spirit communion are more apparent in this direction than in any other. Each one is pursuing his or her own work as a Spiritualist according as he or she may be developed spiritually. Perhaps we should not expect any effort in other directions; possible the world may progress in this manner to a knowledge of the truths that shall regenerate it; it may be as some urge with great earnestness "the spirits don't want organization"; if all these sup-

positions be true what necessity is there for any movement in the interests of Spiritualism.

The fact is that a large number of individuals hold aloof from churches in the belief that they have something in advance of what is taught there. They stand outside seemingly content with doing as they have done and apparently lacking the energy to carry forward to a successful completion the work that has long been commenced. This apathy continues because the advance is not sounded or repeated in the trumpet tones that shall reach every ear.

A standard is needed to rally the scattered forces and attract the many recruits that are ready to join the ranks. Spiritualism is a lever already in position, that is destined to lift an immense load. There is no strength in numbers unless their efforts are directed to a common end; the religious teaching of Spiritualism—the legitimate deductions from the manifestations constantly occurring—would form the proper basis of an organization, and for this purpose it is earnestly desired by J. M. Peebles and many others, who are laboring as Spiritualists to do something for humanity in this earthly life.

**MOODY, SANKEY, MURRAY.**

The appearance of the Moody and Sankey Tabernacle on Tremont Street gives one the impression that severe sledge-hammer blows are to be struck there. Its close resemblance to a foundry suggests the importance of an inscription over the entrance:

MOODY AND SANKEY CO-OPERATIVE FOUNDRY  
FOR MELTING AND RECASTING SOULS.

Eventually it will fall into the hands of Spiritualists; for W. H. H. Murray, who probably believes that a rose, under any other name would smell as sweet, and therefore preaches the Spiritual philosophy as Murrayism, is already looking forward to the Moody and Sankey building as a proper place for his ministrations. It is a large structure but the doctrines of Spiritualism properly presented would as easily fill it with attentive listeners as they have the Music Hall since Park Street Orthodox Church became too small for them.

**DR. WILLIAM CARPENTER ON SPIRITUALISM.**

DR. W. B. CARPENTER, who has lately conducted several experiments with mediums, has delivered two weekly lectures at the London Institution on "Mesmerism, Odyalism, Table Turning and Spiritualism (considered Historically and Scientifically)." They are calculated to suit the popular opinion in relation to the subject, and it is with difficulty that we refrain from assuming that actuated by this motive he has given undue prominence to negative facts. The following few extracts, more especially the closing one, will serve to show the animus of Dr. Carpenter. He said:—

He had spent more hours than he would choose to tell in inquiries of this kind. He had wasted time in which he might have been doing good scientific work, simply because after having—as he had always made it his duty to do in times gone by, when he did thoroughly investigate these things—allowed himself the first time to be led, he would for the second seance devise tests, and would find either that the things did not happen at all, or that he was able to detect a fraud. He was obliged to make one other point of a general character. He was sorry for a large proportion of his audience to make it, but no medical man would object to it—namely, that there is in the female sex a tendency to a sort of enthusiastic yielding to these views, which makes them lend themselves unwittingly, unconsciously to deception. In fact, in these inquiries one must be on one's guard even against members of one's own family. . . .

Dr. Carpenter then referred to the explanation of table-turning as the result of involuntary muscular action, as explained in a Friday evening lecture at the Royal Institution, by himself, and approved by Faraday, who afterwards was induced by the Royal Society to make the experiments, which conducted him again to the same conclusion. Faraday devised an index to show the lateral motion of the hands. When those who sat at the table saw the index move, they



restrained the lateral action of the hands involuntarily begun, and in these circumstances the table never went round. . . .

All experience showed that when individuals have committed themselves to a system, they unconsciously cling to all that favors the system and drop all that is against it. When table-rapping first attracted notice, it was two American girls of 12 and 14 years respectively, who were the chief examples of it. Those who scrutinized them came to the conclusion that the raps were produced in them in some way or other not outside. Dr. Austin Flint, a very able anatomist and physiologist, very soon produced patients who could make these raps, some with their ankles, others with their knees, some with both, by striking certain tendons against certain joints. He placed his hands on the knee of one of the public performers and the raps ceased; he took his hand away and they recommenced. Dr. Schiff, now of Florence, produced the same noises himself before an assembly of savants in Paris in 1854. Dr. Carpenter did not say the raps were always produced in this manner, but that they could be. His general conclusion on the subject of Spiritualism was the same as that to which he came 25 years ago in an article in the Quarterly Review—that the only spirits are dominant ideas which take possession of our minds and lead us to seek after occult causes when natural causes are open to our investigation. He would remind them that subjection to a tyrannically dominant idea is monomania or insanity.

For a fitting reply to Dr. Carpenter our readers are referred to the letter from Alfred Russell Wallace.

#### D. D. HOME'S BOOK.

The book on exposures and kindred subjects, by Daniel D. Home, the eminent medium, concerning which so much discussion was lately engendered has gone to press, and will soon be given to the world. We believe it cannot fail of being a valuable and interesting work, and in the domain which it enters a medium is fully as competent as any other person to give the information that is now so much needed.

#### GHOST LAND.

In answer to the demand for a cheaper edition of that remarkable work, "Ghost Land," Mrs. Britten has caused a third edition to be printed, at the reduced price of \$2.00. With so limited a field for its sale, we wonder that so low a figure can be named; it is hoped that a large number will respond in consequence of the reduction. Sent by mail on receipt of price, and postage, sixteen cents.

#### POWER OF A LITTLE CHILD.

Yesterday afternoon two men engaged in an angry dispute on the street, during which one shook his fist beneath the other's nose, and appeared to have worked himself into a fever heat of passion. Just then a little girl, almost an infant, who had been going by, but stopped, apparently paralyzed by the man's fury, moved quite close to him, and looking up into his face inquired, "What makes you so cross, mister?" It was so unexpected that the man evidently felt a complete revolution of feeling. Gradually his countenance cleared, and finally was lit up with a smile as he patted the little peace-maker's head, and remarked, as he moved away, ignoring the other man altogether, "I guess you're right, little pet."—*San Francisco Post.*

From the London Spectator.

#### THE REVIVAL OF ANTIQUATED THEORIES.

Dr. Carpenter seems to have given an amusing lecture on Spiritualism at the London Institution on Thursday night, in which he went over all the old sources of fallacy as to the so-called spiritualistic phenomena, and pointed out very skillfully the kind of tests which should be applied before these *a priori* improbable facts are accepted as true; but he did not deal—he seldom does—with the remarkable mass of evidence showing that unless individual men of great eminence and ability and high character have been repeatedly deluded, these tests have been scrupulously applied. As one instance, there is the case of the late Professor De Morgan. Dr. Carpenter shows—very truly—how cheating mediums catch the eye or voice of the investigator lingering on the letter at which a rap is expected, and give the rap accordingly; and he has often laid down very wisely that in investigating such phenomena the medium should never be allowed to see the alphabet used, or the hand of the investigator, and he has told how in this way he has foiled conjurers. We, too, could tell the

same story, and show the same results. But the late Professor De Morgan carefully applied this very test. He not only screened off the alphabet and his hand from the view of the medium (Mrs. Hayden), but he asked for the initial letters, and the initial letters only, in the words of a particular sentence to his mind, so that there might be no clue of spelling or of meaning to the letters in question, and he recorded how completely successful this test was in proving that the rapping agency, whatever it was, was independent of the medium's knowledge. Mr. Wallace records a different test, in which the raps indicated the letters from last to first instead of from first to last, so that he himself thought the thing a failure till all had been given. It is well to deal only with the easily-explained cases of delusion or fraud—of course fraud will account for nine-tenths of all we hear of now-a-days, and never with the carefully-tested evidence of such men as the late Mr. De Morgan?

☛ A. Y. D. Two letters have been mailed to you. One has been returned marked "Unclaimed," and possibly the other may be. The last contains the information you desire.

THERE IS scarcely a subject with which the human mind is conversant that may not be simulated or imitated so closely as to deceive and betray the unsuspecting.

THE CHAIRMAN of the experimental research committee of London Spiritualists sees no medium course between imposing no special conditions at all and imposing conditions which are absolute. A sound observation.

THE RELIGIO Philosophical Journal of Chicago appears in a new dress this week, and although it has altered the face of its type, the form remains the same, and the spirit that animates it is as bright and interesting as ever. Long may it prosper—the Spiritual beacon in the West.

"They who watch by him see not, but he sees—  
Sees and exults. Were ever dreams like these?  
Those who watch by him hear not, but he hears;  
And earth recedes, and heaven itself appears."  
—From *Human Life*—Rogers.

THE MAJORITY of Spiritualists are not inclined to take for granted the facts they are supposed to investigate. There are among them a very considerable class who, while they are convinced as to the main facts of Spiritualism, and as to the reality of their experiences in the home circle, are by no means equally convinced of the genuineness of a large proportion of the more startling phenomena.

RUMOR HAS it that for want of support one of the individuals prominently engaged in the materialization business, under conditions that might admit of trap-doors, has left for parts unknown. Since the recent exposures there are a number of good Spiritualists who might appropriately be placed in the category of persons described by one of Dickens's characters, as "Those fellows who always want to know, you know."

#### THE OUTLOOK.

##### NOTES AND NEWS FROM OTHER COUNTRIES.

###### England.

A LECTURER in Liverpool, taking for his subject "The Spiritualism of the Poets," discovered Spiritualism and Spirituality in the writings of Spencer, Milton, Shakspeare, Addison, Pope, Gray, Cowper, Burns, Shelley, Keats, Wordsworth, Mrs. Hemans, Byron, Moore, Longfellow, Tennyson, and many others.

MR. BLACKBURN'S seances for experiments with physical mediums are still continued. At the latest the medium's hands were firmly sewed to his trousers' knees, and placed outside the curtain in full view of the audience. Hands were shown at the aperture above the level of the medium's head, while his hands were still in view.

REV. JOHN PAGE HOPPS, editor of the "Truth-seeker," records his experiences with Dr. Slade. The testimony is highly favorable.

PLACARDS, leaflets, papers and circulars containing information "How to form a spirit circle," are being scattered all over England, and it is affirmed that the number of Spiritualists will be doubled within a few weeks.

###### Spain.

THE PRESIDENT of the general "Central Society of Spiritualists," in Spain, the distinguished Viscount Torres-Solanot has

been, for some time, contemplating a visit to England and France, for the purpose of establishing more intimate and firmer relations between those bodies professing one faith in these different countries. Dr. Monck was to be especially interviewed. How far the Viscount's plans have been carried out, we do not know.

THE PRINCIPAL "Junta" of the Spanish Spiritualists passed a vote of thanks to the Viscount Solanot and Dr. J. Rebollo for their valuable works presented to said body.

A NEW "Circle" for the study and propagation of Spiritualism has been formed at Oneida, the capital of the Asturias.

THE LIBRARY of the "Spiritual Society" of Madrid, well furnished with books, papers, magazines, in fact with nearly all the valuable spiritual literature of the period, is opened daily to all associate members, and to others who may be introduced by them.

THE EDITOR of *El Criterio*, to which we are indebted for many valuable announcements, says that he has received the *Dagslyset*, of Chicago, but in a language (the Scandinavian) unknown to him.

A WORK treating of "Education in Cities" has appeared at Saragossa, in quarto form, price 62 c. It was dictated, (so reported) by Wm. Pitt, and produced through the mediumship of Cesar Bassols, medium of the progressive Society of Spiritualists at Saragossa.

IN a notice in the *Critic* of "Catholicism before the time of Christ," by the Viscount de Solanot, occur these words: "The ignorance, pride, the egotism sacerdotal, obscured many things which had to be cleared up" — in this noble book.

#### Europe Generally.

ONE OF our exchanges recommends a more careful study of the subject of photographing in the dark. Has a photograph ever been satisfactorily taken in the dark?

IN a notice of "Art Magic" published lately in the *French Review*, it was stated amid much commendation that some censorious remarks had been made concerning the rather exceptional manner in which it had been issued, but that its editress had replied to them with the hand of a master.

THROUGH THE medium, Mme. Dufaure in Paris, many impressive revelations are made; but they breathe the entire spirit of the New Testament: "In different degrees," she says, (or rather the spirit) "You are the friends and brothers of Christ, all who are found worthy to suffer for the great cause of truth."

THE "RAVONNEMENTS de la vie spirituelle" (from the spirits through Mme. Krell) seems to have so enchained a rather contemptuous sceptic that he was compelled to read it to the end — to his enlightenment.

THE KING of Belgium, member of the Geographical Society of London, has gathered at Brussels the *elite* of the great voyagers of the world, which are, Sir Samuel Baker, Bartle Frere, Cameron, Col. Grant, Dr. Nachtigal, Mackenau, Admirals de la Ronciere, de Laveleye and Heath, Commander Negri and Count Zichy. The first conference was opened by an address from King Leopold II. himself.

Sergeant Ballantyne, acknowledged to be the leading advocate in England has been engaged for the defence of Dr. Slade. Some idea of his importance may be inferred from the fact that a fee of £10,000, or \$50,000 was paid him as a retainer, in the case of a noted dignitary in India accused of

IN THE late assembly of the Belgian "Society *Spirite et Magnetique*," much regret was expressed that their highly esteemed brother, Mons. Leymarie, was not in their midst, and the orator of the occasion thanked God that (that which is called) human justice was not the infallible justice of the Infinite. There is some satisfaction in knowing that once a week Mr. L. is allowed to see his noble wife and his two lovely and dearly-loved children.

IN the above assembly it was also stated that there were not at present so many media as formerly, and the attention of spiritualists was called to it — called to see if their attitude toward media was sufficiently considerate and sympathetic, to see if they sufficiently understood mediumship so as to render it most effective and at the same time shield it from abuse.

#### Australia.

TWELVE MONTHS ago Spiritualism was unknown in Auckland; now they have a large society holding regular meetings and sances. The efforts of two or three individuals to promote the cause have met with wonderful success.

ONE OF the large associations recently formed politely requested by letter to the Bible society, a Bible for the use of the association. No answer has been received.

THE MELBOURNE Association in electing their officers for the ensuing year, report through their treasurer, that £100 have been expended for lectures during the past yearly term.

#### Mexico.

WE HAVE to acknowledge the kind recognition of our journal by *La Illustracion*. The contents of the *Spiritual Scientist* are fully enumerated, and with generous approbation.

HARDLY A Mexican magazine reaches us that does not announce the formation of some new "circle" of Spiritualists, or chronicle the steady increase of our doctrine in that country. Recently a young lady at Santa Paula, who had never given any attention to mediumship, was suddenly seized, though indeed then with a few investigators of the subject of Spiritualism, with convulsive movements of the hand, and an impulse to write. A pencil being given to her she wrote: "Look to the left, . . . there is your mother. . . My child, do not leave till you have seen me," etc. A luminous body was soon seen, and out of it was developed a form that was fully recognized by the daughter.

AT IZAMAL a society has been formed to promote *primary instruction*, and to collect funds for that purpose. Food for the soul among the unfortunate who will not subscribe for such an object? A "Bazar" will be opened to promote the end in view.

IN THE Port del Progreso, a "Philanthropist Society" has also been inaugurated, whose object is, *gratuitous public instruction*; and all persons abroad, as well as in Yucatan, are earnestly solicited to contribute to it.

THE "CIRCLE PERALTA" have a special gathering every year on the "Day of the Dead." At its recent meeting a number of very interesting communications were received from the spirits of departed ones, all confirming the possibility of our intercommunion with them; some affirming that we can, by our sincere and fervent prayers, benefit those who are in darkness in the spirit world; and that those who are truly culpable will receive in due time that castigation which their evil deeds merit.

#### South America.

IN MONTEVIDEO, the Spiritualists, as elsewhere, smite the rock as did Moses, and the waters of truth gush forth. A spirit at one of the "circles" in said city proclaimed a great fact known ever in heaven, if not upon this crude earth. "There has always existed a communion of thoughts between us and you, and all great religious works have borne testimony to it." And Joaquin Calero lifts the rod of the Master, and refreshing truths flow out for our cleansing from error, and for our enfranchisement; but he warns all against giving up their own individual judgments, and criticises such as have adopted any of the old Romanist forms to aid them in the propagation of Spiritualism.

DON JULIS E. BOURGOIN, Street Thirty-three of Montevideo, keeps for sale the various spiritual works most likely to interest investigators and students of the revived Christian doctrine of spirit communion: "Abide in me, and I in you." At Justa Espada's one can subscribe for the various Spanish periodicals.

FROM BRAZIL we have nothing new. It is feared that *Ocho d'Alentumulo*, of Bahia, has been discontinued.

#### EXTRACTS FROM THE KORAN.

The Koran is replete with maxims for the conduct of life, and in these the strictest purity and broadest charity are manifested.

"Woe be unto those who give short measure or weight, but when the measure unto them, or the weight unto them defraud? Do not these think they shall be raised again, at the great day, the day whereon mankind shall stand before the Lord of all creation?"

"Verily the righteous shall dwell among delights; seated on couches they shall behold objects of pleasure; thou shalt see in their faces the brightness of joy."

"The just shall have a place of delight, the wicked shall surely be in hell."

There is no want of the element of fear in the Koran. If it holds out a sensual paradise, its hell is sufficiently horrible to satisfy the most orthodox person, and its delights in menacing the unbeliever with an awful doom.

"Now are the true believers happy, who humble themselves in their prayers, and who eschew all vain discourse, and who are doers of alm-deeds; who keep themselves from lust . . . and who acquit themselves faithful of their trust, and justly perform their covenant; and who observe their appointed times of prayer, these shall be the heirs who shall inherit paradise."

"Turn aside evil with that which is better, and say, O Lord, I fly unto Thee for refuge, against the suggestion of

the devils, and I have recourse unto Thee, O Lord, to drive them away that they be not present."

"When death overtakes any of the unbelievers, then he saith, O Lord, suffer me to return to life, that I may do that which is right . . . but behind them there shall be a bar until the day of resurrection." Then "they whose balance shall be heavy with good works shall be happy; but they whose balance shall be light, are those who shall lose their souls, and shall remain in hell forever."

"No soul knoweth the complete satisfaction which is secretly prepared for them as a reward for that which they wrought."

"Worship not the sun, neither the moon; but worship God, who has created them, if you serve Him."

"Whoso chooseth the tillage of the life to come, unto him will be given increase in his tillage. and whoso chooseth the tillage of this world, we will give him the fruit thereof; but he shall have no part in the life to come."

"Neither defame one or the other, nor call one another opprobrious appellations. . . . Carefully avoid entertaining a suspicion of one another, for some suspicions are a crime. Inquire not too curiously into other men's failings; neither let one of you speak ill of another in his absence."

"If ye lend unto God an acceptable loan, he will double the same unto you."

"Woe unto every slanderer and backbiter; who heapeth up riches and prepareth the same for the time to come! He thinketh his riches will render him immortal. He shall surely be cast into Al Hotama."

"And whatever alms ye shall give, and whatsoever vow ye shall vow, verily God knoweth it."

"If ye make your alms appear, it is well; but if you conceal them, and give them unto the poor, this will be better for you, and will atone for your sins. And what good thing ye shall give in alms shall be repaid you. They who distribute alms of their substance night and day, in private and in public, shall have their reward with the Lord."

"Deal not unjustly with others and ye shall not be dealt with unjustly."

"If there be any debtor under difficulty of paying his debts, let his creditor wait until it is easy for him to do it; but if he remit it as alms, it will be better for you."

"Human life is no more than a deceitful enjoyment."

"O Lord, forgive us therefore our sins, and expiate our evil deeds from us, and make us to die with the righteous."

"Covet not that which God has bestowed on some of you preferable to others."

"Oh, true believers, perform your contracts."

"We will not impose a task on any soul beyond its ability."

"Unto every nation hath an apostle been sent."

Mohammed himself denies the authorship of the Koran as the humble instrument through which it was delivered, during the space of twenty-three years. Few chapters of its 114 were delivered entire, being revealed in detached paragraphs, and written down by the apostle's friends, in such chapters as the angel dictated. The first passage thus revealed is generally agreed to be the first five verses of the 96th chapter, which reads thus:—

"Read in the name of the Lord, who hath created all things, who hath created man by the union of blood. Read by thy most beneficent Lord, who taught the use of the pen; who teacheth man that which he knoweth not."

Others claim this distinction for the 74th chapter, and connect with it this legend: The apostle, while meditating on Mount Hara, heard a voice calling his name. He looked on either hand and saw no one, but gazing upward he saw the angel Gabriel on a throne between heaven and earth; at which sight he became so terrified, he fled to his apartment and concealed his face with his mantle. Then the angel uttered the mantle which decided his destiny and that of his race:—

"O thou covered, arise and preach and magnify the Lord, and cleanse thy garments; and fly every abomination; and be liberal in hopes to receive more in return; and patiently wait for thy Lord."

His friends wrote down his utterances on parched palm leaves, and the shoulder blades of sheep, the only material they then possessed; the more devout taking copies, or committing them to memory, as was the Arab custom.

## SPIRITUALISM IN THE UNITED STATES.

"A Book with a Revolution in it."

Madame Blavatsky has been for some time past engaged in preparing for the press a volume, which, if the information that reaches us be veritable—and we have no reason to question its reliability—is destined to produce a profound sensation in the world of letters. This work will be called "The Veil of Isis; or, Skeleton Keys to Mysterious Gates." It will comprise eight or nine hundred octavo pages. The publisher, J. W. Benton, has not yet determined whether to print it in two volumes or one, but inclines to the latter. It will appear simultaneously in London and New York. The MS. has been reviewed and most highly praised by Prof. Alexander Wilder, M. D., the Platonist and Archaeologist, who pronounces it "a book with a revolution in it"—equal to Enemser's great work on the History of Magic, in every respect. One of its chief merits he finds to be the fact that no statement is made upon mere assertion, but everything is fairly quoted when an author is cited, and chapter and verse are given.

"It is hard to say," states our informant, "which is abler—her analysis of the pretensions of modern science, or her sifting of modern religion—to each of which one-half of the book is devoted. Her long residence in India, Thibet and Egypt, her constant intercourse with the learned mystics of those countries, and her free access to the precious libraries of ancient books and MSS. in their hands, have fitted her as no other critic has been fitted for the colossal task she has now almost completed. Surprise will be evoked at the complete answers which she will afford to the many queries and speculations propounded by Max Muller, Haug, Kingsborough, Lord Amberly, Coleman, Inman and others, as to the real meaning of Oriental symbols and myths.

## A Child Found Through the Spirit Communion of Its Father.

A CORRESPONDENT of the Hartford Times writing under date of December 8, says: On the evening of the 17th day of last May, I received a communication through an unconscious medium, Mrs. J. S. Taylor, residing at No. 2 John Street, Hartford, from a spirit announcing himself as Irvin Rand, of Portland, Conn., saying he had long endeavored to control an earthly organization, but never had been able to accomplish his purpose till this evening, when my magnetism allowed him to control the medium. He remarked that he committed suicide five years ago, and at the time of his death left a bright little son three years of age, with blue eyes, flaxen hair, and rather stoutly built, named Eddie; that this child had been given away by its mother, and that the diligent search for him by his relatives had been unsuccessful. He remarked that the situation of the child in earth-life caused him unhappiness in spirit-life. He then requested me to write the Orphan asylum at Springfield Mass., inquiring if a child answering that description and named Eddie Rand, was left there some five years since; and desired that when I should ascertain the fact, to write the child's grandmother, Mrs. Phebe Rand, of Portland, Conn., asking her to protect and care for him. I wrote a letter merely inquiring if such a child was at the asylum—but made no farther explanation—addressing it to Superintendent Orphan Asylum, Springfield, Mass. In three days I received a letter from one of the most estimable lady citizens, Mrs. J. H. Hixon, one of the board of advisory committee for the Home of the Friendless, stating that a child by that name and answering the description, was brought to that institution some five years since by a woman, announcing herself as the mother of the child, wishing it boarded for a short time, saying she would pay its board and find it in clothing. Since that time the woman has not called at the institution, nor have any of the committee seen her; therefore, the child having no other home, it remains at the institution.

Some few evenings since the spirit again controlled the same medium, asking me, as I was about visiting Springfield, to call upon Mrs. Hixon, saying I would find that she had received a letter from the grandmother, expressing her willingness to care for the child, and adding many thanks for my acting in the matter as he requested, as it had lifted a burden that weighed heavily upon him since his entering spirit life. I called upon Mrs. Hixon and ascertained that she had re-

ceived such a letter and would take the child in a few days to Portland, placing it in the care of its grand-mother as its spirit father desired.

Boston.—Mrs. Emma Hardinge Britten.

MRS. BRITTEN'S lecture on Sunday afternoon attracted a large audience who listened with interest to her inspired utterances. Mrs. Britten said that the close of the Centennial Year it were well to take a retrospect of the past. She then, in graphic language, traced the progress of the nation, which had been of remarkable prosperity, but had received a check in the late war, which she considered to be the cause of the present political, financial and social trouble. It was our duty now to bury the past, and by the adoption of a high moral standard of right, and letting people see by our conduct that Spiritualism was a true and honest religion, to achieve better things in the future, which was hopeful for good, and marshalled by the angels we could not fail of success. Mrs. Britten announced that next Sunday her subject would be "The Spiritual Outlook."

New York.—The Charm of Jesus' Words, and whence their Power. A Jewish Liberal's View.

AT NEW YORK, Sunday, Dec. 31, Prof. Felix Adler, of Cornell University, after quoting those expressions of Jesus declaring he was not destroying the Law or Prophets, and that not a jot or tittle of his words should pass away, and that the wise man's house was founded on a rock, said that these were the key-notes of the early Christianity, which was no revolt against Judaism, but a declaration of the Spiritual law that underlaid it. What was the charm of the words of Jesus, and whence their power? Remember his surroundings. The expectations of the Messiah predominant, their frequent disappointment from their conquest by the Persians, Egyptians and Syrians. He was promised as a temporal prince. His kingdom was to pervade the earth. The Kingdom of Heaven was a Hebrew phrase, meaning Heaven's will ruling the earth. Not a locality above the earth. When would the true Messiah come, was the cry from city and country. Many "false prophets" arose. It was proclaimed that within each man was the true light, which might do for the middle classes in the cities, but not for the poor, ignorant ones of the country. Then came Jesus of Nazareth. All were expectant. What was the new and the true? An old, old sermon, Righteousness! meaning nothing to gamblers, profligates and desperados, but, to the thoughtful, watchfulness, self-abnegation, privation, care and suffering, with joy. Jesus thought that the change was very near, and himself the Messiah. He was not at war with the Pharisees, held their principles and sayings, whose writings at that day and before proclaimed "Do not unto others what you would not others should do to you. This is the essence, all else but the outgrowth." It is the unworthy Pharisee against whom Jesus raised his voice. He bade the leper and others to follow the law as taught them by the Pharisees. It is not true that the doctrines of charity and love were new in him. The prophets of old were stern in their commands of obedience to right; but read them! They abound in charity, good will, humanity, and love for mankind. How tenderly they attune their monitions to human sympathy. "Love thy neighbor as thyself," and similar exclamations of Jesus are theirs.

They were opposed to forms, which cramp. The idealism of Jesus was a renewal of theirs. His method calls for genuine reverence. Buddha had long before proclaimed, "hatred is conquered by love," but Jesus applied it with singular sweetness. Ever patient man, ever loving teacher, man of sorrows, giving largely, and forgiving as he gives! His secret, his largest sympathy, his gospel of truth. He shunned not the leper, nor moral leprosy, sin. So his gospel of truth he applied with peculiar favor to those dumb, illiterate masses of Galilee, giving them health and hope, and so it came about that the early church was a rare instrument of good, with fewer forms. "Come unto me all ye that are weary and heavy laden, and I will give you rest."

It was the humanity, not the dogmas, which won upon the Romans, sickening with the dry rot of priesthoods, and upon the Germans, tempering their rough manners. Humanity constitutes the power of all religions claiming celestial origin. Professor Adler's singular qualifications as a Hebrew, a

scholar, and fine orator, eminently fit him to bring this interesting subject before an American audience. The early history of the Bible, the Jews and Christianity, so replete with evidences of Spirit manifestation, will be sufficient justification for the space allowed to these lectures, which give the views of the educated Jewish Liberal.

New York.—Conference of Spiritualists.

AT THE Conference of the New York Spiritualists' Association, Dec. 31, Dr. White in the chair, G. W. Madox opened in an appeal, lugubrious in style, for the equalization of Fifth Avenue and Baxter Street. He fancied it the duty of Spiritualists to take the matter into their hands. The speakers following evidently regarded such a proceeding foreign to the fitness of time and place, ignoring the topic.

Mrs. Maud E. Lord was introduced, and gave an interesting account of her early child-life experiences in spirit-seeing, which her father had regarded as proceeding from the Devil.]

Dr. Lewis, of New Jersey, said he was entirely familiar with all these phenomena, had experimented upon them for twenty years, had in his own house a medium, as Spiritualists call them. Raps and thumps, and levitation of tables occur. He does not accept spirit origin. Is looking for a mundane basis and explanation. Believes in the unconscious power or action of people. This solution quite sufficient to account for the manifestations. When asked if the manifestations themselves ever proclaimed this to be their nature, he replied that they never had. On other occasions Dr. Lewis had admitted that the manifestations always declare they are caused by spirits once in the flesh. Dr. Lewis is an opponent of the idea of spirit origin, and is a very intelligent and methodical speaker. But he gives always the best evidence of the very point which he disputes. His experiments and results are related with clearness and conciseness, and impress every mind except his own, with the Spiritual solution. His own is pre-occupied with the "unconscious" theory, and "the double."

Mr. Davis read an able article on the subject of organization. Others discussed the subject, pro and con.

#### TO LECTURES.

LECTURERS and speakers on Spiritualism and Spiritual mediums should read carefully our Important Proposition' on page 215. They have abundant opportunities for obtaining subscribers to journals devoted to the cause. Ministers in the various denominations are given commissions for their influence in extending the circulation of journals devoted to their interests, and they do not hesitate to speak from the pulpit for the purpose of advocating the necessity of supporting these papers. Should not lecturers on Spiritualism do the same, especially when we have only four or five Spiritual journals in the whole United States? We do not ask this service of them *gratis* but propose to give them a premium on what new subscribers they obtain in this manner. We are convinced that Spiritualists will give us their endorsement in this respect. Who will be the first to labor? Any lecturer or medium who desires a paper for his or her own use can have it on special terms, by addressing the Publishers.

From the Toronto Globe.

#### HEAVEN'S MISSIONARY.

AN elderly woman sat beside her cake, fruit and shellfish stall at a corner of McGill street, in the city of Montreal. A small boy purloined a lobster. Running with it half concealed, he was stopped and taken to the woman. She was urged to have him arrested and punished. "No," she replied, "I will not. The good Lord above knows he is some poor one's boy; I know not who he is. But if the child will promise not to steal again I'll give him the lobster and two apples besides. What may not a poor boy do if the hunger be on him?" That humble widow presented the Boy's Home at Montreal annual Christmas gifts of apples, nuts, and confections. In 1870 she died. The pen which writes to-day wrote then, as a note-book just consulted bears evidence: "Mrs. D—y belonged to the Roman Catholic Church, but her religion was the highest, widest, and deepest of all Catholicity—the religion of charity and mercy. It was taught her by terrible events, and simplified in practice by a soft, womanly refinement."

"FROM THE ARABIC."

Loving friends! Be wise and dry,  
 Straightway every weeping eye;  
 What ye lift upon the bier  
 Is not worth a single tear.  
 'Tis an empty sea-shell—one  
 Out of which the pearl has gone.  
 The shell is broken; it lies there;  
 The pearl, the all, the soul is here.  
 'Tis an earthen jar, whose lid  
 Allah sealed, the while it hid  
 That treasure of his treasury;  
 A mind that loved him; let it lie!  
 Let the shards be earth's once more,  
 Since the gold is in his store!

Farewell, friends! but not farewell;  
 Where I am, ye too shall dwell;  
 I am gone beyond your face,  
 A moment's worth, a little space.  
 When ye come where I have stepped,  
 Ye will wonder why ye wept;  
 Ye will know, by true love taught  
 That here is all, and there is naught.  
 Weep awhile, if ye are fain—  
 Sunshine still must follow rain;  
 Only not at death—for death,  
 Now we know, is that first breath  
 Which our souls draw when we enter  
 Life, which is of all life centre.

SPIRITUALISM. PAPER NO. 2.

Written for the Somerville Citizen by an Investigator.

Since we commenced, we have been asked by Christian ministers, what is the use of writing on this subject? it is all fraud and humbug, and not worth investigating or preaching upon. Strange decision for a public teacher! what millions of people are interested in, is not worth investigating! Spiritualism is either right or wrong; if right we should know it—if fraud and humbug we should be prepared to fight it. We fit our missionaries and support missions at enormous expense to fight Buddhism, Brahmanism, devil worship, etc., among the Pagans and heathens, and it is too much trouble to investigate a "fraud and humbug" in which some millions of our own people are risking their future happiness. "But," said one of these ministers, "what does it amount to? it is all a delusion." Just so we have heard people ask and say of a Methodist revival, and we have heard the answer given in a prayer-meeting, "if this is a delusion which makes us all so happy, we want to be under the delusion for the rest of our lives. So Spiritualists claim their belief makes them happier, and if so, it should not be uninteresting to Christians. God is interested in the happiness of his children, and why should men not be in each other's.

The first question to be considered by the investigator of Spiritualism, whether the investigations are presented in favor of or against the theory is, do the spirits of the departed communicate with those in the flesh?

The second is—if they do thus communicate—is such communication beneficial or otherwise?

The third question is, what is the character of these spirits and their status in the spirit land?

In answer to the first question Spiritualists assert that they have abundant proof of actual spirit communion aside from all the theories of psychology or mind-reading, and independent of any of the hocus-pocusing of physical manifes-

tations which may or may not be counterfeited by dexterous tricksters. They claim that necromancers (which means spiritualist mediums) were common in Bible times—else the Jews would not have made laws against them,—that Abraham was a medium, and was visited by angelic beings,—that Moses also was mediumistic and conversed with spirits, that Joshua was a medium, and had an interview with a spirit who called himself "the captain of the Lord's hosts," that Samuel was a medium, and heard the Spirit voice calling to him; that he was led and directed by spirit communion all through his life; that Saul was a medium—sometimes possessed by an evil and at other times by a good spirit, according to the Bible account; that the woman of Endor was a medium, and that all the prophets were really spirit mediums. They refer to the Hebrew children who were protected from the action of fire by direct spirit agency,—to Daniel who said "The Lord hath sent his angel (or messenger) and shut the lions' mouths," to the vision of Moses and Elias on the Mount of Transfiguration, to the rending of the Temple's veil which they claim was done by spirits, to the angels at the Holy Sepulchre, the many spirits which appeared in Jerusalem at that time, the angels who rescued Peter from the prison, who caused the earthquake when Paul and Silas were confined; and finally they find in John's vision on Patmos, and in his visitor who announced himself as of his "brethren the prophets" the strongest evidence of the existence of communion with both the spirits of departed men and those from other conditions of existence in ancient times whatever there may be in modern. They point with confidence to Paul's recital of his experience when he was "caught up to the third heaven" and saw unutterable things there, and claim that while in a state of trance, or else in a highly ecstatic condition, his spirit did actually leave the the body and mingle with the world of spirits. In regard to the present time they say that all Christians believe that we are encompassed by a great cloud of witnesses," that we are surrounded by spirits both good and evil, they quote the Roman Catholic idea of guardian angels and ask, who is likely to be entrusted with or interested in our welfare, as those of our own kin and family. Standing, therefore, on the ground of spirit presence and interest, with the fact of communication in the past established, they proceed to demonstrate the proofs of similar communication to-day.

THE LONDON Daily News of the 16th editorially draws attention to the fact that Cardinal Simeoni, the successor of Cardinal Antonelli, who was elevated to the dignity of a Prince of the Church on the occasion of his appointment as Papal Nuncio to the King of Spain, signalized his arrival in that country by issuing a protest against the law of religious liberty, which the revolution had established in Spain, and demanded the restoration of the Concordat of 1851, whose fundamental principle required "the exclusion

of every [other] creed." He was especially apprehensive of the results of a system of education which was not absolutely under priestly control. Simeoni's circular was so violent that the liberal journals at the time, advised that his passport should be given him at once and a mob burned the obnoxious Concordat of 1851 before his residence in Madrid.

SPURGEON, in insisting on original study of the scriptures instead of retaining somebody else's stale thoughts, used this apt illustration: "Here I call to mind two wells in the courtyard of the Doge's palace at Venice, upon which I looked with much interest. One is filled artificially with water brought in barges from a distance, and few care for its insipid contents; the other is a refreshing natural well, cool and delicious, and the people contend for every drop of it. Freshness, naturalness, life will always attract, whereas mere borrowed learning is flat and insipid." Unless one studies and thinks for himself he will become a mere sponge to soak up and squeeze out the ideas of other people.

THE FRENCH ACADEMY OF SCIENCES in 1806 counted eighty theories in hostility to the theory of creation in the Bible; but in thirty years there was not one, unless that of La Place is an exception, that a sound scientist would have undertaken to defend.



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that they are possessed of some one hundred and  
twenty-five acres of land lying on the shores of Bur-  
sards Bay, in the town of Wareham, Mass. And your  
petitioners humbly ask and pray that they may be made  
a body corporate under the name of the Onset Bay  
Grove Association, for the purpose of improving  
and disposing of said property; that said corporation  
may hold real and personal property to an amount not  
exceeding fifty thousand dollars, and a capital  
stock of ten thousand dollars, divided into  
shares of one hundred dollars each; that it may have  
power to build a wharf, erect a hotel and other build-  
ings; and to hold meetings of a social and religious  
character, and your petitioners will ever pray.

(Signed)

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Nye, New Bedford. E. Gerry Brown, Boston.

Commonwealth of Massachusetts.

Secretary's Department, Boston, December 29, 1876

I approve the publication of the above in the Spirit-  
ual Scientist. Henry B. Pierce, Secretary.