

# SPIRITUAL SCIENTIST

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

Vol. V.

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

No. 10

Yearly,  
Two Dollars and a Half.

BOSTON, MASS., NOVEMBER 9, 1876.

SIX Weekly.  
Cents a Copy.

## SPIRITUAL SCIENTIST.

PUBLISHED BY

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

EVERY THURSDAY.

E. GERRY BROWN, EDITOR.

Back Numbers of the Scientist can be furnished.

From the British Journal of Photography.  
PAINTING MEDIMNSHIP.

Who that has made inquiry into the most recent development of those still imperfectly-understood sciences—mesmerism and psychology—will not have heard of the name of David Duguid, of Glasgow, of whom it is stated that he is able to paint pictures in the dark? It need scarcely be said that among the various things of interest to be seen on the occasion of our visit to the western capital of Scotland, the almost miraculous performances of Mr. Duguid occupied a distinctive place in our note-book. Who is David Duguid? He is a photographer, or rather a photographic assistant of Mr. James Bowman, of Jamaica street. What his special gifts are will be revealed in the course of this article.

As the result of the friendly services of Mr. Bowman, we, together with several friends, whose names will hereafter be given, were privileged by having an interview with Mr. Duguid, in order to witness a display of his marvelous powers. We found him to be a man in the prime of life, of a singularly bashful and retiring disposition, his head exhibiting an almost abnormal degree of development in what phrenologists style the intellectual regions.

The reader must imagine, then, a small party of persons seated round a room limited in extent, in the centre of which was a table, the hour being eight o'clock in the evening. On this table was placed a box of oil colors in tubes, a palette, and a few *carte-de-visite* mounts, which had been coated with collodion for the purpose of preventing oil colors from being absorbed or running. This, we think,—for on this point we quote from memory—had been a previous suggestion either of Mr. A. L. Henderson (of London), or of some one competent to give practical advice on such a matter; but its importance will be seen in the sequel.

A mount was removed from a few that had been placed in a case, so as to be easily reached, and, on the suggestion of Mr. George Mason (Union street), a small piece was torn from the corner, and placed in our keeping. This was for the purpose of identifying the card at a future time. We, however, adopted a different method of securing such identification. When

collodion is poured upon an enamelled, colored card; it invariably runs in certain streaks. The nature and position of the streaks on the card in question we noted very carefully, so as to be able to recognize it among others. Mr. Duguid, after sitting still for a few minutes—during which time an active conversation on anthropology, the Servian war, the weather, and other congenial topics was carried on—appeared to fall into a quiet sleep, which Mr. Bowman said was a state of trance. The light was now extinguished, and, during the period of obscurity, Mrs. Mason, by request, sang in a most charming style a favorite Scotch song, the conversation previous to this musical episode being carried on as before. After a brief period, the light was turned on, and the card that had been marked and noted in the manner indicated, was found to have had painted upon it, in oil colors, a lovely little sketch of a river or lake scene; a castle or fort, with trees on the right bank, a jutting bank on the left, mountains in the distance, and a steamer proceeding down the river. The painting was contained within a well-defined space, marked by a pencil. It is now in our editorial office, and may be seen by any who choose to call for that purpose. It has already, we may state, been seen and intently examined by several artists, who state that there is a certain "style" about the picture, indicating that its producer is a clever artist. But this was not all, for, on a second card, now in possession of Mr. Johnston, of Glasgow (who was present, and whose name in connection with the introduction of the Lambertype process in Scotland is not unknown), was also painted, the image in this case being quite circular. Two other "manifestations" followed in pencil—one being a landscape sketch, retained by Mrs. Mason, the other an extract from *Paradise Lost*, which may be seen at our office.

When the light was again turned on, Mr. Duguid appeared as before, viz., quite insensible. By what means were these paintings and drawings produced? We offer no opinion whatever. But of one thing there is no doubt—they were produced in the dark. Messrs. Downey of Newcastle and J. G. Tunny of Edinburgh were present on the second evening when these remarkable occurrences took place. To these gentlemen Mr. A. L. Henderson explained that he had on a prior occasion seen Mr. Duguid at work with his eyes closed, and he (Mr. Henderson) not only interposed an opaque sheet of paper between the painter's eyes and his work without causing any change, the painting being proceeded with as before, but that he had suddenly turned down the gas when the painter, palette and brushes in hand, was approaching the easel to commence work, as suddenly turning up the light after a few minutes, only to discover that the artist had been all the while proceeding with his work as if nothing had happened. It should here be recorded, to the honor of Mr. Bowman and of Mr. H. Nisbet, who seemed to possess a friendly influence over Mr. Duguid, that everything they could do to facilitate the investi-

gation of this strange matter by members of the British Association was done.

If it be asked, how is it done? we answer simply that we do not know. We have made free use of the names of persons present on both evening, and we refer those desirous of ascertaining more than we have here detailed to one or other of those gentlemen, who, we feel assured, will blame us for understating what took place. These phenomena must prove an interesting subject for investigation by the curious in matters anthropological. We have omitted to state that Mr. Duguid's hands were firmly tied throughout this "dark seance."

From the Memphis Appeal.

#### TENNESSEE SPIRITUALISTS.

FIRST CONVENTION OF SPIRITUALISTS EVER HELD IN THE STATE—ORGANIZATION—ADDRESS OF HON. J. M. PEEBLES.

AGREEABLE to the notice given in the Appeal, the Spiritualists' convention, which met at Assembly hall, was called to order at half-past ten in the morning. At that hour there were present a goodly number of intelligent spectators, including in their number, three or four of the most highly cultivated literary ladies of the South. The convention was organized by calling Hon. J. M. Peebles to the chair, and Mr. M. Hawks as secretary.

Mr. Peebles, on taking the chair, delivered the following

#### ADDRESS.

If I understand the purpose of this meeting, it is to perfect a state organization of Spiritualists. While Spiritualism, under the aspects of apparitions, vision, trances, dreams, premonitions, prophesies and spiritual gifts, runs like a golden thread through all history, the modern movement, rising like a tidal wave, commenced only about twenty-seven years since, in a little village near Rochester, New York—a place of far more note than Nazareth in the balmy days of the Roman Empire. From vibratory sounds, comparable to telegraphic ticking, the phenomena rapidly developed into writing, personation, trance, vision, healing, gift of tongues, improvisation, inspirational speaking, and, more recently, materializations, whereby the so-called dead spiritually reclothe themselves, as in prophetic and apostolic times, walking in our midst. At the least calculation there are millions of Spiritualists in America, with their weekly journals, their monthlies, their lyceums, with public speakers, media, and startling phenomena in demonstration of a future existence; and while these results having been accomplished there has been only a very lax—and in very large territories of country, not even the semblance of organization among Spiritualists.

But now there is a common feeling springing up among Spiritualists and Liberalists that the time has come to perfect organizations for effective work. The times demand it. The evangelical denominations are organized to propagate ecclesiastical dogmas, to carry forward missionary work, to hold in check the demonstrations of science; to continue the non-taxation of church property; to put their chaplains into congress and legislatures; their bibles into schools, and their Unitarian God into the constitution; all of which tend to proscription and, in the end, persecution even unto death.

Must not organizations then meet organizations? Must Must not living truths meet old grayed errors? Must not right meet and put down the wrong? Must not liberality and toleration take the place of the dried husks of sect and creed, to the end that freedom of opinion may be enjoyed without social proscription? Organization is an essential law of nature, operating wherever forms of life exist. A sound, healthy human body is a fine sample of organization; and a corpse is an equally apt symbol of disorganization, disintegration, death! The initiatory steps were taken the fifth of July, in Philadelphia, for organizing a "National Conference of Spiritualists." And now, the inspirational work of the day—the hour—is, to perfect State and local organizations, for associated work and action. While we repudiate all creeds that can possibly cramp or trammel the human soul, we desire to unite our scattered forces and mass them for the coming conflict—desire to encourage investigation, science, morality, the ministry of spirits and purity of life; thus setting examples before the world worthy of their following. Since so many impostors have been exposed—since so many clinging excrescences have been lopped away, and Spiritualists have waked up to the realization of Spiritualism as a science, a phenomenon, and a religion; its principles were never making such rapid progress as at present. It has just been brought before and discussed in the anthropological section of the British Association of scientists. It was brought before this learned body by Prof. W. F. Barrett, a distinguished physicist, and pupil of Prof. Tyndall. Among those who took the side of Spiritualism in the discussion were Prof. A. R. Wallace, the naturalist; Prof. William Brooks, who made those recent discoveries in regard to the physical energy of light; Colo-

nel Lane Fox, Lord Rayleigh, and others equally distinguished. That eminent English clergyman, Rev. Maurice Davis, D. D., writing upon the late action of the British Association, says: "Spiritualism is advanced to the dignity of a science; there can be no doubt about that. The British Association met at Glasgow definitely for the advancement of science. Spiritualism has been advanced at Glasgow; ergo, Spiritualism is a science. True, the section was not termed Spiritualistic, but anthropological—science is nowhere without a long name and the paper was about abnormal states of mind; but this was only a fluke. The subject was Spiritualism pure and simple, and it was advanced by the British Association. Like or dislike, that is a fact."

Am I reminded that Dr. Slade has been arrested in London? So Herod apprehended Peter, and the apostle not getting bail, as did Slade, was put in prison and bound, and in the darkness of a midnight hour, through a spiritual manifestation, he was released. All of the apostles were mediums. "The old is new," says the poet. Many of the most distinguished men living are Spiritualists. Our poet Longfellow is a firm believer in spirit communion. When last in Europe he attended Spiritual seances in Naples and Florence. The last time that I met Victor Hugo was in a Spiritual circle in Paris, and a resident of this city, Mrs. Holmes, was present. The seers, sages, and most of the great souls in past ages had to do with the phenomena, or were avowed Spiritualists, such were Socrates, Plato, Cicero, Plutarch, Tertullian, Bacon, Baxter, Cowper, Glanville, Swedenborg, Johnson, Lessing, Goethe, Kerner, Wesley, and a multitude of others. The greatest of living German philosophers, J. H. Fichte, fully accepts the phenomena of modern Spiritualism. The enlightened and educated of all lands are becoming more and more interested on the subject. Relating to science, the souls' affection, and immortality, it is destined to have a hearing in hamlet and city, in every school house and collegiate institution in the country.

Spiritualism, as interpreted by its best exponents, has given free thought a new impetus. It has severed the bonds of fear and superstition, revealed in a truer light the law of compensation, and opened to anxious eyes a revised geography of the heavens. It has encouraged the desponding, comforted the sick, and, with the tender hand of sympathy, brushed away the mourner's tears. Kindling in believing souls the loftiest endeavor, the broadest tolerance, the noblest charity, and the warmest heart-fellowship; its prayers are good deeds; its music the sweet breathings of guardian angels; its ideal the Christ life of perfection, and its temple the measureless universe of God. To further advance these broad, tolerant principles, organization, system, enthusiasm, music, regular meetings and edifices seem to be necessities. I await the further pleasure of the meeting.

#### MRS. HUNTOON'S EXPOSE.

To the Editor of the Spiritual Scientist:

DEAR SIR—Well you permit me to correct a small, but perhaps serious mistake which I find in your remarks relative to Mrs. Huntoon's expose at my house on the evening of Oct. 25th? You say "Spiritualists make the expose." Now, we are not Spiritualists either by name, practice, or profession, therefore, in justice to the Spiritualists as a body, I feel compelled to make this correction, for they do not count upon us nor extend the hand of fellowship to us in any form whatever save when they want to raise funds or get board and lodgings. True, we attend Spiritual gatherings sometimes, but we have learned to keep quite of late I having been hooted and objected to as unfit to take part in a public meeting of our towns people on account of my Atheistic views of life and death. There were Orthodox Christians of various shades in this meeting that I refer to, and none of them saw fit to criticize my honesty on account of my belief; but a Spiritualist did and that one stands now at the head of the line of Spiritualists here in Webster, Mass. Here let me tell you this same zealot stands firm by Mrs. Huntoon, and every bit of her performances. Twenty years ago we had a small opportunity to investigate Spiritualism. We considered it an element worthy of our best judgment, and something that richly deserves honest and open day light investigation. Soon tricks, miracles, and speculations gained mastery over the whole phenomena, and the general public was left to question and enlighten one another providing that we kept all doubts to ourselves and accepted the money makers' assertions whenever we asked for personal investigation. Any of us who rebelled against this narrow gauge law were set down as skeptics and just as good as damned to commence with; Do any doubt this; I ask them to turn back over a few numbers of the Banner of Light and the Boston Investigator, and read how from time to time the mould seances were advertised by Dr. Gardner under crucial test conditions. Did the public know anything about these conditions? If my memory serves me they were not allowed to ask a single question in reference to the matter, "Pay me your money for this show and swallow whatever you get," was the head and front of the

investigating part of it. The question *now* is did Dr. Gardner know whether he had applied crucial tests to the moulds before he advertized them? The public has his advertisements that *he knew* that the mould could not be otherwise than Spiritually begotten; and a certain clique in Boston are very plausibly passing Dr. Gardner's doubts from one to another. Well if the skeptics had never thought whether the moulds were of a human or Spiritual origin it would be much more pleasant for your Boston gamesters. But did Christianit ever begin to present us with such muddled conditions and wrangling disputes? No, we are not SPIRITUALISTS, neither did the *Spiritualists* make any attempt to question Mrs. Huntoon's truthfulness. That she came well recommended was all sufficient.

Yours, driven to the walls of Atheism,

MARGARET FLINT.

#### ROMAN MAGNIFICENCE.

If anything was wanted to give us an idea of Roman magnificence, we would turn our eyes from public monuments, demoralized games and grand processions, we would forget the statues in brass and marble, which outnumbered the living inhabitants, so numerous that one hundred thousand have been recovered and still embellish Italy; and would descend into the lower sphere of material life—those things which attest luxury and taste—to ornaments, dresses, sumptuous living, and rich furniture. The art of using metals and cutting precious stones surpassed anything known at the present day.

In the decoration of houses, in social entertainments, in cookery, the Romans were remarkable. The mosaic, signet ring, cameos, bracelets, bronzes vases, couches, banqueting tables, lamps, chariots, colored glass, gliding, mirrors, mattresses, cosmetics, perfumes, hair dyes, silk ribbons, potteries all attest great elegance and beauty. The tables of thug-root and Delian bronze were as expensive as the sideboards of Spanish walnut, so much admired in the Great Exhibition at London. Wood and ivory were carved as exquisitely as in Japan or China. Mirrors were made of polished silver. Glass cutters could imitate the colors of precious stones so well that the Portland vase, taken from the tomb of Alexander Severus, was long considered as a genuine sardonyx; brass could be hardened so as to cut stone.

The palaces of Nero glittered with gold and jewels. Perfumes and flowers were showered from ivory ceilings. The halls of Ellogabulus were hung with cloth and gold, enriched with jewels. His beds were silver, and his tables of gold. Tiberius gave a million of sesterces for a picture for his bed room. A banquet dish of Dæsilus weighed five hundred pounds silver. The cups of Druses were of gold. Tunics were embroidered with the figures of various animals. Sandals were garnished with precious stones. Drinking cups engraved with scenes from the poets. Libraries were adorned with busts and with tortoise shell, and covered with gorgeous purple.

The Roman grandees rode in gilded chariots, bathed in marble baths, dined on golden plate, drank from crystal cups, slept on beds of down, reclined on luxurious couches, wore embroidered robes, and were adorned with precious stones.

They ransacked the earth and the seas for rare dishes for their banquets and ornamented their houses with carpets from Babylon, onyx cups from Bythia, marbles from Numidia, bronzes from Corinth, statues from Athens—whatever, in short, was precious or curious in the most distant countries.

The luxuries of the bath almost exceeded belief, and on the walls were magnificent frescoes and paintings, exhibiting an inexhaustive productiveness in landscape and mythological scenes.

From the Boston Herald.

#### (SPIRIT MATERIALIZATION.

We publish in another column a communication from Mrs. Hardy, of No. 4 Concord square, which gives her version of the occurrences at the seance, on Sunday evening, at her house, at which a representative of the Herald was present, and discovered and exposed the shameless imposture by which she has for a long time deceived and deluded her credulous visitors. It is immaterial to the issue how many were present. Whether there were 25 or 47 is not of the slightest consequence to the public, but it is of very serious consequence to Mrs. Hardy that she should add deliberate falsehood, either in speech or print, to the general sinfulness of

her calling. Upon the question of veracity which she has raised, a word may be said in passing. She makes a square denial of the statement of the Herald's representative, that he introduced a coloring substance into the fluid mass, and she then goes on to state "that some other person introduced a coloring compound, which had not the least affinity for and cannot be mixed with paraffine under these conditions." It is quite likely that the statement made to Mrs. Hardy by the person who says he introduced coloring matter into the pail is true. In fact, we have no doubt of it, and we do not doubt, either, that what he introduced failed to impart its coloring matter to the melted paraffine; and for the reason stated: "Want of affinity." But *that* has really nothing to do with the case. The Herald would not be likely to send a greenhorn upon "a fool's errand," or undertake to entrap a cunning woman (who had schooled herself in the arts of deception for years, and deluded thousands of intelligent men and women into a belief in the reality of "materializations" by spirit influences), by any agency supposed to be less shrewd than she was, and the result was as has been stated. In charity for the lady, we are willing to believe that it is her ignorance of the first principles of chemistry that prompts her to deny the statement of the Herald's representative. She probably entertains even now the belief that what he performed so easily was wrought by some other agency, but there is no doubt of the fact, and he is willing to repeat the experiment unaided, at any time, in the presence of any number of Mrs. Hardy's spiritualistic friends, the more the better, for the sooner they will be brought to a realizing sense of the egregious deception that has been practiced upon them by a designing woman, whose necromantic art, has done more to bring into disrepute whatever may be true or real in psychomancy than 10,000 scoffers and sceptics could have done, who deny and ridicule all the wonderful phenomena to which many credible witnesses have borne honest testimony. The other points of Mrs. Hardy's, including the fling at Mr. Bishop's integrity, are unworthy of notice. The Herald undertook to expose a shameless system of charlatany, in the interest of the public, who have been deceived quite too long by the tricks of this female necromancer, and it has reached the vitals of a monstrous fraud at the first shot. The woman

Who practised falsehood under saintly show

may boast to her heart's content of her purpose to continue in this same infamous traffic in the holiest, purest and tender sympathies of the human heart; but she will find, ere long, that she cannot for a great while brave an outraged public sentiment, and she will feel the need also of seeking some more honest occupation for a livelihood, if she would have the respect of those who have hitherto regarded her as a priestess in the temple of pure and holy faith.

#### DR. SLADE'S SEANCES.

ALTHOUGH the table which Dr. Slade has made for his seances when he came to London has been taken possession of by the Court, the success of his mediumship has in no way been interfered with. The slate-writing and other phenomena are obtained at any table, but all public mediums who have to give satisfaction to strangers and sceptics, endeavor in their arrangements to eliminate all grounds of suspicion, hence a table of simple construction is preferable to those that are more cumbersome and intricate in their parts. Tables at Mrs. Burke's appear to have a lively time of it, as we hear that one walked downstairs the other day with but little inducement from the finger-points that touched it. Dr. Slade is holding frequent seances, and gives great satisfaction to those who sit with him. The demand for experimental information on Spiritualism information is great at the present time, and the house where Dr. Slade resides, at No. 8 Upper Bedford Place, is frequently visited by those in search of knowledge. If there were a hundred equally available mediums in London, they would all find abundant patronage at the present time.—*London Medium.*

REMEMBER—For One Dollar the Spiritual Scientist will be sent to any address in the United States for five months. This affords an opportunity for persons to TRY the paper, and we know what the verdict will be. We want one more subscriber.

For the Spiritual Scientist.  
**BUDDHISM AND SPIRITUALISM.**  
 Of Maha Brahma, or the Supreme God.

BY DON FULANO.

I HAD quite intended that my last paper should have closed the series of these articles; but having, since writing it, fallen in with an excellent lecture on "Buddhist Nihilism," by Prof. Max Muller, a very high authority, I find that I have still some words to say upon the subject, which will, I trust, be of interest to many.

Professor Max Muller takes the same view that I have taken of the exact meaning of the state Nirwana. He points out that where in the Buddhist canon we find contradictions, we should attribute all views that seem opposed to Buddha's general character and teaching to modern innovation. The same might probably be said with truth of the Christian canon, and of that of every other religion of long standing: Nihilism is opposed to the spirit of Buddha's teaching, and to many views undoubtedly expressed by him, and to some facts reported of him; it is therefore probably an innovation. The creed of the ordinary Buddhist everywhere is, that Nirwana is a state of perfect rest and bliss, of freedom from all passion, and of extinction of the selfhood. It is only by one large section of Buddhist divines that it is held to be—unless we misunderstand them—utter extinction. Max Muller says:

"Nirwana certainly means extinction. But Nirwana occurs also in Brahmanic writings as synonymous with Moksha, Nioritti, and other words, all designating the highest stage of spiritual liberty and bliss, but not annihilation. Nirwana may mean the extinction of many things—of selfishness, desire, and sin—without going so far as the extinctions of subjective consciousness. Further, if we consider that Buddha himself, after he had already seen Nirwana, still remains on earth until his body falls a prey to death; that Buddha appears, in the legends, to his disciples even after his death, it seems to me that all these circumstances are hardly reconcilable with the orthodox metaphysical doctrine of Nirwana."

It is clear, then, what is Max Muller's opinion—as an eminent oriental scholar—upon this much vexed question. As to the Atheism charged upon Buddha, the Professor seems to think that this also is due to the disquisition of modern divines, and that Buddha was not an atheist. Buddha states that there is a cause, a Great First Cause of all things that exist, of course including the formless worlds and Nirwana, but that this cause is utterly beyond our ken and reach. Whatever it may be, it has not chosen to reveal itself, and therefore it is in vain for us to seek for it, nor is it indeed a matter with which we can have any concern. This appears to me to be the spirit in which Buddha speaks of the great first cause, and this appears to be also Max Muller's view of the matter.

Again: Buddhist laymen are not practically atheists; they do pray to God—not to Buddha—in trouble and need. They do call upon Maha Brahma. Neither does atheism appear to be the orthodox creed in Thibet, since the Grand Lama is represented as spending most of his solitary life in prayer for the faithful; while F. D. Maurice quotes in "Religions of the World," a beautiful prayer of his to God—not to Buddha.

Now the Grand Lama is a sort of Pope as regards Buddhism, and his authority is acknowledged all throughout China, if not in India. The Thibetians appear to look upon him as a very exalted, pure, and wise spirit, who is constantly reincarnated in successive fleshy tabernacles for that very office. It is, however, perfectly true that the bulk of Buddhist divines do teach absolute atheism, and that whilst they acknowledge the existence of the Gods of Brahminism, and of all other gods that men have ever worshipped—indeed in most Buddhist temples in Ceylon images of Brahma, Vishnu, and Siva are to be seen—they yet absolutely deny the existence of any Supreme Deity. They even attribute to Buddha an explanation of the origin of the belief in Maha in the mind of man. Max Muller characterizes this explanation as too bitterly ironical to be in keeping with Buddha's character. It is as follows:

A Kalpa is a period of time so long, that if one took a rock of cubic form, fourteen miles on each edge, and touched it lightly once in a hundred years with a piece of the finest muslin, when the rock by this attrition was entirely worn away, the end of a kalpa would have arrived. At the end of each

kalpa, Buddha taught that the universe is destroyed, but this destruction does not reach higher than the third Brahma loka. The higher Brahma worlds remain inviolate. Then one of the spirits from the fourth Brahma world, after the world has been again reformed, but is still uninhabited, descends to it by reason of some demerit. Here he first dwells alone, but by and by he desires company; soon, thereafter, another spirit from the same sphere descends by accident. Then the thought originated with the first spirit. I am the Brahma, the great Brahma; the highest, the unconquerable, the omniscient Lord and King of all, I am the Creator of all things, the Father of all. This being has also been created by me; for as soon as I desired not to remain alone, my desire brought forth this second being." The other beings, as they gradually descended from the higher worlds, likewise believed that the first comer had been the creator, for was he not older and wiser and handsomer than they?

In the course of time, by reason of demerit, one of these beings was born lower and lower; the same process going on through the remaining two new-formed Brahma worlds, then through the six Dewa lokas, till at length one of them was born as a man on the new formed earth. There, by penances and deep meditation—which impart this power—he got to be able to remember his former existences. He remembered then the above narrated occurrences in the newly created third Brahma world, and announced to mankind that there was a Supreme God, a Creator, a Maha Brahma, who had been in existence before all other beings; that the Creator was eternal and immutable, whilst all other beings were mutable and mortal. From the earliest ages, books have existed in the Buddhist canon which have been regarded as heterodox; so that we can no more be sure that we are right in attributing all that we find in the canon to Buddha, than we are in attributing all we find in the Gospels to Christ; in both cases we probably err. Buddha declared that all the worlds but those above the third Brahma loka perished utterly at the end of every kalpa, but even the superior Brahma lokas did not last forever—not even the formless worlds; nothing at all was eternal but Nirwana, and those who had attained Nirwana.

From the Shaker.

#### DECLINE OF SPIRITUALISM.

THERE is nothing strange, to us, in the fact admitted by leading Spiritualists, "that a partial eclipse has gradually crept over the heaven illumined face of Spiritualism." Having been led out from worse than Egyptian bondage—theological enthrallment—to the banks of a New Jerusalem, where progress might be eternal without impediment, they have chosen to "tarry by the shore," and play thus long with the waves and instruments of their liberation, taking no other advantages of their liberation from the house of captivity.

The very simple illustration of the return of "one from the dead" has been, and is verily sufficient to make Babylon of all the pet schemes and man-made creeds of the ages. Though seventy-five per cent of the manifestations claiming to be spiritual phenomena were only frauds, what of it? If twenty-five in one hundred are true, and even much less than these, what will become of the theological pets, *physical resurrection, vicarious atonement, election and reprobation, heaven, hell and the devil?* The emancipation from these errors has been experienced, more or less, by Spiritualists for twenty-five years; and millions are the converts from such bondage. The Shaker Church was thus enlightened one hundred years ago; and a continued, unbroken manifestation of communication between the two worlds has ever since been its boast. Had it remained stationary, dallying with the manifold physical phenomena common to it, and which have become so positively disgusting in modern Spiritualism, where, spiritually speaking, would said church long since have been? Eclipsed; blotted out: forgotten. And whatever an eclipse the Shaker Church has experienced, we frankly confess, it has been caused by our failure to progress; by our "tarrying by the way"—striving to be satisfied with past phenomena, moonshine—reflected light—rather than pressing forward to the vivifying brilliance and warmth of the sunlit revelations of to-day.

Inasmuch as we have progressed from the merely phenom-

enal to progressive spiritual duty, Spiritualism has not only relieved us of dead and deadening theologies, but it has given us new and lively convictions. These convictions have led us away from our old lives, even as far as they have removed us from old theologies. They have taught us that the generative reproductive, earthly principle *is not spiritual*, however righteous as an earthly elementary, and we have left it for something more progressive. What have Spiritualists done? Spiritualism has instructed us that *Communion is more*, very much more, spiritual than the narrow circle of the conjugal relation; hence, to be much more spiritual we have embraced Communism. Spiritualists, do you see that we move? "In heaven above, where all is love," there is no such narrowness as is exhibited in private families; why should there be in our heaven below? Spiritualism has taken, or is taking away the elements that would make us quarrel and fight for the constituents of the life; does it work so with you, eclipsed brethren and sisters? God grant that it may! Spiritualism teaches us that progress means, "from the world, from the flesh, far away;" have Spiritualists arrived there yet? And so we might continue. We would lash with whips of large-corded criticism, the converts to Spiritualism for their laxity in accepting the terms of spiritual progress, and accept their lashing criticism, inasmuch as they have transcended us. We hope and believe a little, in the efficacy of the "New Movement." But unless it shall cause their "righteousness to exceed the righteousness" of their surroundings, and their former, fleshly lives, we will continue in the opinion that they not only accept the eclipse, but desire the old flesh-pots of Egypt, rather than any advance that costs so much self-denial to be genuine Spiritualists. We had greater hopes of "Spiritualists" than we have realized. Why?

#### SPIRITUALISM IN SOUTH AFRICA.

By the mail, files of papers from Cape Town have been received. Warm discussions are taking place in the local news papers on the subject of Spiritualism. A writer in the Cape Town Daily News speaks highly of Dr. Slade from personal knowledge. A correspondent of the Cape Times says:—

"One clever medical gentleman told me that if there were any truth about the matter it could only be the work of the devils, or of spirits who would deceive, were it possible, even the elect. Now, sir, I am somewhat of a Calvinist, but I allow liberty of opinion and action to all. It struck me forcibly that if the devil could wield so mighty a power, other and brighter intelligences could not be debarred from the exercise of similar power and influence; and, as the good book itself decidedly confirms this theory, I determined to investigate for myself. With this view I attended a few sittings while in Cape Town, and while there saw quite enough and heard enough to make me feel very shaky concerning my own skepticism. On my return to Port Elizabeth, I at once commenced a series of sittings at my own family circle; the result is that several dear spirit friends have communicated with us, and by their agency placed the fact of spirit communion beyond doubt so far as we are concerned; and I would earnestly advise any real truth-seeker to adopt a similar course of investigation. We have spirit-writing, partial materialization, inspirational addresses, thought-reading, symbolic representations, and spirit lights. The most remarkable of all is the power our medium has of thought-reading and spirit description, one illustration of which may suffice. A friend called in at mid-day. The medium saw at once that he was attended by two spirits, a male and female; both were accurately described, and in the most minute detail; he then in most unbounded astonishment admitted the absolute truth of each description. The attendant spirit friends were those of his father and mother. The medium then stated that the latter had passed away thirty-seven years ago, the former fourteen years and three-quarters, a fact which was verified; the house of the friend's early days was then vividly described, also, every masonic emblem on the apron of the spirit father—and certified to be correct in every particular. Now, sir, the medium is not a mason, and knows nothing of the craft, much less its emblems; therefore, I feel quite satisfied there is neither humbug nor unconscious cerebration. The friend has since sat with us and met a dear little spirit child of his. We have also a lady friend who has joined our circle, whose rank, position, and education are above reproach, and so thoroughly satisfied is she, that she never misses one opportunity of sitting with us. The communications to her have been marked and wonderful, recapitulating the early scenes of her life with exactitude; her spirit friends too have appeared, and the tests were admitted to be pre-eminently faithful, some of the communications being given in pure French, of which the medium knows comparatively nothing."

From the London Spiritualist.  
EPIGRAMS.

BY GERALD MASSEY.

Jokes on the slate, to raise the laugh,  
Are hitherto one-sided.  
Upon the other (half and half!)  
I've written and derided.

I.

One ray, at last, of penetrating light,  
Hath pierced the darkness of our mental night.  
So simple all supreme discoveries are!  
But this is the supremest, simplest far—  
The only one in all the world who knew,  
The young man made his juvenile *debut*;  
He came, saw, conquered, Cæsar-like, elate!  
Let him be crowned, then, Seizer of the Slate!

II.

A young man to the Barber's went,  
And did the Shaver seize, and  
Charged him with barbarous intent  
To cut the young man's weazand.  
"Tis useless to deny the fact;  
In vain you threat or pray, Sir!  
I swear I caught you in the act;  
Your haud was on the razor!"

III.

'Tis trickery. So you needn't "try  
The spirits,"—fatal reason why.  
The case is in a nutshell curled.  
Crack it. *There is no spirit world.*

IV.

So clever, confident and young,  
'Twere just as well had he been young!  
"Good heavens! what has the young man done?  
Married. . . to . . . Mrs. Partington!  
She met the Ocean with a Mop;  
He tried the other world to stop.

V.

The apostle bada us "try the spirits,"  
And judged them fairly, on their merits;  
But did not clear instructions give  
For catching things so fugitive  
As spirits, in the Lawyer's sieve;  
And, possibly, he might retort,  
"I didn't mean at Bow Street Court!"

#### POSITION IN LIFE.

WE are prone, at times, to feel as though we were not placed in the right niche; and that, if we were differently situated, and occupied with employments more worthy our capacity, we should work with pleasure and assiduity; but our present duties are so much beneath us, it seems degrading to spend our time and thoughts upon them. Here is a radical error of judgment, for it is not a high or low duty that degrades or elevates man, but the performing a duty well or ill. It is as true as it is trite, that the honor or shame lies in the mode of performance, not in the quality of the duty. We all, perhaps, know and say, and yet need to be reminded that a bad president stands lower in the scale of being than a good town officer; a wicked statesman, let him occupy what social position he may, fills a lower place than a conscientious slave who faithfully fulfils the duties of his station. The Lord places us in that position in life which is best adapted to overcome the evil dispositions of our nature, and to cultivate our souls for heaven. Perhaps we have capacities that would enable us to perform duties that would be considered by the world of a higher character; but perhaps on the other hand, we have vices that the Lord is striving to overcome by placing us in this very position which so frets and disgusts us. If we will but remember that the mercy and love of the Lord strive to bless us by fitting us for heaven, and not by making us eminent in the eyes of men, we shall probably find it much easier to comprehend why we are placed as we are in this world. When we torment ourselves by thinking of the inappropriateness of our position in this world, we are always viewing our position with regard to this world only, and therefore all things are dark to us. When we look humbly to the Lord, and seek to find out the eternal ends of his providence in the circumstances of our lives, gradually the scales pass from our eyes, and at last we go in peace seeing.—MARY G. CHANDLER

**SUBSCRIPTIONS AND ADVERTISING RATES.**

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

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

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

Inside Page, One Square, \$1.00 first insertion, and 80 cts. each subsequent insertion. Outside page, 20 cts. per line each insertion.

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

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

**SPIRITUAL SCIENTIST.**

VOL. V. NOVEMBER 9, 1876. No. 10

**READ CAREFULLY.**

"LET EVERY ONE PREACH"—and they can in this way. Purchase extra copies of the Spiritual Scientist and give them to your friends. We actually need assistance, and prefer it should come in this way rather than by direct donations. Send us FIFTY CENTS, one dollar, five dollars,—any amount that you can afford and order two, three, or five extra papers a week. In this way you will help us, and perhaps do an inestimable good by "sowing seed in good ground." The brunt of the battle now going on between sensuality and Spirituality, falls on us. Investigators shrink from buying a Spiritual paper during the present crisis, and many Spiritualists withdraw their support because the truth is unpleasant to hear. Do not delay taking action on this appeal.

The receipts from the Spiritual Scientist does not defray the cost of its publication, and for many months its Editor has been obliged to labor in other fields for the purpose of earning money to supply the deficiency. This, in addition to more than one man's work on the Scientist itself, proves to have been a greater load than we should have undertaken to carry. Medical and Spiritual advice warns us to do less for a short time, until we shall receive our accustomed strength. We have no desire to become a useless burden on the community nor do we care to join the spiritual hosts while they need so many instruments on the material plane. Therefore we may be obliged to reduce the Spiritual Scientist to eight pages for a few weeks to obviate the necessity of earning the cost of the additional four. Some other plan may be presented to enable us to do differently, but at present it does not suggest itself. The Spiritual Scientist was born to live, and we think it better to present it in eight pages rather than weaken our own powers and thus imperil its existence by continuing our overwork in an endeavor to publish twelve pages.

**CAN SPIRITUALISM BE EXPOSED?**

Gov. Alexander H. Rice signs a call for Bishop to "expose Spiritualism." We hope he has done so to the Governor's satisfaction. One evening Mr. Rice was sitting in his parlor reading. His son was moved with an uncontrollable power, and at first it was thought to be a fit. Suddenly he seized a pencil and wrote a characteristic communication from a loving mother,—the Governor's wife,—who met her death by a burning accident. Did Bishop give a reasonable explanation of this phenomena by assigning as its cause, "diseased nerves?" When the manifestations occur in the family

circle, and one of its members is controlled to give a message from the loved ones gone before, no theory of fraud or disease will be accepted in explanation of the cause. Persons who are thus made Spiritualists should meet together and unite in an endeavor to place the pure doctrines of Spiritualism before the world. They have no sympathy for Punch and Judy-materialization shows nor are they desired by them.

**W. IRVING BISHOP.**

The exhibition at the Music Hall Saturday night was an imposition on the public. The performer, W. Irving Bishop, pretended to expose Spiritualism. In reality he did nothing but a few tricks, as he called them, and some of these he did not explain as advertized. It is a clear case of obtaining money under false pretences. Furthermore Bishop is himself a medium if we may believe his own statements made to us personally. He can get the raps and tip the table without material appliances. This power he attributes to "diseased nerves." In other words he admits some of the facts, acknowledges that manifestations do occur not explainable by the theory of fraud, but prefers to call it disease. He moreover frankly admits his surprise at the indorsement which he has received, as an exposé, from the clergy of the land, who seem willing to undermine the public faith in all the Spiritual phenomena of the past, as recorded in the Bible, if they can only see the pestilent modern heresy stabbed to the heart.

**THE HERALD AND SPIRITUALISM.**

THE Boston Herald has a few writers who know something about Spiritualism, and can therefore write understandingly on the subject. It has others who manifest their ignorance in every assertion. Last Sunday there appeared an article on "Spirit Pictures." It contained nothing new in its explanations of how they might be produced. Educated Spiritualists not only in Europe but in this country have carefully guarded against all of these deceptive processes, and many others not noticed therein. Scientific men, with a full knowledge of the art of photography, have demonstrated that the camera will take cognizance of objects not visible to the human eye furthermore, the experiment can be repeated at will.

In introducing the main topic, the writer prefaces with a few inquiries that we will take the liberty to answer. He says:—

Of course Spiritualists, taking their own individual experiences as a basis, will say—"This is not so. I have received proofs that satisfy me that no human being could give them of his or her own volition." Will such proofs or tests satisfy any one else?

Certainly not. A Spiritualist becomes so only when fully satisfied by his own experience that the fundamental principles of the spiritual philosophy are true. The proofs are being given every day. Those who seek shall find, and often times the evidence comes unsought. If a Spiritualist knows anything, he knows that he has held communication with those that have passed through the change called death, and yet liveth in a condition as tangible to them as this earth is to those who remain.

The Herald again asks:—

Cannot the fortune-teller who shuffles cards or reads the dregs of a coffee cup tell wonderful things, give as good tests?

Some of them certainly can predict and "tell wonderful things." That it should be so is no evidence against the spiritual theory. Such persons use their spiritual sense to look into the world of causes. It is clairvoyance, whether the cards, coffee dregs, fire coals, new tin pans, crystals, or any other object arrests the material eyes, and leaves the spiritual sight free from material objects.

Another question asked is:—

Who ever credited a Gypsy woman with spiritual knowledge, and yet she has for centuries been the medium by which persons innumerable have had their fortunes told, and some of the recorded Gypsy predictions and tests are as won-

derful as any that have been given by our modern sibyls, the mediums?

When the writer of that paragraph will give to the world some better theory than the spiritual in explanation of the occult powers of the Gipsies and the Scotch, we should like to publish it. How far their individual clairvoyant powers may be supplemented by that of others—friends or relations taking an interest in their welfare and success—is as yet an open question.

But, says some very respectable people, "we can see spirits!" We are bound to believe them, and if our own stomachs were in the same condition as theirs, or if one of those entogic mites, which scientists tell us of, should lodge in one of the convolutions of the brain, and materialize an aberration of the functions of that part, perhaps we should also see spirits.

This verges on a theory in explanation of mediumship. It affirms that when one sees a spirit, converses with it, obtains from it and imparts to a stranger whom it claims for a friend information that could only be known by that spirit,—then the one receiving and imparting that information has a disordered stomach or an "entogic mite has lodged in one of the convolutions of the brain, and materialized an aberration of the functions of that part." Such a theory will not cover all the facts in the case. It is easier to conceive that the spirit is actually there when it demonstrates its presence by all the laws of evidence.

It is well known that when a drinker of ardent spirits goes to continued excess in the use of intoxicants he can see spirits of all kinds and qualities crawling and squirming around him, much to his disgust and horror. Why are not these as real spirits as those seen by people who do not drink?

Certainly they are real. Continued excess in ardent spirits casts an individual into a low spiritual condition and he sees the creations on that plane. Not only ardent spirits but whatever else is used for food or drink affects the spirit. It attracts the spiritual as surely as the body attracts the material. Every atom in the universe is actuated by the spirit, nor is it lost when it assimilates with another. The spirit alone is real and eternal. Its outward types are constantly changing. Every moment, man, the conscious spirit affected by every influence and every thought approaches to or recedes from Perfection. The outward, the material conformation responds to the force within, and is to the careful observer an index of the character.

Let us soberly ask ourselves if, in this spiritual business we are not deluding ourselves, and putting ourselves in a condition to be deceived by others, who do it for money, and for nothing else.

Yes and let us soberly ask ourselves if we are not closing our eyes to the truth, if we assume that "this Spiritual business" is all delusion. All the brains are not on the side of those who make this assumption.

#### WHAT IS SPIRITUALISM?

ONE of the signers to the call for Bishop to "expose Spiritualism" is W. H. H. Murray. Hear his Bible-class lesson. It clearly belongs to Spiritualism. Can a short conversation with Bishop, who says he does not believe in a God or future existence, explode the following ideas.

"To me, who believe that the spirit realm and the realm of earth are divided by no boundaries save the incapacity of our vision, it does not seem singular that sound should come from one to another, or pass from this to that. I should not be surprised—I think I should not—to hear the voice of the Lord any time, because it doesn't seem to me that He is far from me, any more than I should be surprised to hear the voice of a man whom I could not see call to me from the other side of a hedge. In short, all the ghostliness of this scene is removed from my mind by reflection upon it and like scenes; and all I have to make in the way of change is, that Paul's mortal sight was spiritualized in an instant, so as to perceive the glory of the Lord in great brilliancy of emission, and his years were opened and made capable of hearing the voice of the Lord. . . . I look upon the human mind as having a certain everyday and ordinary communication with God and as subject, at times, to extraordinary communication with him. I think there is a certain class of men that are naturally qualified to receive extraordinary communications from God, beyond the average mind. I think there have been, in all ages, certain minds inhabiting bodies that never seemed to wander far from the mystic line that divides the unseen realm from the seen; they were always in nearer vicinage to the

spirit realm than their neighbors. Modern times furnish examples where communications have been made in visions to people about the death of beloved and absent friends, so that an impression which was received thousands of miles from the occurrence varied not a second in time from the occurrence, although the verification came months afterwards."

#### BEST USES OF MONEY.

THIS greed for riches sets every man in business against his fellow. It piles up riches with the few at the expense of the many. It assumes a thousand forms of benevolence. It assures much upon the receipt of little, beginning in deceit, and generally ending in fraud and disappointment. . . .

Men, for popularity's sake, give their money to old church institutions that have no need of it, and receive curses instead of blessings as a reward. Men are asked to aid the Church, or to increase their annual pittance, and plead poverty, and hard times, and dull business, but enter into some wild scheme to add to their already large accumulation, and within a week, or a month, or a year, the fire, or the thief, or fraud, or business reverses takes away ten times the amount they were asked to contribute to the Church.

The above, from the New Jerusalem Messenger, is worthy the notice of many readers of the Spiritual Scientist. In a few years, at the best, money or any earthly possession will be things of the past. Let us each and every one make the best use of our talents. May there be no selfish impediments in the way of propagating true spiritual principles. The end and aim of all human existence is happiness; and this can only be attained through love to others.

#### A LETTER THAT EXPLAINS ITSELF.

Messrs Colby and Rich, Editors of the Banner of Light.

GENTLEMEN.—I see by your issue of Oct. 21st, you have reconsidered your decision to print no more on the question of the genuineness of Mrs. Hardy's paraffine molds. I see you print for a Mr. Moses A. Dow, a challenge offering one hundred dollars to any party who will furnish proof that her molds are not produced by spirit action. You know very well, I want, not a hundred dollars, but I do want to know if you will now print an article from me stating how Mrs. Hardy does produce these molds and deposit them beneath the table, and how any person can do it, at her "seances." I will tell too how to prevent her "spirits" from doing it; all in less than a column. If Mr. Dow shall regard my explanation as positive proof after he shall have tried it himself, he can send his hundred dollars to the Mayor of Boston for public uses.

The public have been gulled long enough and should have some return while Mr. Dow will be richer by being wiser.

Respectfully,

BRONSON MURRAY.

238 West 52d Street, New York, Nov. 31, 1870.

MR. CHARLES BRACKBURN has wisely had a wire-net partition placed in the cabinet of the National Association of Spiritualists, in order to test the genuineness of certain materialization manifestations. It is desired that the spirits shall appear in material form, on one side of the screen while the medium is on the other.

ONE of the great problems of this day is, we confidently believe, how to keep our receptivity for truth while withstanding the reception of error; how to accept great discoveries and reject great pretensions to discovery. This can only be done by the education of the judgment, not only of men of science, of thinkers, but of the mass of the community. Faraday did not go too far when he asserted that point of self-education which consists in teaching the mind to resist its desires and inclinations until they are proved to be right is the most important of all, not only in things of natural philosophy, but in every department of daily life." Even in the classes that call themselves instructed in this country and in Europe are in the habit, in the vast majority of instances, of allowing the wish to be father to the thought, of believing a thing because their feelings incline them that way, and of disbelieving a thing because the prejudices are opposed to it.]

THE Spiritualist convention, it will be seen, passed the first day of its session very creditably, making fair progress toward the consummation of its work of organization. The speech of Dr. Peebles, which we report in full, is admirable in spirit and will be found worthy of more than usual careful reading. It is a challenge that thinking men cannot permit to pass without farther inquiry.—*Memphis Appeal*.

WE HAVE for sale copies of the Spirit Photograph taken under test conditions, a fac-simile of which was recently reproduced in the Spiritual Scientist; a short description is printed on the back of the card. Sent on receipt of thirty cents.

## SWEDENBORG ON GOVERNMENTS IN HEAVEN.

SINCE heaven is distinguished into societies, and the larger societies consist of some hundreds of thousands of angels, and though all within a society are in similar good, yet they are not in similar wisdom, it of necessity follows that there are governments also in heaven. For order must be observed, and all things pertaining to order must be watched over. But the governments in the heavens are various; of one kind in the societies that constitute the Lord's celestial kingdom, and of another kind in the societies that constitute the Lord's spiritual kingdom. They also differ according to the ministries performed by each society. Yet there is no government in the heavens but the government of mutual love; and government of mutual love is heavenly government.

The government in the Lord's celestial kingdom is called *Justice*, because all who are there are in the good of love to the Lord from the Lord, and what is from that good is called just. The government there is of the Lord alone; He leads them and teaches them in the affairs of life. The truths which are called the truths of judgment are inscribed upon their hearts. Every one knows, perceives, and sees them; matters of judgment therefore never come into dispute there, but matters of justice, which are of life. The less wise interrogate the more wise upon these subjects, and they the Lord, and receive answers. Their heaven, or their inmost joy, is to live justly from the Lord.

The government in the Lord's spiritual kingdom is called *Judgment*; because there they are in spiritual good, which is the good of charity towards the neighbor, and this good is the essence of truth—and truth is of judgment, and good is of justice. They also are led by the Lord, but mediately; they therefore have governors, few or more, according to the need of the society in which they are: they have laws too, according to which they live together. The governors administer all things according to the laws. As they are wise, they understand them; and in doubtful cases they are enlightened by the Lord. (H. H. n. 213-215.)

There are various forms of government in the Lord's spiritual kingdom, differing in different societies; the variety is according to the ministries which the societies perform. Their ministries are in accordance with the functions of all the parts in man to which they correspond; and that these functions are various is well known; for the heart has one function, the lungs another, the liver another, the pancreas and spleen another, and each organ of sense also another. As the administrations of these functions in the body are various, so the administrations of the societies in the Greatest Man, which is heaven, are various; for there are societies that correspond to them. But all the forms of government agree in this; that they regard the public good as the end, and in that the good of every individual.

From these statements it may appear what is the character of the governors; namely, that they are those who excel others in love and wisdom, thus who from love will do good to all, and from wisdom know how to provide that it shall be done. They who are of such a character do not rule and command, but minister and serve; for to do good to others from the love of good is to serve, and to cause it to be done is to minister. Nor do they make themselves greater than others, but less; for they have the good of society and of their neighbor in the first place, but their own in the last place, and what is in the first place is the greater, and what is in the last is the less. And yet they have honor and glory. They dwell in the midst of the society, more exalted than others, and also in magnificent palaces; and they accept this glory and honor, yet not for themselves, but for the sake of obedience; for all there know that they have this honor and glory from the Lord, and that for this reason they ought to be obeyed. These are the things that are meant by the Lord's words to his disciples:—"Whosoever would be great among you, let him be your minister; and whosoever would be chief among you let him be your servant; even as the Son of man came not to be ministered unto but to minister." (Matt. xx, 27, 28). "He that is the greatest among you, let him be as the younger, and he that is leader, as he that doth minister." (Luke xxii, 26.)

There is also a similar government, in the least form, in every household. There is a master, and there are servants; the master loves the servants, and the servants love the mas-

ter; so that they serve each other from love. The master teaches them how they ought to live, and tells what is to be done; the servants obey, and perform their duties. To perform use is the delight of life with all. It is therefore evident that the kingdom of the Lord is a kingdom of uses. (ib. n. 217-219.)

## AN OPEN LETTER.

To the Editor of the *New York Times*.

In your issue to-day you say, "Even men who are looking narrowly into the traditional statements of the past on one subject, find it impossible to avoid the grossest error and superstitions," and "The recent discussions on Slade's trickery have given prominence to the absence of the trained judgment among many . . . who attempt to instruct their fellow citizens."

I accept and agree with these two, of your propositions, and apply them both to the *New York Times*, newspaper. I only demure to the epithet "trickery" as applied to the performances of Mr. Slade.

I take issue with you as to who are the "narrow lookers" exhibiting "absence of trained judgment," the careful Spiritualist, or the defamers of spirit communion, the otherwise able editors of the *New York Times*, "who attempt to instruct their fellow citizens," that the phenomena which have given rise to modern Spiritualism "are the product of credulity on the one hand and fraud on the other."

To the facts. A gentleman in his own parlor with his own son place their hands on planchette. It commences to draw. Neither of the parties can draw. The awkward instrument produces a most spirited and original work. The body of a giant, with fierce and well defined expression, is surmounted by a skullcap-helmet from under which flows hair in curls. Above and out of the helmet grows (the roots like those of the maple) the trunk, which above develops into a plume of feathers falling each way, out of the centre of this, as from a funnel, issue volumes of fire, smoke, and sparks. The creature's arms are fashioned like a bear's, characteristic of immense strength and terminating in a fist or paw of like character. Back of his shoulders, and out of them, grow two wings, artistic in form, just in the act of rising. The left arm hangs at the side. The right hand grasps the trunk of a tree from which the branches and top have been jaggedly torn. The tree is being torn up by the roots to be used, evidently, by the savage monster as a weapon of destruction. Remember neither gentleman can draw or even copy what is drawn. Here is a phenomenon; apply to it the "attempted instructor's," the *New York Times'* explanation. It has several. "Parallelism with shameless gullibility." "Product of credulity and fraud." "Restoration of the black art." "Delusion" "which will finally give away however persistent its reappearance." So much for that Slade. Apply to it the explanation of the *Spiritual Scientist*. This gentleman and his son are reliable, credible, and trustworthy witnesses. They have no pecuniary interest in deluding. They are intelligent and incapable of deceit. They know nothing of "the black art." The phenomenon is of a class of frequent occurrence, appearing all over the land in the present day, and recorded in every historic nation back through all historic time.

It is not supernatural it is in harmony and accordance with nature and nature's laws. It runs parallel with your telegraph too. It brings words by taps. For the explanation apply to the phenomenon itself. It can tell you. It has told and will tell thousands. It says without variation that it comes from disembodied spirits. So much for the other side.

The *New York Times* says, it does not, and the power says it does. I accept what the power asserts rather than the *Times* because I feel sure that, of the two, the latter is less likely to be well informed and because the power's explanation is in harmony with its whole history, which is not the case with the explanation attempted by the newspaper.

Moreover I charge that paper with giving evidence of "absence of the trained judgment" with "looking narrowly into the statements of the past" "finding it impossible to avoid the grossest errors and superstitions" and with teaching their fellow-citizens that the boundary line of its own experience, in this direction, is the limit of the possibilities of God's nature. I charge it with confounding the question of Slade's integrity with the question of Spirit-communion, just as it confounded the speech of an accusing lawyer with testimony of a witness on trial, citing the speech as proof that Slade was a trickster, while it falls up to this day, to give the real testimony in the case under and by reason of which Slade and Simmons were discharged, the suite discussed and the speech of the accusing lawyer pronounced unsustainable by evidence and probably false. In view of all which is it not clear, the recent discussion on Slade's trickery have given prominence to the absence of the trained judgment among the editors of the *New York Times* who attempts to instruct their fellow-citizens, and these editors look but narrowly into the traditional statements of the past, on one subject finding it impossible to avoid the grossest error.

A SPIRITUALIST.

## "VINETA."

A FAMOUS tradition belongs to the ancient town of Vineta, on the Baltic—once, it is said, the great emporium of the north of Europe—several times destroyed and built up again, till, in 1183, it was upheaved by an earthquake and swallowed up by a flood. The ruins of Vineta are popularly believed to be visible on certain days, and the bells audible below the waves, between the Pomerania and the island of Rugen. The following lines in relation thereto were sung at a *soiree* given by Sir William Thomson and other professors to the British Association at Glasgow:—

From the sea's deep hollow, faintly pealing,  
Far off evening bells came sad and slow;  
Faintly rise, the wondrous tale revealing  
Of the old enchanted town below.  
On the bosom of the flood reclining,  
Ruined arch and wall and broken spire,  
Down beneath the wat'ry mirror shining,  
Gleam and flash in flakes of golden fire.  
And the boatman who, at twilight hour,  
Once that magic vision shall have seen,  
Heedless how the crag may round him lour,  
Evermore will haunt the charmed scene.

From the heart's deep hollow, faintly pealing  
Far, I hear those bell notes sad and slow;  
Ah! a wild and wondrous tale revealing  
Of the drowned wreck of love below.  
There a world in loveliness decaying  
Lingers yet in beauty ere it die!  
Phantom forms across my senses playing,  
Flash like golden fire-flakes from the sky;  
Lights are gleaming, fairy bells are ringing,  
And I love to plunge and wander free  
When I hear the angel voices singing—  
In those ancient towers below the sea.

## EVOCATION OF LIVING PERSONS.

BY ANNA BLACKWELL.

AMONG other instances of the successful evocation of living persons that might be cited with ample testimony to their reality, take the following, recounted to the translator by the principal actor in the affair, and offering the rare peculiarity of remembrance of the evocation by the person evoked:—

Colonel A., an English officer living in Paris on half-pay, entrusted some very important and valuable documents to the keeping of B., a Frenchman, who occupied the rooms immediately below those occupied by Col. A. in the Rue de F., and who was supposed by the latter to be a safe and confidential friend; but B. dishonestly intending to use those documents for his own benefit, subsequently refused to restore them to Col. A., and, at length, denied having received them. Owing to certain circumstances of the case, it was impossible for Col. A. to recover his property by legal means; and having exhausted argument and persuasion in the vain endeavor to induce B. to give up the papers, he determined to evoke him, with the aid of Mr. C., an English friend of his, who, like himself, was a powerful magnetizer, a medium, and a firm believer in the feasibility of such an evocation. Having fixed on a night for their attempt, the Colonel and Mr. C., being religious men, passed the preceding day together, preparing themselves by prayer, meditation, and fervent appeals to their spirit-guardians for help and guidance, for the act they had in view.

About midnight they heard B. enter his rooms; and his loud snoring soon afterwards informed them that he was asleep. They waited until they supposed him to be thoroughly wrapped in slumber, and then solemnly called upon his spirit to present himself, bringing all their power of will to the task of compelling him to come to them. Tremendous blows were almost immediately struck, by some unseen agency, upon the table, which was violently pushed about; and the author of this disturbance, interrogated by the evokers, declared itself to be the spirit B. and angrily demanded, through the hand of Mr. C. (a writing medium), what they wanted with him? Then followed a scene as curious as violent, the two evokers insisting that B. should tell them where he had deposited the stolen papers, and B. obstinately refusing to give the information demanded, jerking the medium's hand about, or beating it violently against the table, breaking the pencil, tearing the paper, and filling the room with strange noises, until, vanquished by the superior fluidic force of the evokers and their spirit-helpers, he confessed that he had placed them in a secret drawer, opened by a spring, in a cabinet, which he described, in a room of which he gave the address, in the Rue de D. (in a distant quarter of the town) under the care of a man who was in his pay, and to whom he had entrusted the key of the room in question.

"Give us some means of acting on this man," said the evokers, "so that he may let us go into the room and get the papers."

"Say so-and-so," replied B., dictating a message to be given as from him, to the keeper of the room, but writing slowly, spasmodically, and as though under compulsion, "and he will let you in. But I'll be revenged on you!" he continued, again writing with furious violence. "I am obliged to yield to you now, but I'll be even with you yet! *I shall charge you with robbing me of these papers*, and you will be compelled to give them back to me!"

"We shall see about that!" quietly returned the Colonel; and after urging B. to repent of his wickedness, the evokers dismissed him.

Though much exhausted by the violence of their fluidic struggle with the spirit of B., the two friends sat up without sleeping until daybreak, in order not to lose a moment in going for the papers, which they did as soon as daylight appeared when they woke up the man who had charge of the room into which, having given the message dictated by the spirit of B. they were immediately admitted. Through the indications that had been furnished by the spirit of B., they found the papers, which they carried at once to Mr. C's house, where the Colonel made them up into a parcel, and sent them off, without a moment's delay to his lawyer in England, thus putting them beyond the reach of any attempt on the part of B. to regain possession of them. The sequel showed that they had been wise in acting with promptitude.

B. awoke in the morning with a full and distinct remembrance of the nocturnal scene in which he had been so unwillingly an actor, though uncertain as to whether it had been a dream or a reality. Greatly alarmed for the fruits of his villany, he dressed in haste, rushed off to the Rue de D., and ordered his man on no account to let anybody into the room of which he had the key. "But the two gentlemen who were here this morning, almost before it was light, came by your order," replied the man, "and so, of course, I let them in."

With an angry oath B. dashed up the stairs and into the room; his rage against the keeper of the key and the evokers when he found that the papers were gone, may be readily imagined. Returning at once to the Rue de F. he went directly up to the Colonel's rooms, forced his way in, and upbraided him with "taking cowardly advantage of him," as vehemently and indignantly as though he were the party who had been robbed; and declared in his fury that he would force him to give back the papers.

"I don't much think you will!" calmly returned the Colonel, "for they are already on their way to England, where they will be safe from the machinations of scoundrels like you."

Incredible as it may seem, B., blinded by rage and cupidity, determined to take legal proceedings against Col. A. for the recovery of the papers, and actually cited him before the *Juge de Paix*, on a charge of fraudulent abstraction of documents, in order to obtain from that functionary the preliminary hearing and "authorization to sue," without which no lawsuit can be instituted in France. When the parties appeared before the Judge, B., as the plaintiff, was called upon to state the ground of his complaint, and accordingly began to recount the scene of the evocation just narrated; but he had scarcely uttered a dozen words when the Judge, supposing him to be of unsound mind, cut him short, exclaiming "Hold your tongue! I have no time to waste on madmen. The case is dismissed." B., in his anger endeavored to continue his statement; but the Judge, with a significant sign to a subordinate, ordered him to leave the court, adding, "If you say another word, I shall send you to a madhouse!" a threat which, it need hardly be added, was followed by the immediate disappearance of B., when the Judge, turning to Col. A., politely expressed his "regret that he should have been exposed to annoyance by a man who was evidently insane," and informed him that he was "at liberty to retire." And so the matter ended.

Considering the exceptionally difficult position in which Col. A. had been placed by the rascality of B., few would probably be disposed to blame him for the proceedings to which he had recourse in self-defence. But it is evident that such evocations might lead to great abuse, and should never be attempted without some serious and thoroughly honorable

ADVERTISEMENTS.

**HENRY F. MILLER,**  
Piano-Forte Manufacturer,  
611 WASHINGTON ST.,  
BOSTON, MASS.

**BEATTY PIANO**

Grand Square and Upright.

This instrument is the most handsome and best Piano ever before manufactured in this country or Europe, having the greatest possible depth, riches and volume of tone, combined with a rare brilliancy, clearness and perfect evenness throughout the entire scale, and above all a surprising duration of sound, the power and sympathetic quality of which never changes under the most delicate or powerful touch. Space forbids a full description of this magnificent instrument. Agents' discount given everywhere I have no agents. Remember you take no risk in purchasing one of these CELEBRATED INSTRUMENTS. If after five (5) days test trial it proves unsatisfactory, the money you have paid will be refunded upon return of instrument, and freight charges paid by me both ways. Pianos warranted for six years. Address,

**DANIEL F. BEATTY,**  
Washington, New Jersey, U. S. A.

**DANIEL F. BEATTY'S  
PARLOR ORGANS.**

These remarkable instruments possess capacities for musical effects and expression never before attained, adapted for Amateur and Professional, and an ornament in any parlor.

EXCEL IN QUALITY OF TONE, THOROUGH WORKMANSHIP, ELEGANT DESIGNS AND FINISH,

and Wonderful Variety of their Combination Solo Stops.

Beautiful new Centennial Styles now ready. Address,

**DANIEL F. BEATTY,**  
Washington, New Jersey, U. S. A.

**CARPENTERS AND JOINERS!**

Brickmasons and Cabinet-makers, etc. The AMERICAN BUILDER PUBLISHING COMPANY, 176 Broadway, New York, will send you for 30 cents a specimen copy of the American Builder, with nearly a hundred illustrations, drawn to scale, of porches, dormers, windows, chimneys, brick cornices, fret saw work, bedsteads, bureaus, inside finish, chairs, etc., etc.

**EXCURSION TICKETS**

**CENTENNIAL,**

\$11.00,

Boston to Philadelphia and Return via Fall River Line.

To Military Bodies and Organizations, Special Rates.

Tickets for sale at 3 Old State House or Old Colony Depot.

L. H. PALMER, Ticket Agent, 3 Old State House.  
J. B. KENDRICK, Supt. C. C. R. R.

**BOSTON RIDING ACADEMY**

OPENED FOR THE SEASON AT  
1045 Washington Street,

for Pupils or Classes. A new Academy, surpassing any in the city. Everything in complete order. There is also connected a well ventilated boarding stable, for which we solicit the patronage of the public.

**PROF. J. M. SMITH.**

**Prof. LISTER, ASTROLOGER,**  
44 YEARS PRACTICE, 27 IN BOSTON.

Can be consulted by addressing for a circular, P. O. box 4889, New York City.

He reads or writes from the position of the planet at birth.

ADVERTISEMENTS.

**MRS. JENNIE LORD WEBB,**  
MEDIUM,  
18 WEST TWENTY-FIRST ST., N. Y.

**MRS. JENNIE POTTER,**  
TRANCE MEDIUM,  
Tests, Medical and Business Sittings, No. 11 Oak St., three doors from 78 1/2 Washington Street. Hours, 9 to 9. Sundays, 2 to 9.

**SUSIE NICKERSON-WHITE,**  
TRANCE MEDIUM,  
130 West Brookline St., St. Elmo, Suite 1, Boston. Hours, 9 to 4.

**THE WEED SEWING MACHINE COMPANY**  
OUT-RIVAL  
All other companies in the production of  
**SEWING MACHINES.**

THEIR  
**FAMILY FAVORITE**  
for household use is renowned for its  
Great Simplicity,  
Ease of Running, and  
Wide Range of Work.

It does not cost more than ten per cent. as much to keep them in repair for ten years, as for any other machine in the market. The

**GENERAL FAVORITE,**

Nos. 2 and 3,  
are destined to supplant all others for manufacturing purposes. They are constructed with drop and wheel feed, and

**CANNOT BE EQUALLED FOR SPEED AND ENDURANCE.**

The upper and under thread of the No. 3 are drawn together (same as the Howe), and its thorough construction and great speed, economical running, render it the most desirable leather stitching machine ever placed on the market.

Agents wanted in every town. Special inducements for cash.

Please call or address

**WEED SEWING MACHINE CO.**

**JAMES H. FOWLER, Manager,**

18 Avon Street, Boston.

**JAY J. HARTMAN,**  
SPIRIT PHOTOGRAPHER,  
Has a suite of splendid parlors at 831 Vine St., (One door below Ninth) Philadelphia, Pa.

On or about the first of November will be issued  
**ANOTHER WORK ON OCCULT SPIRITISM,**

BY THE AUTHOR OF

"ART MAGIC,"

ENTITLED  
**"GHOST LAND:"**

OR RESEARCHES INTO THE  
**MYSTERIES OF OCCULT SPIRITISM.**

A series of autobiographical papers, with extracts from the records of

**Magical Seances, &c., &c.,**

Translated and edited by EMMA HARDINGE BRITTEN. This magnificent and thrilling record of spiritual experiences was prepared for and commenced in the "WESTERN STAR," some four years ago. Since the suspension of that periodical—necessitated by the Boston fires—Mrs. Hardinge Britten has been repeatedly solicited to publish the admired and fascinating "GHOST LAND" papers in a connected series. The great demand for another book from the author of "ART MAGIC" and the earnest desire of the subscribers to that CELEBRATED WORK to know more about its author, induce the editor to put forth the present highly interesting volume, with the special view of meeting the above requirements.

This admirable work is of the same size and fully equal in mechanical beauty, as well as literary excellence, to ART MAGIC.

Orders addressed to Mrs. Emma Hardinge Britten, at her residence, 118 West Chester Park, Boston, Mass., will be promptly filled.

Price \$3.00 Postage 33 cents. Express charges at the purchaser's cost. Remittances to be made by P. O. Order or Registered Letter.

ADVERTISEMENTS.

**PSYCHOPATHY,**  
OR THE ART OF SPIRIT HEALING,  
Practiced by

**DR. T. ORMSBEE,**  
111 WEST TWENTY-THIRD ST., N. Y.

Persons at a distance treated through magnetized substances (clothing, paper, water, and sometimes medical preparations.)

Letters requiring clairvoyant diagnosis and advice must contain FIVE DOLLARS, or satisfactory evidence that self and interested friends are unable to pay.

Letters merely of enquiry covering two three-cent stamps replied to in order of receipt. PAMPHLETS FREE.

**THE WONDERFUL  
HEALER AND CLAIRVOYANT.**

For Diagnosis send lock of hair and \$1.00. Give age and sex. Address Mrs. C. M. MORRISON, P. O. Box 2519, Boston, Mass.

**MRS. J. M. CARPENTER,**  
31 INDIANA PLACE,

continues her successful practice as a  
**CLAIRVOYANT PHYSICIAN.**

Persons at a distance wishing examinations, send lock of hair or picture, and \$2.00. Mrs. Carpenter's Magnetized Pills for Dyspepsia sent by mail on receipt of price—50 cents.

**THE MAGNETIC HEALER,**

**DR. J. E. BRIGGS,** is also a Practical Physician. Office 121 West Eleventh st. Address, Box, 82, Station D, New York City.

**CATARRH, DIPHTHERIA,**

And all Throat Diseases curable, by the use of  
**DR. J. E. BRIGGS'S THROAT REMEDY.**

Mr. ANDREW JACKSON DAVIS writes: "Dr. Briggs' Throat Remedy for the Throat and Catarrhal Affections, including Diphtheria, I know to be equal to the claims in his advertisement."

Price 50 cents per bottle.

Never sent by mail; by express only.

For sale wholesale and retail by E. GERRY BROWN No. 18 Exchange Street, Boston, Mass.

**DR. M. A. DAVIS,**  
Clairvoyant and Magnetic Physician,

Also proprietor and manufacturer of the following  
**MEDICINES.**

Davis' Lung Syrup, Vegetable Bitters and Renovator, Indian Rheumatic Liniment, for sprains, burns and galls. Sure Remedy for all pains, both external and internal, dysentery, diphtheria sore throat, &c. Humor Ointment, Catarrh Snuff, all Healing Salve, Cologne, &c.

Will answer all orders with promptness. Satisfaction guaranteed. Address,

**M. A. DAVIS,**  
BELLEWS FALLS, VERMONT.

**THE FRENCH AND VIENNESE  
System of Electrical Cure**

Drs. WILLIAM and EMMA H. BRITTEN, the celebrated European Electricians, beg to announce that they have just returned to Boston and are prepared to resume their highly successful methods of electrical practice.

After many years of study and experience, the Drs. Britten are enabled to promise rapid and permanent benefit in all cases they undertake. Many diseases deemed utterly hopeless in every other system, have yielded to their treatment, and every form of suffering can be alleviated WITHOUT PAIN, DANGER OR FAILURE.

**THE ELECTRICAL VAPOR BATH**

will be found a delightful and invigorating restorative. Examinations made by the Electrical Cranial Diagnosis, the greatest discovery of modern science, and one in which the most obscure forms of disease are described with accuracy.

118 West Chester Park, Boston  
**SPIRITUAL SCIENTIST**

A WEEKLY JOURNAL OF  
Spiritual Science, Literature, Art,  
and Inspiration.

**TERMS \$2.50 PER ANNUM,**

POSTAGE INCLUDED.  
**Scientist Publishing Company,**  
BOSTON, MASS

## ADVERTISEMENTS.

**HENRY F. MILLER,**  
Piano-Forte Manufacturer,  
611 WASHINGTON ST.,  
BOSTON, MASS.

**BEATTY PIANO!**

Grand Square and Upright.

This instrument is the most handsome and best Piano ever before manufactured in this country or Europe, having the greatest possible depth, richness and volume of tone, combined with a rare brilliancy, clearness and perfect evenness throughout the entire scale, and above all a surprising duration of sound, the power and sympathetic quality of which never changes under the most delicate or powerful touch. Space forbids a full description of this magnificent instrument. Agents' discount given everywhere I have no agents. Remember you take no risk in purchasing one of these CELEBRATED INSTRUMENTS. If after five (5) days test trial it proves unsatisfactory, the money you have paid will be refunded upon return of instrument, and freight charges paid by me both ways. Pianos warranted for six years. Address,

**DANIEL F. BEATTY,**

Washington, New Jersey, U. S. A.

**DANIEL F. BEATTY'S**

**PARLOR ORGANS.**

These remarkable instruments possess capacities for musical effects and expression never before attained, adapted for Amateur and Professional, and an ornament in any parlor.

EXCEL IN QUALITY OF TONE, THOROUGH WORKMANSHIP, ELEGANT DESIGNS AND FINISH,

and Wonderful Variety of their Combination Solo Stops.

Beautiful new Centennial Styles now ready. Address,

**DANIEL F. BEATTY,**

Washington, New Jersey, U. S. A.

**CARPENTERS AND JOINERS!**

Brickmasons and Cabinet-makers, etc. The AMERICAN BUILDING PUBLISHING COMPANY, 176 Broadway, New York, will send you for 30 cents a specimen copy of the American Builder, with nearly a hundred illustrations, drawn to scale, of porches, dormers, windows, chimneys, brick cornices, fret saw work, bedsteads, bureaus, inside finish, chairs, etc., etc.

**EXCURSION TICKETS**

TO THE

**CENTENNIAL,**

\$11.00,

Boston to Philadelphia and Return via Fall River Line.

To Military Bodies and Organizations, Special Rates.

Tickets for sale at 3 Old State House or Old Colony Depot.

L. H. PALMER, Ticket Agent, 3 Old State House.  
J. B. KENDRICK, Supr. O. C. R. R.

**BOSTON RIDING ACADEMY**

OPENED FOR THE SEASON AT

1045 Washington Street,

for Pupils or Classes. A new Academy, surpassing any in the city. Everything in complete order. There is also connected a well ventilated boarding stable, for which we solicit the patronage of the public.

**PROF. J. M. SMITH.**

**Prof. LISTER, ASTROLOGER,**  
44 YEARS PRACTICE, 27 IN BOSTON.

Can be consulted by addressing for a circular, P. O. box 4889, New York City.

He reads or writes from the position of the planet at birth.

## ADVERTISEMENTS.

**MRS. JENNIE LORD WEBB,**  
MEDIUM,  
18 WEST TWENTY-FIRST ST., N. Y.

**MRS. JENNIE POTTER,**  
TRANCE MEDIUM,

Tests, Medical and Business Sittings, No. 11 Oak St., three doors from 782 Washington Street. Hours, 9 to 9. Sundays, 2 to 9.

**SUSIE NICKERSON-WHITE,**  
TRANCE MEDIUM,

130 West Brookline St., St. Elmo, Suite 1, Boston. Hours, 9 to 4.

**THE WEED SEWING MACHINE COMPANY**  
OUT-RIVAL

All other companies in the production of

**SEWING MACHINES.**

THEIR

**FAMILY FAVORITE**

for household use is renowned for its

**Great Simplicity,**

**Ease of Running, and**

**Wide Range of Work.**

It does not cost more than ten per cent. as much to keep them in repair for ten years, as for any other machine in the market. The

**GENERAL FAVORITE,**

Nos. 2 and 3,

are destined to supplant all others for manufacturing purposes. They are constructed with drop and wheel feed, and

**CANNOT BE EQUALLED FOR SPEED AND ENDURANCE.**

The upper and under thread of the No. 3 are drawn together (same as the Howe), and its thorough construction and great speed, economical running, render it the most desirable leather stitching machine ever placed on the market.

Agents wanted in every town. Special inducements for cash.

Please call or address

**WEED SEWING MACHINE CO.**

**JAMES H. FOWLER, Manager,**

18 Avon Street, Boston.

**JAY J. HARTMAN,**

SPIRIT PHOTOGRAPHER,

Has a suite of splendid parlors at 831 Vine St., (One door below Ninth) Philadelphia, Pa.

On or about the first of November will be issued

**ANOTHER WORK ON OCCULT SPIRITISM,**

BY THE AUTHOR OF

**"ART MAGIC,"**

ENTITLED

**"GHOST LAND:"**

OR RESEARCHES INTO THE

**MYSTERIES OF OCCULT SPIRITISM.**

A series of autobiographical papers, with extracts from the records of

**Magical Seances, &c., &c.,**

Translated and edited by EMMA HARDINGE BRITTON.

This magnificent and thrilling record of spiritual experiences was prepared for and commenced in the "WESTERN STAR," some four years ago. Since the suspension of that periodical—necessitated by the Boston fires—Mrs. Hardinge Britton has been repeatedly solicited to publish the admired and fascinating "GHOST LAND" papers in a connected series. The great demand for another book from the author of "ART MAGIC" and the earnest desire of the subscribers to that CELEBRATED WORK to know more about its author, induce the editor to put forth the present highly interesting volume, with the special view of meeting the above requirements.

This admirable work is of the same size and fully equal in mechanical beauty, as well as literary excellence, to ART MAGIC.

Orders addressed to Mrs. Emma Hardinge Britton, at her residence, 115 West Chester Park, Boston, Mass., will be promptly filled.

Price \$3.00 Postage 33 cents. Express charges at the purchaser's cost. Remittances to be made by P. O. Order or Registered Letter.

## ADVERTISEMENTS.

**PSYCHOPATHY,**

OR THE ART OF SPIRIT HEALING,

Practiced by

**DR. T. ORMSBEE,**

111 WEST TWENTY-THIRD ST., N. Y.

Persons at a distance treated through magnetized substances (clothing, paper, water, and sometimes medical preparations.)

Letters requiring clairvoyant diagnosis and advice must contain **FIVE DOLLARS**, or satisfactory evidence that self and interested friends are unable to pay.

Letters merely of enquiry covering two three-cent stamps replied to in order of receipt. **PAMPHLETS FREE.**

**THE WONDERFUL**

**HEALER AND CLAIRVOYANT.**

For Diagnosis send lock of hair and \$1.00. Give age and sex. Address Mrs. C. M. MORRISON, P. O. Box 2519, Boston, Mass.

**MRS. J. M. CARPENTER,**

31 INDIANA PLACE,

continues her successful practice as a

**CLAIRVOYANT PHYSICIAN.**

Persons at a distance wishing examinations, send lock of hair or picture, and \$2.00. Mrs. Carpenter's Magnetized Pills for Dyspepsia sent by mail on receipt of price—50 cents.

**THE MAGNETIC HEALER,**  
**DR. J. E. BRIGGS,** is also a Practical

Physician. Office 121 West Eleventh St. Address, Box, 82, Station D, New York City.

**CATARRH, DIPHTHERIA,**

And all Throat Diseases curable, by the use of

**DR. J. E. BRIGGS'S THROAT REMEDY.**

Mr. ANDREW JACKSON DAVIS writes: "Dr. Briggs' Throat Remedy for the Throat and Catarrhal Affections, including Diphtheria, I know to be equal to the claims in his advertisement."

Price 50 cents per bottle.

Never sent by mail; by express only.

For sale wholesale and retail by E. GERRY BROWN No. 18 Exchange Street, Boston, Mass.

**DR. M. A. DAVIS,**

**Clairvoyant and Magnetic Physician!**

Also proprietor and manufacturer of the following

**MEDICINES.**

Davis' Lung Syrup, Vegetable Bitters and Renovator, Indian Rheumatic Liniment, for sprains, burns and galls. Sure Remedy for all pains, both external and internal, dysentery, diphtheria sore throat, &c. Humor Ointment, Catarrh Snuff, all Healing Salve, Cologne, &c.

Will answer all orders with promptness. Satisfaction guaranteed. Address,

**M. A. DAVIS,**

**BELLOWS FALLS, VERMONT.**

**THE FRENCH AND VIENNESE**  
**System of Electrical Cure**

Drs. WILLIAM and EMMA H. BRITTON, the celebrated European Electricians, beg to announce that they have just returned to Boston and are prepared to resume their highly successful methods of electrical practice.

After many years of study and experience, the Drs. Britton are enabled to promise rapid and permanent benefit in all cases they undertake. Many diseases deemed utterly hopeless in every other system, have yielded to their treatment, and every form of suffering can be alleviated WITHOUT PAIN, DANGER OR FAILURE.

**THE ELECTRICAL VAPOR BATH**

will be found a delightful and invigorating restorative. Examinations made by the Electrical Cranial Diagnosis, the greatest discovery of modern science, and one in which the most obscure forms of disease are described with accuracy.

115 West Chester Park, Boston

**SPRITUAL SCIENTIST**

A WEEKLY JOURNAL OF

Spiritual Science, Literature, Art,  
and Inspiration.

TERMS \$2.50 PER ANNUM,

POSTAGE INCLUDED.

Scientist Publishing Company,

BOSTON, MASS

# SPIRITUAL SCIENTIST

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

## SPIRITUALISM.

Vol. V.

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

No. 11

Yearly,  
Two Dollars and a Half.

BOSTON, MASS., NOVEMBER 16, 1876.

SIX Weekly,  
Cents a Copy.

### SPIRITUAL SCIENTIST.

PUBLISHED BY

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

EVERY THURSDAY.

E. GERRY BROWN, EDITOR.

Back Numbers of the Scientist can be furnished.

For the Spiritual Scientist.

#### BUDDHISM AND SPIRITUALISM.

Of Maha Brahma, or the Supreme God.

BY DON FULANO.

BUDDHA appears to me to have admitted the possible existence of an unknown, eternal, omnipotent First Cause. He certainly admitted the existence of the Gods of the Brahmas, but he regarded these as simply very powerful spirits, who had succeeded in impressing man with a belief in their existence and power. I am disposed to agree with Buddha entirely. I am unwilling to believe that anything that has ever had great power and influence over the lives and thoughts of any section of manhood is a baseless fabrication. I am disposed to look on all the Gods of the nations as powerful spirits—not necessarily good, but very often very evil—in some peculiar way connected with their inner life, and in rapport with them. In this light would I look on the gods of Greece and Rome, whose oracles were, it is clear, pronounced by mediums in rapport with them. From whom came the dreams, omens, etc., which formed so large a portion of the religious cultus of these enlightened people unless from these spirits. In the same light would I regard the God of the Jews and of the Christians. Buddhism and Judæo-Christianity are both full of paradoxes. Those of Buddhism may be explained in great part by distinguishing between what Buddha really taught, and what Buddhist sages have since added thereto. The paradoxes of the latter creed may be explained by supposing that Jehovah first and now Jesus are both powerful spirits—not necessarily perfect, or even good—who have impressed on sections of mankind the idea of their joint supremacy, if not in the very way Buddha pointed out, in one analogous thereto.

It seems probable that there is a great tendency amongst spirits of a certain class to take upon themselves high names, and to arrogate to themselves, *falsely*, vast power and wisdom. Should this indeed be so, then Buddhism stands alone as the most philosophical of all creeds, and its founder as the most modest of all the prophets.

I will merely recall to the reader's mind the singular similarities presented by the oracles of ancient Greece, and the

religious rites of the ancient Egyptians, with many of the procedures at modern seances, and pass on to notice a few facts in the reported history of the patriarchs and Jews which remind one very strongly of the phenomena of modern Spiritualism, and suggest the idea that Jehova communicated with those who believed in him very much as a spirit would do now-a-days with the circle with which he was in rapport. In the first place, it was common with all the ancients to speak of those whom we should now call "spirits" as "Gods." It is known to all Hebrew scholars that Moses—or the writer—uses the plural *Elohim*—Gods—entirely, in the first part of Genesis, which has hence been called the Elohistic Scripture, and that the singular God, Lord God, Jehovah, is only employed after a certain period in the history. I think after God had announced himself to Abraham as "I am," if Agrippa be right, it is possible that the burning of flesh of particular kinds in the meat offerings required by Jehovah, was an aid to communication with him. In the fifteenth Chapter of Genesis, we find Abram holding a singular seance by Jehovah's express direction. He placed a divided ram and a divided ewe and some turtle doves, etc., upon the ground, and watched them, and when the sun went down and it got dark—for nothing physical happened till then—Abram fell into a trance, and Jehovah communicated the future to him. Then a smoking furnace and a burning lamp came and passed between the pieces of the carcasses. I cannot help thinking of John King's lamps when I read this account.

Everyone can call to mind the various occasions on which "the Gods" appeared in a material form to Abram, Lot, Jacob and others; eating, drinking and wrestling with them, and exercising all the functions of ordinary material humanity, as indeed do materializations in our days, if Prof. Crooks is to be believed. The patriarchs addressed these materializations—which sometimes also suddenly vanished—as "Gods" or "the Lord God," and evidently looked upon them as manifestations of Maha Brahma, the Supreme God. Civilized people now-a-days could not fall into this error, but it is more than likely that should materializations of singular power and beauty appear now to the members of any barbarous tribe—for the first time—they would hold the same language with regard to them, and say and think that "the Gods had come down to Men."

The Holy of Holies, like the secret chamber in the pyramids of Cairo, seems to have been used as a seance room. The high priest—a medium of great power—whose staff budded miraculously—alone entered this, clad in a clean linen dress, washed scrupulously clean, and wearing a set of stones or crystals on his breast, which, we are told, he used in communicating with God. The Cloud which indicated the presence of God rested on the Mercy seat, i. e., the seance table was usually covered by the mist, which we know as the first stage of a materialization. The pillar of cloud by day and of

fire by night are equally suggestive phenomena to us Spiritualists. Moses sees God in a burning bush; he is placed in a cleft of the rock whilst God passes by, and shows his "back parts;" the spirit pretending or knowing that his face would be too effulgent for mortal gaze to bear.

Moses goes up upon Mount Sinai to communicate with God, and a long fast—as it always does—throws him into a particularly spiritualized and receptive state. The Lord writes his law upon tables of stone; the first instance on record of the now familiar direct writing. But who can believe that the ten commandments came as an embodiment of the kernel of all ethics, from a very wise spirit; who can, for a moment, credit that the atrocious servile laws that immediately follow, proceeded even from a good one. One article in this code—which the context makes a part of the commandments—runs thus, "That if a man smite his slave, or his maid, with a rod, and he die under his hand, he shall surely be punished. Notwithstanding if he continue a day or two, he shall not be punished, for he is his money."

In other words, the hitting of a slave or maid in a sudden fit of anger was a capital crime; the slaying of the same by slow torture, none at all, because he had been paid for. Not so do our moderate courts decree. Truly the Southern Masters had not far to go to find divine sanction for all that has been reported of the very worst of them.

When Moses came down from Sinai, his face shone so that he was obliged to veil it from the people. So some highly spiritualized or mediumistic people are seen, at least by mediums, to shine in the dark with an unearthly glow.

In Judges I., 19, we read, "And the Lord was with Judah, and he drove out those of the mountain, but could not drive out those of the plain, because they had chariots of iron." If this were the Supreme God, what will he do now in the case of Armstrong eighty ton guns? Yet no doubt Judah believed that this powerful spirits, who caused all sorts of supernatural phenomena was the Lord God Almighty.

Who can believe that a perfect God, the Supreme God, authorized Moses to lie to Pharaoh, yet the phenomena produced by the medium Moses before the King and his magicians showed the presence of a very powerful spirit, and surely it was not by his assistance, but by that of their own less powerful spirit guides that the magicians "did likewise with their enchantments."

The stringent and bloody laws against all who "called on other Gods," i. e., spirits, on all who had familiar spirits, shows the extreme jealousy of the great spirit Jehovah, a jealousy which we now know to be a leading feature in the characters of the powerful but evil spirits which guide and aid many of our most noted physical mediums.

It is not perhaps generally known that Jesus Christ was put to death in perfect accordance with the jealous law of Jehovah which, in Deuteronomy XIII., 1, says, "If there arrive amongst you a prophet, or a dreamer of dreams, and giveth thee a sign and wonder, and the sign and the wonder come to pass whereof he spake unto thee, 'let us go after strange Gods,' i. e., spirits, etc.—that prophet or that dreamer of dreams shall be put to death, etc." Now Christ fulfilled all these conditions, for no one can pretend that the God of whom he spake was Jehovah, nor the law he taught, his law.

In the smiting of the rock, the showers of manna and quails, the saving of Daniel from the lions, the preservation of the three Hebrews in the fiery furnace, and a hundred other miraculous events, we find phenomena—"abnormal physics" as a late writer calls them—which are paralleled in our drawing rooms now-a-days by physical mediums, aided evidently by a powerful but invariably jealous and more or less evil spirits, while the writing on Belshazzar's walls affords the second instance on record of direct writing, and the ascension of Elijah, the floating of the axe head, the earliest instances of levitation, or extinction of the law of gravity.

Mediums who are good at such "abnormal physics," are seldom or never vehicles for the transmission of sublime truths.

The most celebrated of them, however estimable in other ways, are quite remarkable for a bitter jealousy—evidently prompted by their guides—of all other media; and are usually untruthful and cunning. No characteristic of Jehovah is so much dwelt upon, even by himself, as his bitter jealousy of all other spirits and media whatsoever.

So far from teaching any sublime truths, he never once enlightens his circle on the fact of a future existence, even; and Solomon, supposed to be endowed by him with especial wisdom, most distinctly states that the grave is the seed of all things, and that in death man has "no superiority over the brute."

David the man "after his own heart," seduces his friend's and servants' wife, and murders *him* to keep possession of *her*. The whole history of the Jews, in fact is the history of a people led and guided by a very powerful spirit of a very low order.

The New Testament, at least the Gospels, are full of abnormal physics, but the Acts of the Apostles might pass for a book written expressly on the subject of Spiritualism. How familiar seems to us now the "rushing mighty wind" and the "tongues of fire that sat on the apostles" at Pentecost, the liberation from bonds of Peter, and of Paul and Silas; the healing of the sick by magnetized handkerchiefs the levitation and conveying away of Philip, the materializations of Jesus, and his vanishing away; the stroking down of Paul, and the voice that spoke to him. But I am wasting space, for of course every Spiritualist knows these things as well as I do. The parallelism may be predicted of all Buddhistic miracles.

The phenomena we are now familiar with are parallels of all these; therefore since no one supposes that the latter are the work of Deity, it follows that the former are none of them any proof whatever of the existence of a Maha Brahma.

## CORRESPONDENTS.

Cannot the fortune-teller who shuffles cards or reads the dregs of a coffee cup tell wonderful things, give us good tests?

Some of them certainly can predict and "tell wonderful things." That it should be so is no evidence against the spiritual theory. Such persons use their spiritual sense to look into the world of causes. It is clairvoyance, whether the cards, coffee dregs, fire coals, new tin pans, crystals, or any other object arrests the material eyes, and leaves the spiritual sight free from material objects.

Another question asked is:—

Who ever credited a Gypsy woman with spiritual knowledge, and yet she has for centuries been the medium by which persons innumerable have had their fortunes told, and some of the recorded Gypsy predictions and tests are as wonderful as any that have been given by our modern sibyls, the mediums?

In introducing the main topic, the writer prefaces with a few inquiries that we will take the liberty to answer. He says:—

Of course Spiritualists, taking their own individual experiences as a basis, will say—"This is not so. I have received proofs that satisfy me that no human being could give them of his or her own volition." Will such proofs or tests satisfy any one else?

Certainly not. A Spiritualist becomes so only when fully satisfied by his own experience that the fundamental principles of the spiritual philosophy are true. The proofs are being given every day. Those who seek shall find, and often times the evidence comes unsought. If a Spiritualist knows anything, he knows that he has held communication with those that have passed through the change called death, and yet liveth in a condition as tangible to them as this earth is to those who remain.

## HAUNTED HOUSE.

DENISON, TEXAS, so says a recent number of the Daily Cresset, has "a haunted house" which proves to be the greatest sensation that city has ever experienced. The premises have been visited by a number of prominent citizens, who were nonplussed at what they saw and heard. A little girl about eight years old became entranced there one evening and wrote spirit messages. In her usual condition she was unable to write at all. The account concludes: "Loud knocks in the building that can be heard all over the house. Everything has been done to discover if there is any trickery. The front stoop has been taken up; pistol shots have been fired where the knocking is heard, but all yet remains a mystery."

From the Boston Daily Globe.

### EYOSURES OF "SPIRITUALISM."

Those who so fiercely assail and "expose" Spiritualism, do not exhibit precisely a scientific spirit. They assume at the outset that it is a "gigantic delusion," a "gross superstition," or some other monstrous thing which is simply to be demolished, and though they profess a desire to convince those who are infected, they adopt a mode of persuasion which they would be very unwilling to have directed against any belief of their own. Calling a man a fool, or a dupe, is not apt to convert him, even from a "pestilent heresy." It is undoubtedly a fact that very many people who are intelligent and not easily deceived, are more or less inclined to a belief in what is called Spiritualism, and that their views are not founded solely on those manifestations which are so readily shown to be tricks. If any confidence is to be placed in human testimony, there is a class of phenomena which are not in the nature of tricks and cannot be simulated as such. To separate these from the mass of fraud and imposture, and to endeavor to ascertain their source and the nature of the forces by which they are produced, whether animal magnetism, the action of mind upon mind or upon matter, or disembodied spirit, is a legitimate object of inquiry, which is not to be promoted by accepting the exposures of charlatanry as disposing of the whole matter.

There is no doubt whatever that Mrs. Hardy is a "fraud" and an impostor. The Globe showed that very conclusively nearly two years ago. Other exposures go far toward establishing the fact that the so-called mediums who gain a disreputable livelihood by trading upon the credulity and the emotions of the people are deceivers and knaves. The mummery and fooling of dark cabinets and circles, the writing upon concealed slates, and all those performances which depend for success upon preventing close scrutiny and depriving the spectators of the full use of their senses and unhindered observation and judgment, can be completely reproduced by those who make no pretence to "metaphysical aid," and so far as that is done they are satisfactorily shown to be mere jugglery. But that does not dispose of the whole subject. Even Dr. Hammond admits that there is more to it than this, and gives instances of strange things done by normal or abnormal nervous action, where there is no suspicion of deception, unless it be self-deception. He shows us that much may be accounted for as delusion. People often have experiences which they are prepared to have. They see and feel what they are prepared to see and feel. There are also well-authenticated cases of clairvoyance and clairaudience, which are the result of nervous derangement. This merely shows that there is something besides trick in what are known as spiritual manifestations, and the exposures and explanations of tricks do not demolish the whole subject, and the question remains whether the residue can be satisfactorily explained by delusion and disease. Mr. Fairfield, who professes to have had ten years' experience among mediums of all kinds, with all sorts of conditions and facilities for studying these phenomena, admits there are genuine manifestations of every kind to which a supernatural origin has been attributed, but he undertakes to explain them as the effects of some form of nervous disease. That they are not sheer jugglery he is convinced, and, in fact, some of the phenomena are of a nature which makes that explanation wholly irrelevant and inapplicable. Moreover, there is the best of scientific authority in support of the existence of certain occult and unexplained powers included under the term mesmerism.

Unquestionably a large proportion of so-called mediums are sheer impostors and tricksters, and by far the greater part of what are known as "spiritual manifestations" are jugglery of rather a clumsy sort, easily exposed. But that fact does not prove that there is nothing else. Again, much is to be credited to delusion, much, perhaps, to nervous derangement in the person acting as a medium, and in persons who think they received remarkable revelations, and there is also probably something in mesmerism. And beyond all this, is there anything more, and if so, what? That is a question which should be dealt with in a scientific spirit, without assuming conclusions to start with and without unwillingness to accept results to which conclusive evidence may lead. Even if they were to lead to the establishment of the fact of spirit mani-

festation and spirit communion, what of it? Is not a fundamental part of nearly all religious belief that the spirit lives after the body dies? Is it not a cherished idea of many, we may say most, devout persons, that "the departed, the beloved, the true-hearted," may come to visit and hover about us? If so, is it altogether irrational and absurd to suppose that they may make their presence known, and is not the idea rather attractive than repulsive? Certainly its demonstration would be a conclusive proof of immortality and hence a satisfaction to a very large class of minds. Such demonstration should not be accepted on any doubtful or inconclusive evidence, and it is certainly a question whether we have any other; but it is not reasonable or scientific to make a pretence of investigation and then assume the whole case in advance, and after demolishing a portion of the evidence presented, cry out, "that settles it," and call everybody a fool who is not satisfied, regardless of what other evidence he may have.

### A SEANCE WITH DR. SLADE.

"ON Sunday morning, Oct. 22d, at one o'clock, Mr. W. Metherell and Mr. G. De Carteret, of Jersey, had a seance with Dr. Slade, at 8, Upper Bedford Place, London, W. C. Dr. Slade produced two new slates, which were perfectly dry, and appeared never to have been used before. They were closely examined by the inquirers. Mr. Metherell then placed them together, with a crumb of pencil between, and Dr. Slade tied them firmly to each other, while Mr. Metherell held them. The tied slates were then laid on the top of the table, and Dr. Slade touched the frame of the uppermost one with one hand, whilst his other hand was held by those present. The slate never passed out of sight of the observers. A noise like that of writing was then heard, and it appeared to be executed at the ordinary speed. Dr. Slade then requested the two observers to take the slates into the next room, and to open them in the presence of two gentlemen who chanced to be there—namely, Mr. Charles Blackburn, of Didsbury, near Manchester, and Mr. W. H. Harrison, of the Spiritualist. The strings were accordingly cut in their presence, and the inner sides of the two slates were found to be completely from top to bottom, and from edge to edge—with writing including about seventy words altogether. The writing had manifestly been produced with a piece of slate pencil applied to the surface of the slate with considerable pressure."

In attestation of the truth of the foregoing statement, we append our signatures.

MM. METHERELL. CHARLES BLACKBURN.  
GEO. DE CARTERET. W. H. HARRISON.

### DR. CARPENTER'S INVESTIGATIONS.

IN our Slade number we stated that Mrs. Margaret Fox Kane, one of the first family of mediums, and who married Dr. Kane, the celebrated Arctic explorer, has come to London. We are glad to learn that Dr. Carpenter has arranged to hold three or four sittings with Mrs. M. F. Kane with a view of testing the reality of the phenomena of Spiritualism. The first seance is to be held on Saturday next. Mrs. Kane the sister of Kate Fox, now Mrs. Jencken, is considered the most reliable and powerful medium of the United States; the manifestations in her presence and that of her sister have been submitted to every conceivable test, by committees which had been formed in New York, Washington, Philadelphia, and other great cities of the Union, and in which Horace Greely, Professor Hare, N. P. Willis, Judge Edmonds, and a host of other eminent men took part.

It is now hoped her powers will not fail this celebrated lady, and that she will be able to convince even the hard-to-be-convinced Dr. Carpenter.

HOW THE EARL OF DUNBAR CONSULTED A MEDIUM.—Bower records that Patrick, the seventh Earl of Dunbar, in 1285, jestingly asked Thomas of Erskildoun, commonly called "the Rhymer," whether any remarkable event would transpire on the morrow. The bard replied in the mystical language of prophecy, "Alas for to-morrow, a day of calamity and misery! Before the twelfth hour shall be heard, a blast so vehement that it shall exceed those of any former period—a blast which shall strike the nations with amazement—shall humble what is proud, and what is fierce shall level with the ground! The sorest wind and tempest that ever was heard of in Scotland." Thereupon, says the Rev. J. M. Wilson Thomas went to bed, leaving his prediction to be fulfilled either by accident or the weather! At the ninth hour, nothing having taken place, his lordship upbraided the poet as an impostor, but at the twelfth a messenger, with horse covered, with foam, brought the news of the death of King Alexander III, by a fall from his horse at Kinghorn.

## SUBSCRIPTIONS AND ADVERTISING RATES.

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

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

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

Inside Page, One Square, \$1.00 first insertion, and 80 cts. each subsequent insertion. Outside page, 20 cts. per line each insertion.

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

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

## SPIRITUAL SCIENTIST.

VOL. V. NOVEMBER 16, 1876. NO. 11

## THE INEVITABLE.

After an existence of nearly two years and a half, we are now obliged, for want of the proper support, at a time when it is most needed, to reduce the *Spiritual Scientist* from twelve to eight pages. Nothing but stern necessity would force us to take this step, for it is a virtual acknowledgment that financially it does not pay, to tell the truth. Our readers well know that in conducting our journal, we have been guided by principle, not policy. The latter would have given us a large circulation, more money, and less mental anxiety, but we published the paper for Spiritualism, not for money. Our efforts have been rewarded with partial success, and the signs at the present time indicate a glorious triumph at no distant day. Spiritualism, which is and should be synonymous with all that is pure, noble, true and Divine, has been dragged down by a ring of charlatans, whose common bond of union is the money they can wring from those who are attracted by the beauties of the spiritual philosophy. The influence of these tricksters has been stronger than is generally supposed. It has controlled many who should have stood firm against either threats or bribes. This the *Spiritual Scientist* has done or will do. We will not admit to its columns the advertisement of anyone whom we deem to be an impostor; many have been refused on this account. To the extent of our ability, we will crowd these persons into their proper positions and lift Spiritualism above their plane. The fierce opposition we have encountered only strengthens our determination. If necessary, we could do the entire work, editorial and mechanical, of the *Spiritual Scientist* in its present form; therefore, both friends and foes can rest assured that we shall continue to do in the future as we have done in the past. No surrender when victory is within reach.

## IS THERE ANY DANGER?

The more advanced "materializations" of Washington, John King, etc., carry steel swords, pistols, etc., and it is hinted that these weapons may deter "professional spirit grabbers" from attacking them. Thomas Hazard says in the *Banner*:—

"Yet were a powerful and malignant-spirited man to seize and hold in his grasp any one of the fully developed forms that walk out of the cabinet whilst Holmes is in the cage, not ten thousand bars of iron or twice as many strong locks or bolts might suffice to hold him prisoner there, or prevent his spirit guardians from uniting the separated vital elements, even at the cost of placing their mediums in the arms of his bitter foe, and thus again apparently exposing his fraudulent tricks."

Thomas, we agree with you in the conclusion, but not in the premises. Whenever you seize one of those fully materialized "young maidens in white," you will have her sure. The theory of uniting the separated vital elements is peculiarly your own, and we hope you enjoy it. Did the "spirits" separate any vital elements at Mrs. Bennett's? and did they unite them when "Sunflower" was taken out of the trap in the floor? It were better for Spiritualism if the spirits could unite the separated wits of some of the credulous witnesses at these Punch and Judy wonder shows,

## ORGANIZATION.

Messrs. Peebles, Bruce, Watson and others, have made rapid progress during the past two months in organizing spiritual societies, both state and local. The *Banner* says in speaking of Mr. Peebles:—

"His idea of organization is a correct one, and one with which we have always affiliated. Let us unite everywhere; local societies on a financial and business foundation are the need of the hour—these can justly act together through their regularly appointed delegates in State Conventions, and, if desired, in a National organization, should the need of such arise. We must present some front to the advancing hosts of theologic bigotry and sciolistic turpitude."

This is good music to march by, but it doesn't fight the battle. There is nothing practical about it. The workers above alluded to, mapped out a plan, raised the standard and went about, *amid opposition at the start*, be it remembered, *open opposition*, laboring to gather into societies those who were awaiting such a movement. These societies have a basis more substantial than a "financial and business foundation." They are for Spiritualism not for money, and therefore will grow and prosper. When, organization becomes more general, sensuality, imposture and corruption will receive a death blow.

## A FEW SUGGESTIONS CORRECTED.

We first heard of J. M. Roberts, Esq., in connection with the Holmeses of Philadelphia. Possibly he may have figured in Spiritualism before that time; we acknowledge one ignorance in some particulars. This gentleman does not like our remarks in relation to him, chiefly, we think, because he places his own interpretation on them. In other words he sets up a man of straw and wants space in our columns to knock him down. With the exception of a few extracts relating to the sentence in dispute, we respectfully decline his composition. It is eminently suitable for the *Banner of Light* to which we refer him. If some few sentences in his letter are intended as threats, we desire to inform him that we heard the same kind of talk before and still live. In a letter accompanying his communication, Mr. Roberts says, "it is a part of my religion to resist and resent injustice." We fail to see its application. We said in the *Scientist* No. 9, that Mr. Roberts was the chief supporter and defender of the Holmeses of Philadelphia. He says in his communication that he is not all right. Judging from the number of letters he has written in their behalf we thought him entitled to this distinction, and certainly we have no objection to making this correction. Concerning what the Holmeses have done and can do, Mr. Roberts is welcome to his own opinions; we have no room for them. His success at Philadelphia when dealing with newspapers should not turn his head.

## THE R. P. JOURNAL ON TEST CONDITIONS.

A simple fastening, that we have often suggested, by placing a pocket handkerchief around the medium's neck, then sew and seal the threads with sealing wax, so that when the medium is seated in a chair the ends of the handkerchief can be brought through a staple, securely fastened in the wall back of the medium's neck, and the threads again sealed, will prevent genuine mediums from committing fraud, as some often do, and always save seekers of truth from being imposed upon by impostors.

Now, if good mediums will continue to be misled by unwise friends, and bring upon themselves the maledictions of the public, they must not expect much sympathy from honest seekers for truth, even if they are known to have mediumistic powers for some phases of spirit manifestations.

## IMPOSTERS AND THEIR SUPPORTERS.

Constant attendants on seances—generally dead-heads—are more to blame for the tricks of genuine mediums, and out-and-out impostors, than any other class of people. They are the loudest in their objections to test-conditions. They are always ready to say "No, no! we know the medium to be honest, and don't want any test-conditions." They always protest against test-conditions, be it a good medium or an off-exposed impostor, that holds the seance.—*Religio Philosophical Journal*.

The *Religio* hits the nail on the head. The greater portion of the windy accounts of wonderful doings at the Punch and

Judy shows are written by persons who pay nothing for their admission. "Vindication" seances are generally composed of free tickets. These "veterans," men and women, are always to be found in the front seat. In one early investigation we looked upon them in the same light as we do the "cappers" at a mock auction. They get the wonderful tests, see all the sights, are on terms of familiarity with the "guides," and keep their tongues wagging to the disgust of everyone else in the audience. These people have been in the front ranks, not only of seances, but of Spiritualism, long enough. They have crowded out a very desirable element, and it is time for them to take a back seat.

#### A SUGGESTION.

If W. Irving Bishop desires to perfect himself in all the spiritual manifestations, he should practice painting while blindfolded. Mrs. Lutie Blair, with her eyes bandaged in any manner, so that it is an absolute impossibility that she can use her material sight, will paint a very resenable picture of leaves and flowers in the space of from six to eight minutes. More than this, she has but one arm. Furthermore, the cups containing the colors may be noiselessly changed in position, or covered with a sheet of paper, and some intelligence will detect the movement. How powerless Spiritualists seem to be in these times. A little enterprise would place some of our remarkable mediums on the Music Hall platform and give the public an opportunity to judge between their manifestations and the exhibitions of these so-called exposures of Spiritualism. The imposture can be imitated, and the imitations exposed; but the phenomena of Spiritualism are facts. However they may be treated, they will still remain facts.

#### HOW PSYCHO IS WORKED.

London has a wonderful automaton known as "Psycho," of which several allusions were made in the Slade trial. The original inventor, when under oath, said that he should be very glad if anybody were to make known how Psycho was worked. The London Spiritualist solves the problem by saying:—

Psycho is worked by varying the pressure of the air inside the glass cylinder on which the automaton stands; the compression of the air acts like a push, and the partial exhaustion of the air acts like a pull. The pushing and pulling action of this invisible rod—for committee men are not like proverbial pigs able to see the wind—the push and pull of this rod, we say, starts and stops clockwork machinery at the proper moment inside the automaton. The air enters and leaves the glass cylinder through the green baize or other fabric through which the cylinder stands, portions of the air channel being concealed under the baize. There are two ways of working the figure. In the one case, the pedestal may be directly connected with the air-pump apparatus by means of a pipe passing through the stage. In the other case the figure may stand upon a pedestal connected with no pipe. Compressed air is then contained in a metallic vessel inside the pedestal, and its escape is permitted or stopped at will by means of an electro-magnetic valve. To work this valve, the feet of the pedestal are connected with fine wires running through the stage to the battery and the electrical commutator.

Any committee men who wish to stop the working of Psycho, can do so by placing a large folded newspaper over the top of the pedestal, so that air cannot be blown backwards and forwards into the bottom of the glass cylinder; but they must watch closely that Mr. Maskelyne does not punch a hole in their newspapers to let air through. Another way of stopping the working of Psycho is to mount the bottom of the glass cylinder upon three or four bungs, which anybody may take in his pocket to the Egyptian Hall. If the bottom of the cylinder is thus removed from the surface of the green baize, no blowing of air through the baize will much vary the pressure of that inside the cylinder.

To use the words murmured at Bow street by a gentleman who shall be nameless, "Psycho is nothing but an air-barrel with a Bulgarian atrocity on the top."

To do them justice, no persons have been more active in its work of squelching humbug than the earnest Spiritualists themselves; that class represented by the Spiritual Scientist, a paper that is probably more bitterly execrated by the money-making mediums than any outside journal, however contemptuous.—*Springfield Republican.*

WHEN the editor of the Spiritual Scientist says of Mrs. Hardy's seances that "every one under strict test conditions has been a perfect failure," he says what he could not know to be true, and what I know to be false. No conditions could be more strictly test conditions than those under which I obtained the first paraffine molds that were obtained through her mediumship.—*Prof. William Denton.*

We say again, in spite of Prof. Denton's assertion, that every seance under strict, test conditions has been a failure. Mrs. Hardy has not demonstrated that she can obtain paraffine molds in the way she claims; namely by the materialization and dematerialization of spirit hands. Furthermore, the evidence against her is more sound and conclusive than any that is given in her favor. Without doubt Prof. Denton *thinks* he saw all that he claims to have seen. The witnesses against her are even more positive in their testimony and several of them swear to having seen the same thing at the same time. They are Spiritualists willing and anxious to believe, in the genuineness of Mrs. Hardy's physical mediumship. She could very easily remove any doubt from the mind of a person as open and candid as any one of the New York Seven.

D. H. H. in the Messenger.

#### THE USE OF NOXIOUS ANIMALS.

Swedenborg says that ferocious, noxious and venomous animals and poisonous plants, have their origin from hell, and that they are natural representatives of the various kinds of evil which exist in hell. And it would probably be impossible, in accordance with the general laws of Divine order, to prevent the birth and existence of these noxious creatures in a world where evil so generally prevails as it does here. But this does not quite satisfy us.

It is so natural and proper to suppose that every created thing must exist for the sake of some kind of use, that the question often occurs, what can be the use of these evil and noxious animals? And the answer to this question in many cases seems very difficult to discover. But it may be suggested, that by the direction of the efforts of evil spirits, into endeavors to do injury to man through these noxious animals, their efforts are diverted from doing him so much internal and spiritual injury as they otherwise would and could. Thus a lesser evil is substituted for a greater one, and this is, at least, a negative, if not a positive, good. I do not recollect whether Swedenborg says this, or anything directly leading to it, but it seems to be a very probable inference. Swedenborg certainly teaches very plainly, that everything exists for the sake of some sort of use, even those evil things which exist only by Divine permission.

Another thing I believe to be quite true, which is so nearly analogous to that which is mentioned above, that it may be proper to mention it in the same connection; namely, that the endeavors of evil spirits to do man internal and spiritual injury, are sometimes, by the Divine Providence, turned from their original purpose, and diverted into the production of bodily diseases, when they cannot be wholly repressed.

At New York, Sunday, November, 12th—Professor Felix Adler, of Cornell University, at corner of Broadway and 42nd street, before a very large and intelligent audience, delivered a lecture upon Immortality. Having premised by stating the belief in materialism or extinction of life, thought and spirit at death, extended back of the Christian Era, and was best given more definite attempted demonstration by the latter day Scientists, and that faith in immortality was coeval with the earliest knowledge of our race, he asserted that there was no proof or knowledge of the subject among us, and never had been. He quoted Tyndall to sustain his assertion that Scientists could but give the *how*, and could not detect the *why* of what we see and feel. They could not account for consciousness, though they did demonstrate clearly there were a connection between the motions of the molecules of the brain and the manifestations of consciousness. Wherefore he concluded there exists not now and never has existed evidence that life is extinguished with the body, nor that it continues beyond the grave, and that we cannot do better than care well for the bodies of ourselves and our fellows doing our duty by all. So would our memoirs live after us. He wound up by deprecating the teaching of children any doctrines as infallible which were not clearly indubitable, picturing vividly their

suffering when the mind in riper years finds evidence that its foundation rock is not impragnable, but carried by assault.

Prof. Adler is a young man of much promise, said to be the son of a Jewish Rabbi, and to have graduated from Columbia College, New-York, but a few years ago. He has evidently much to learn on the subject of the proofs of Immortality, and plenty of time to learn it in. The world is alive with these proofs all about him, but he must first master the material before he sees the spiritual. He will see this in due time.

SPIRITUALIST.

#### APPROACHING INVESTIGATION OF SPIRITUAL PHENOMENA BY DR. CARPENTER AND OTHERS.

A FORTNIGHT ago it was announced in these pages that Mrs. M. F. Kane, better known to Spiritualists as "Maggie Fox," has arrived in England from the United States. Mrs. Kane is the widow of the well-known Arctic Explorer, Dr. Kane, who, when in England, was frequently an honored guest at the dinner table of Her Majesty the Queen. She is also the elder sister of Kate Fox, through whose mediumship the phenomena of modern Spiritualism first presented themselves in America, in the year 1847. Mrs. Kane bears the reputation in America of being a powerful and reliable medium. She is now the guest of Mr. H. D. Jencken, the barrister, who informs us that in her early days she was submitted to a series of investigations by committees in New York, Philadelphia, Washington, Cincinnati and other States in the Union. Among those who composed the committees were Mr. Horace Greeley, Mr. N. P. Willis, Judge Edmonds, Governor Talmadge, Mr. George D. Prentice, Prof. Hare, Mr. Fennimore Cooper, and Mr. Cassius M. Clay. At Washington, several Secretaries of State and Senators joined the committee formed in that city. At the sittings in the presence of these committees, both Kate and Maggie Fox were subjected to various tests, and at the seances the motions of objects and direct spirit writing were obtained. Mr. Jencken further informs us that the reports of these committees were all so favorable as to give a great impetus to the progress of Spiritualism in America. The same power continues with these ladies, and is now to a certain extent available for the information of some of the more educated and intelligent of the English public.

Dr. Carpenter has had strong prejudice against Spiritualism; probably nobody has written or spoken more against it, but recently he appears to have wisely cast aside these prejudices, and to be willing to take part in a candid investigation. He consequently has resolved to avail himself of the privilege of holding a few sittings with Mrs. Kane in his own house, and it is to be hoped that the phenomena produced will be as satisfactory as those which took place in her presence during a week's investigation at Fennimore Cooper's Institution in New York.

At present we have no direct knowledge of the nature of Mrs. Kane's mediumship, except in connection with a manifestation of spirit power which took place last Monday evening at the house of Mr. and Mrs. Jencken. Mrs. Makdougall Gore, Mr. Charles Blackburn, of Manchester, and a medical gentleman were also present. Raps so loud that they might have been heard in the room below, came in profusion on the table, chairs, floor, and any object not far from the medium. The lid of a piano in the room was closed and locked, after which a message was given by raps, requesting those present who could do so to sing. Every now and then some notes on the closed piano were thumped, keeping time in a rough kind of way to the words uttered by the singers. This was done for a line or two at a time; then during an interval of five or six lines of singing, no sounds were produced, as if the power failed at times, but now and then became reinforced. From past experience we have little doubt that the keys were struck by a partially materialized spirit hands inside the enclosed space above them.

We have been informed that one of the most common manifestations obtained through Mrs. Kane's mediumship is direct writing without contact with human hands.

#### A REVEREND'S OPINION OF BISHOP.

IN the Daily Globe, the Rev. Carlos C. Carpenter writes, of Bishop's unsatisfactory and inconclusive performance at the Music Hall recently. As Mr. Carpenter "is not, and never was a Spiritualist" his opinions are the more valuable. We make a few extracts. He says:—

SIR.—It seems, then, that Mr. Bishop has concluded his "explanations," and that we are not to have the privilege of seeing him duplicate his own tricks. And therefore it is time to say publicly and emphatically that his so-called "exposure" was eminently unsatisfactory and inconclusive. The "ex-

planation" explained nothing. The "exposure" exposed nothing, unless we except the manifest ignorance and conceit of the performer. And with this judgment numbers of people—not Spiritualists—who attended the exhibition in Music Hall, will coincide. One gentleman was heard to remark at the conclusion of the "exposure," that he had never believed in Spiritualism, had indeed considered it an imposture, but the weakness of Mr. Bishop's explanation made him feel that probably there was "something in it." It would seem the fitting thing that the learned gentleman of the committee who invited Mr. Bishop to Boston, and who presided at the ceremonies, should give the public a statement of results. And are we to interpret their silence as a confession that the opinion expressed above is also their own? The truth is, that Mr. Bishop's promises were much larger than his performance. He comes, he says, in answer to the invitation "to give a public exhibition of the very natural means by which many of the characteristic phenomena of Spiritualism are wrought." In the circular containing the programme of the evening, it is announced that:

Mr. Bishop proposes to perform in public, and in the full light, the feats which have defied the scrutiny of eminent scientific gentlemen in England as well as in this country, and which at last convinced them that the agency was supernatural. After the phenomena have been presented in the same manner in which they are exhibited by the leading mediums of England and America the modus operandi will be exhibited and explained.

Such was the promise. How was it fulfilled? The answer may be found in what follows. Of the several cabinet tricks performed within the curtain, only two, as I have said in a previous note, were repeated before the audience, and those two manifestly the least wonderful and the least difficult of performance, and neither of them could be classed with the "characteristic phenomena of Spiritualism."

Mr. Carpenter here reviews the leaning feature of the exhibition. He considers Bishop's answer of "unconscious cerebration," when asked how he read a name in a sealed envelope was not an explanation in any sense of the word. In what few tricks that Bishop performed in view of the audience, the bodily contortions were very violent and painful to witness; while the blind-folded committee sitting with him when the guitar played, bells rang and things moved generally, testified "that they felt no appreciable movement in the performer's body." Says Mr. Carpenter in closing:—

But these apparent contradictions he excused himself from explaining. And so ends the last "exposure of Spiritualism." If it be urged in reply to this criticism that Mr. Bishop disclosed to a newspaper reporter the "natural means" by which he performed his tricks, it is a sufficient answer to say that he was invited to Boston, not to tell how they are done, but to do them in the "full light" and before the eyes of his audience. And this was the promise made in the most intelligible language, but the performance was chiefly conspicuous in being false to this definite pledge. And what is to be inferred? Either, it would seem, that some motive, mercenary or otherwise, withholds Mr. Bishop from doing as he agrees, or that he is unable to fulfil his own promise. And whichever way this is decided it reveals him as one of the impostures which need exposing.

It is, perhaps, unnecessary to add that the writer is not and never was a Spiritualist, but is a believer in honesty and fair play, and has a very positive conviction that all shams and frauds, whether concocted by Spiritualist or anti-Spiritualist, ought to be abated.

#### PHOTOGRAPHING THE INVISIBLE.

THE Boston Herald has a few writers who know something about Spiritualism, and can therefore write understandingly on the subject. It has others who manifest their ignorance in every assertion. Last Sunday there appeared an article on "Spirit Pictures." It contained nothing new in its explanations of how they might be produced. Educated Spiritualists not only in Europe but in this country have carefully guarded against all of these deceptive processes, and many others not noticed therein. Scientific men, with a full knowledge of the art of photography, have demonstrated that the camera will take cognizance of objects not visible to the human eye; furthermore, the experiment can be repeated at will.

### How to Form A Spirit Circle.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### CARDINAL ANTONELLI.

THE greatest churchman of Europe is no more—the man who, more than any other, guided and shaped the destinies of the Roman Catholic Church for the past thirty years has laid down crozier and mitre, and now sleeps with his fellow-worms the long, still sleep of death. The Cardinal was born to command, and like many other great leaders, at the commencement of his public life he "stooped to conquer," joining with and being a leader of the most liberal element in the Church; but whether the troubles of '48 and '49 changed his views, or merely decided his future policy, certain it is that the Iron hand was felt under the silk glove, and to his severe and

unpitiful administration of law may be attributed the loss of the States of the Church, and of the Pontifical City itself.

Ultramontanes hoped, the more liberal feared his succession to the good-natured amiable Pius IX., but all speculations on that head are quieted now; the present incumbent of the chair of St. Peter defying all predictions, and in spite of his physicians living on in the enjoyment of ordinary good health, and showing in his extreme longevity the good results of an even temper, an amiable disposition, and a temperate life. May he continue to live many years yet.

REV. DR. MCGIBBON, having just returned to Australia from New York, is enlightening that region with recitals of the shortcomings of American churches. The doctor is especially aggrieved by remembrances of Dr. Hall's church. "I submit," he says, "that the magnificence of the temple in which Dr. Hall ministers, its gorgeous exterior, its massive steeple, its elaborate windows, its luxurious pews, its richly carpeted and upholstered stairs and seats, and skylight, its polished wood its unique everything, costing \$2,000,000, ought to be condemned as a sinful waste, and a practical notice to the poor that here the gospel and the ordinances of Christ are intended for the rich."

It is said that since Rev. I. S. Kalloch abandoned secular life and went back to the ministry he has taken San Francisco by storm. He is editor of the Baptist paper, president of the Baptist college and president of the missionary board. No place can hold the people—neither church nor theatre. A building is going up on the model of Tremont Temple to seat 3000 people. One man subscriber \$100,000 towards the building. His friends says that two years of steady work in California will place him among the foremost ministers in the land.

DR. R. H. STORRS is one of the few clergymen who refuse "loud calls." He was invited to Fifth Avenue Brick church on the top of Murray Hill, at a salary of \$10,000 and a millionaire offered to purchase a house which readily sold for \$65,000 before the panic, and to furnish it handsomely from top to bottom for his use while he remained pastor of the church. And yet he would not accept.

THE celebrated old Paris prison of St. Pelagie is to be demolished. It was built in 1665 as a convent for penitent women and turned into a prison in 1790. Madame Beauharnais, afterward the Empress Josephine, and Madame Roland, were both incarcerated there during the reign of terror. The latter wrote her Memoires there before going to execution. Under the restoration, the poet Beranger was one of its inmates on account of his audacious attacks on monarchy. Under the government of Louis Philippe, Barbes was a prisoner there, and, during the Commune, Chandey, who fell by the bullets of the Federalists, shouting "Vive la Republique!"

PROF. P. G. TAITE, of the University of Edinburgh, in his lectures on recent advances in physical science, lately pub-

lished, considers the question how long life has been possible on the earth. He concludes that 10,000,000 years is "the utmost that can be allowed from the physical point of view, for all the changes that have taken place on earth's surface since vegetable life of the lowest known form was capable of existing there." Opposed to this is the view of the most eminent modern geologists, that at least 300,000,000 years have passed away since terrestrial life began.

IT is certainly no agreeable task that Mr. Beecher's friends are so unwisely forcing upon the patient and thoughtful men of our churches and religious associations. But if they imagine that they can ever gain the indorsement of our churches for him, prior the complete vindication of his character from the numerous and ugly charges which are waiting for a tribunal to try them, either they or we greatly mistake the moral sense and the common sense of our denomination.—*Vermont Chronicle.*

THE JEWISH congregation in Hartford is in a row. The trustees suspended the rabbi, but he went into the pulpit, pushed aside the man who had been engaged to succeed him, and conducted the worship. After that the doors were kept closed. A lawsuit has been commenced. The trouble grew out of a split on the question of changing the services to suit liberal tendencies.

THERE is a stern truth which is stronger than all Spartan lessons:—Poverty is he master ill of the world.

THE BAPTIST papers have been finding great sport in the comments of some Episcopalian papers on Sunday school lesson of the Eunuch's baptism. And yet, if the Eunuch had wanted to be immersed, would he have gone to Philip's brooks?—*Independent.*

HOW ADMIRABLE and beautiful is the simplicity of the Evangelists! They never speak injuriously of the enemies of Jesus Christ, of his judges, nor of his executioners. They report the facts without a single reflection. They comment neither of their Master's mildness, when he was smitten, nor of his constancy in the hour of his ignominious death, which they thus describe: "And they crucified Jesus."—*Racine.*

IT HAS been decided to erect a Liberal Hall at Oxford, England, at a cost of £1,500, to be raised by 10s shares. A site between New Hall and George streets has been secured, and plans for the proposed hall has been prepared by Mr. Codd, and accepted. The principal room will be on the second story, and will seat 250 persons, being 36 feet by 34 feet, and 20 feet high, with coved ceiling.

GERMAN ANTHROPOLOGISTS are agitating the problem whether the brunette population of that country entered it from Italy, or whether a large proportion of the early German blondes were an artificial production. It is known from Roman sources that the Germans manufactured a cosmetic for giving a yellow tinge to the hair, and the Edda describe the Goths as a dark-featured people.

## ADVERTISEMENTS.

**HENRY F. MILLER,**  
Piano-Forte Manufacturer,  
611 WASHINGTON ST.,  
BOSTON, MASS.

**BEATTY PIANO**

Grand Square and Upright.

This instrument is the most handsome and best Piano ever before manufactured in this country or Europe, having the greatest possible depth, riches and volume of tone, combined with a rare brilliancy, clearness and perfect evenness throughout the entire scale, and above all a surprising duration of sound, the power and sympathetic quality of which never changes under the most delicate or powerful touch. Space forbids a full description of this magnificent instrument. Agents' discount given everywhere I have no agents. Remember you take no risk in purchasing one of these CELEBRATED INSTRUMENTS. If after five (5) days test trial it proves unsatisfactory, the money you have paid will be refunded upon return of instrument, and freight charges paid by me both ways. Pianos warranted for six years. Address,

**DANIEL F. BEATTY,**

Washington, New Jersey, U. S. A.

**DANIEL F. BEATTY'S**

**PARLOR ORGANS.**

These remarkable instruments possess capacities for musical effects and expression never before attained, adapted for Amateur and Professional, and an ornament in any parlor.

**EXCEL IN QUALITY OF TONE, THOROUGH WORKMANSHIP, ELEGANT DESIGN AND FINISH,**

and Wonderful Variety of their Combination Solo Stops.

Beautiful new Centennial Styles now ready.

Address,

**DANIEL F. BEATTY,**

Washington, New Jersey, U. S. A.

**CARPENTERS AND JOINERS!**

Brickmasons and Cabinet-makers, etc. The AMERICAN BUILDER PUBLISHING COMPANY, 176 Broadway, New York, will send you for 30 cents a specimen copy of the American Builder, with nearly a hundred illustrations, drawn to scale, of porches, dormers, windows, chimneys, brick cornices, fret saw work, bedsteads, bureaus, inside finish, chairs, etc., etc.

**EXCURSION TICKETS**

TO THE

**CENTENNIAL,**

\$11.00,

Boston to Philadelphia and Return via  
Fall River Line.

To Military Bodies and Organizations,  
Special Rates.

Tickets for sale at 3 Old State House or Old Colony Depot.

L. H. PALMER, Ticket Agent, 3 Old State House.

J. B. KENDRICK, Supt. C. C. R. R.

**BOSTON RIDING ACADEMY**

OPENED FOR THE SEASON AT

1045 Washington Street,

or Pupils or Classes. A new Academy, surpassing any in the city. Everything in complete order. There is also connected a well ventilated boarding stable, for which we solicit the patronage of the public.

**PROF. J. M. SMITH.**

**Prof. LISTER, ASTROLOGER,**  
44 YEARS PRACTICE, 27 IN BOSTON.

Can be consulted by addressing for a circular, P. O. Box 4889, New York City.

He reads or writes from the position of the planet birth.

## ADVERTISEMENTS.

**MRS. JENNIE LORD WEBB,**  
MEDIUM,  
18 WEST TWENTY-FIRST ST., N. Y.

**MRS. JENNIE POTTER,**  
TRANCE MEDIUM,

Tests, Medical and Business Sitings, No. 11 Oak St., three doors from 782 Washington Street. Hours, 9 to 9. Sundays, 2 to 9.

**SUSIE NICKERSON-WHITE,**  
TRANCE MEDIUM,

130 West Brookline St., St. Elmo, Suite 1, Boston. Hours, 9 to 4.

**THE WEED SEWING MACHINE COMPANY  
OUT-RIVAL**

All other companies in the production of

**SEWING MACHINES.**

THEIR

**FAMILY FAVORITE**

for household use is renowned for its

Great Simplicity,

Ease of Running, and

Wide Range of Work.

It does not cost more than ten per cent. as much to keep them in repair for ten years, as for any other machine in the market. The

**GENERAL FAVORITE,**

Nos. 2 and 3,

are destined to supplant all others for manufacturing purposes. They are constructed with drop and wheel feed, and

**CANNOT BE EQUALLED FOR SPEED AND ENDURANCE.**

The upper and under thread of the No. 3 are drawn together (same as the Howe), and its thorough construction and great speed, economical running, render it the most desirable leather stitching machine ever placed on the market.

Agents wanted in every town. Special inducements for cash.

Please call or address

**WEED SEWING MACHINE CO.**

**JAMES H. FOWLER, Manager.**

18 Avon Street, Boston.

**JAY J. HARTMAN,**

SPIRIT PHOTOGRAPHER,

Has a suite of splendid parlors at 831 Vine St., (One door below Ninth) Philadelphia, Pa.

On or about the first of November will be issued

**ANOTHER WORK ON OCCULT SPIRITISM,**

BY THE AUTHOR OF

"ART MAGIC,"

ENTITLED

**"GHOST LAND:"**

OR RESEARCHES INTO THE

**MYSTERIES OF OCCULT SPIRITISM.**

A series of autobiographical papers, with extracts from the records of

**Magical Seances, &c., &c.,**

Translated and edited by EMMA HARDINGE BRITTON.

This magnificent and thrilling record of spiritual experiences was prepared for and commenced in the "WESTERN STAR," some four years ago. Since the suspension of that periodical—necessitated by the Boston fires—Mrs. Hardinge Britton has been repeatedly solicited to publish the admired and fascinating "GHOST LAND" papers in a connected series. The great demand for another book from the author of "ART MAGIC" and the earnest desire of the subscribers to that CELEBRATED WORK to know more about its author, induce the editor to put forth the present highly interesting volume, with the special view of meeting the above requirements.

This admirable work is of the same size and fully equal in mechanical beauty, as well as literary excellence, to ART MAGIC.

Orders addressed to Mrs. Emma Hardinge Britton, at her residence, 118 West Chester Park, Boston, Mass., will be promptly filled.

Price \$3.00 Postage 33 cents. Express charges at the purchaser's cost. Remittances to be made by P. O. Order or Registered Letter.

## ADVERTISEMENTS.

**PSYCHOPATHY,**

OR THE ART OF SPIRIT HEALING,

Practiced by

**DR. T. ORMSBEE,**

304 PARK AVENUE, CHICAGO, ILL.,

Persons at a distance treated through magnetized substances (clothing, paper, water, and sometimes medical preparations.)

Letters requiring prompt diagnosis and advice must contain FIVE DOLLARS, or satisfactory evidence that self-interested friends are unable to pay.

Letters merely of enquiry covering two three-cent stamps replied to in order (receipt). PAMPHLETS FREE.

**THE WONDERFUL  
HEALER AND CLAIRVOYANT.**

For Diagnosis send lock of hair and \$1.00. Give age and sex. Address Mrs. C. M. MORRISON, P. O. Box 2519, Boston, Mass.

**MRS. J. M. CARPENTER,**

31 INDIANA PLACE,

continues her successful practice as a

**CLAIRVOYANT PHYSICIAN.**

Persons at a distance wishing examinations, send lock of hair or picture, and \$2.00. Mrs. Carpenter's Magnetized Pills for Dyspepsia sent by mail on receipt of price—50 cents.

**THE MAGNETIC HEALER,**

**DR. J. E. BRIGGS,** is also a Practical Physician. Office 121 West Eleventh St. Address, Box, 82, Station D, New York City.

**CATARRH, DIPHTHERIA,**

And all Throat Diseases curable, by the use of  
**DR. J. E. BRIGGS'S THROAT REMEDY.**

Mr. ANDREW JACKSON DAVIS writes: "Dr. Briggs' Throat Remedy for the Throat and Catarrhal Affections, including Diphtheria, I know to be equal to the claims in his advertisement."

Price 50 cents per bottle.

Never sent by mail; by express only.

For sale wholesale and retail by E. GERRY BROWN No. 18 Exchange Street, Boston, Mass.

**DR. M. A. DAVIS,**

Clairvoyant and Magnetic Physician

Also proprietor and manufacturer of the following

**MEDICINES.**

Davis' Lung Syrup, Vegetable Bitters and Renovator, Indian Rheumatic Liniment, for sprains, burns and galls. Sure Remedy for all pains, both external and internal, dysentery, diphtheria sore throat, &c. Humor Ointment, Catarrh Snuff, all Healing Salve, Cologne, &c.

Will answer all orders with promptness. Satisfaction guaranteed. Address,

**M. A. DAVIS,**

BELLOWS FALLS, VERMONT.

**THE FRENCH AND VIENNESE**

**System of Electrical Cure**

Drs. WILLIAM and EMMA H. BRITTON, the celebrated European Electricians, beg to announce that they have just returned to Boston and are prepared to resume their highly successful methods of electrical practice.

After many years of study and experience, the Drs. Britton are enabled to promise rapid and permanent benefit in all cases they undertake. Many diseases deemed utterly hopeless in every other system, have yielded to their treatment, and every form of suffering can be alleviated WITHOUT PAIN, DANGER OR FAILURE.

**THE ELECTRICAL VAPOR BATH**

will be found a delightful and invigorating restorative. Examinations made by the Electrical Cranial Diagnosis, the greatest discovery of modern science, and one in which the most obscure forms of disease are described with accuracy.

118 West Chester Park, Boston

**SPIRITUAL SCIENTIST**

A WEEKLY JOURNAL OF

Spiritual Science, Literature, Art,  
and Inspiration.

TERMS \$2.50 PER ANNUM,

POSTAGE INCLUDED.

Scientist Publishing Company,

BOSTON MASS.