

SPIRITUAL SCIENTIST

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

Vol. V.

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

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QUID DIVINUM.*

BY EMMA A. WOOD.

Reincarnation in the Light of Revelation.

The mystery surrounding the incarnation of Jesus is ended; is not different from our reincarnations. Its motive alone differs from ours. We came to learn, He came to teach us. With us there is a fluidic affinity with the organism we take; with Him there was but the love of God and the love of the neighbor that could decide him to take upon Himself our mortal envelope. How much He, whose fluids were so pure, must have suffered by contact with a body formed from the elements of our earth, so little advanced as it still is!

If we, poor creatures so inferior to him, feel sometimes a weariness, an internal pain from the presence or contact of others, what must have been his sufferings during all the time he remained with us? With what love for God and for us must he have been filled to brave this constant anguish?

May thy name be blessed, Oh, Jesus; from henceforth and for evermore.

The Jews believed in reincarnation before the coming of Jesus. Thus the prophet Malachi said that Elias would be sent before the great and terrible day of the Eternal.

In St. Matthew, chapter xi, verse 14, Jesus, speaking of John the Baptist, says: "And if ye will receive it, this is Elias, which was to come."

In chapter xvii, 12: "And his disciples asked him saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias is come already and they knew him not, but have done unto him whatsoever they listed."

Jesus himself directly taught reincarnation (Gospel according to St. John iii, 3) Jesus said to Nicodemus: "Except a man be born again, he cannot see the kingdom of God. Nicodemus answered, How can a man be born when he is old? Can he enter the second time into his mother's womb and be born? Jesus answered, That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto you, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof,

but canst not tell whence it cometh and whither it goeth, so is every one that is born of the spirit.

By these words, That which is born of the flesh is flesh, and that which is born of the spirit is spirit, Jesus affirms the individuality of the soul, and distinguishes perfectly between who should and who should not be born again; he makes it thoroughly understood that if the flesh obey its laws and is decomposed, the spirit obeys the laws of the spirit and "bloweth where it listeth."

I know this passage has been explained to mean the Spiritual birth, a new faith; but we already know that Jesus came for those who are not born of the will of the flesh nor of the will of man, but who are born of the will of God. The new birth then has already been; his teaching can, it is true, be divided into two parts, one addressed to those who cannot yet understand and follow it, the other for those already ripe to receive it.

But his language is different as he addresses one or the other of these classes. Thus to Nicodemus, who cannot understand it (St. John, iii, 12): "If I have told you earthly things and ye believe not, how shall ye believe if I tell ye of heavenly things?" Jesus is not content with affirming reincarnation; he indicates some of its conditions (St. Matthew xix, 12): "For there are some eunuchs which were so born from their mother's womb; there are some eunuchs which were made eunuchs of men, and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."

Let us try to understand. St. Paul, 2d epistle to the Corinthians, verse 10, says: "For we must all appear before the judgment seat of Christ, that everyone may receive in his body according to that he hath done, whether it be good or bad." Now that we have a knowledge of reincarnation, we know that it can be only through reincarnation that we receive in our body according to what we have done, be it good or bad. This is confirmed by Jesus, who speaks of the law of retaliation to be applied to us, an eye for an eye, tooth for a tooth, that all they that take the sword shall perish by the sword.

Thus one may be a self-made eunuch; one may be born a eunuch, as a trial to support, to hasten his advancement; one may be born a eunuch from having deserved the trial as punishment. Thus Jesus could say (same chapter, verse 11): "All men cannot receive this saying, save they to whom it is given."

Here comes in a new question. How can we receive in our body according to the good or evil we have done? This may be done in two ways incident to the physiological law of the evolution of the spirit, completing and confirming it. This is heredity.

Heredity is, in fact, presented under two aspects; either to

be reincarnated in a body which takes the morbid principle of the parents, or to be reincarnated in a healthy body and bring in our *perispirit*, the conditions for the development of disease by the action of life.

In the first case this may be a punishment deserved or a trial chosen for the sake of advancement; in the second case it is always a punishment.

There again you see in some sort a predestination, but if you take into consideration the inward moral work these physical sufferings entail upon you, it is no longer predestination, it is then the same as in this world, choosing a profession by which we must gain our daily bread. Whatever may be our fitness for this profession and the attractions it may have for us, there are always difficulties that provoke us to effort, stimulate our faculties, excite our zeal. Besides our daily bread, we gain each day a little of the bread of eternal life.

In the trial it is a profession that we embrace, that we voluntarily accept, because, before descending to the earth, we have in view the moral good we shall derive from it.

Physical pain, the privation of certain enjoyments will provoke our efforts stimulate our faculties, excite our zeal, detach us from earth, elevate our soul to God.

There is still another motive urging to reincarnation (St. John ix, 1): "And as Jesus passed by, he saw a man who was blind from his birth, and his disciples asked him, saying, Master, who did sin in this man, or his parents, that he was born blind?" You see in this instance the faith that we receive in the body according to what we have done, be it good or evil, thoroughly established among the Israelites. "Jesus answered, Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him."

Thus this man came voluntarily to bear blindness from his birth that the works of God might be made manifest in him. Also, Jesus continuing, said: "I must work the works of Him that sent me, while it is day; the night cometh in which no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken he spat on the ground and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam (which means sent). He went his way and washed and came seeing." It is only necessary to read in the remainder of the chapter the effect produced by this cure, to understand that this man had really come to manifest the works of God. Everybody who knew him was astonished, but the principal Jews, the scribes, the doctors and the Pharisees called him twice, also his parents, threatened them. spoke harshly to them, forbade them to enter the temple. That they did no more was because they dared not, so public and wonderful had been the cure.

This is not all; when Jesus spoke of the desolation that must come, he himself recommended the attentive perusal of the ninth chapter of the prophet David. I need cite but a few verses to show the idea they contain: Verse 8—O, Lord, to us is confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. Verse 10—Neither have we obeyed the voice of the Lord our God to walk in his laws that he hath set before us by his servants, the prophets. Verse 14—Therefore hath the Lord watched upon the evil and brought it upon us; for the Lord our God is just in all the works which he doeth; for we obeyed not his voice." This proves that in reincarnation God punishes us, not only in receiving in our body according to what we have done, be it good or evil, but still further the most terrible events, such as war, where a whole people is transported far from their country, in exile, ruin, miseries without number, as was the case with Israel, as here mentioned, all this was foreseen in reincarnations and borne by those who deserved it.

God notes our sins towards ourselves, our sins towards Him and towards society, and at a given time, terrible events fall upon a whole people, and we should say, It is right. All those who shared in the sin have been placed there to expiate, to bear the retribution.

It is easy to see that not only does Jesus teach reincarnation, and consequently confirms the acquisitions of the soul, but he explains its methods and laws. He has thus opened to the soul new destinies; has shown that reincarnation is

not only a physiological but a moral fact. Herecity, which is the physiological consequence of a moral phenomenon, is applied not only to the infirmities we bear in our bodies, but is extended to social heredity, to all the events that are the consequence of our moral state of family or nation in preceding incarnations.

Reincarnation, physiological and social heredity, prove also our solidarity and show its law of improvement.

They prove at the same time the solidarity of intellectual, moral and physiological life, not only in the human organism, but in the organism of families and peoples as well, for families and peoples are as rightly individualities as is each individuality of which they are composed.

It is the same with every association formed for any earthly end, whether intellectual or moral.

It shows also that despite their solidarity, the physiological life is one, the intellectual life is one, and the moral life is also one; these are three individualities in a unity. Their unity consists in this, that they are the work of a single will, that this work is accomplished in view of an end in which these three individualities concur. This is, I believe, the best method of proving final causes from which official science constantly tends to recede. Though heredity be the will of God, it proves the liberty and responsibility which the Creator leaves to the soul and the means He uses to lead it back to Him. The small importance God attaches to the consequences of heredity, in what we, in our moral inferiority, style evils, proves that God asks of us but one thing, our heart, our love, our submission to the laws He has established for our happiness. All we think lost is restored by reincarnation.

These three individualities are reciprocally modified, but in reality, moral life will, sooner or later, end by gaining and retaining the sovereignty.

The consequence of this sovereignty will be the abolition of disease, of the infirmities which each one bears in his body, according to what he has done, be it good or evil; there will be no more retribution, no more war, no more famine, no more plagues; all will worship, in spirit and in truth, God the Creator, the Father of men; all will be truly brothers, charity will reign. This will be the kingdom of God upon earth; His reign will be established; His name glorified; His will will be done on earth as in Heaven.

Such are the new destinies that Jesus came to announce, and which we may already deduce from the simple action of life, of reincarnation, of heredity, and the slight knowledge we have acquired of God.

To the Editor of *The Spiritual Scientist*:

DEAR SIR,—I send you another and the final instalment of *Quid Divinum*. I fear it loses its interest with many from the long intervals between the chapters, yet there may be some of your readers who have followed the author so far in order to observe his methods of treating his subject, and although we may not exactly agree with all his deductions, they, at least, merit the attention of all who care to study the matter, all who are not satisfied with the mere surface theory of a doctrine.

The doctrine of reincarnation may be to many persons distasteful in its fundamental points; that would argue nothing as to its truth or falsity. Others might feel convinced of its truth, yet not favor all its details—however that may be, it certainly requires careful study before pronouncing a verdict upon a doctrine and rejecting a knowledge that may really prove so important to our welfare.

E. A. W.

THE CREDULITY OF INCREDULITY.

Does the supernatural really exist? That is the point. We can wait to ask later what it tends to. The question need not be presented as a theological problem—can be kept quite distinct from religion, but is intensely interesting in itself. Whether the supernatural, if it does exist, is likely to do us any particular good is a question of profoundly unscientific character. The truly scientific mind wants to investigate great phenomena quite irrespective of their immediate utility. But the position is hardly susceptible of argument really. Any man who saw a vase move off his own mantel-piece by itself, and return to its place, or a table get up into

he air without any one touching it, or any other incident of that kind, would be very much interested, even though the exigencies of an argument might make him in the first instance pretend that he would not be. There are great numbers of people who say they have seen incidents of this kind; so many, that to declare nothing of the kind ever took place, is getting to be a foolish assertion. There are limits to the extent to which it is possible to disbelieve what other people say.—*The Pioneer Allahabad, India.*

SPIRITUALISM IN THE UNITED STATES.

Boston—Mrs. E. H. Britten, on "The Signs of the Times."

THE announcement that Mrs. E. H. Britten, was to reappear in Boston in defence of Spiritualism, was the signal for a large gathering at Parker Fraternity Hall, on Sunday last. The address was the first of a course of four, on the "Signs of the Times." We have not space for more than a passing notice. It contrasted Spiritualism with theology showing the advantage of the former in its power to demonstrate its claims.

Yet, we are standing in the shadow of a great sorrow. The Pentecostal days of Spiritualism are among the past, and that is a lamentable sign of the times, though all the Spiritual elements are here present as ever. Why this change? But one answer comes,—the dominant *love of self* that marks the age. This has let in among the ranks the impostor, the cheat, the swindler. And the holy ground has been defiled. High-toned morality shrinks from it. Wealth retires from its support. And the religiously disposed re-enter the respectable church pew! The monster sin of the age, pervading society from highest to lowest, has crept into the spiritual ranks and crushed out heaven's noblest gifts to man. The enthusiasm that sustained the vitality of modern Spiritualism in its earliest days has waned, and the work of the angels has been overcome by the demon *self-love*. The remedy lies in a revived consciousness of responsibility among Spiritualists; in opening wide the gateways of knowledge, and in conscientious well-directed efforts for the diffusion of Spiritual truth. This self-love is the prison-house of humanity, and the "spirits in prison" must be preached to. To revive something of the old enthusiasm among Spiritualists, to resume these conditions that are the opportunities of the angels to meet rampant error with highest truth, and to present a solid front to the enemy's onslaught, are the objects in view in these lectures.

Mrs. Britten's address was full of forcible and even impassioned eloquence. Such burning words cannot have been uttered in vain.

Mr. Robert Cooper explained that this was an inaugural attempt to establish regular Sunday services for Spiritualists in Boston, and he appealed to all who felt interested in the matter to meet after next Sunday's lecture, and form a committee to co-operate with him in this much needed movement. We hope the appeal will not be in vain.

New York City—The Spiritualists' Association.

At the conference of the New York Spiritualists' Association, Dec. 17th, Dr. White in the chair, Mr. E. V. Wilson advocated "organization" should be adopted by them. Spiritualism to him was not a religion. There is some attempt at Science; some groping in the dark; some gratification of curiosity and wonder-love, but no religion, no method, no order, no binding of the people together. (Mr. Wilson lectured "right out in meeting," some who were reading newspapers and a lady who was reading a book threatening to leave the desk unless desisted from.) Dr. White approved the suggestions of friend Wilson and urged that we needed unity to give force and power in the world to Spiritualism as well as to cultivate the people. Dr. Hallock considered organization to be the pet scheme of overgrown babies who wished to place themselves at the head of others, thereby gaining importance. There was a fine example of these overgrown children in the editorial remarks of the New York Tribune, where was ridiculed the account of piano playing by ghostly members of a family at the west. What had organization in the past amounted to? He was born a Quaker. Where were the Quakers now? Fox founded them and Fox had gone on. Had Quakerism progressed? Not a step. The same of Presbyterians and other sects.

It was asserted even by friend Wilson himself, and it is true that Spiritualism has, without organization too, entered the literature of every country and pervaded the pulpit of every sect. That is well enough. Let it alone.

A number of other speakers followed, most all in opposition to the idea of organization, and opposed to checking individuals reading books or papers in meeting, however bad taste it might be. All agreed they must interest an audience enough to induce them to lay aside papers or expect them to read.

Every speaker gave testimony as to the inherent power of Spiritualism to sustain itself against all opposition, whether with or without "organization." There did not appear to be a clearly recognized idea of what was meant by that term nor of the term "religion."

At the close of the conference, Dr. White drew attention to the excellent leading article in the last Spiritual Scientist by Mrs. Emma Hardinge Britten. The paper was noticed in many hands in the room.

FRANCE appears to be the favorite country for spirits who like to throw stones, though such phenomena as stone-throwing have occasionally appeared in other lands. Perhaps it pleasingly recalls to the perpetrators of the mischief the scene of the "barricades." At the village of Kermai 'ch de Plouguernevel, two small houses would be nearly filled with stones if not removed. They seem to fall from the ceiling, sometimes hitting the inmates, thus rendering one of the dwellings untenable. Prayers have been said by visiting priests, and a statuette of our Mother of Lourdes has been placed in one of the rooms, but the stones come as merrily as ever. Some of these missiles have been taken by the priests and boiled for an hour, reminding one of the middle ages, but all to no purpose. Priest and people are alike alarmed, for at certain days and fixed hours the spirits still hold their revels.

THE well known medium, D. D. Home, writing from Geneva, Switzerland, promises the editor of the Cincinnati Commercial to pay \$5000 to the poor of his city if Mr. M. D. Conway can substantiate by satisfactory proof either of these assertions recently made by him in that paper: "Robert Browning's story is different, being to the effect that Home was detected in the imposture of placing sponges dipped in phosphorus on wires at the top of the house, and confessed his imposture. Anthony Trollope is also said to have some ugly reminiscences of Home in Florence, and Adolphus Trollope is credited with having once kicked that eminent medium down stairs." Mr. Home goes on to pronounce Mr. Conway "destitute of the instincts of a gentleman," and concludes thus: "I pronounce both of his fabrications to be the coinage of his own brain; and I defy him to prove either the statement he makes as regards Mr. Trollope to be other than a willful and most wicked falsehood."

TO LYCEUMS AND SOCIETIES.

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

MRS. EMMA HARDINGE BRITTEN, will lecture in *Investigator Hall*, Paine Memorial Building, Appleton Street, next Sunday evening, at 7:30 o'clock, subject, "Religious Revivals." Also Sunday afternoon, at Parker Memorial Hall, at 3 P. M.

WITH THE New York Family Story Paper, a part of Shakespeare is presented each week free until his entire works have been printed in this form. The typography is excellent and the reading is in a compact form. The enterprise of the publishers, N. L. Munro & Co., New York, should be appreciated.

PROPHECIES OF LA BENDICTINE MONK.

Apropos of prophecies, attention has recently been called to a very curious one found in the tomb of a Benedictine monk who died in the first half of the eighteenth century, and whose coffin was opened in the year 1750.

In the year 1755 there would be, he wrote, a mighty earthquake felt throughout the globe. In 1790 the wrath of God would make itself felt over the whole earth. In 1800 there would be few persons professing Christianity. In 1850 there would be no more pastors. In 1888 a great man would arise. In 1890 or 1896, infidels would everywhere be converted to the true faith (*i. e.*, that of the Benedictine monk.) In 1999 the millenium would be accomplished. In 1755 this man was held by many to be a true prophet, for the great earthquake at Lisbon, which was felt on the 1st of November of that year, and destroyed 50,000 persons, extended 5,000 miles northward to Scotland, southward to the Island of Madeira, and eastward to Mytilene, where 2,000 houses were destroyed. In April of the same year the city of Quito had been destroyed, and on the 7th of June Kaschan, in North Persia, suffered the same fate, 40,000 lives being lost. In 1790, again, simple-minded religious folk, perplexed with fear of change, may have remembered with awe the warning of the monk whose foreknowledge of the future had once before been established by such terrible signs. In 1800 there were really few persons in France who made open profession of Christianity—at least as Christianity was understood by zealous Roman Catholics. The concordat, imposed upon France by will of Napoleon, dates from 1801; and the *Genie du Christianisme*, the herald of the Catholic reaction, from 1802.

On the whole, the prophecy of the earthquake must be considered one of those random shafts which do occasionally strike the goal of the target, and are as inexplicable as the many guesses in common life which turn out to be correct. On the other hand, the prophecy that Christianity would be almost destroyed, and would yet revive again, was a perfectly natural one for any contemporary of Voltaire and Cardinal Dubois to make. The years assigned as the limits of epochs were fixed by a rough calculation, which was tolerably correct up to a certain point, and afterwards utterly wide of the mark. The Church was destined to regain her purity and mere negation to lose its strength in a comparatively short space of time. A great man, too, was to appear and disappear long before the year 1888. Perhaps one of the most remarkable prophecies of modern times was that delivered by Mr. Goldwin Smith in 1859, after the battle of Magenta, although not exactly worded in the prophetic form. "Ireland," said Mr. Goldwin Smith, "has given a hero, and may give a ruler to France in the person of MacMahon." Few men at that time, when Napoleon III. was at the height of power and fame, could have looked so composedly forward to the certain day of his downfall. —*London News*.

A SOMEWHAT recent work, called *Mazzaroth, or the Constellations*, is the work of a lady, a profound Orientalist who spent a long life in the study of astronomy, and in the elucidation of its ancient figures in the constellations and Zodiacs. To qualify herself for her work she not only made herself mistress of Greek, Latin and Hebrew, but of the Oriental languages, science and literature; collecting from all eminent Orientalists, and indeed, from all possible sources, the great facts on this subject. She cuts down at once all the vast pretensions of immense ages of the human race before the Biblical period. She shows that the tables of the Zodiac inscribed on the temples of Dendera and Esneh in Egypt, including the planisphere of Dendera, and the so-called Long Zodiac, all inexorably restrict the period of ancient astronomy to about 4,000 years before Christ.

THE MAHOMETANS give us some examples worthy of our imitation. Every young man who is a follower of the prophet, and who wants to give his life to the study of his writings, may enter the mosque school. All he has to do is to take his bed and his clothes and present himself with the remark, "I have come." Imagine a young man doing that at a theological seminary in this country! The reply to his announcement would probably be, "You may go." But no sect or class of Christians is doing a more important work, than educating young men and thoroughly preparing them to teach its doctrines. There is no way in which any sect can disseminate its doctrines more successfully or economically.

A PRAYER OF ST. AUGUSTINE.—O, Lord! Thou art Light, and by Thee the Light was made; in Thee is no Darkness or error, no Vanity or Death. Without Thee I put Light for Darkness and Darkness for Light. Without Thee I am all over Confusion and Mistake, Ignorance and Blindness. Say to my soul, "Let there be Light," that I may see the way, and be delivered from my Wanderings, that I may know the truth, and not be deceived by Falsehood; that I may attain the true Life, and not be swallowed up in Death.

PROF. HUXLEY, having, at a London lecture, the other night, given some striking instances of the ill effect on the public health of neglect of drainage, showed by the case of the town of Salisbury that consumption, which was more fatal than all the zymotic diseases combined, might be diminished as much as fifty per cent, by thorough drainage of the subsoil.

MAN IS a social being, and as such has duties he owes to society. Nature knows no such thing as selfishness or isolation. The clouds pour their rain alike upon every field. The flowers share their dewdrops with each other, and the whole process of nature is one beautiful system of reciprocity. Nor are men left to associate and mingle upon this planet alone; for next to this world as notes rise in music, there are

beings interlinked with us and connected with our destiny. Thus is repeated from lip to lip and sphere to sphere the watchword of fraternity, just as the stars bear the tidings from world to world and system to system.

COMMENTING ON the present practice of erecting statues in honor of public characters, a writer in *L'Art* recalls the origin of the practice. The first statue raised in France in honor of a private individual, was that to Descartes at the end of the last century. Previously the honor of being represented in marble in public places had been exclusively reserved to the kings, but in 1775 Louis XVI., recognizing the absurdity of this rule, decreed that every two years four statues of eminent persons might be erected. This measure excited a lively interest at the time, and aroused considerable discussion as to the individual most worthy of the honor. After Descartes, Fenelon was selected, and Voltaire and Bossuet followed.

PRIVATEERING is a game in which great prizes are won. For example, in 1745, when the Scotch rebellion embarrassed the English government, the proprietors of two privateers waiting on King George II. and offered \$3,500,000, their share of prizes, as a loan to be immediately employed in the royal service. It was thankfully accepted. The sum represented in purchasing power treble what it would now, and the value of the entire capture may be estimated by the fact that, including the casks, the treasure weighed 78 tons, 13 cwt., and was brought to London in forty-five wagons, and deposited in the Tower.

MRS. BENNETT, the West End Medium, gave an expose of the means by which she gulled and deceived the public for so long a time, at Music Hall, on Saturday evening last. The exhibition as a paying speculation was a failure which was no more than might have been expected.

The custom of imposters and frauds when detected in their dishonest practices, turning their shame to account by exhibiting the means by which they robbed the public, can not be too severely condemned. If encouraged we may expect to see next, detected pick-pockets, burglars, and sneak-thieves, any one of which follows as honorable a profession as the tricky medium, when too well known to practice their calling with impunity, give public exhibitions of the *modus operandi* by which they relieved the public of their money and valuables. W. Irving Bishop, Mrs. Bennett, Uriah Clark and others of that ilk should experience the contempt which their shameless effrontery so richly deserves. —*Somerville Citizen*.

THE THEORY of the epidemic of disasters receives fresh confirmation in this Brooklyn case. Within six weeks a Chinese theatre has been burned at San Francisco and a theatre floor has given way at Sacramento, both accidents being attended with serious loss of life, and now comes this third and most terrible of all.

1877. 1877. SPIRITUAL SCIENTIST.

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

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

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

The corps of writers the coming year includes such names as

Hudson Tuttle, J. M. Peebles, Eugene Crowell, M.D., Prof. J. R. Buchanan, Colonel Henry S. Olcott, George Stearns, Charles Sotheran and G. L. Ditson, M.D.,

all eminent in the ranks of literature. The same may be said of those who preface their contributions to appear under the respective nom-de-plumes of "Buddha," "J. W. M." and "Zeus."

Mrs. Emma Hardinge Britten, Mrs. Emma Tuttle, Mrs. Emma A. Wood, Mrs. Lita Barney Sayles, A. D. V., and others.

ENGLISH CORRESPONDENTS,

are Rev. W. Stainton Moses, "Lex et Lux," and several members of the Resurrection College of England.

EXCHANGES with spiritual journals in Mexico, South America, England, France, Spain, Belgium, Germany, Italy, Turkey, Russia, Egypt and Australia, from which translations will be furnished each week by our editorial corps.

We shall endeavor in the coming year to make the Spiritual Scientist

Invaluable to any Spiritualist

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

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

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BEST AND HIGHEST THOUGHT

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

IMPORTANT PROPOSITION.

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

Personal Efforts of Subscribers

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

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

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

\$200-Geo. Woods & Co. Organ.-\$200

In any city or in any county either east, west, north or south, four hundred persons can be found who would take the Scientist; once if it could be brought to their notice. We are constantly in receipt of letters asking for specimen copies from persons who at once take the paper when they receive one. Any person with a little perseverance can obtain this number within a radius of a few miles from their residence. As an inducement we offer a \$200 Geo. Wood organ. The merits of the instrument need not be enlarged upon. They can be seen in any large city and any section of the United States. The person getting the four hundred (400) subscribers and remitting \$800, will receive one. Thus it will be seen that they will make \$200 cash and a \$200 organ or

ONE DOLLAR ON EVERY SUBSCRIBER.

TO WHOM THE PREMIUMS ARE GIVEN.

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

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

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

TO THOSE WHO OBTAIN NEW NAMES.

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

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

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

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

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

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

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

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

HOW TO WRITE

YOUR LETTERS TO THE SCIENTIST.

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

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

BEGIN AT ONCE.

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

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

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

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

SCIENTIST PUBLISHING CO.,
18 EXCHANGE AND 24 DEVONSHIRE STREETS
BOSTON, MASS.

AFTER THE Sedan disaster, when the Republicans in France asserted that Napoleon III. was possessed of enormous property, the statement was indignantly denied by the Imperialists. It now, however, appears from an official document, to which only a few have had access, that in Paris real estate to the amount of over \$1,200,000 is held in trust for the ex-Empress Eugenie and her son. The late Emperor had, besides acquired property at Vichy, Marseilles, Biarritz, Bayonne, and Algiers; also the domain of La Jonchere, near Paris, and property in the Landes. Moreover, the ex-Empress Eugenie holds numerous mortgages for loans on real estate in all parts of France, and the Bonaparte family possesses large estates in Italy, Spain, Switzerland, Corsica, and England. The personal property of the deceased Emperor has been valued at \$15,000,000. He evidently was not forgetful of the force of destiny, and his hoardings may, at no distant time, serve as the sinews of war for an attempt at another restoration of the Bonaparte dynasty.

AN ENGLISH sect of moralists, calling themselves the "Christadelphians," have offered £100 to any one who will prove from Scripture that man is possessed of an immortal soul. The Rev. Walter Briscoe, a Wesleyan minister, has accepted the challenge.

EVERY good deed you do plants a flower in the garden of the soul, every neglect of such opportunity causes one to wither.

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.

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ORGANIZATION.

Notice the report of last Sunday's conference of the New York Association of Spiritualists. Apparently, the sentiment of the speakers was against organization. The argument that organization "is a pet scheme of overgrown babies who wish to place themselves at the head of others," might be met by a counter charge that those who opposed organization were afraid that they would lose the importance they now possess in their own estimation and be rated at their proper value by a standard, adopted by universal consent. Several speakers asserted that "Spiritualism has entered the literature of every country, pervaded the pulpit of every sect *without organization*," and yet it is evident without the persistent efforts of the spirit force, the spirits themselves, Spiritualism as a movement would have died years ago. The spirit world is organized. The spirits recognize the existence and immutability of certain laws—moral as well as physical. They are actuated by the noblest of motives, a *desire to do good*, and they disinterestedly labor in spite of the opposition they encounter among the very class who pretend to be their earth instruments and co-laborers—Spiritualists. Neither can it be said that Spiritualism sustains itself against opposition; in reality it has yet had nothing worthy of the name. When it commences to suffer the persecution that some sects have endured, then we may talk about its ability to sustain itself against opposition. Are beautiful principles of the spiritual philosophy recognized as Spiritualism by the general outside world? Certainly not. Spiritualism is synonymous with table tipping, cabinet performances, materializations and trap-doors. The phenomena are emphasized—not the philosophy. So long as the end and aim of Spiritualism is to see new wonders and hear more tests, organization will be looked upon as useless; but when they recognized, as they should, the power of spiritual agencies in the treatment of disease, crime and insanity, when they seek to *do good unto others* by laboring to establish the proper institutions to demonstrate the truth of their theories by wonderful results, constantly increasing in their marvelous beneficence—then will the necessity of organization be apparent, and it will be no longer delayed. Then will there be a place for everyone in the vineyard—and the first may be last and the last first.

RENEW PROMPTLY.

We hope that none of our subscribers will fail to renew when the term which they have paid for expires. Furthermore, we ask that they will send in their payments promptly. The sum for each is small, but in the aggregate it is quite large.

ANNOUNCEMENT EXTRAORDINARY.

We direct the especial attention of all our readers to our announcement and important proposition for 1877. There are some who can not afford to give their time free in an endeavor to extend our circulation, and these will find that they will be amply rewarded for any spare hours they may devote to the work. The premiums are not given to new subscribers, but FOR new subscribers. Our terms are \$2.50 per year, in advance, for one subscription. And person who becomes a subscriber can then procure subscribers and receive a premium on each. In all cases premiums are given for NEW subscribers—not for those already on our books. The latter, however, can obtain premiums for whatever number they may send as provided in the Proposition. Lyceum's, Societies, Ladies Aid Societies, Sewing Circles and Lecturers will find therein liberal inducements for them to take an interest in the Spiritual Scientist. Books, Sewing Machines and Organs are offered as premiums in addition to the regular premium on each subscriber. It leaves us a very small margin to defray the cost of publication, but we have adopted this plan as a substitute for advertising, thereby keeping the money in the ranks. We desire as large a circulation as any other spiritual paper, and we are determined to have it. Read our Proposition carefully and then BEGIN AT ONCE.

NOTICE—BACK NUMBERS.

Our subscription list is growing rapidly and some weeks a larger number than usual is sent, or some article creates a large sale for certain issues in which case the edition is nearly exhausted. For this reason we can no longer guarantee to furnish back numbers.

TOO SENSITIVE IN A WRONG DIRECTION.

At Lake Pleasant Camp-meeting last Summer, R. G. Eccles in the course of a lecture said:—

"In ancient times, the brazen statue Memnon warned the people, by the power of the Gods, in words of music, of the rising of the sun, and now, at the dawn of our new Spiritual Millennial Day, a thousand Memnons, by the same power, are telling the world of the glories of Immortal Life. But, alas! With this thousand true Memnons have come a host of comorants and vultures—barefaced charlatans—who would have the people believe themselves the called of God. It would seem as if hell had been scraped of her damned souls, and these launched into the ranks of Spiritualism to deluge us with fraud. We, as Spiritualists, must awake to our duties and cease to tolerate such fiendish meddling with the deepest and most sacred hopes of our souls."

From a public letter he has written, it appears that some persons have refused to support him as a lecturer. Professor Eccles in commenting on their action says:—

"The Spiritualist who ponders but a moment on these remarks, and then refuses to strengthen my hands for the same, instead of withdrawing his support, is too contemptible for an honest man to associate with him."

It is remarkably strange that any attempt to make a distinction between mediums and tricksters should be discountenanced and discouraged by those who call themselves Spiritualists. Professor Eccles' experience is not an exceptional one; it falls to the lot of every true Spiritualist who raises a voice in favor of a reform that shall institute proceedings to protect the cause against the encroachments of the horde of unprincipled men and women that now infest it. It indicates that the impostors are more firmly established than is generally supposed; for it is to their efforts that the sentiments referred to by Professor Eccles gain ground in the community. We have noticed that it is the tricky mediums and the tricksters who are always agitated when there is anything said about the frauds of barefaced charlatans.

MATERIALIZATIONS.

The materialized phenomena, now so extensively simulated by means of masks, trap-doors and confederates, have been thoroughly tested in times past by persons whose judgment cannot be questioned. In England experiments have been made at the residences of Charles Blackburn of Manchester, J. C. Luxmoore of Hyde Park, and Wm. Crookes, F.R.S., under conditions where trickery was impossible, and if human testimony is of any value, forms have "materialized." The electrical experiments in this are very convincing. The medium is treated like a telegraph cable, a current being sent from her right wrist along her right and left arms to her left wrist. She is tested for "continuity and resistance" all through the sitting, and could not break the circuit for even the hundredth part of a second without the fact being revealed. It is simply impossible for a thoroughly experienced electrician to escape from the electric circuit without producing such an alteration of resistance as would proclaim the fact instantly. Yet the phenomena presented themselves before gentlemen capable of interpreting them correctly. They tell us that a "materialized form" spoke to them and wrote before them on paper; and once it was only half materialized from her waist upward, the lower extremities being absent. Persons who have read the possibilities of "spirit power" on these occasions are not apt to be deceived by the impostors who refuse all "test conditions" at their Punch and Judy shows.

THE OUTLOOK.

NOTES AND NEWS FROM OTHER COUNTRIES.

Mexico.

THE ILUSTRACION of Mexico notices with just pride the address delivered by Sr. Dn. A. Roucari, commemorative of the fourth anniversary of the Mexican Central Society of Spiritualists. The same journal records with words of much sadness and sympathy the decease at Queretero of Sr. Dr. L. Mutuberia. At the office of said able periodical are to be found many of the leading works on Spiritualism published in Europe, including Mr. Wm. Crookes', Kardec's, Figuier's and Mme. Bourdins'—"Mediumship through a glass of water." Here, also, among the "exchanges" is seen the Spiritual Scientist of Boston. Joachin Calero, in a short article in "The Ilustracion," speaks of the high character of an editorial in the "Law of Love" of Merida, Central America, in which is demonstrated the fact that Spiritualism is not opposed to Christianity (replying evidently to the attacks of the clergy), that it is a firm supporter of liberty and an opponent of tyranny. A very noticeable communication from "A Suffering Spirit" appears also in this magazine under the head of "Oscurantismo," and while it claims to have been one of the apostles of the Vatican, it denounces in burning words the darkness arising thence, the blindness that follows in the wake of the scarlet chariot, the licentiousness that accompanies riches, and "the great prostitution among those who call themselves the aristocracy."

Central America.

IN SOME parts of Central America, Spiritualists are now passing through that phase of persecution which arises in ignorance and bigotry—synonymous terms, perhaps—manifesting itself in sneers, irreverent jests, insults and menaces of bodily harm. In Tobasco, the Spiritual paper called the Echo of Truth, is doing its work nobly. May the good demons guard it!

South America.

WE AWAIT our exchange from Chili, the Review, with no little impatience. We feel sure that there is a wide field opening in that region for spiritual light and food, though persecution will inevitably accompany them.

THE MONTEVIDEO Review Espiritista announces the formation in that city of a new "group" for the study of Spiritualism. It is composed, says this journal, of men of distinguished abilities, and no little good is expected from their researches and deliberations.

IN A learned article from the pen of J. de E., in the above-mentioned Review, touching briefly but forcibly upon the spiritual phenomena, in which the law of gravitation, the spectroscopic and physical phenomena in many aspects are considered, seems not surprised that the medium Home, when catechized by some of the disciples of Loyola, was made to say that, "all his mediumistic acts were solely the work of the devil."

SOME VERY entertaining and impressive communications from media, "The Angel Guardian" and "El Guia" enrich also our Montevideo exchange.

England.

THE EVIDENCE given in defence of Dr. Slade at the recent trial, together with instructions "how to form a spirit circle,"

has been printed, and is being industriously circulated for the enlightenment of the public. London, Newcastle, Manchester, Glasgow, Derby, Birmingham, Wolverhampton, are among the places already flooded.

DR. CARPENTER now admits the phenomena of artificial somnambulism (hypnotism) and of a profound reverie called biological. These are merely some of the phenomena known by the more comprehensive term of mesmerism, and when one admits these, he is well advanced on the road to Spiritualism.

THE BRITISH National Association of Spiritualists has the chief library connected with Spiritualism; and no public collection, not even that of the British Museum, includes nearly so complete a supply of works relating to this particular subject.

A CORRESPONDENT of the London World says that Slade is quite the lion, if not of the day, of the night, in the higher circles of society.

THE SPIRITUALIST defence fund, including contributions from America, is now about £550.

France.

A SOMEWHAT novel phenomenon has been witnessed in France. A worthy medium, Mme. Y— of Lille, having been enabled clairvoyantly to see and hence describe spirits, was told to use a glass of water. Into this she looked and found that communications were there being written—messages which she rendered word for word as they appeared in the bottom of the glass.

BY THE society at Lille, two perfectly trustworthy media have been employed, Mme. Y— (the above named) and Mme. X—. Through these, the most touching and soul harrowing confessions have been received from Francis I., Triboulet, Pope Alexander VI. (Borgia), Marie Antoinette, and others, and while they have freely acknowledged their faults, they have as tearfully enlarged upon their sufferings and their remorse.

NEAR THE convent of St. Joseph, St. Germain, France, a young couple, just married, have had their attention called to other affairs than the too-absorbing hymenial. Every night as soon as the light is extinguished in their chamber, fearful raps as if made with a huge hammer proceed from a wardrobe in said apartment. The piece of furniture has been moved from time to time about the room, but without change of results. Even the neighbors have been aroused by the noise, while Cupid, with finger upon his lips, sits upon the bedpost smiling through his tears.

Spain.

OUR NOTES from Spain periodicals must be brief. The Diario of Madrid sums up in a couple of paragraphs what the heretics, the fanatics, the impious are doing and plotting against the church. Such is the spirit of the article that the editor of the Review asks, "If Jesus should come again to-day upon the earth and preach the same doctrine (evangelio), who would be his greatest enemies? Those who would invoke the force of the secular arm to crucify him anew?"

FROM THE Madrid Criterio we make the following selections: "The ecclesiastical bulletin of this bishopric has a circular in which is prohibited the reading of our Revista, since we confront the soul with God, since we pretend that the Holy Spirit aids our mediums, since we express the greatest hatred of the church, etc. An able reply follows.

OUR ILLUSTRIOUS brother, Sr. Dn. Mojar y Bolivia has been discharged from the Commission of Fine Arts in Rome, on account of his being a Spiritualist.

THE DIRECTIVE Junta of the Espiritista Espanola will soon occupy themselves with preparations for the approaching Curso Academicos.

Italy.

SR. DN. NICEFORO FILALETE, chief editor of the Spiritualist magazine in Turin, Italy, has translated into the Italian language Allan Kardec's "Livre des Esprits." Works by this French author have also been translated by M. M. J. de Fernandes in Barcelona, Spain, Gen. Gonzales in Mexico, Delhez in Vienna, Austria, J. G. Plate in Arnhem, Holland, Goguel in Odessa, Southern Russia, and G. D. in Athens, Greece.

THE REVISTA of Turin, Italy, publishes an account of the physical phenomena witnessed at the circle in Rome, and testifies to the facts.

Africa.

THE Chevalier Berbrugger, in departing this life, left behind him the seeds of his faith and of much learning. The seeds of Spiritualism which he scattered in Northern Africa are bearing fruit. Accounts from Setif, though not very recent, show that they have a medium there, who though noted for his ignorance, is writing remarkably able and satisfactory communications, evidently from the spirit world.

From the Daily Graphic.
MYSTERIOUS MEDICINE.

The ailments of the human body still defy the doctors. Of all branches of knowledge the so-called science of medicine is perhaps the greatest laggard. There are more therapeutic systems than there are religions, and the doctors of medicine are more at variance than the doctors of divinity. Men have been pilled and powdered, bled, bloused and blistered; men have been advised to try allopathy and homœopathy, the water-cure and the health-lift; men have been urged to visit the mineral springs and live; men have been entreated to patronize the electrical battery and be pumped full of buoyancy in a fluid form; men have been solemnly adjured to try the earth-cure and the sun-cure; and yet men and women lie all their lives prostrated with chronic diseases, the prey of experimenters, crammed with drugs, which, however, bring no relief.

There seems in the midst of this bewilderment to be a tendency to revert to original traits. All savage people when sick invoke religious and mystic rites. Among the Caffre, the Tasmania, the Polynesian and the Ojibway, the priest is always the doctor, and the demon is cast out by prayer and fasting.

In all parts of the civilized world within the last quarter of a century there have sprung up tens of thousands of so-called "magnetic healers," who are believed to cure mainly by the laying on of hands. In every city and large village of the country are one or more of these novel practitioners, and in New York and Brooklyn there are more than 100. Some of the most celebrated of them itinerate, passing rapidly from city to city, calling in the sick and maimed, halt and blind, from the highways and byways, and commanding their afflictions to depart. More than half are men, probably, but the proportion of women healers is far larger than in any other school of practice. They all are guided by the charitable principle of action which seems to be uniform among them, never to take fees except from those well able to pay. All treat their patients by the imposition of hands, and all hold that animal magnetism—"the source of vitality"—is shed by the healer upon the invalid. And the healer to be more or less effective for good according as he possesses much or little of this magnetism. But they differ materially in their modes of manipulation, and they differ radically in their theories of healing, some believing that the magnetism which they are enabled to impart is poured upon them by "spirits," who have taken the job of restoring a diseased world to health, and others contending that this is all a delusion, and that their power is personal and permanent, not depending on any preternatural will. Some also always go into a trance, and become personally unconscious while treating a patient, and others are never "controlled."

Perhaps, the most famous of these healers is Dr. Newton, well known in every part of this country and in European cities. He travels rapidly, and whatever healing he does is done with the rapidity of lightning. He declares, with an audacity which Christians consider blasphemy, that his mode is apostolic, and that he heals as the man of Nazareth healed and it is certain that prayer is one of his most trusted agencies. His rooms are generally crowded. He is in the habit of standing his patients up in a row, the blind, the deaf, and palsied, if they can stand, and going rapidly up and down, rubbing one, jerking another, slapping another, and wrenching some diseased limb of a fourth, all the while shouting a vehement prayer in a voice that can be heard a block off. After five minutes of this he commands them to throw away their spectacles, crutches and medicine, exhorts them to live lives of purity, and informs them that they are well. Many very surprising cures have been reported from under his hands, but it is whispered that some with too much faith have flung away their crutches and lived to buy another pair.

In order to give some idea of the methods of this class of practitioners a Graphic reporter called on one of the most successful of the New York "rabbers"—as allopaths call them—Dr. T. Ormsbee, No. 111 West Twenty-third street. Like many of the magnetic healers, he formerly practised allopathy, but he now claims to follow "a more excellent way," and to be given an incomprehensible power through natural laws by the celestials, and he calls himself a psychopathic

physician. There is nothing *outré* about his manners or his appearance. His hair is not long though gray. His frame is not guant. He is plump and cheerful looking, with full beard, blue eyes, and a face exceptionally fine. His conversation as well as the medical literature from his pen and his general appearance denote the hard student and the conscientious sympathetic man—one who obtains your good opinion without an effort. He said there was so much he did not know that it might seem egotistical to insist at the outset that he should not be classed with "the great number of persons, male and female, claiming to be magnetic healers, many of whom have no more healing magnetism than a fish."

"Are there any medical schools or colleges giving instruction in psychopathy?" "Unfortunately not. This will explain why so many so-called magnetic healers fail of success with their patients—the want of knowledge of psychopathy, except as given them, perhaps, from time to time in an unscientific and unsystematic manner through mediums unfitted for such communications, whose crude organisms and uncultivated minds, usually prevent the scientific healers of the spirit world giving instruction in that perspicuous manner desired."

"As you emphasized the word 'healing' a moment since, I infer there is a difference in the magnetism of persons?" To be sure, it varies quite as much as does the size, height, or appearance of different persons. All undoubtedly possess more or less magnetism, but very few that quality properly called 'healing magnetism,' as the person must not only possess the so organized physically, mentally and spiritually that the disembodied physicians can approach him and mingle their own 'aura,' or emanation with his, and thus produce the healing power."

"How, then, can it be known whether one be a healer?" "By the results of their treatments when successful, or by clairvoyance. I have had a clairvoyant many times describe a white light about me seemingly very dense for about two feet from my person, then emerging gradually with less density into a blue color, and have been told the same was seen about Dr. Newton."

"Do you acknowledge Dr. Newton as the best of magnetic healers?" "He has practised longer than any other, and, of course, effected many more wonderful cures than any one, though there are some who have wrought just as quick, surprising and perfect cures as he."

"You would include yourself among that number?" "Well I have treated many persons who would, if I did not. You know persons who have been restored to health, after they had almost lost hope, are apt to be very enthusiastic over their physician."

"I presume you have a faculty of making your patient cheerful?" "I never speak to a patient when I am treating him, and do not allow a patient to speak to me. I make passes over him or rub him gently till he passes into a magnetic sleep."

"Do they always go to sleep?" "Almost always. They usually go to sleep in a few minutes and sleep from twenty minutes to three hours."

"How do you impart strength to a sufferer?" "For bodily ailment only I give magnetism. I can feel it run off the ends of my fingers when I touch a patient, and he feels it trickling down his skin like water. Very sensitive persons I do not touch—simply pass my hands near them."

"Where do you obtain the supply?" "My spirit band of chemists and physicians supplies me. Good clairvoyants may see them all about me. They distill the kind of medicine that the patient requires from the atmosphere and saturate my magnetism with it, and thus transmit it. Sometimes my hands swell and temporarily pain me very much, as if severely poisoned."

"Do the patients see these appearances?" "Oh yes, and occasionally my hands and arms will for the moment turn the color of the medicine. Only yesterday I was treating a lady and my hands turned a deep mahogany brown. In the atmosphere is the essence (or spirit) of everything in nature, and our disembodied friends are enabled to combine them for the healing of the afflicted. They have the power of discriminating and selecting just what they need. The air is a vast pharmacopœia—an illimitable drug store—where disencum

bered intelligences, if sufficiently enlightened, can help themselves to such curative agents as are adapted to particular cases in hand. Why, sometimes my hands emit the smell of the medicine that spirits have furnished me—as bella-donna, hypophosphites, gelsemium or chloral. Occasionally it pervades the whole room, though no other drugs are ever in here."

"Have you performed many cures since you came to New York?" "Oh yes, I seldom fail, although I have never asked for a recommendation or published a certificate."

"You get well paid?" "Indifferently. A majority of my office patients are treated gratuitously. Some don't even thank me. Two sisters, in middle life, came here yesterday, looking doleful enough. One had her arm done up in a sling said she hadn't moved it in a year. I looked at it. It was stiff. She said she didn't come to have treatment, but to see about it. I was impressed to seize hold of her arm and bend it up and out with a sudden jerk. I moved it two or three times, while she screamed and her sister jumped around, and was very much excited. In a minute she moved it herself, took it out of her sling, straightened it out and up over her head, and gesticulated like a gymnast. All the while she kept saying that she guessed she wouldn't have anything done to it to-day, and while she was swinging her arm she backed out of the door and her sister followed her, and she kept saying, 'I guess I won't have anything done to it to-day,' and went down stairs and out into the street without even saying 'Thank you,' I was mad when I saw her swinging her restored arm around as she went down town, but my spirit friends evidently enjoyed it, at now it seems very funny."

"What are your specialties?" "I hardly know how to reply. My family practice pays me best, consequently I am inclined to prefer it, but my 'controls' desire me to give more particular attention to office practice, when chronic female complaints, nervous diseases, rheumatism, etc., would perhaps be properly called specialties, though acute diseases yield to this treatment easily, and surprising thoroughness in the curative effect is almost universally exhibited."

"What are your prices?" "People pay whatever they can afford to. A rich man came here a few weeks ago with his carriage and colored servant. He was in despair. He said he'd give me \$5000 if I would cure him, and, said he, 'I'll buy an omnibus, too, and stand on top of it and drive up and down Broadway for a week shouting "Ormsbee cured me! Ormsbee cured me!"' Well, I gave that man two treatments for atheroma of the arteries, and he reported that he was able to attend to business as he had not before for a year, hasn't bought an omnibus yet, though, I believe."

So much for Dr. Ormsbee. Besides him there are many prominent magnetic healers in this vicinity, among whom are Dr. E. D. Babbit, Eight street; Dr. Briggs, Fourth street; Dr. Tuffs (a lady), on Greenwich avenue; and Dr. Reuben Johnson of Greenpoint, We mention them and their peculiar method because they attract much public attention.

LUNATIC SPIRITUALISTS.

Dr. Forbes Winslow writes a letter to the London Standard, copied into the Globe and other papers, the substance of which is that Spiritualism is filling American and English madhouses with lunatics. He says that no fewer than 10,000 persons have gone insane on the subject. So far as America is concerned the records of the asylum are open to any investigator, and as a fact, a small per cent. less than 1 in 100 cases are ascribed to this cause. The London Spiritualist speaks for England. It says that only one medium has been in an asylum—Mrs. Lowe, the wife of a clergyman. She soon made the place too hot to hold her, and the Commissioners in Lunacy let her out after some delay. She then brought an action against them in the Court of Queen's Bench, started the Lunacy Law Reform Association, and has been a thorn in their sides ever since. She is a pleasing, well-educated public speaker, and has addressed large meetings in all parts of the kingdom, stirring up strong feeling against such abuses as are to be found in the lunacy system. The Spiritualist says further that if all the mediums in Great Britain were put into a lunatic asylum, they would number but 200 or 250 altogether: about ten of them professionals and the rest private individuals, who display their powers in

private life. Dr. Winslow's statistics are certainly destitute of all foundation in fact. Under his declaration that "all who really believe, and who persuade others, that they see or hear a spirit, are the subjects of hallucination and auricular delusions, and should be taken care of by their friends," he might safely have made a much higher estimate than 10,000.

Mrs. Lowe, the lady referred to, says in a letter, "with a slight change of formula, Dr. Forbes Winslow's statement in The Standard be received as correct. If, instead of saying that 'Spiritualism is filling English and American madhouses with lunatics,' he had said, 'The doctors are everywhere confounding the mediumistic temperament with insanity, and filling their houses with undeveloped and unacknowledged mediums, who are thus gradually driven mad,' he would have been right. I have myself no doubt that of the 80,000 persons incarcerated in English and Welsh asylums, there are many thousands suffering from misunderstood, disorderly mediumship. The medical temperament is far more general than is usually thought, and the phenomena of clairaudience, clairvoyance, etc., manifest themselves in persons who have never even heard of modern Spiritualism, or are utterly ignorant of its principles."

THE PILLAR OF KING MESA.

This famous stela has now been placed for public inspection in that part of the Louvre which is set apart for Hebrew antiquities. It bears the oldest inscription in the world as yet deciphered, and it is an historical monument without rival, contemporaneous with the Bible, dating back 900 years before the Christian era. The pillar is of black basalt, having almost the same form as the tables of the Decalogue. It measures forty inches in height, twenty-eight in width and fourteen in thickness, and for 2800 years has remained in the same position in the country of the Moabites, on the shores of the Dead Sea, at the spot, as is supposed, where the frontier of their territory joined that of the tribe of Reuben. The column of Mesa was not buried. It had remained erect in the full light of the day for twenty-eight centuries. In 1870 M. Clermont-Ganneau, attached to the French Consulate at Jerusalem, heard something about a stone placed at the entrance of a small village near the Dead Sea and covered with "mysterious" characters. Attracted by these reports he sent two intelligent Arabs with instructions to bring him an impression of the inscription, by using the same process as is employed in printing offices for obtaining a proof of type in form, viz: to spread a moistened paper on the letters and by means of a brush to drive the pulp into the cavities. The operation succeeded perfectly, as may be seen from the impression which is exposed by the side of the pillar itself in the Louvre. But at the moment when Yacoub, one of the Arabs, was preparing to depart he was attacked by the Bedouins and severely wounded; but his companion was fortunate enough to get on his horse and escape with the greater part of the impress. M. Clermont-Ganneau some time after sent another Arab with instruction to copy by hand the inscription, and the man fulfilled his mission with great intelligence. The copy and sketch of the stone which he made are also exhibited at the Louvre. Eventually the same enthusiastic functionary succeeded in translating the famous inscription.

It refers to King Mesa, the chief of the Moabites, spoken of in Second Kings, iii., 4. He was a tributary of the monarch of Israel, and paid each year the almost inconceivable tribute of 100,000 lambs and as many rams. Mesa resolved to rid himself of the heavy burden and declared war against the King of Israel. The latter, aided by the sovereign of Judah, fought the Moabites and compelled their chief to take refuge in the last fortress which remained to him. Mesa, perceiving that his cause was lost, sacrificed on the ramparts his oldest son to propitiate the God Chanos. The Bible which relates the fact adds: "Great indignation prevailed among the Israelites, who left and returned to their own country."

King Mesa took the trouble, so to speak, of completing the somewhat obscure record of the Bible, as, according to the inscription of the stela, the armies of Israel and Judah were completely worsted and dispersed: "I, Mesa, seized the vessels of Jehovah, which I dragged in the dust before the idol of Chanos, etc." The Moabite monarch records, moreover, that he took possession of a large number of towns and terri-

tories belonging to the Israelites, and that he put to death 7000 men, women and children, etc. These facts will give an idea of the value of the monument, which, as previously stated, bears the oldest inscription that has yet been deciphered. That on the sarcophagus of Echmounazar had hitherto held the first rank, but the one of which we speak is older by four centuries.

There remains to describe how M. Clermont-Ganneau succeeded in procuring the original of the inscription. He organized for that purpose a real expedition composed of bold and enterprising men, to whom he paid in advance one-half of an important sum in gold, which was to be the reward of their services. Unfortunately, the Bedouins, who, without knowing the origin of the stone, attributed it to the magic virtue of a talisman, broke up the pillar with a hammer and shared the fragments among themselves. With immense difficulty the pieces were successively purchased and joined together, the missing portions being replaced by blackened plaster. The monument is therefore integrally restored by means of the original inscription and by the aid of the rubbings first taken. The text is in archaic Phœnician characters the most ancient alphabetical words known in history, according to Lucan:—

Phœnices primi, famæ si creditur ausi
Mansuram radibus vocem signare figuris.

On that point the objection may be made that inscriptions more ancient than that of the stela of Mesa exist, and among others that of the Obelisk of Luxor; next, a fragment of an Assyrian inscription in cuneiform characters found on several bricks at Nineveh and Babylon. Egyptian horizontal and vertical ones are to be seen on the ruins of the great Temple of Philæ, which are assuredly anterior to that of King Mesa; but they have, however, all remained undecipherable. The reason is that with almost all the Eastern nations there were two sorts of writings—the hieratic, or sacred, for the use of priests, who alone possessed the key, and the vulgar text. In spite of all the science of Champollion and the works of so many Orientalists the sacred hieroglyphics of Egypt will remain eternally a secret. Generations will pass away; they may lose themselves in contemplating the hieratic figures engraved on the gates of the Temple of Karnak, but the priests, who were alone initiated, have taken the secret with them. Even in the present day the Abyssinians of Upper Egypt are accustomed to tattoo the same mysterious marks on their cheeks without knowing the signification of them. All that they can say is that the custom has been perpetuated for centuries. The National Library in Paris possesses an Egyptian hieratic inscription on a papyrus twenty-five feet long, and dating from the time of the Pharaohs. Who has been able to decipher it? There was also at Jerusalem the familiar Hebrew, greatly resembling the Phœnician, and the sacred or rabbinic language which differs essentially from the other.

PSYCHIC FORCE AND ELECTRICITY.

C. F. Varley, C. E., F. R. S., the well-known electrician of Atlantic Cable fame, after a great many experiments, is unable to detect any distinct connecting link between the psychic forces and those of electricity and magnetism. Five cells of Grove's nitric acid battery, two helices, an electro magnet, key, switches and wires were procured by him for the experiments, some of which were conducted in the dark, but the majority of them in a bright light and some in broad daylight. In the former none of those present were acquainted with electricity, and none but himself knew of the experiments he was trying. Two phenomena of importance only were obtained: First, whenever he took hold of a wire through which the current was passing, the "invisibles" always correctly stated which way the current was flowing. The second phenomenon was that whenever in the dark he placed the helix around his head, the "invisibles" took no notice of it when no current was passing, but the moment he pressed down the key and caused a current to flow, loud raps were heard, the table rocked violently, and the medium's hand would write out involuntarily a message to him to the effect that he ought not to place his head inside the helix; that it was prejudicial and gave them great uneasiness. The experiment, often repeated, always gave the foregoing results. Mr. Varley says

"The world at large ridicules that which it does not understand. * * * That spiritual phenomena exist, any man possessed of common sense can prove for himself by experiment."

DR. SLADE'S LATEST.

SPIRITS WRITE GREEK ON A SLATE.

Several well-known persons in England testify to the following as having recently occurred at the residence of one of their number through the mediumship of Dr. Slade. In broad daylight a crumb of pencil was placed on the top of the table, and a clean slate turned face downwards over the pencil. The four sitters, including Dr. Slade, then joined their hands, with the exception that Dr. Slade placed one of his hands upon the top of one corner of the slate, whilst a lady at the other end of the chain of sitters placed one of her hands upon the opposite corner. Dr. Slade sat sideways, and his feet were in sight all the time. Soon they heard the pencil hard at work, and the message seemed to be a long one, for the writing could be heard going on for five or six minutes; then it ceased, and raps came upon the table. The slate was turned up and found to be full of Greek writing. Mr. Chas. Blackburn wrapped up the slate in his handkerchief and carried it to the rooms of the National Association of Spiritualists, where it is now framed under glass, and is on public view. The writing is the dry, dusty writing of slate pencil. C. Carter Blake, Doc. Sci., lecturer at Westminster Hospital, finds evidences of the genuineness of the manifestation. He says the inscription shows characters which are perfectly consonant with and agreeable to those which might be presented in the handwriting of a Dutch medical gentleman living at Manhattan (New York) in the earlier part of the eighteenth century. A professor of University College, London, calls attention to the character of the writing, which he says is that of one accustomed to write Creek, and the letters are not laboriously and clumsily imitated, as would be the case if they were copied.

HELLER'S BASKET TRICK.

HOW CAN EVEN A MAGICIAN BE IN TWO PLACES AT THE SAME TIME?

The trick known as the "basket trick," which Mr. Heller introduces as the last feature of his performance at the Wonder Theatre, excites a good deal of surprise, as it is only natural that it should. The conditions of the trick are simply as follows: A large basket is brought out and placed in full view upon a bench supported by four primitive wooden legs and leaving an open space between the basket and the floor. There seems no possible way by which a human being once in could get out of that basket without being seen. The basket is placed by Mr. Heiler and his assistant. Mr. Heller next brings forward a pair of overalls which cover him to the neck and which have no outlet at the ends of the sleeves or legs. When the overalls are drawn on and a hood drawn over Mr. Heller's head and attached to the main garment by strings, there remains no outlet for so much as a finger of the performer to get through. But as Mr. Heller is about to remove his coat for the purpose of donning this garment he remembers that he is in New York instead of Australia—that is his carelessly stated excuse—and a screen, which reaches up to the performer's neck, is placed behind the basket, and the performer retires behind this and effects the change. So far as one notices, his head does not once disappear during the time he is employed in drawing on the overalls. The last vision one has is of Mr. Heller's own face disappearing in the ample hood, and immediately he steps out from behind the screen, and, with the help of his assistant, climbs into the basket, the lid of which is closed upon him and locked. As far as any human eye can discover this is Mr. Heller who has just gone into the basket, but in the same instant—almost before the cover is down—Mr. Heller makes his appearance in ordinary evening costume at the entrance of the theatre and walks down the aisle inquiring "what was being done with him." He immediately ascends the platform, opens the basket and nobody is within. The question is still an open one, how did Mr. Heller cease to be the man in the basket, and whoever the man in the basket was, how did he get out?

How to Form A Spirit Circle.

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

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

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

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

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

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

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