

# SPIRITUAL SCIENTIST

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

## SPIRITUALISM.

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

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### SPIRITUAL SCIENTIST.

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E. GERRY BROWN, EDITOR.

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#### THE DR. SLADE PROSECUTION.

GOVERNMENT IN AN AWKWARD POSITION.

A SHORT WAY OUT.

LEGAL TECHNICALITIES CONVICT AND LEGAL  
TECHNICALITIES ACQUIT.

DR. SLADE DISCHARGED FROM CUSTODY.

MEDIUMS NOT VAGRANTS.

London Jan. 29.

The court room was crowded to-day to witness the final acts in the prosecution and persecution of Dr. Slade, of prominent Spiritualists it is easier to name who were not there rather than those who were.

An intense interest was manifested although it is probable a few were aware of the line of defence that would be adopted.

Mr. P. H. Edlin, Q. C. Assistant Judge, presided. The Government having been induced to take up the prosecution was represented by Mr. Alexander Stavely Hill, Q. C.

The case came up in the Middlesex Quarter Sessions, the arguments being on the conviction by Mr. Flowers and the sentence of Dr. Slade to three months imprisonment in the House of Correction.

Those who expected a few dramatic surprises in the shape of physical manifestations in proof of Dr. Slade's power or spirit messages in open court were soon disappointed. The mass of testimony that was in readiness was not needed.

The indictment which was made under the Vagrant Act did not contain the words found in the Act, *viz*,—"by palmistry or otherwise." Serg. Ballantine led for Dr. Slade and at once objected that the offence under which Dr. Slade was convicted was not within the Vagrant Act because these four words were omitted and no charge was therefore made that a fraud was accomplished "by palmistry or otherwise."

Mr. Hill, counsel for the Government, replied that these words were advisedly omitted, the offence having been more specifically described by saying that Slade used subtle craft, means, or devices.

Judge Edlin said that summary convictions must show upon

their faces the words of the statute giving magistrates jurisdiction. The conviction, therefore, was bad on its face, and as counsel for the Crown stood by it and declined to ask the court to amend it, they must quash the conviction.

Mr. Hill asked for a case to the Supreme Court to decide whether those words were necessary to a conviction. The court refused, and Dr. Slade was discharged.

LATER.—Since the above was received a cablegram announces that Lankester and Donkin have obtained a new summons for Dr. Slade under the Vagrant Act.

#### TRADITION OF AN INDIAN VILLAGE.

Western papers print the subjoined on the alleged authority of the Pawhuska Indian Journal: "The existence of an ancient Indian village at Paragoonah, Utah, about 200 miles from Pioche, is reported. The houses, now covered with trees and brush, were arranged in uniform rows, and were about eight by nine feet in size. They were all two story, built of adobe, supported by pillars of sand-stone rock. The only entrance discoverable was a sort of man-hole in the top. Bore need less, rude appliances for grinding corn, and other relics were found in several of the houses. There is a tradition among the Indians of that region that long years ago the tribe that inhabited this village brought about their annihilation by their own preposterous opinions. They were quite a prosperous people, and refused to associate with the Sioux, Shoshones, and other tribes. Indeed they were far above the savage Indians, inasmuch as some of them were real giants, and walked the Western plains Goliaths in power and size. They were whiter than most American descendants of Shem. They however, had their developed caudal appendage. They refused to believe in the Great Spirit, and declared they could remember when they had existed as four-legged animals. Their remote ancestors could trace their origin to the serpentine world, and told how their ancestors in turn could tell of the very time when the first member of their race had absolutely sprung into being from nothing. The other Indians did not take to this idea. On account of this preposterous piece of ignorance, this peculiar race would have nothing to do with other tribes. They also looked upon their beliefs in regard to a spirit realm and a hereafter as all foolishness. They did not believe in the good and evil geni, and were loud in their denunciations of the spiritual visitants of this mundane sphere. They were very persistent in their denunciations, and at last brought the whole spirit world down upon them. The ethereal characters determined to avenge themselves for the indignity offered them. The long and short of the matter was, that an army of them swooped down upon the irreverent wretches one night and carried off the whole tribe, men, women and children. At last they disappeared between two suns, and left no trace except their buildings. Not a word has ever been heard of them since."



# 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 most 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 Sotheman and G. L. Ditson, M.D.,

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

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

## ENGLISH CORRESPONDENTS,

Rev. W. Stanton Moses, "Lex et Lux," and several members of the Rosicrucian 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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## Larger and Better Service

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

## BEST AND HIGHEST THOUGHT

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

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

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

## IMPORTANT PROPOSITION.

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

### Personal Efforts of Subscribers

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

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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 at once if it could be brought to their notice. We are constantly in receipt of letters asking for specimen copies from persons who at once take the paper when they receive one. Any person with a little perseverance can obtain this number within a radius of a few miles from their residence. As an inducement we offer a \$200 Geo. Wood organ. The merits of the instrument need not be enlarged upon. They can be seen in any large city and any section of the United States. The person getting the four hundred (400) subscribers and remitting \$800, will receive one. Thus it will be seen that they will make \$300 cash and a \$200 organ or

ONE DOLLAR ON EVERY SUBSCRIBER.

### TO WHOM THE PREMIUMS ARE GIVEN.

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

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

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

### TO THOSE WHO OBTAIN NEW NAMES.

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

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

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

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

### HOW TO SEND MONEY BY MAIL.

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

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

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

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

## BEGIN AT ONCE,

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

### How to Form A Spirit Circle.

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

Inquirer into Spiritualism should begin by forming spirit circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing 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 arid 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.



## SPIRITUALISM IN THE UNITED STATES.

## New York.—Conference of Spiritualists.

At the New York Conference, Sunday, Jan. 28, Dr. White in the chair, Mr. —, an old sea captain, declared he had no faith in the spiritual origin of the phenomena. Had himself been a "medium," but now knows there was no spirit action back of it. Human powers, more or less abstruse, and fraud, will explain much, if not all. He criticised the inconsistency of Harmonal Philosophy in producing such inharmony as he found weekly exhibited here.

Mr. Lambert defended Spiritualism with the vigor of an Irish orator of the olden time and stamp.

Mr. Jones had tendered Mrs. Wilson, claiming to be a materializing medium, a purse of twenty-five dollars for herself and as much more for Mrs. —, a reported indigent medium, if she could satisfy three judicious persons selected by him of the genuineness of her manifestations. Mrs. Wilson had backed down, though at first indicating a prospect of accepting. Also letters to and from Maud E. Lord, of a similar purport. He expects better things from Mrs. Lord.

Mrs. Lord said she desired to submit to every test proposed in good faith, and hoped for further interviews with Mr. Jones with that view. Enclosing herself in a netting had been tried many years ago, and no results obtained. She was willing to try again.

Dr. Hallock said we must extend towards each other the same infinite tenderness and patience which the spirits do toward us, and extend it, too, to their mediums. We cannot demand conditions.

Mrs. Spence said we must not surrender the right to demand conditions. The reverse of this was exactly the position Bible men place the people in, against which all Spiritualists protest. They accuse us because we presume to apply reason to their book. Let us not fall into any such pitfall as that which declares none but an educated clergy are competent to comprehend and apply reason to books or facts—either of them.

Dr. Lewis said all that is done by mediums can be explained by "a transfer of estates." He did not explain what that is, but suggested a "double."

Mr. Hanford, who is not yet a Spiritualist, but a Bible man, declared there was something wonderful in Mrs. Lord's seances. The names of friends of his had been audibly whispered in his ear, etc. Yet he and his friends were unknown to Mrs. Lord or any of her people or friends.

Mr. Murray asked if Mr. Hanford's voices had any of them proclaimed themselves his double. Mr. Hanford said none had done so.

## New York.—Society of Progressive Spiritualists.

At the Progressive Spiritualists' Hall, New York, Jan. 28th, Mr. Lyman C. Howe lectured.

Spirit Materialization is effected by the spirit standing in your presence being coated with matter drawn from the atmosphere, which is the real and true materialization or a similitude, like a piece of statuary is built up according to the idea of some spirit artist just as one forms flowers from wax. You can distinguish them. The unreal cannot speak or move. Yet we are liable to be deceived—just as with earthly friends in their inner nature.

## Prof. Adler on the Colleges.

## SECTARIANISM STIFLING THE LIBERTY AND THE LIFE OF SCIENCE.

Prof. Felix Adler lectured Sunday on "Religion in the United States," before an audience that completely filled Standard Hall. He said: "Our great want is of culture, the harmonious development of all our faculties." This cannot be supplied by the 350 or more colleges in the country, because they are built by the church, and each sect having its own, the result is ludicrous impotency. "Besides," he continued, "the sectarian spirit within the colleges has science within its grasp, and stifles its liberty, which is its life. The right of free utterance is curtailed. European investigations, when not in accord with church creeds, are suppressed. Natural science, even, is taught with bias, and our future lawyers, doctors and statesmen, are sent forth with no knowledge, or with a distorted knowledge of the great conflicts waging in

the scientific world. That great good has been done by the church in lessons of pure morality we admit; sincerely and emphatically, yes. But, for their dogmatic teachings, they have been evil, and the source of evil."

## Boston.—Readings and Discussions on Spiritual Science.

Mrs. Emma Hardinge Britten gave her third reading from "Art Magic" last Sunday evening, when a numerous and highly respectable audience testified their appreciation of these interesting meetings, and fully justified Mrs. Britten in the strong claim she makes for the value and absorbing interest of her remarkable subject. Messrs. Rose, Williams, John Wetherbee, Dr. Cole and others, took part in the discussion which followed the reading, the subject of which was "The famous Astronomical Religion." The revelations thus given were extraordinary and startling enough to command the most profound attention from every listener, and, at the close of the discussion Mrs. Britten summed up in a strain of resistless enthusiasm, which completely carried her audience with her. The meetings are a complete success, and gain rapidly in interest and value.

Mrs. Clapp contributed two exquisite pieces of vocalization and greatly added to the pleasure of the meeting by her delightful singing. Mrs. Britten announces for her next Sunday's subject, SEX WORSHIP (Art Magic, Sec. 5), or "Curious Revelations Concerning the Origin of Theological Systems."

## A HAUNTED ROOM OF THE MORMONS.

The following narrative is a verbatim copy from pp. 249 and 250 of Anna Eliza Young's "Expose of Mormonism," and in the sequel of that terrible tragedy known as the "Mountain Meadow Massacre," in which 133 persons fell victims to the atrocity of Mormon leaders: "The spoils were carried to Cedar City, and placed in the tithing office, after the Indians had received their share. It was told by a man who then was a mere boy, that the night the spoils were brought into town, he and two companions slept in the tithing office. The cellars were filled with everything that had been taken from the emigrants, and the bloody garments, stripped from the dead bodies, were thrown down on the floor. One of the men connected with the massacre came in and threw himself down to sleep, without preceiving the boys. Scarcely had the place become quiet with the peculiar, painful silence which night brings, when suddenly the room they were in and the cellar beneath it, where all the plunder was stored, resounded with cries, groans, sobs, and the most piercing agonizing shrieks. The guilty man jumped from his couch and fled out into the night, locking the doors after him. In vain the terrified boys tried to force the lock. It remained firm and fast, and still the walls and cries pierced the air. They were almost dead with terror, and, clambering up to the roof, managed to escape from the haunted spot. Nothing can induce this man to believe that his imagination played him a trick. 'I know,' he says 'that the spirits of those foully murdered men and women were in the tithing house that night.' It is not the first time, by any means, nor the last, that a Mormon public building has been haunted."

## RAPs. — DR. MONCK.

Several paragraphs have appeared in these columns relative to Dr. Monck, formerly a Baptist minister of Bristol, Eng., but now a prominent public medium for physical manifestations. He was lately arrested under the vagrant act at Huddersfield, and during his confinement there, many wonderful things are said to have occurred through his mediumistic power. At the trial, raps were made freely all over the court room, by some agency as yet undiscovered. He is now lecturing, and the same phenomenon has thus far attended him at every engagement. Recently he made the statement that he had been assured that, in the future, phenomena would attend him in public which might be witnessed in large halls. While these loud raps are heard, Dr. Monck stands quite motionless, so that it can be seen that he takes no part therein. The manifestations give great satisfaction to large meetings.

ALFRED PEACE, formerly an editor in Lowell, Mass., has been released through the influence of Spiritualists, from the Auburn, N. Y., Penitentiary, where he was confined on a life sentence. He is now interesting himself in the propagation of Spiritualism.



From the London Spiritualist.

# A STORY OF A HAUNTED HOUSE.

BY J. F. THEOBALD.

I am sure your readers will be interested in the following account of hauntings.

I can vouch for the entire truth of the whole statement. The young lady to whom the events happened related them to me herself, and as far as possible, I have used her own words as she described the details to me. For obvious reasons it would not be wise to publish the address of this house, but I may say that it was at one time inhabited by a man who held a high position in society, but is unfortunately noted in history for his atrocities, and especially during his residence on the premises now under notice.

It is beautifully situated, within a few hours' railway journey from London.

I should say that my friend is not a Spiritualist, although, without her own knowledge, she must be a medium.

The following is the narrative:

"One cold winter's night I awoke, and to my great surprise I found there was bright fire-light in the room. I sat up in bed, and noticed that the ordinary grate was not to be seen, but in its place appeared an old-fashioned open hearth upon which was blazing a splendid fire, the light of which filled the room and had wakened me up. I saw a small strip of carpet laid down in front of the fire, but there was no fender. When we went to bed there had been a large fender, but no carpet, and no fire.

"As I looked with astonishment, I particularly remarked a bright pair of brass fire dogs, with very curious and pretty twisted fire-irons resting upon them. By the side of the fire was a beautifully carved oak arm chair, made with a square seat, the point of which was in front, and a rounded back. It was such a chair as was used two hundred years ago. In this chair was sitting an old man; he was resting his elbow on the arm of the chair, and with his hand supporting his head; he was looking directly towards me, with an intent, sad gaze.

"He was dressed in the style of the olden times—two hundred years ago—with knee breeches and stockings. I noticed the flicker of the fire, as it was reflected in his bright knee and shoe buckles.

I woke my sister who was sleeping with me, saying, 'Do you not see that old man sitting by the fire?' She sat up by my side, but saw nothing, and advised me to 'Go to sleep,' advice she acted upon herself, but I lay down and shut my eyes for a time, then sat up, and again saw the scene I have described, and watched it for some little time, for I was not in the least frightened, not even at the sight of the old man, and I often wish I had spoken to him. At last I lay down and went to sleep. On awaking in the morning my sister asked me what I had been talking about in the night, fully admitting that when I awoke her I was myself most fully awake, and not in a dreaming condition. We had been living in the house about two months when this occurred, and we found that it was known throughout the town to be haunted. We lived there nearly two years, and during the whole time were annoyed by mysterious knockings and noises, but the 'White Lady' did not show herself until just as we were leaving. My father and mother had already returned home, sending me, with my younger sister and a housemaid, to finish the packing up.

"On the Saturday evening my sister and I went out, leaving the servant to cord some boxes, and put the rooms in order; we did not return until past ten o'clock, when, to our surprise, we found the servant sitting in the hall with the front door open. She began to cry on seeing us, saying she had been much frightened. She told us that after we had gone out, and she had changed her dress, as she was coming out of her room, which opened on to the front stair-case, she thought she saw me coming up-stairs, only I had changed my dress, and had on a long white one; she exclaimed, 'O! Miss A—, you are never going out, just now, in your best white dress?'

"By the time she had said this, the figure was close up to her, then she saw it was a woman, dressed in a long trailing gown of some white material, but she could not distinguish any face. The figure stopped when quite close to her, and suddenly she thought what it really was—the ghost!—upon which, with a scream, she sprang over the flowing train, ran

down into the hall, and had been sitting by the open door ever since. She had seen the figure walk into the drawing-room.

"The girl was so much alarmed that I told her she could make up a bed for herself in the room that I, with my sister, was occupying. It was the bedroom where I saw the old man by the fire. That night passed quietly, but the next night a strange thing happened. We were very late; it was past twelve before we all three retired to our room. You will understand that there was no one else in the house but our three selves. As the door would not latch securely, I placed before it, to keep it shut, a chair, with a heap of things upon it. The servant and my sister were in bed. I was standing by the dressing table, when suddenly the door was pushed open so violently that the chair was thrown out into the middle of the room. I turned round sharply, and there saw, standing in the doorway, the tall figure of a woman, in a long, white dress, such as had been described by the servant. The sudden opening of the door had so terrified both the servant and my sister, that I was compelled to give my attention to calming both of them down. I did not tell them what I had seen, as I would not frighten them more. I should add that when the figure went away, the door was drawn to again.

Some few minutes passed before I had quieted my sister. I then lighted a night-light, and put out the candle, preparatory to getting into bed myself. To my surprise I saw, when the room was thus darkened, that there was a bright seam of light all round the door, and found the whole passage illuminated by this white light, as light as day, but I saw no more of the figure. This frightened me dreadfully, but I could only jump into bed, and feel glad it was our last night in that house.

"I should say that for many years that room had been nailed up, as unfit for occupation, on account of the hauntings; it had not been very long unfastened when we went to stay there."

## WHY I AM A SPIRITUALIST AND WHY I COULD NOT BE.

NUMBER III.

I watched (Matt. 24, 24), during four years, not in this plane of supermundane manifestations alone. I had become, as I said, "converted." Had been taught, and believed, that every word in the Bible was inspired and true infallibly. Older church members said I should study commentaries on it. My reply was, when I got through studying the book itself I would take the commentaries. So, for four years, I studied the Bible. It said, and the revivalist had said and the preachers said, "If any lack wisdom let him ask of God," and I believed that true. So I prayed daily to be enlightened and to be able to comprehend the Bible. I noticed and believed that by this means Solomon had received his understanding of both spiritual and terrestrial affairs. I have no cause to regret that belief. I ceased to trust in priests and churches and commentaries. Gradually it had been made clear to me that the Bible was to be read as other books. That it was composed of many books and by many different men. That it varied as they varied. That it asserted the lights in the heavens were for signs (astrology? or what?) that a woman (like a medium?) was properly sought to, by one who "did right in the spirit of the Lord," when he wished to enquire of the Lord and that she was able to tell him what the Lord said (2 Kings 22, 12-25); that the Bible nowhere stated that the day for such things was over or ever should be, but, on the contrary, that in the last days the thing should become universal (Hosea 2, 28); that there was a mysterious and hidden use of numbers (Rev. 12, 6,) in Revelations and Daniels, 1260 days, 42 months, 3 1-2 as Daniel has it; that by books Daniel understood the number of the years of captivity and that he used fasting (Daniel 9, 2, and 10, 3,) to strengthen his spiritual diet; and to bring the angels to him; that the spirits of the men drowned at the flood, were existing and visiting by Jesus' spirit, after the death of the latter, and that John recommended that people should try the spirits (friend Hazard don't agree with that) to see where they came from; that these spirits might be and at times certainly were, those of men, as was the case with Moses and Elias (Matt. 17, 3); and with the spirit who communicated the Revelations to John at Patmos, who had a voice like a trumpet and who showed John those queer things (Rev. 22,



9) which in common life Scientist and my church said were frauds, or tricks, or hallucinations or insanity, and beneath character and dignity of saints in heaven—"this trotting out white and red horses, cracking sealing-wax in heaven" as they would have expressed it if happening in our day, to a man clad in a sheepskin or goatskin suit—and no bank account. But I was willing whatever was a fact should be, and I watched on, noticing preachers never saw or preached these things. Soon it became apparent that the Bible, to be understood, must be read as another book is read, allowing it to tell its own story. Soon it seemed plain to me the Bible-men, or Bible makers if I may be allowed the expression, were sure (some of them) that spirits of mortals were in the air about some folks and could show themselves and talk with them, while it was one part to test them. I decided to test them scripturally, James wise, well as otherwise, whenever I got the chance. The chance was not long in coming. Circles were formed and mediums entranced, private persons who gave utterances claiming to be from spirits. As a general thing they did not believe that a Christ from God had come in the flesh other than as it comes through all men. One "Spirit" said yes he had once been an Episcopal minister in Washington, D. C., and he acknowledged it, but had not seen his spirit in Ghostland.

Not long before this I had closed the eyes in death of a son six years old. His schoolmate, Eddie H——, now a grown man, could not yet write. His mother assured me that playing with slate and pencil one day the child (five years old), drew a figure of an angel studded with stars on its wings and wrote under it "How do you do Eddie," and signed it with my son's name, yet the boy had never learned to write. The lady and her son are well known in Ottawa to this day.

The question of free-love having been discussed on one occasion, on subsequently retiring to my room, there was written in round, full characters, by a pencil held with my hand, but of which I had no control. "Illegitimate children are a curse." Then my hand was cramped with great pain, and the name of my son was written in an entirely different and a cramped hand, the hand of a child. It was subsequently written through another medium that he put his name to it because requested to do so. He did not know what it was he signed.

This action through my own hand produced, without my cognizance or co-operation, was a revelation to me. My mother at the same time professed to come, writing through my hand, urging me not to discontinue church-going, as, although there was no spiritual knowledge there, it was good to go. To my mind, that was not logical. Another proof that something comes outside of oneself. Then, at a party of twenty persons, two were entranced and placed with violence on the floor, and the rest enacted an Indian wedding scene, irresistibly whooping and rushing, imitating scalping for hours. Then a boy, with Dutch accent, entranced, was made to assert himself, pleading eloquently, one of the Irish patriots who were executed after the rebellion of '98. The naturalness of the rich Irish brogue, coming from the unnatural Dutch tongue, was so perfect as to convince me there was no deception. The power excused itself coming through a character apparently so foreign to its nature, by saying that the form was so much like his own when in the body; and, at the word, made a few turns of the wrist and hand with such exquisite grace that all felt it was not the Dutch boy talking nor acting.

BRONSON MURRAY.

New York, January 26, 1877.

#### KNOCKERS IN MINES.

The belief in the presence of "knockers" in Welch mines still prevails, and in a book recently published several modern instances are quoted of these strange noises having been heard. Mr. Lewis Morris, a gentleman of character and sobriety in South Wales last century wrote to the "Gentleman's Magazine" his belief in the existence of these vigilant little friends of the mines as follows: "People who know very little of arts or sciences, or the powers of nature, will laugh at us Cardiganshire miners, who maintain the existence of knockers in mines, a kind of good-natured impalpable people, not to be seen but heard, and who seem to us to work in the mines: that is to say they are types or forerunners of work-

ing in the mines, as dreams are of some accidents which happen to us. Before the discovery of the Esgair y Mwyn mine, these little people worked hard through day and night, and there are abundance of sober honest people who have heard them. But after the discovery of the great mine they were heard no more. When I began to work at Lwyn Lwyd, they worked so fresh there for a considerable time, that they frightened away some young workmen. This is when they were driving levels, and before we had got any ore, but when we came to the ore they then gave over and I heard no more of them. These are odd assertions, but they are certainly facts, although we cannot and do not attempt to account for them. We have now, October, 1874, very good ore at Lwyn Lwyd, where the knockers were heard to work. But they have now yielded up the place, and are heard no more. Let who will laugh, we have the greatest reason to rejoice and thank the knockers, or rather God, who sends these notices."

#### THE PROPOSED MONUMENT TO THE GREAT DUTCH PHILOSOPHER TO BE ERECTED AT THE HAGUE—SKETCH OF HIS LIFE.

It is proposed to erect a statue of Spinoza at the Hague in the course of the present year 1877, the bicentenary of his death, and, if possible, in sight of the spot where he spent the latter part of his life and wrote his principal works.

##### WHO SPINOZA WAS.

Spinoza was born and brought up in circumstances fitted to impress on him the prudence of reserve and the dangers of nonconformity. He was born in Holland of Jewish parents, who had fled from the persecution of the most Catholic sovereign to the country which was then the most tolerant in Europe, and which has lost that pre-eminence, if it has it, by no backsliding or its own, but by the advances of others. Toleration, however, was still but comparative, and the Jewish community of Amsterdam might well, as a matter of simply temporal interest, be scrupulously careful to avoid all public appearance of theological novelties or dissensions. Thus not only personal convenience, but reasons which might have been plausibly urged as patriotic, were on the side of dissimulation. Spinoza had only to veil his higher thoughts, or, like other teachers of the law before him, to utter them darkly for the comprehension of a select few who should in turn but partly unfold their meaning, and he might have been a master in Israel and a pillar of the Synagogue, a name to rival, peradventure, that of Moses ben Maimun, likened by the Jewish doctors in renown as well as in name to the great Lawgiver himself. But Spinoza would none of these things at the price of withholding or cutting short his witness to the truth. It is said that promises as well as threats were used to retain him; if so, they were unavailing. He refused to humble, not himself, for no man was ever less tinctured with pride, but the duty of truth seeking at all costs, before the congregation and the tradition of the elders; and so the congregation solemnly cast him out. He went forth, under the direct curses of the law, and lived thenceforth a poor and solitary man. Once again, in after life, an offer of material advancement was made to him—this time an open and honorable one. Spinoza was invited by the Elector Palatine to the chair of philosophy at Heidelberg; but the offer was coupled with a proviso limiting his freedom of exposition. The condition was vague enough in its terms to be certainly capable of invasion; possibly it was even meant to be evaded. Many good and wise men have nominally bound themselves with far stronger bonds, and practically disregarded them. But Spinoza's lofty rectitude shrank from even the possibility of a conflict between faithfulness to the truth and faithfulness to his promise. He declined the offer, not hastily or as displaying indignant virtue, but courteously and considerably, professing himself unable to determine the just measure of a freedom thus limited; and the few remaining years of his life were as solitary and as little provided with the world's goods as those which had gone before. The general tone of his writings is in full accordance with the example of his actions; of his speculative opinions, or of the consequences to morality which many excellent persons have imagined to be logically deducible from them, we do not here speak. But it may be confidently said that no impartial reader of the "Theologico-Political Treatise," or the "Ethics," however widely he may dissent from the philosopher, can refuse his admiration to the man.—*London Examiner*.



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VOL. V. FEBRUARY 1, 1877. No. 22

## REMOVAL.

The *Spiritual Scientist* is now located at 20 Devonshire Street,—the new building next below our old location. In removing, some correspondence has been neglected that will be attended to immediately that we are fully settled in our new quarters. We ask the indulgence of those who are expecting replies to inquiries lately addressed to the paper.

## MEDIUMSHIP AND ITS DEVELOPMENT.

Mediumship is a most delicate subject for the editorial pen of a spiritual journal to touch upon, for mediums are keenly sensitive to whatever may appear to be a criticism, however kind may be the motive which dictates it.

Any attempt to comment upon the failures of mediums is discountenanced; and whoever has aught to say that is not laudatory, is looked upon as a common enemy. And so, too, the bright side of Spiritualism is constantly enlarged upon; the dark side—and it has a dark side—seldom alluded to.

Such a system impedes progress. The investigator taught to believe that all is plain sailing strikes a snag on the first voyage of discovery, and is obliged to lighten himself clear with his own explanations, or abandon the enterprise in disgust. Many mediums surrounded by friends, as they are called, although flatterers would be a more appropriate designation, look upon the unseen powers as infallible, and with neither the incentive nor the instruction for developing a higher phase of mediumship, and seem content to remain in ignorance of the possibilities within their reach.

If Spiritualists generally paid more attention to the imperfections of mediumship, and sought to discover the causes therefor, they might expect a speedy improvement in many respects. That there is a future existence, and that spirits do communicate through mediums, is demonstrated. That there is much in connection therewith that is not understood, is equally certain. A large per cent. of spirit messages, so called, are absolutely worthless, and some mediums are notoriously unreliable. WHY?

Every failure of a medium should awaken a desire to ascertain its cause. Side by side with a record of a "wonderful test" should appear the account of a mysterious failure to obtain any satisfactory communications. Nothing will so firmly establish the truth in these matters as a free inquiry and a generous co-operation on all sides to attain this end.

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## IS SPIRITUAL WORK PROFITABLE?

How differently men look upon spiritual work and its rewards, from what they do upon natural work and natural gain! When a man is engaged in a profitable business, and sees how he can largely increase it, he does not need to have his friends urge him to do it, he does not wait to be told that it is his duty to do it. He does not let a man who is fit for his work remain idle. He advertises for men; he rejoices to find them; he invests money, and the more he can enlarge his business the better he is pleased. Why should it not be so in Spiritualism? There is no limit to the work to be done, and there is no possibility that any one can fail of receiving a proper return for every thing he does, and for every cent he invests. There is no way in which men can invest money and get so large a return in kind, as to wisely appropriate it to spiritual uses. It is true that it comes in this form indirectly, but no less surely and really. But they receive it in another form in much larger measure. When any sum is appropriated for spiritual uses, it is changed into spiritual riches, and becomes "life everlasting."

If men were as highly spiritual as they are natural, they would be as desirous of promoting their own spiritual interests and the spiritual interests of humanity, as they now are of enlarging a lucrative business and of making a good bargain. The time must come when spiritual men will regard the subject in this light. Then no man will remain idle for the want of work, and every one will be supported in his work, and rewarded according to it. Spiritualists must revise their opinions and their practice upon this subject. Every man and woman who can do useful work in our ranks ought to be put to the work and kept at it.

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We have in hand for publication a number of interesting and valuable articles, as will be seen by a glance at the titles and accompanying names of authors:

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It is noticeable also that the Government which in some way had been induced to undertake the prosecution did not seem particularly earnest to enter into the merits of the case, and declined to ask the court to amend the indictment; nor would the court grant a case to the Supreme Court to decide whether the words were necessary to a conviction.



Spiritualism has had an airing. It has united English Spiritualists, made many to prominently identify themselves with the movement, who previously were backward and hesitating in declaring their opinions.

It has awakened inquiry, and the determined action taken by Spiritualists has given the movement an importance in the eyes of the secular world that it did not before possess. Furthermore they have been successful. Dr. Slade is not guilty of fraud, and is released from custody. Mediums are not vagrants, unless they accomplish a fraud "by palmistry or otherwise." Great is the law.

#### EDITORIAL PARAGRAPHS.

DEAN CLARKE is speaking in Sacramento City, Cal.

PROFESSOR WILLIAM DENTON has arrived home from his European tour.

ANDREW JACKSON DAVIS thinks that the Slade agitation is the "seed of the church."

BRUNSWICK, OHIO, Spiritualists have organized on the basis proposed by the Religio Philosophical Journal.

SPIRITUALISM HAS made rapid progress in Santa Barbara, Cal., lately. It has the finest hall in the city, a flourishing society, lectures every Sunday, and a free library.

THE CINCINNATI Commercial says that "the mother of Clara Louise Kellogg was a professional spirit medium some twenty years ago." And so she was, and considered a good one, too, — an honest one.

LARGE AUDIENCES attend the Charter Oak Hall meetings of Spiritualists in San Francisco, where Ada H. Foye is giving tests of future existence and spirit communion. She is clairaudient, as well as clairvoyant, and speaks spirit names readily. Messages are also written through her hand backwards and rapidly. The rappings can be heard very distinctly through the entire hall.

THE SPIRITUAL SCIENTIST recently published an able article written for its columns by Hudson Tuttle, on "The Scientific Aspect of Spiritualism." The *Psychische Studien* of Leipzig, Germany, caused it to be translated and published in its columns; but the Russian authorities would not allow it to be circulated, although its editor, Hon. Alexandre Aksohoff, is Councillor of State.

THE PHILADELPHIA Convention, or the National Conference of Spiritualists is occupying the editorial attention of the Banner of Light, Religio-Philosophical Journal, and the Magazine and Spiritual Scientist. The two former are endeavoring to find out what the convention meant to do, as well as what it did do, and the two latter are endeavoring to explain. All four appear to be favorable to organization.

IT IS asserted that the Jesuits attach to the teaching staff of their colleges a professor of mesmerism, and that all young Jesuit priests who issue from the College of Maynooth are first-class operators in this science, and by its means are able to dictate to their votaries what these last are constrained to write as if spontaneously and without control. It would be interesting to know on what ascertained facts this alleged discovery rests.

A CORRESPONDENT of the English Mechanic insists that musical sounds stimulate the growth of plants. He gives an instance in point. In a barren section of Portugal he built a small conservatory, and endeavored to cultivate roses and other flowers under shelter, but in spite of his precautions and industry they did not flourish. One day he took a harmonium into the greenhouse, and played for several hours. The practice he maintained for several months, and was surprised to see a gradual but rapid recovery of health on the part of his plants. He attributes their improvement to the influence of music, and unfolds the theory that the singing of birds is conducive to vegetable life.

AN ACCOUNT of a Christian who has abjured his own religion and embraced Hindooism is given by a Calcutta correspondent. The convert was born in 1835, at Cawnpore, of European parents. Once, when he was on a hunting excursion, he met a hermit, with three or four disciples, living in a hut situated in the midst of a jungle, generally believed to be the abode of ferocious animals. He had a talk with him on subjects of religion, and from that moment became his follower. His clothes are those of a Fakir. A coarse blanket and a piece of rough cloth are the only costume that he cares for. He lives the life of a Fakir, but does not, like him, beg his bread from door to door. He asks no one for a morsel of bread or a glass of water, but nevertheless eats with avidity whatever fare is placed before him. Like a stanch Hindoo, he does not eat anything which comes from the hand of a

Mohammedan, a low-caste Sudra or a Christian. He is always seen telling his beads, and, this indeed, appears to be his only occupation.

THOSE WHO have contended that crime is inherent and due to defective organization have a powerful supporter in Prof. Benedict of Vienna. Up to the present time he has examined the brains of sixteen criminals, all of which he finds abnormal on comparing them with a healthy brain. Not only has he found that these brains deviate from the normal type, and approach that of lower animals, but he has been able to classify them, and with them skulls in which they were contained, in three categories: 1. Absence of symmetry between the two halves of the brain. 2. An excessive obliquity of the anterior part of the brain or skull; in fact, a continuation upward of what we call a sloping forehead. 3. A distinct lessening of the posterior part of the skull in its long diameter, and with it a diminution in size of the posterior cerebral lobes, so that, as in the lower animals, they are not large enough to hide the cerebellum. In all these peculiarities the criminal's brain and skull are of a lower type than those of normal men.

THERE IS as much danger of hurting the brain by idleness as by overwork, according to Dr. Farquharson's theory, as he gives it in the Popular Science Monthly. It argues that intellectual power is lessened by the listlessness in which the well-to-do classes generally spend their lives. Under such conditions the brain gradually loses its health, and although equal to the demands of a routine existence, is unable to withstand the strain of sudden emergency. So, when a load of work is unexpectedly thrown on it in its unprepared state, the worst consequences of what may be called overwork show themselves. Similarly, a man accustomed to sedentary pursuits is liable to be physically injured by taking suddenly to violent exercise. As to the amount of mental work that may safely be done, Dr. Farquharson says: "So long as a brain worker is able to sleep well, to eat well, and to take a fair proportion of out-door exercise, it may safely be said that it is not necessary to impose any special limits on the actual number of hours which he devotes to his labors. But when what is generally known as worry steps in to complicate matters, when cares connected with family arrangements, or with those numerous personal details which we can seldom escape, intervene; or when the daily occupation of life is in itself a fertile source of anxiety, then we find one or another of these three safeguards broken down."

THE SECOND sight performance that was, perhaps, originated by Robert Houdin, and has since been elaborated by Anderson, Heller, and other entertainers, is just now a subject of discussion. Two persons only are concerned in the trick — one who touches articles among the audience, and one who sits blindfolded on the stage and tells what the articles are. Houdin in his Memoirs explains how the thing is done. The information as to the articles is conveyed by the performer who touches them to the performer on the stage by the words that he uses in asking the questions. To do this an extensive system of phonetic language is employed, involving long practice and quickness of understanding. The proof of this theory is found in the fact that the questions are put in different forms, being brief when relating to articles common in all audiences, and extended to a considerable dialogue if a description of a strange article is required. Sometimes the performance is closed with the touching of articles in silence, but in such cases they are things sure to be found in any audience, and are touched in the order previously arranged.

#### THE OUTLOOK.

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

###### England

THERE SEEMS at last a reasonable probability that Cleopatra's Needle, which was given by Mehemet Ali to the British Government, and which has remained so long on the shore of Alexandria, will, before many months are over, be set up in London. An engineer, who has devoted much attention to the subject, says that by carefully swathing the monolith in a kind of sacking and covering it with wood in a rounded shape, it could be rolled into a barge and then towed to the Thames. Once there, however, the still further and greater difficulty of erecting it has to be encountered. The erection of the obelisk in the Place de la Concorde at Paris cost £80,000; and it is the enormous expense involved in dealing with this still larger and more interesting monolith which has hitherto deterred the British Government from attempting the enterprise. The engineer, whose plan is now to be tried, maintains however, that the work can be done, and the obelisk put up safely in the place to be provided for it at the end of Northumberland Avenue, at a cost of about £7000.

###### Spain.

THE SPIRITUALISTS of Madrid have recently enjoyed a rich treat in a course of lectures delivered there every Tuesday



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It has awakened inquiry, and the determined action taken by Spiritualists has given the movement an importance in the eyes of the secular world that it did not before possess. Furthermore they have been successful. Dr. Slade is not guilty of fraud, and is released from custody. Mediums are not vagrants, unless they accomplish a fraud "by palmistry or otherwise." Great is the law.

#### EDITORIAL PARAGRAPHS.

DEAN CLARKE is speaking in Sacramento City, Cal.

PROFESSOR WILLIAM DENTON has arrived home from his European tour.

ANDREW JACKSON DAVIS thinks that the Slade agitation is the "seed of the church."

BRUNSWICK, OHIO, Spiritualists have organized on the basis proposed by the Religio Philosophical Journal.

SPIRITUALISM HAS made rapid progress in Santa Barbara, Cal., lately. It has the finest hall in the city, a flourishing society, lectures every Sunday, and a free library.

THE CINCINNATI Commercial says that "the mother of Clara Louise Kellogg was a professional spirit medium some twenty years ago." And so she was, and considered a good one, too, — an honest one.

LARGE AUDIENCES attend the Charter Oak Hall meetings of Spiritualists in San Francisco, where Ada H. Foye is giving tests of future existence and spirit communion. She is clairaudient, as well as clairvoyant, and speaks spirit names readily. Messages are also written through her hand backwards and rapidly. The rappings can be heard very distinctly through the entire hall.

THE SPIRITUAL SCIENTIST recently published an able article written for its columns by Hudson Tuttle, on "The Scientific Aspect of Spiritualism." The Psychische Studien of Leipzig, Germany, caused it to be translated and published in its columns; but the Russian authorities would not allow it to be circulated, although its editor, Hon. Alexandre Aksohoff, is Councillor of State.

THE PHILADELPHIA Convention, or the National Conference of Spiritualists is occupying the editorial attention of the Banner of Light, Religio-Philosophical Journal, and the Magazine and Spiritual Scientist. The two former are endeavoring to find out what the convention meant to do, as well as what it did do, and the two latter are endeavoring to explain. All four appear to be favorable to organization.

IT IS asserted that the Jesuits attach to the teaching staff of their colleges a professor of mesmerism, and that all young Jesuit priests who issue from the College of Maynooth are first-class operators in this science, and by its means are able to dictate to their votaries what these last are constrained to write as if spontaneously and without control. It would be interesting to know on what ascertained facts this alleged discovery rests.

A CORRESPONDENT of the English Mechanic insists that musical sounds stimulate the growth of plants. He gives an instance in point. In a barren section of Portugal he built a small conservatory, and endeavored to cultivate roses and other flowers under shelter, but in spite of his precautions and industry they did not flourish. One day he took a harmonium into the greenhouse, and played for several hours. The practice he maintained for several months, and was surprised to see a gradual but rapid recovery of health on the part of his plants. He attributes their improvement to the influence of music, and unfolds the theory that the singing of birds is conducive to vegetable life.

AN ACCOUNT of a Christian who has abjured his own religion and embraced Hindooism is given by a Calcutta correspondent. The pervert was born in 1835, at Cawnpore, of European parents. Once, when he was on a hunting excursion, he met a hermit, with three or four disciples, living in a hut situated in the midst of a jungle, generally believed to be the abode of ferocious animals. He had a talk with him on subjects of religion, and from that moment became his follower. His clothes are those of a Fakir. A coarse blanket and a piece of rough cloth are the only costume that he cares for. He lives the life of a Fakir, but does not, like him, beg his bread from door to door. He asks no one for a morsel of bread or a glass of water, but nevertheless eats with avidity whatever fare is placed before him. Like a stanch Hindoo, he does not eat anything which comes from the hand of a

Mohammedan, a low-caste Sudra or a Christian. He is always seen telling his beads, and, this indeed, appears to be his only occupation.

THOSE WHO have contended that crime is inherent and due to defective organization have a powerful supporter in Prof. Benedict of Vienna. Up to the present time he has examined the brains of sixteen criminals, all of which he finds abnormal on comparing them with a healthy brain. Not only has he found that these brains deviate from the normal type, and approach that of lower animals, but he has been able to classify them, and with them skulls in which they were contained, in three categories: 1. Absence of symmetry between the two halves of the brain. 2. An excessive obliquity of the anterior part of the brain or skull; in fact, a continuation upward of what we call a sloping forehead. 3. A distinct lessening of the posterior part of the skull in its long diameter, and with it a diminution in size of the posterior cerebral lobes, so that, as in the lower animals, they are not large enough to hide the cerebellum. In all these peculiarities the criminal's brain and skull are of a lower type than those of normal men.

THERE IS as much danger of hurting the brain by idleness as by overwork, according to Dr. Farquharson's theory, as he gives it in the Popular Science Monthly. It argues that intellectual power is lessened by the listlessness in which the well-to-do classes generally spend their lives. Under such conditions the brain gradually loses its health, and although equal to the demands of a routine existence, is unable to withstand the strain of sudden emergency. So, when a load of work is unexpectedly thrown on it in its unprepared state, the worst consequences of what may be called overwork show themselves. Similarly, a man accustomed to sedentary pursuits is liable to be physically injured by taking suddenly to violent exercise. As to the amount of mental work that may safely be done, Dr. Farquharson says: "So long as a brain worker is able to sleep well, to eat well, and to take a fair proportion of out-door exercise, it may safely be said that it is not necessary to impose any special limits on the actual number of hours which he devotes to his labors. But when what is generally known as worry steps in to complicate matters, when cares connected with family arrangements, or with those numerous personal details which we can seldom escape, intervene; or when the daily occupation of life is in itself a fertile source of anxiety, then we find one or another of these three safeguards broken down."

THE SECOND sight performance that was, perhaps, originated by Robert Houdin, and has since been elaborated by Anderson, Heller, and other entertainers, is just now a subject of discussion. Two persons only are concerned in the trick — one who touches articles among the audience, and one who sits blindfolded on the stage and tells what the articles are. Houdin in his Memoirs explains how the thing is done. The information as to the articles is conveyed by the performer who touches them to the performer on the stage by the words that he uses in asking the questions. To do this an extensive system of phonetic language is employed, involving long practice and quickness of understanding. The proof of this theory is found in the fact that the questions are put in different forms, being brief when relating to articles common in all audiences, and extended to a considerable dialogue if a description of a strange article is required. Sometimes the performance is closed with the touching of articles in silence, but in such cases they are things sure to be found in any audience, and are touched in the order previously arranged.

#### THE OUTLOOK.

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

###### England

THERE SEEMS at last a reasonable probability that Cleopatra's Needle, which was given by Mehemet Ali to the British Government, and which has remained so long on the shore of Alexandria, will, before many months are over, be set up in London. An engineer, who has devoted much attention to the subject, says that by carefully swathing the monolith in a kind of sacking and covering it with wood in a rounded shape. It could be rolled into a barge and then towed to the Thames. Once there, however, the still further and greater difficulty of erecting it has to be encountered. The erection of the obelisk in the Place de la Concorde at Paris cost £80,000; and it is the enormous expense involved in dealing with this still larger and more interesting monolith which has hitherto deterred the British Government from attempting the enterprise. The engineer, whose plan is now to be tried, maintains however, that the work can be done, and the obelisk put up safely in the place to be provided for it at the end of Northumberland Avenue, at a cost of about £7000.

###### Spain.

THE SPIRITUALISTS of Madrid have recently enjoyed a rich treat in a course of lectures delivered there every, Tuesday



evening by Dr. Huelbes. He took for his subject the history of Spiritualism; and the ability he displayed in it, the wide range of his researches, the chaste language in which he clothed his theme, made a lasting impression, and has done much toward firmly establishing in the minds of all who heard him, the truths of our faith and their immortality; has sowed indeed the seeds that are destined to bear their hundred fold.

THE MADRID Spiritual "Critic," which is like a broad tree hung full of good fruit, grateful to the sight of all people in all lands, and which is a veritable oasis in a spiritual desert, announces the formation in Madrid of many new private circles of Spiritualists. They entitle their "circles" *grupos*. From the provinces, also, comes the encouraging statement that some circles, *familiares*, are being organized, which, like pebbles thrown into a lake, create waves that may reach a far distant shore.

SEVERAL CASES of obsession have occurred in Spain which have more or less disturbed the harmony of the private *grupos* where angel-visitors had held sway, to the great joy and satisfaction, not only of the families where they congregated, but to the various invited guests. It is not stated what means, if any, were taken to dispossess the afflicted of the demoniacal control, though it is suggested that, to avoid evil influences, advice should be sought from those whose experience and judgment in these things could be relied upon.

THEY TALK of establishing at Valladolid a kind of Athenaeum *científico espiritista*, which certainly looks well as regards the spiritual advancement of that old historic place.

*La Revelacion* is publishing a series of valuable articles on "False Mediums," from the pen of an esteemed brother in the spiritual cause, Don J. Palet to Villava.

FROM ALICANTE there come some observations respecting obsession, "which we have heretofore lamented," says the "Critic;" and the inexperienced are warned to be on their guard.

#### Mexico.

IN THE "Illustracion," while reviewing the advance made by Spiritualism the past year, particular notice is taken by the editor of the imprisonment of the innocent M. Leymarie, and the discovery (for thus all seem to consider it) made by Dr. Eugene Crowell, of the value of silk as a remedial agent. Here it is also stated that the doctrine, Kardeciana, is making considerable many converts among its former opponents.

WE TRUST that M. S. Sierra, though concluding his highly scientific analysis of modern philosophy, will still favor the "Illustracion" with his lucid lubrications for our edification. But whether all will assent to his views is a question. Views respecting the unity of matter which we have a glimpse of among the atomists of India, which was the basis of the Hermetic doctrine, defended with so much ardor by the alchemists of the Middle Ages, and to-day even accepted as the highest philosophy by the most eminent chemists, who see in the isomerism, for example, a proof of the rational possibility of the transmutation of metals. Dumas defends this grandiose idea in his Philosophy of Chemistry.

THEN AGAIN had we space, we should give the whole of Mr. Cordero's article in the December "Illustracion." We shall quote him occasionally. In his present article he says that man, from the most ancient times, in struggling with the inclinations of his nature, instead of looking within himself, has attributed his good inspirations to a good genius, and his evil inclinations to a bad one. Such was the first form of Persian Manichæism (does the Erdshenk or Ertenki-Mani exist?) subsequently divided, it is said, into more than seventy sects. The third century of our era was at least prolific of genius, of thought.

WE SHOULD congratulate our brethren that amid the turmoil of the times they have been enabled to send abroad their bright and ever cheering magazine. Where a Spaniard is, there must be an occasional revolution; where an Irishman is, there must be a fight.

THAT THE "Illustracion" published Mr. Colero's able discourse on the social influence of Spiritualism, is noticed by the periodicals in Spain.

#### South America

"THE REVIEW of Spiritual studies," of Santiago, Chili, which embraces in its researches moral and scientific subjects, has lately had a discussion with a Catholic paper called the "Catholic Standard." A correspondent remarks that whenever a controversy has arisen with the Ultramontalists, the Papists have always had the worst part of it. Besides forcing the interpretation of texts, both in the Old and New Testaments, to suit themselves, they manifest either ignorance or bad faith in their treatment of the subject of Spiritualism. Such at least is a Mexican's view of the matter.

THE "SPIRITUAL Review," of Uruguay, is favorably noticed in various regions, and the articles of Senor Don J. de E.

seem to be particularly appreciated. In the capital of Uruguay, our "Review" is printed, and, significantly, at the steam-press of "The Democracia."

IN CLOSING an article in the Montevidean *Revista*, J. de E. quotes from the distinguished patriot, Mazzini, to sustain him in his arguments—words among the last that he wrote: "Man has no natural rights save those which free him by himself from those obstacles which impede the accomplishment of his duties. Other rights are solely the consequences of our actions, realization of our duties."

#### Holland.

WE CONGRATULATE also our Ostende brethren, and thank them for their very neat new enterprise, "The Galileen." If we understand their Christianity, their intent to study such authors as treat of Spiritualism, we may feel quite sure that in a brief period of time we shall have in Belgium another supporter as ardent and powerful as the "Messenger" of Liege.

*Le Messenger* has much to commend it to all honest seekers after the truth, but we have space at present for only a single notice: The letter from Carcassonne, which gives us the assurance that, for some time in that village, a notable advance movement had been made. One gentleman, active in the cause, had invited friends to his house, who, being convinced of the claims of Spiritualism, created new circles; and so the fire burned. One great good, at least, was accomplished, a suicide was prevented. A father who had lost a dearly beloved son, and whom he never expected to see or hear from again, and had fully determined to destroy himself, attended one of these sittings. He received a communication from this son, imploring him to desist from his proposed sinful act, and telling him that he was not dead, and could and would be near him. No one knew till then what the father had proposed to himself, and no one can imagine how great was now the change in his faith, and how full he was of gratitude.

#### France.

WE HAVE also a great amount of material in the French journals, more particularly in the "Spiritual Review," Paris, to which we are often indebted for important and interesting information. We shall refer to it again next week.

IN THE *Journal de Sarthe* it is stated that Messrs. Convilleau, Doyen, Bellouche and Goutard, members of the Spiritual Society at Mans, has been brought before the tribunal *correctionnel* for illegally exercising the practice of medicine. The public press railed at the follies of Spiritualism; but when the accused were heard, when it was found that they were all honest and honorable men, M. Cornilleau being by profession a teacher, the judge discharged them.

THE *Journal du Nord* has an article on Spiritualism which reads: "Who ought to believe in a supernatural world? Do spirits exist? People are greatly divided on this subject. The Church, however, formally affirms it, and here now is an excellent occasion to show proof." It then recounts the story about the rappings in a house at the village d'Oye, where watch has been kept without treeing the mischief, where sand even had been strewn about the house to catch the mark of footsteps, but all to no purpose. "All the night the infernal thumping continued."

THE *Journal de Calais* says that these statements are confirmed by persons most worthy of confidence.

#### SPIRITUALISM IN THE LAST CENTURY.

The London Times of Dec. 30 contains an article on "Spiritualism in the Last Century," which is now being copied extensively by the American press. In the main it is an account of a seance with the accomplished Cagliostro, taken from the memoirs of the actor Fleury. Cagliostro claimed the power to evoke the dead. The Lady Maniz, one of a number of guests at the evocation held at 3 p. m., describes the ceremony, which is replete with magical effects. The person called from the dead was M. d'Alembert, the illustrious philosopher. Among other questions he was asked whether he had seen the other world? To which he replied: "There is no other world." Fleury considers that the ghost would have been effectually demolished by saying: "M. d'Alembert, if there is no other world, where may you happen to come from now?" This is the pith of the whole article, and at first sight it might appear to be an excellent point; but in the light of the spiritual philosophy the answer was perfectly proper. The ghost might have silenced Fleury by replying: "I live in the same world as you do. The only change is in me and in the condition of my existence."



## THE AGE OF REASON.

BY MRS. SERENA MILNER.

Truly may this be called the age of reason. Mediæval history with its lights and shadows was far in advance of the pre-historic age in the development of man's reasoning powers; but it has been left to this age to bear of the palm as the Age of Reason. Man is refusing to be any longer hoodwinked and blinded by the fabled stories of the past but with a bold hand is tearing off the mask that has enveloped the truth for ages, and is beginning to probe to the core of every subject presented to his mental and spiritual vision. Much of this independence of thought is due to the labors of Thomas Paine the great champion of Reason. He it was who threw down the gauntlet of independent thought and investigation, the inherent principles of man's nature.

His was a bold charge and worthy of a master mind. He was far in advance of his age and few were prepared to receive or be influenced by his works, but shunned and fled from them as if they contained some deadly viper or poison that would destroy both soul and body. Little dreaming that the beautiful germs of spiritual and mental developments were hidden beneath their folds to be some day brought to light to the honor and future renown of their author. He did not live to reap the fruits of his well-earned labors in this life but will in the future reap a plentiful harvest. Well was he fitted to be the framer and signer of the Declaration of Independence. It was in perfect accord with his free and independent soul.

The people could appreciate the physical freedom he expressed but were not prepared to receive that mental disenfranchisement which his works were designed to teach and ultimately to assist in accomplishing. But at last after the lapse of years the time has come when the mind of the nation is beginning to awaken to his teachings and to see beauty where deformity were seen before; and now in this Age of Reason is being justly honored as the champion of free thought. His reasoning was not infallibly correct at all times, this attribute belongs only to God, and being but man he must have argued at times from insufficient data, therefore whilst his works were not perfect, they were far in advance of his age, and men who now stand on a more elevated position can see with clearer vision the laws that govern God's universe and will not be led by any errors that he may have made. Upon the whole his reasoning was just and conclusive. It matters not how he may have been esteemed by his contemporaries, his memory will live like that of all truly great men only to grow brighter as man grows more just in their estimation of right and wrong. No truly great man is ever fully appreciated by those of his own time, but it takes years often to see the beauty of a character whose reasoning was far reaching and only as men come up to that standard can they fully appreciate its intuitive worth. Homer, Virgil and Cicero have not grown less in the estimation of man, but are honored now where once they were lightly esteemed. No time can destroy the impress of mind upon mind, one generation as it passes on, hands it back to the next, who holds it to give it back to its successor, and so on through the ages the germ of a great mind is left to bring forth its fruit to feed the vital forces of some future minds. Thomas Paine's thoughts have been planted and the seeds have burst the clods of bigotry and ignorance and are now beginning to bear their fruits to the honor of his name, which was once contemned and reviled.

His monument should be placed in the centre of the nation and around its cenotaph should be garlanded the myrtle and the lily emblematic of the victory of truth twined with the cedar and the rose, emblem that his name shall live and blossom forever in the hearts of a grateful people, and over all should be carved a butterfly just escaping from its chrysalis emblematic of the birth day of reason.

Let his birth-day, the 29th of Jan., be a holiday, that children may learn that he is honored because he dared to use the reasoning faculty with which a benignant creator endowed him.

We are living in an age of progression and mental unfoldment, such as has never been known since the world began. Grand will be the developments in the arts and sciences of coming years. Light will shine through the cracks and crev-

ices of many walls, and tenants will awake to the knowledge that their false teachings have given them but threadbare garments which will be thrown away for the garments of pure beautiful truth. This mental unfoldment will eventually lead the masses up to a higher and better life.

The reasoning faculties of man has been dwarfed and deformed by improper restraint and unnatural conditions and consequently wickedness and depravity have followed. But when the prenatal conditions are moulded in harmony, purity and truth, and infancy and childhood are nurtured with pure physical and spiritual food, the mind will unfold as beautiful and as natural as the flower, and we shall see a higher type of manhood and womanhood than has ever yet blessed the world. Then let us unburden our minds of all unholy and unnatural restraints and standing in God's great temple of nature with reverent hearts and heads uncovered, and the pure light of reason will flow into our souls and elevate us nearer the great source and centre of all reason, the great infinite First cause. God grant that the darkness of the past may never envelop the minds of men again, and that this Age of Reason be but the beginning of continued mental progress whose apex shall rest in eternity.

## H. P. BLAVATSKY AND HER BOOK.

The New York World is interviewing H. P. Blavatsky relative to her book, now in the publishers' hand, entitled "The Veil of Isis." This lady was first brought to the prominent notice of American Spiritualists by her investigations of the Eddy family in Vermont and her replies to Dr. Beard on his theory in explanation of the manifestations occurring there. She was born in 1834 at Ekaterinoslar, a province of Russia, of which her father, Colonel Hahn-hahn, was Governor. He was a cousin of the Countess Ida Hahn-hahn, the authoress. Her father dying, she went to her grandfather, one of the three councillors of the Viceroy Woronzoff, in Tiflis, in Georgia. At sixteen she was married to M. Blavatsky, aged 73, Governor of Erivan. At the end of a year they separated since which time she has travelled all over the Eastern countries, and in fact the entire world. Her book is divided into two volumes, one treating exclusively of the relations of modern science to ancient theurgic science, and the other of the ancient world-religions and their offshoots in various ages. The theogonies, myths, symbology, rites, emblems and theologies of past and present generations are all passed in review, and discussed with great show of erudition and critical acumen. The analyses of the myths of India, Babylon, Egypt, Greece, Rome, Phœnicia, Mexico and the Germanic peoples are said to be extremely interesting.

## SPIRITUALISM IN A CATHOLIC VILLAGE.

In Wellelsheim, near Schleztadt, a little village on the Continent, where the people are all good Catholics, there has been an outburst of the great wave of Spiritualism, which now seems to be sweeping over the world. There are stated to be twenty seeresses, or she prophets, in the districts, three of whom are ladies of position. The seeres claims to be able to see whole crowds of departed persons, none of whom she had known in the flesh, and as she makes a word-picture of one and another particular person out of this crowd, a pious devotee kneeling at her side naturally cries out, "Ah! this is my mother!" "That must be my boy!" "You are describing my dear father to the very life!" Unless Spiritualistic literature has in some way found its way to the delineator of these visions of the dead, it is remarkable to find that the formulæ for representing the exact condition of the departed correspond to those in use in other sections of the world. Frau Schott describes those still in purgatory as blue or dark, and others as golden. So, too, their calling on earth is indicated by their dress. The spirit visitors are Roman Catholics still, and retain the belief they had while on earth. Prior Franz, a Catholic priest, and author of a work concerning these "miraculous appearances," as he calls them, asks: "Is it probable that Beelzebub, the chief captain of the Freemasons, can be the author of these prodigies as he is of table turning?" He declares, however, that he himself has been a better man since he accepted these visions as a fact; therefore he believes that they are from above, as it is not the devil's interest to make men better.



## A PSYCHOLOGICAL STUDY.

A Chicago Physician writes a brief essay on Miss Kellogg's performance of *Senta*, in "The Flying Dutchman," from a psychological standpoint. We append a few extracts from this not uninteresting article. The writer says:—

"Miss Kellogg evidently starts out with belief that *Senta* was mad, and in this she is right, for a more insane woman never occupied a mad-house. What caused this insanity? I replied unhesitatingly—religious exaltation. Her insanity is the same that in the seventeenth century raged all over Catholic Europe, but especially in France. It was found principally in convents and other religious institutions. It is narrated by historians that the female devotees of the church often became so enamored of the pictures of Christ and the saints that they spent days and nights before them, and finally ended their lives by suicide, in order to meet the sooner their supernatural lovers.

In the case of *Senta*, the first impulse to insanity was doubtless the presence of the picture of Vanderdecken, which hung in her room. This picture probably represented the artistic idea of the mythical appearance of the sad, unhappy man whose story had been so often sung to her by her nurse. This phase of insanity was excellently represented by Miss Kellogg, when, in Act II., she sits in rapt reverie, looking fixedly upon the picture, heeding not the hum of the spinning-wheels, nor the song of the spinners. Her face could not at first be seen, but when, after being rudely aroused by the nurse, she turns around, lo! it is not the face of Miss Kellogg, but that of a girl hopelessly insane. This peculiar expression, so well known to medical men, is one that once familiar with can never be forgotten. You can see no speculation in her eyes. Their expression is far away. She is not of this world, but lives in a world of ideal fancies and unearthly dreams.

What appears to be most astonishing is the complete knowledge possessed by Miss Kellogg of the exact physical condition in which cases of insanity place the victim. It will be noted that although *Senta* was young and beautiful, and must have been charming and graceful, yet no appearance of natural grace was at any time manifested. Her motions were all constrained, almost painful to look upon. The insane are rarely graceful; their gait, the methods they take to express their emotions, are nearly always stiff and unnatural. Her eyes had no look of tenderness in them; her mouth no smile of sweetness. Even in her meeting with her father and her lover, *Eric*, there was no semblance of love or affection. More than this, her meeting with the ideal of her ecstatic reveries—the sad man who possesses her soul—is not attended by the slightest demonstration of earthly affection. Even when you see her clasped in his arms it seems not as the embrace of lovers, but the meeting of two souls in the shadowy land.

It must be remembered that no version of this legend represented the ship, the crew, or even the master of the "ship with blood-red sails and black mast" as other than phantoms. There was nothing tangible or real about them. They were possessed of a charmed existence. They appeared to mortal eyes and disappeared in a strange unearthly manner. *Senta* then loved no being of flesh and blood. Her lover was as shadowy and unreal as her dreams. Hers was not love—it was purely a self-sacrifice; as much so as that of the Christian martyrs who died at the stake. In fact, in her ecstatic condition, *Senta* would have burned slowly at the stake without feeling for a moment a pang of pain. Her physical system was so separated from the mental by her peculiar morbid condition that all conscious physical sensations were abolished. At no time did the mortal womanly attributes show themselves, except one fraction of a moment—when *Eric* was singing:—

"Wilt thou no longer that fair day remember  
When to thy side thou call'st me in the vale?"

But the gleam of sanity disappeared as quickly as it came, hastened, doubtless by the sudden appearance of the phantom being which possessed her brain. Modern psychologists would class this species of insanity as a "monomania," complicated with a rare form of hysteria and ecstasy—not a rare combination in women isolated as *Senta* was, and placed under a mixed superstitious and religious influence.;

In closing this imperfect (because too brief) analysis of the mental state of the heroine of this opera, I cannot refrain from expressing the opinion that Miss Kellogg's characterization of *Senta* will confer upon her more lasting popularity, especially among students of psychology, than any other she has undertaken."

## ENGLISH SPIRITUALISTS ON SLADE.

A special meeting of the British National Association of Spiritualists adopted a memorial to be presented to the Secretary of State for the Home Department representing that the prosecution of Dr. Slade "by the Government will be unjust, impolitic, and subversive of freedom of inquiry." They set forth that the offence is of a trivial character; that a prosecution by the Government is equivalent to a censure of beliefs and opinions honestly entertained by large numbers of her Majesty's subjects: that no tribunal without experience in the observations of the phenomena can decide upon the merits of the case; that Dr. Slade never advertised, and persons resorting to him were attracted by motives of curiosity; that the policy of the vagrant act was only to provide jurisdiction over cases in which money was obtained from weak, ignorant and superstitious persons of the poorer classes, none of whom had paid money to Dr. Slade. The address is very lengthy. It is divided into sections and sub-sections, consuming half the letters of the alphabet as an index.

## LAW FOR IMPOSTORS.

The case of Regina vs. Lawrence, known as the East End Spiritualist case in London, was commenced at the late January sessions. There seems to be but little doubt that, in this instance at least, the "materialized spirit" and the medium were interchangeable or one and the same person. Sergeant Cox said in his charge to the grand jury, that they need not trouble themselves with the controversy that had been raised in recent discussions upon that and other cases. The question for them to consider was a simple one. Did the defendant falsely represent himself to be a spirit, whatever that might be; whereas, in truth and in fact, he was himself personating a spirit? If they should be satisfied of this, it would be false pretense, and if he obtained money by pretending to be a spirit, the only other question for them would be, if it was so obtained with intent to defraud the prosecutor. Mr. Cooper, who is instructed to prosecute by the Treasury, asked the courts to be allowed to add two counts for conspiracy to the indictment and the application was concurred in.

## ARE THE COURTS ORTHODOX?

In the Superior Court at New York a bright looking little girl with flaxen hair was called as witness. Objection was made that she was not competent—not understanding the nature of an oath. She was then questioned as follows:—

Q.—Do you know what will happen to you if you swear falsely—tell a lie? A.—Yes, I will be locked up.

Q.—Will you be punished in any other way? A.—Yes.

Q.—By whom? A.—By the "Old Boy." [Laughter.]

The evidence was excluded.

Now was not the answer Orthodox? Why was she excluded? Why could she not be relied on to tell the truth? Wherein is the evidence she did not "understand the matter of an oath?"

## REMEMBER.

The Spiritual Scientist will be sent to any address in the United States for one year, on receipt of \$2.50.

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IN TESTING a medium during cabinet seances, the sleeves of his coat are sometimes sewn together behind his back. This is not an efficient method of securing him, because one arm can be drawn out of the sleeve first, and then the other. The wrists also must be firmly tied together with tape, to make the test of any value; or the additional precaution might be adopted, namely, that of sewing the front edges of the coat together in several places, especially close under the chin.



## SPIRITUALISM.

Written for the Somerville Citizen by an Investigator

## PAPER NO. 6.

The most convincing proofs of Spirit communication, as we said before, are not those derived from physical manifestations, although some of these are astounding in their character. The power of mind over mind, or the unconscious influence exercised by one mind upon another, which is really spirit communion is well known to exist, though the laws that govern it are as yet hidden in mystery.

How often do we suddenly think of a person without any connecting link being apparent to direct our thoughts, and the subject of our thoughts immediately puts in an appearance! The vulgar phrase, "speak of the devil etc." is common to every language, and no theory of coincidence is a satisfactory explanation of this universal axiom. The only reasonable theory is that of influence; the spirit, influence, odic force, or whatever else it may be called, of the person thought of, making itself recognized in some unexplained manner by the spirit or mentality of the thinker, even while yet at a distance — or to put it more plainly: A. suddenly thinks of B. and probably commences a conversation with his comrade C., having B. for its subject. Immediately B. presents himself and the remark is made, "speak of the devil, etc." Now if A. were a thinking man he would ask, "Why should B. have come in my mind at that particular time when I had not thought of him before probably for a week?" If C. were a Psychologist, he would answer: "Because B. thought of you and started to come and see you; by a system of spiritual telegraphy, his mind or spirit announced his approach to your mind or spirit, although unconsciously to either." Doubtless this theory is correct, if not, let us have a better. Now if a spirit in the flesh can thus communicate with another, is it not reasonable to suppose a spirit out of the flesh could do as much? Christian ministers of all ages have believed that many both good and evil thoughts were the suggestions of good and evil spirits, as well as warnings of danger or death. A friend of undoubted standing and probity, residing in Somerville, received instant notice of an accident to his son at over fifty miles distance, and proceeding home immediately, found him suffering from a broken arm. The same man, in a visit to Charles Foster, addressing a question to a former business partner, deceased, which he wrote before going, and folded so that it was impossible Foster could know its contents, received an answer altogether different from that which he expected, but which proved to be correct and had the partner's name in full signed to it. A few days ago the same person, expecting a friend from California, whom he had directed to telegraph to him when he would reach Chicago, was impressed that the friend would arrive that day on the 3.30 in train. His friends said it was nonsense, as no telegram had been received, and of course he, (the friend coming) would

obey the directions given. He insisted that he believed he would arrive on that train, and went to the Boston and Albany depot, where he met his friend, who had neglected to telegraph.

Prof. William Crookes, F.R.S. of Eng. and, after a series of studies in his own house, covering a term of more than a year, clearly demonstrated the facts that heavy bodies were moved without any mechanical exertion, and at a distance from the medium; rapping and other sounds occurred without direct human agency. Tables and chairs were raised from the floor without contact with any person; human beings were raised bodily and suspended in the air in the same manner; detached hands, faces and forms were plainly visible by ordinary light; direct writing received without any possibility of mediumistic interference all bearing the evidences of an exterior intelligence directing the phenomena. The late Lord Brougham, one of the most matter-of-fact men in Great Britain, an eminent scholar, statesman and philanthropist, when a young man at school, formed a Platonic friendship for a schoolmate, and at parting each agreed that, in case of death, the spirit would, if possible, visit the other. Some years after, when the matter had been almost entirely forgotten, Lord Brougham received a visit from the spirit of his former class-mate, which informed him of his decease, with time, place and circumstances. Brougham immediately made a note of the occurrence, with minutest details, and when the news came of his friend's death, it was found to correspond exactly with the memorandum.

S. S. Baldwin, who is exposing the tricks of so-called mediums, is possessed of a power which he cannot and does not attempt to account for, but is willing to admit may be spiritual influences. He says he can explain and produce by sleight of hand about five-sixths of all the effects produced by mediums, while about one-sixth he can produce, but can give no explanation of the means by which he does it.

In a conversation with him in regard to the power to answer sealed questions *a la Foster*, he freely admitted his inability to account for it. We asked him how the impression came to him, to which he replied that it came like a memory of something he had known but forgotten; but whether it was some unknown inherent power, or some outside intelligence which enabled him to answer the questions, he was unable to say.

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