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

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For the Spiritual Scientist.

BUDDHISM AND SPIRITUALISM.

Of Maha Brahma, or the Supreme God.

BY DON FULANO.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CORRESPONDENTS.

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

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

Another question asked is:—

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

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

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

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

HAUNTED HOUSE.

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

From the Boston Daily Globe.

EYOSURES OF "SPIRITUALISM."

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

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

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

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

A SEANCE WITH DR. SLADE.

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

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

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

DR. CARPENTER'S INVESTIGATIONS.

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

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

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

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SPIRITUAL SCIENTIST.

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THE INEVITABLE.

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

IS THERE ANY DANGER?

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

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

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

ORGANIZATION.

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

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

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

A FEW SUGGESTIONS CORRECTED.

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

THE R. P. JOURNAL ON TEST CONDITIONS.

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

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

IMPOSTERS AND THEIR SUPPORTERS.

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

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

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

A SUGGESTION.

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

HOW PSYCHO IS WORKED.

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

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

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

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

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

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

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

D. H. H. in the Messenger.

THE USE OF NOXIOUS ANIMALS.

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

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

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

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

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

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

SPIRITUALIST.

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

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

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

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

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

A REVEREND'S OPINION OF BISHOP.

In the Daily Globe, the Rev. Carlos C. Carpenter writes, of Bishop's unsatisfactory and inconclusive performance at the Music Hall recently. As Mr. Carpenter "is not a Spiritualist" his opinions are the more valuable. We make a few extracts. He says:—

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

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

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

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

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

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

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

PHOTOGRAPHING THE INVISIBLE.

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

How to Form A Spirit Circle.

It is calculated that one person in every seven might become a medium by observing the proper conditions. The thousands of Spiritualists have, in most cases, arrived at their conclusions by agencies established by themselves or 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 be all most perceptible.

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

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

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

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

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

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

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

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

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

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

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

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

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

CARDINAL ANTONELLI.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

IT HAS been decided to erect a Liberal Hall at Oxford, England, at a cost of £1,500, to be raised by 105 shares. A site between New Hall and George streets has been secured, and plans for the proposed hall has been prepared by Mr. Codd, and accepted. The principal room will be on the second story, and will seat 250 persons, being 36 feet by 34 feet, and 20 feet high, with coffered ceiling.

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

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