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From the London Times.

A CATALONIAN EXORCIST.

CURING AN AFFLICTED GIRL—POSSESSED WITH 400 DEVILS—
A PECULIAR SCENE IN SPAIN.

Our Barcelona correspondent writes under date, Oct. 21:—

"I will briefly describe what has just happened in this wealthy city. About the 14th or 15th of this present month of October it was privately announced, chiefly to the faithful women of the congregation which regularly throngs the Church of the Holy Spirit, in the street of San Francisco, that a young woman of seventeen or eighteen years of age, of the lower class, having long been afflicted with 'a hatred of holy things'—the poor girl probably was subject to epileptic fits, and cried out and became convulsed when she heard the notes of the organ in church—the senior priest of the church above mentioned would cure her of her disease, or, to use that gentleman's own language, 'Avaunt, physicians and mountebanks; see how the church will cure this poor girl, who is at present possessed with 400 devils.'

Those who are acquainted with Barcelona know well the Calle San Francisco, one of the well to do streets of the city, and its church Espiritu Santo, not a poor man's, but a fashionable church.

For eight days, the last day being the 17th inst., a little stream of persons of all ranks and of either sex might have been seen at the unusual hour (for church going) of midnight threading its way toward the church. The principal door was kept closely shut, but the faithful or credulous, the open scoffer, and the lover of signs and wonders found admittance by a side door to the exhibition which I am about to describe.

The church was dark, but a sickly light was shed by wax-lights on the sable forms of some eighty or one hundred persons, who clustered round the *presbiterio*, or sanctuary, in front of the altar. Within the little inclosure or sanctuary, separated from the crowd by a light railing, lay on a common bench, with a little pillow for her head to recline upon, a poorly-clad girl, probably of the peasant or artisan class; her brother or husband stood at her feet to restrain her (at times) frantic kicking by holding her legs.

The door of the vestry opened; the exhibitor—I mean the priest—came in. The poor girl, not without just reason, had an aversion to holy things, or, at least, the 400 devils within her distorted body had such an aversion; and in the confusion of the moment, thinking that the father was 'a holy thing,' she doubled up her legs, screamed out with twitching mouth, her breast heaving, her whole body writhing, and threw herself nearly off the bench. The male attendant seized her legs

the women supported her head and swept out her disheveled hair. The priest advanced, and, mingly familiarly with the shuddering and horror-stricken crowd, said, pointing at the suffering child, now sobbing and twitching on the bench, 'Promise me, my children, that you will be prudent, (*prudentes*), and of a truth, sons and daughters mine, you shall see marvels.' The promise was given. The exhibitor went to procure stole and short surplice, (*estola y roquette*) and returned in a moment, taking his stand at the side of the 'possessed of the devils,' with his face toward the group of students.

The order of the day's proceedings was first a lecture to the bystanders, and second, the operation of exorcising the devils. The priest commenced his running commentary on, or explanation of, the strange phenomena lying panting, foaming at the mouth, to the gaze of the stupid and shuddering crowd of her fellow men and women. The priest began by lamenting with tears that 'it is unhappily, the fashion of the people in this day and age to seek the aid of doctors, sleep-walkers or spiritualists, and quacks of all descriptions—the words he used were *medicos, somnambulas, y curanderos*—'when they have hard at hand the aid of religion, and an aid and remedy secure and all-sufficient.' He continued his address by saying that the means of which he should make use in the present case were not the strongest in his power, for to use the strongest was not allowed. He then said, 'This *joven*, (*i. e.*, young girl), enjoys a most perfect tranquillity and calmness so long as she does not catch a sight of holy things, such as the holy water, the priest's dress, the altar, the church or hear the sound of a bell, the roll of an organ's notes resounding through the aisle.' You know, continued the priest, 'that so great is this girl's aversion to holy things, myself included, that she goes into convulsions, kicks, screams and distorts her body the moment she arrives at the corner of this street, and her convulsive struggles reach their climax when she enters the sacred house of the Most High.' He ended with the following words: 'This girl has often had the same infirmity in bygone years, and the devils have been constantly expelled; but owing to the laxity of religion in these latter days, they return again to possess her body.

Act the first finished, the exorcism commenced. Turning to the prostrate, shuddering, most unhappy object of his attack, the priest commenced, 'In the name of God, of the saints, of the blessed Host, of every holy sacrament of our Church, I adjure thee, Rusbel, come out of her.' (N. B.—'Rusbel' is the name of a devil, the devil having 257 names in Catalonia.)

Thus adjured, the girl threw herself in an agony of convulsion, till her distorted face, foam-bespattered lips, and writhing limbs grew well-nigh stiff, at full length upon the floor, and, in language semi-obscene, semi-violent, screamed out, 'I don't choose to come out, you thieves, scamps, robbers.'

'Fulfil your promise, Rusbel,' said the priest. 'You said yesterday you would cast one hundred more of your cursed spirits out of this most hapless girl's body. Can't you speak?'

'Yes, I can,' came from the poor girl's foaming lips, 'I can.'

'Yes,' said the cura, 'you are a devil of honor; you are a man of your word.'

Out of the crowd stepped a plainly attired Spanish gentleman, and said, 'But, father, how can you pray to and praise

the devil. I have read somewhere he is a liar and the father of lies. Does he keep his word?

'Yes,' said the priest, 'he is *muy formal*'—a man of his word. 'Fulfil your promise, Rusbel.'

'Never,' shouted the devil, or the girl, now lashed into an agony of frenzy.

'You shall,' said the holy father; and the suffering girl, like a bruised and wounded snake, her dress all disarranged, her bosom heaving, wormed and twisted into the arms of the silly woman who knelt and cried by her bench of torture.

At last from the quivering lips of the girl came the words, 'I will,' but the devil added, with traditional perversity, 'I will cast the one hundred out, but by the mouth of the girl.'

The priest objected. The exit, he said, of one hundred devils out of the small Spanish mouth of the woman would 'leave her suffocated.' Then the maddened girl said she must undress herself for the devils to escape. This petition the holy father refused. 'Then I will come out through the right foot, but first'—the girl had on a hempen sandal; she was obviously of the poorest class—'you must take off her sandal.'

The sandal was untied; the foot gave a convulsive plunge; the devil and his myrmidons (so the cura said, looking around triumphantly), had gone to their own place. And, assured of this, the wretched dupe of a girl lay quite still.

The exhibition was announced for 11 A. M. on the succeeding day, and it commenced again. Up came a band of blue-bloused artisans and claimed admittance to the church. The priest stoutly refused entrance to any but women. The men beat the church door; the police came; a scrimmage arose, and the priest retreated in haste; the sick girl was dragged to her lowly home; two mechanics now lie in Barcelona jail for their share in a called for, if illegal, demonstration; the street was cleared by the police, and the affair was over.

Next day the civil authorities of the town, men of high feeling and great enlightenment, shocked at what they had heard and read (for the whole affair is now in print, and can be bought in Barcelona for a half-penny), stopped, by civil decree, the whole affair. In conclusion, a few remarks are due in justice to the authorities.

First of all, the bishop, a man of enlightenment and erudition, was not cognizant, I believe, of this freak on the part of the clergy of the church in question. Secondly, the moment it came to the ears of the civil authorities, the sharpest and promptest means were taken to admonish the priest and prevent the repetition of a scandal which had shamed and sickened the whole city of Barcelona.

The whole of the details I have given were taken down by me from the mouth of an honorable and most truthful Spanish gentleman, who was witness to the thing, and are strictly worthy of credit to the remotest detail. I have purposely suppressed much that was painful and indecent.

From the London Spiritualist.
PAID MEDIUMS.

At the last meeting of the Psychological Society, Major Hartly, in the course of some remarks about paid mediums, said that however poor he might be, he would never make money by such a gift, supposing that he had been born with medial powers. As every seance draws upon the vital energy of a medium exactly the same as a hard day's work, there being no "creation" of power, he forgot to explain why the observers were entitled to help themselves to that property of the medium without paying for it: he likewise forgot to deal with the logical difficulty, that supposing a medium were excessively poor, by what means was he to keep from starvation if not remunerated for his services by those who received and appropriated the benefit? Did he mean that the medium was to work at other occupations during the day, and to sit for manifestations in the evening? If so, that meant, when judged by the great law of the conservation of energy, that every poor medium was expected, unlike other mortals, to do the work of fourteen days in seven. Major Hartley, who spoke in an off-hand way, with the best intentions, should consider these logical, mathematical and moral difficulties, and give their solution at the next meeting of the Psychological Society.

There is no doubt that the truest spiritual revelations are so high and so pure as to be infinitely above all money considerations, and that a church which receives money in return for them is thereby self-condemned. But high spirituality or morality is not usually allied to the physical manifestations of Spiritualism, which are produced by delightfully human and fallible intelligences, steeped sometimes in error and in sin, but put to work out their own salvation by converting scientific and other materialists of their own stamp to believe in something which governs matter. As they are thus

allied to earthly conditions, all concerned are justly entitled to the usual recompense for earthly work. A poet, a genius, a clergyman or a bishop endowed with the higher gifts of the spirit might very properly, on religious grounds, refuse to receive any money remuneration.

The scientific materialists whose reputations are being destroyed by the facts of Spiritualism, and the untruthful newspaper editors whose influence is being swept away in like manner, say violent things against paid mediums. Any knowledge of the facts of the case is not all necessary for these people, because they know that the uninformed public will swallow anything they say without inquiry. But the facts of the case are that instead of Spiritualism depending upon a large number of assumed vile imposters who are making money out of the credulous, there are only three or four recognized professional mediums for physical manifestations throughout the whole of the United Kingdom of Great Britain and Ireland, not excluding the islands in the British seas, and the town of Berwick-upon-Tweed; consequently it matters in a very slight degree to Spiritualists whether these three or four persons continue their business or not. The only inconvenience which would result from their ceasing to give public seances would be, that scientific and intelligent inquirers wishing to see the phenomena would be informed that sittings had been discontinued, in consequence of persecution, originating with their more intolerant brother materialists, consequently the applicants must form circles in their own homes; in other words, the whole of the inconvenience would fall upon a few disbelievers who were inclined to inquire without condemning, but found the means of investigation cut off by the misdeeds of the more violent of their own clan.

During the present raid upon the few professional mediums who exist, our recommendation to them is that they shall shut their doors against the public, and turn the key. Those mediums who have a character and an established reputation, possess circles of friends of their own; let them write to those friends, and ask each to engage them once a week, or once a fortnight during the next three months, to give private seances in their respective homes, on condition that the said mediums in return shall cease to advertise, and will undertake to shut out the public altogether. The practical effect of this will be that the public may howl as much as they please, but they will not be able to witness manifestations except by obtaining them in their own homes, or by seeking as a matter of grace and favor, for invitations to the private seances of Spiritualists. Thus the few professional mediums will for a time be placed on the same footing as Spiritualism rests, and to whom the public cannot gain access except as the greatest of privileges. Mr. Flowers, in his decision against Dr. Slade, went out of his way to give the erroneous information that Mr. Home was a professional medium. Mr. Home was nothing of the kind, and he has frequently been known to refuse as much as twenty guineas for a seance. At present the few professional mediums derive their support almost entirely from Spiritualists, and it will be no great inconvenience to anybody to shut out the public altogether. Those disbelievers who may feel themselves aggrieved by this, should send their complaints to those of their own class who have brought about the present position.

As it is now well known that materialists and atheists are in a state of intense annoyance at the way in which their reputations are being destroyed by the facts of Spiritualism, those professional mediums who do not take sufficient care to lock out ungentlemanly and untrustworthy persons from their seances, cannot expect the Spiritual movement to fight their battles, if false charges are hereafter brought against them. They now know the danger of being attacked by people who are blinded by ignorance and by animus, consequently if they, with this knowledge, put their heads into the lion's jaws, they do so on their own responsibility and cannot call upon the Spiritual movement to pay the expenses of defence. The animus is so great that a mob a few days ago broke into the hall at Islington at which Mrs. Bullock gives her Sunday lectures on Spiritualism, and smashed up most of her furniture. Where were the police?

THE Spiritualists' defence fund in London, raised for the purpose of fighting the Slade case, now amounts to about £125.

THE SLADE CONTROVERSY.

To the Editor of the Spiritual Scientist:

DEAR SIR,—I should be the last man to bar investigation or to suppress exposure of deception on the part of those claiming to be mediums. I am not sorry, but glad, that Mr. Slade has been put upon his trial in London, even to the full extent of the courts. I do not mean prejudiced courts like the Bow Street seems to us here, but honest, fair courts. If Mr. Slade has any trickery about any of his performances, let it be known. If he shrinks from the investigation of fair minds, let him be discountenanced and abandoned by Spiritualists.

In this city, during the Tift explanations of Slade's slate writing, I visited the latter frequently to compare the writing on his slate with Mr. Tift's explanation of it. Mr. Tift, like London's Maskelyne, said it was done in one of two ways: by quickly changing the slate, or by inserting a fraction of pencil under the nail of the forefinger, and so writing while holding the slate by the corner. Mr. Tift did this in a very gentlemanly way for any person who called on him. He said he was able to do it, with his forefinger out of his sight and under the slate, by imagining himself to be under it and looking up as to the ceiling and writing on it. He wrote far more handsomely than Slade, but he always wrote on a quarter of a circle around the corner of the slate. He could not write across the slate nor all over it, both which Slade did, unless he were allowed to change the slate, which Slade did not. Nor could he produce the writing on the top of the slate, when held close to the under side of a table, where no hand could reach it. This Slade did. Tift said this was only apparently produced by Slade; that he really rapidly turned the slate over. For this I watched with great care, holding the slate myself, and finding the fragment of pencil on the top of the slate and at the exact termination of the last letter of the writing, which could not possibly allow of the explanation that the slate had been turned over. This explanation will not suffice.

Mr. Lankester says Slade writes while the slate is on his knee. That may have been the case in his interview. He makes a very strong statement under oath. But I do not accept it, for this reason. I have seen the slate in Slade's hands with the fragment of pencil on it twisted and tossed in all possible positions, not actually upside down, and yet the fragments of pencil never moved from its position on the slate. This last was then placed under and close to the leaf of the table, and the writing was produced, beginning where the pencil laid originally, and terminating where the pencil was now found. Where does this leave the knee-writing? Mr. Slade, of course, may have attempted to deceive Mr. Lankester, but it is much more likely, in my sight, that Mr. Lankester misrepresents the exact moment at which he seized the slate. I fancy he seized it after it was in position and after the scratching noise commenced. The sentence was incomplete. It would not have been so found had Slade written on his knee as Lankester claims. It would then have been complete, as he says Slade was placing it under the table after leaving his knee.

We must remember if Slade is open and liable to the imputation of deception, Lankester is open and liable to the same charge, as well as of prejudice beside. Either of these furnishes sufficient reason for rejecting his testimony in the face of what we know here of Slade's writings.

And yet, while this is so, still, all of Mrs. Slade's productions here have not been by any means satisfactory. Some of the writings have clearly shown they were not from the spirit claiming them. I did not and do not consider Slade responsible for that. I admit he may, in some way, have been so in some of them. But there are other cases where no explanation yet offered, other than spiritual, suffices. My experience with Slade has covered several years and many sessions. It was confined to slate writing and other exhibitions close to my person, including the hand shown close to me—not six inches distant. His materializations are much discussed by Spiritualists here, many of the prominent and best doubting them. Some have told Mr. Slade they were not genuine and he should discontinue them. For myself, I know nothing of them and speak only of the slate writing. This, I think, I know about. The introduction of money into mediumship—making a business of it—brings, justifiably, doubt and suspicion. It brings mediumship, of that sort, with great propriety within the domain, and purview of the courts. The sifting which the matter gets in the courts, will, not only deter pretenders from deceiving, but will educate Spiritualists, teaching them how much is done by legerdemain and where the line between human and superhuman lies.

I regard the experience had with Mr. Tift or Dr. Van Vleck in this direction, as well worth all that Mr. Slade or Mr. Foster charge for a seance. Indeed, to me, it was this experience which gave great strength to my conviction that super-mundane power comes through both these last named gentlemen. While I have found the manifestations of many small-fry money mediums, who work in dark seances, come inside

the range of legerdemain, I found the explanations of Tift and Van Vleck as I now do, those of Maskelyne and Lankester do not reach or account for the productions of Slade or Foster.

Respectfully,
BRONSON MURRAY.

New York, November 17, 1876.

ORGANIZE! ORGANIZE!! ORGANIZE!!!

Moody and Sankey are to hold a revival in this city, commencing in January. They have suggested, and many are agitating, the project of holding an anti-Spiritual convention for the purpose of generating an excitement against Spiritualism. Spiritualists know the laws of influences, and they ought to see the dangerous possibilities of a vast mind battery being turned against Spiritual mediums. Without an opposing force, what would be its result? And what resources have Spiritualists in Boston. Where is the society, where are the active, practical men, where is the money to sustain the counter-movement?

AN ALLEGED IMPOSTER.

Dr. Monck, a gentleman whom the London Spiritualist, says possesses real medial powers, although he is very little known to London Spiritualists, has been charged at Huddersfield, Eng., with imposture under the Vagrancy Act. Newspaper reports say that conjuring apparatus was found in his room. A private letter to the Scientist from a prominent and careful investigator says that imitation hands were found among his effects, and the defence—"he purchased these hands to show the absurdity of simulation of spirits' hands by these means." Evidently the case against Dr. Monck is rather strong, with the decision at London as a precedent.

At the recent Anthropological Congress at Jena, Prussia, Privy Councillor Schaaflhausen read a paper on the color of complexion, eyes and hair. He said that blue eyes indicate a lack of coloring matter which originally proceeded from inferior nourishment, and was evidence of a weaker organization than is possessed by persons of dark eyes. The less coloring matter there is, the lighter the hue of the eye, until, by reason of its utter absence, the blood vessels become visible, and the eye is red, as is the case with the Albinos. The fact that people living in the country, other things being equal, have light colored eyes more frequently than those living in cities is accounted for by the inferior nutritive value of the vegetable food of the former as compared with the meat and beer of the people of the cities. In the mingling of the blonde and dark types, the latter usually shows the greater vitality, and the children assume the darker complexion. The blond complexion usually carries with it a finer organization and a higher and thinner voice. Of sopranos and tenors, a majority have light colored eyes and light complexions, while of most alto singers, and particularly of basses, the reverse is true. The fact that light hair and eyes are more numerous in northern than in southern countries is attributed to the colder climate, which consumes the pigments of those features. Dr. Scharflhausen's conclusions were based on statistics carefully gathered.

"GHOST LAND";

ON "Researches into the Mysteries of Occultism," is the title of a new volume of some 500 pages, which has been put forth by Mrs. Emma Hardinge Britten as editor, for the author of "Art Magic," etc. The lessons of the work are embodied in a series of autobiographical sketches. We shall publish in our next issue a lengthy review of this new comer. For sale at our office. Price \$3.00, see advertisement.

"I AM willing to risk my reputation as a public man," wrote Edward Hine to the Liverpool Mercury, "if the worst case of small-pox cannot be cured in three days, simply by the use of cream of tartar. One ounce of cream of tartar dissolved in a pint of water, drank at intervals, when cold, is a certain never-failing remedy. It has cured thousands, never leaves a mark, never causes blindness, and avoids tedious lingering."

MY God, grant that my bounty may be a clear and transparent river, flowing from pure charity, and uncontaminated by self-love, ambition, or interest. Thanks are due not to me but to Thee, from whom all I possess is derived. And what are the paltry gifts for which my neighbor forgets to thank me, compared with the immense blessing for which I have so often forgotten to be thankful to Thee!—*Getthold.*

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

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SPIRITUAL SCIENTIST.

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ANNOUNCEMENT.

The Spiritual Scientist in its eight page form does not suit us. There is not room enough to present one-half the good things we have on hand, and week after next or No. 14 will be a twelve page paper.

Many letters have been received since the announcement of a reduction in size. Some of our friends were much surprised, and rallied immediately to enlarge its circulation. They sent many subscribers. At the same time success crowned our efforts in another direction. After one more issue, we shall resume the original size, and occasionally shall appear in the sixteen page form, as we already have had paper manufactured for this purpose.

Commencing next week we add a new feature. The news from all sections of the world will be given in a condensed form. Translations from foreign periodicals will appear. Occasionally we shall publish an article on subjects that will interest mystics. We intend that the Scientist shall be second to no spiritual paper in the quality and quantity of its contents. The five months for one dollar scheme works well, and many have found it easy to interest a friend to the extent of one dollar. Money is not so plenty as it might be in these times, and many who would not feel justified in expending two dollars and a half in advance, readily send one dollar. Try it friends. Each one may send two or three one dollar subscriptions. Every little helps?

AN OBVIOUS INCONSISTENCY.

England has an ancient statute originally intended to suppress the much-abused gipsy fortune-tellers, which has now been interpreted as applicable to mediums through whom the manifestations of Spiritualism are produced. An American medium, visiting that country and giving such remarkable evidence of the existence of an unseen force that can intelligently manipulate material objects as to awaken the attention and receive the endorsement of leading scientific men, is arrested through the petty spite of a few of their number, brought to trial, and through the ruling of a common police magistrate, sent to imprisonment. An appeal is taken, and now American Spiritualists are called upon to contribute the defence fund, on the ground that Spiritualism, not Dr. Slade, is on trial.

If English Spiritualists have a law that can be interpreted as applicable to spiritual manifestations, certainly they should have enterprise and influence enough to have it removed immediately. In such an attempt, if they needed aid, undoubtedly they would receive it. Dr. Slade was a stranger; their guest. He is arrested under one of their obsolete laws; who should defend him? The subscription paper tells us:—

Our English brethren, who have nobly stood in the breach thus far, now call upon American Spiritualists for help at this

crisis. In view of what they have already done, and in consideration of their comparatively limited numbers and resources, and the extraordinary expenses they have had to incur the last two or three years, they confidently look to American Spiritualists to make up the whole of this sum.

We fail to see the justice of the claim, or the correctness of the statement in relation to the comparative limited numbers and resources. Compared with what? Certainly not America. England has more wealthy Spiritualists than there are in this country. We arrive at the conclusion simply by comparing the amounts contributed in the two countries for local purposes. A leading Spiritualist gave \$5000 to have a work on Re-incarnation published. Another paid Dr. Slade to give free seances. Many contributed to defray the expenses of the British National Association. All of their spiritual journals are subsidized. One is supported through the liberality of one man.

We might enumerate other evidences of the fact that English Spiritualists are better able to take care of the cause and their guests than Americans. The Spiritual movement in England is in a healthy condition, and well able to resist any attack that may be made upon it. In America it is at the mercy of its foes. It has no organization. The few small local societies have no connection with others in the immediate locality. Possibly ten States out of the thirty-eight may have State organizations, but these have no work in common; no correspondence for National purposes; no funds that might be made available in case of extreme necessity like that in London.

Mrs. Markee-Compton, proved and acknowledged to be a genuine medium, was recently arrested in Rochester, N. Y., under circumstances as glaringly unjust as those attending Dr. Slade's case. Did Spiritualists generally rush to the rescue? Did any one open a subscription paper and head the list for a defence fund? Was there any public mention of the decision? Was there enterprise enough in America to defend any of the mediums, supposed to be genuine, who have recently been attacked and arrested?

These are plain questions, but the Spiritual Scientist is in the habit of asking them. We are ready to forward any contributions to London, but we have not advocated its necessity. Our English and American subscribers, after reading the above, may know the reason why.

MISREPRESENTATIONS CONCERNING MATERIALIZATIONS.

Those persons who are determined to excuse or explain imposture, with the lame theory of spirit influence or interference, are sometimes very ingenious in preparing deceptive statements. For instance, Mrs. Markee-Compton has submitted, and is at all times ready to submit, to tests against the possibility of deception. Under such conditions, very wonderful manifestations have taken place and been recorded by various investigators. Recently some skeptical persons interfered at one of her seances, and the result is a statement against her, denied, however, by impartial observers who were present on the same occasion. Since this time, several impostors who did not and would not submit to any tests that would have exposed their simulations, have been detected in their trickery, and the evidence against them is clear and direct. When one of these tricksters is caught masquerading as a "materialized spirit," are the "vindicators" equal to the emergency? Oh, yes! It is now declared on their part that when these frauds are seized and "ignorantly supposed to be consciously playing the part of the spirit," they are undoubtedly instances of transfiguration. The "vindicators" in support of this position, cite for instance certain manifestations through Mrs. Markee-Compton, proved to be a genuine medium, and leave the reader to infer that similar manifestations were occurring through these tricksters.

That transfiguration does often occur, even in the case of trance mediums, who make no claim to the power, is an undoubted fact, but when a person claims to have the mediumistic power requisite to produce a materialization, and leaves the public to infer through the effusions of the "veterans" and their other friends that the materialization is produced "from the polarization or depolarization of atoms, emanations, elements, etc., etc.," then when the medium so-called is caught playing the part of the spirit, we call it a downright

imposture. If the "spirits" cause the misrepresentation, they are lying spirits. They are already too many of these in this world, and it is well to discountenance the visits of those from the next stage of existence. Let the public understand whether it is a transfiguration of the medium's body or a materialization from other sources, and then mediums will not be "ignorantly supposed to be consciously playing the part of a spirit."

THE CONVICTION OF DR. SLADE.

The conviction of Dr. Slade under the vagrancy act did not turn upon the genuineness of his mediumship. The act 9th, George II., c. 5, provided that for the more effectual preventing and punishing any pretenses to witchcraft, sorcery, enchantment or conjuration, whereby ignorant persons are frequently deluded and defrauded, or if any person pretended to exercise or use any kind of witchcraft, sorcery, enchantment, or conjuration, or undertook to tell fortunes, or pretended from his or her skill or knowledge, in any occult or crafty science, to discover goods supposed to be lost or stolen, he shall, upon conviction on an indictment be liable to a year's imprisonment, and be set in the pillory four times. The punishment of the pillory is abolished, but the rest of the section remains in force. The presiding judge cited this clause in his ruling, threw out the evidence in Slade's favor, and said the whole case turned upon the evidence of Lankester and Donkin. The trial was before a judge alone, no jury. The sentence was three months in the House of Correction. An appeal was taken and bail furnished. The prosecuting attorney was dissatisfied with the amount fixed, and wished it larger, but the magistrate said he should do nothing harsh.

A TIMELY WARNING.

Charlotte Anderson, Campbell House, Sandown, Isle of Wight, Eng., heard a spirit voice speak to her, one evening, when her daughter came to her with a babe in her arms before retiring. The voice said, "Tell her to wait and you get up and go down first! *do, do.*" From past experience she obeyed, believing some danger imminent. As she entered the bed-room a fearful crash sounded. On looking up she saw more than twelve feet of the plastering had fallen on the bed. It was very heavy, and any one piece might have killed either mother or child or both. She wants an explanation from the conjurers or scientific men who do not accept her theory of a loving husband watching over her and giving this timely warning.

TESTIMONY OF EMINENT MEN.

Alfred Russell Wallace, president of the biological section of the British Association for the Advancement of Science, testified in the Slade trial that he had been investigating the subject of Spiritualism for eleven years. During this period nine-tenths of the evidence he had received came through private mediums in private families, and satisfied him of the genuineness of the phenomena and that they proceeded from some unknown force. From the beginning to the end of his sittings with Dr. Slade he saw nothing whatever indicative of imposture. In his sworn testimony he says:—

I heard the raps and felt the touches which have been described, but the most remarkable thing was that the flat table, when my hands and those of Dr. Slade were clasped together, rose up, and almost instantaneously turned completely over on to the top of my head and slid down my back.

Serjeant Cox, president of the Psychological Society of Great Britain, testified to hearing in the presence of Dr. Slade loud rappings and a succession of furious blows upon the table in front of him, jarring his hands that lay upon it. He saw a chair lifted to the level of the table and suspended in the air without any visible support. Dr. Slade's hands and feet were fully in view at the time. A hand, not one-half the size of Dr. Slade's, warm, soft and moist, as solid and fleshy as his own, seized him on the right leg, then caught the eye-glass hanging from his neck and opened it and again touched his own hand three times. He says:—

All that I have reported was done, that is certain. How it was done, and by what agency, is a problem for psychology to solve. For my own part I can say only that I was in the full possession of my senses; that I was wide-awake; that it was in broad daylight; that Dr. Slade was under my obser-

tion the whole time, and could not have moved hand or foot without being detected by me. That it was not a self-delusion is shown by this, that any person who chooses to go may see almost the same phenomena.

EDITORIAL PARAGRAPHS.

A Spiritualists' hall in a small town in England was recently forcibly entered, and the furniture and fittings were broken up.

PASSENGERS, representing about \$8000 went over the Fitchburg Railroad to the Lake Pleasant camp meeting of Spiritualists last Summer.

The spiritual press are now united in their demands for organization, although divided in opinion as to what the basis or foundation shall be.

THE comic papers think the defence in the Slade trial proved the claims of the prosecution, viz: Slade's means of support were invisible.

Montcure D. Conway is not looked upon as infallible authority where Spiritualism is concerned. His misrepresentations have been exposed several times.

No less than four prominent mediums and healers have given up business in New York city and gone West. With one exception they will locate in Chicago.

The daughter of Dr. Sexton, editor of the Spiritual Magazine of London, was recently married in the Swedenborgian Church to the eldest son of the Crown Solicitor of Ireland.

It is now conceded that the recognition of a spirit at a materializing circle is no absolute evidence of the genuineness of a medium. Imposters have produced masks and bogus materializations that were not recognized until after an exposure.

At the Slade trial: Prosecuting Attorney to Simmons, agent of Dr. Slade: Did you ever have any spirit masks seized?—No. Did you ever have anything seized?—Yes. What was it?—Prof. Lankester seized a slate. [Laughter.] The attorney said he had no further questions to ask.

American Spiritualists are moving in an endeavor to raise a fund to send to England for Slade's defence. Contributions can be sent either to the Banner of Light or Spiritual Scientist. A subscription paper can be found at the office of the former, 9 Montgomery place. The amount received aggregates about \$1100.

About this time, when so many exposures are taking place, the candid investigator, who has seen and heard things called spiritual, may be inclined to use the language of Professor DeMorgan, who says: "The physical explanations which I have seen are easy, but miserably insufficient; the spiritual hypothesis is insufficient, but ponderously difficult."

Mrs. Lucie Lewis of Cincinnati writes to the American Spiritual Magazine that General George Washington wishes her to go to Memphis, Tenn., about the first of December, where he will materialize in his usual power. The Holmeses of Philadelphia also claim to be favored with the presence of Washington at their seances. It is to be hoped that he won't materialize in both places at the same time.

A number of prominent Spiritualists of Massachusetts have organized a stock company for the purchase and improvement of a tract of land at the seashore for a Summer resort and camp ground. Twenty-five or more have already taken an interest, and the enterprise will be rapidly pushed forward. The plans and details are not yet public, but will be given to the readers of the Scientist very soon.

Dr. W. B. Carpenter, F. R. S., who is about to undertake an investigation of the phenomena connected with Spiritualism, is a son of the late Dr. Lant Carpenter, and brother of that zealous worker in the cause of juvenile reform, Miss Mary Carpenter. He is an eminent surgeon, a voluminous author, a popular and effective professor, but beyond these qualities, he is best known in the scientific world for his elaborate physiological investigations and treatises. He has lately modified the theories advanced by him in 1853, in explanation of the phenomena of Spiritualism.

WHATEVER may be the result of the appeal, it is impossible to avoid the conclusion that the vagrant act needs revision. There is a clear difference between a professional medium on the one hand and an old gipsy fortune-teller on the other, and if Slade really be the rogue which the decision of Mr. Flower proclaims him, there ought to be some more efficacious and summary mode of dealing with him than by dragging out of the mouldy armory of the statute book an obsolete act intended to suppress the petty pillerings and depreciations of the "Rommany-Rye."—*Daily London Telegraph.*

HEAVEN AND HELL.

At New York, Sunday, Nov. 19th, Professor Felix Adler of Cornell University delivered the second lecture in his course; subject, "Heaven and Hell." His outstart was the assertion that the power of assumption and assertion was visible everywhere and seemed at times supreme.

This was patent in the advertisement of the quack medium as in the pulpit and forum. Positive assertion carried with it the faith of the open-mouthed multitude. So had been accepted and believed the notion and quality of a heaven among the nations.

Then beginning with our native Indians, passing through the beliefs of the north of Europe, the Mohammedans and the Hebrews to the Christians, Romish and Protestant, he showed how through all was plainly visible in their ideas of heaven, the occupations and delights of the people in their earthly daily life. The aborigines were hunters and their heaven is made a happy hunting ground. The Northmen were warriors whose women accompanied them to the field, and on their return as victors, rejoiced with them in their kings' banquet hall, which they called Valhalle, and their heaven was Valhalla, in which, with the king of heaven, they were to drink at night, and from which to emerge each day to fight, and on return have their wounds all healed, women being their companions.

The Arab, in his parched desert life, reached the oasis, with its shade and water, to find renewed life in their comfort and refreshment. These became the heaven of Mohammed, with shade and springs, and luxury and women.

The Hebrew faith, he said, he approached with consideration and care (most of his audience are Hebrews), for their race in early days had not been committed to future life. You might search the works of Moses and the prophets, but in vain to find a trace of teaching or suggestion of it. Only in the later works, the Talmud, could such thoughts be found.

In practice, the Hebrew people were free. Their religion was a practical one—pertained to this life. They never had had, and have not now, an organized priesthood. They have schools, and ever have had, in which masters called Rabbi taught the ways of life from the old books. So in later days when some conceived the idea of Heaven, they had it as a great school, where God, as the great Rabbi, discussed problems with the faithful. And it is recorded, not always with out opposition, for once God found he was of one opinion and all the rest of heaven's people of the opposite. What should be done? The angel Death was sent to Earth, and brought a certain great Rabbi thence, who decided the matter, and so peace came back to heaven.

The Christians in their early estate were Jews, of the poorer sort, and naturally they made up a heaven, out of that which poor men want. Gold and precious stones, out of which they proposed should be built the city, they loved, and which had been destroyed, a new Jerusalem. The Romanis had added a purgatory through which their prayers could carry the souls, and the money realized from that idea was fabulous in amount. The Protestants had finished it by introducing church, worship, and their Heaven had become a great church, with songs and prayers.

The whole notion of heaven he said, had spread over the race devastation and ruin. The noble giant by it had been shown of its beauty, deprived of its eyes, paralyzed in its strength and dragged down to slavery. "How long? oh Lord! How long? Not for always. The day shall yet dawn when love and truth shall be Heaven."

IMPOSTORS DETECTED.

A few weeks ago we had occasion to refer to a couple of impostors who were travelling about the country representing themselves as mediums and simulating the phenomena of Spiritualism. Of course the application of the simplest tests was sufficient to determine the imposture, and now Spiritualism gets the credit of having "Another Medium Exposed." If one-half the so called mediums for physical manifestations would follow in Bishop's footsteps and "expose Spiritualism, the cause would be the gainer.

THE Andrew Jackson Davis testimonial in London has closed, and £114 are remitted to him from that source.

WESLEY AND WHITFIELD.

Wesley and Whitfield were the two great Methodist ministers. Whitfield was a more powerful preacher than Wesley. Wonderful revivals attended his ministry wherever he went, and tens of thousands professed to be converted through his instrumentality. He formed no societies, effected no organization. The result has been that his followers have passed away and live only in history. On the other hand, Wesley formed societies. Commencing with but a few, these he placed under leaders, then conferences were organized. The result has been the largest body of Protestant Christians in the world. May we not learn some useful lessons from the founder of Methodism, who was not only a Spiritualist, but one of the best organizers ever known.—*Spiritual Magazine*.

MR. FLOWER'S REASONING.

THERE is, however, a much graver flaw in Mrs. Flower's reasoning. He has had two sets of witnesses, of equal honesty and truthfulness, before him. Prof. Lankester and Dr. Donkin, avowed disbelievers in Spiritualism, swore to facts by which, if their observations be correct, the charge of imposture is made out. On the other hand, Mr. Wallace, Mr. Massey, Dr. Wyld, and other witnesses of position and education, came forward to testify of things which took place in their presence, under conditions which satisfy them that deception was impossible. Mr. Flowers "does not speculate on these matters." He "must decide according to the well-known course of nature." Hence he accepts the prosecutor's testimony, not because it outweighs the evidence for the defence, but because, as to what took place on a particular occasion, it is uncontradicted, as it must necessarily be, seeing that no one else was present but Dr. Slade, who cannot give evidence on his own behalf, and his accusers, who said their say long ago.

DR. HALLOCK'S ARGUMENT.

At the Spiritual Conference, New York, Sunday, Nov. 19th, Dr. Hallock argued that it was inconsistency on the part of those who argued that this Spiritualism—so harmonious with the aspirations of men, and so much in consonance with our reason and experience—was all fraud. Fraud could not originate what was so valuable, useful and natural.

He insisted that Slade's trial exhibited the quintessence in justice, and there was not a shadow of testimony given except as to the suspicions of the witnesses. Outside of this, not a word of evidence. No fact was sworn to which was inconsistent with the idea of spirit action having done the writing. These men would all yet learn that Slade was not the actor, but the instrument, and his triumph in the future was certain. He related many of his own most remarkable experiences with Slade's slate writing and manifestations. If men seek they shall know the source of these things. If they do not they will die in ignorance. Nature is a stern master and no respecter of persons. It destroys a missionary as quick as a pirate, and saves a pirate as quick as a missionary, as they act in accordance with nature's laws, or otherwise. The day was a depressing one outside the hall, but there was no lack of vivacity exhibited by the speaker within.

ANTI-VACCINATION.

ANTI-VACCINATION.—"For let medical advocates exhaust themselves as they may in sophisms, it nevertheless remains an eternal truth, that the State has no right to prescribe a medical creed to any man; and no man, with any self-respect, who has once seen through the stupid superstition, the shameless deceit of vaccination, will, without resisting to the uttermost, ever consent to the degradation of allowing those near and dear to him to be subjected to it, or lend a hand to the coercion of others. The atrocities of the vaccinators are no less great than those of the Turks, and their victims are a thousand-fold more numerous! Let, then, the great-hearted English nation, whose voice is always raised on the side of humanity, next fix its aim at the international barbarity called vaccination, which its Parliament sanctions!"—ADOLPH, COUNT ZEDT WITZ. *Baden near Vienne, Sept. 9th, 1876.*—(Translated for the National Anti-Compulsory Vaccination League by Mrs. Hume-Rothery.)

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 avrid 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 in 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 attention, 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.

From the Franco-American.

WHICH.

SPIRITUALISM, MESMERISM, OR JUGGLERY?

MANY OF the Hindoo jugglers who live in the silence of the pagodas perform feats far surpassing the prestidigitations of Robert Houdin, and there are many others who produce the most curious phenomena in magnetism and catalepsy upon the first objects that come across their way, that I have often wondered whether the brahmins with their occult sciences have not made great discoveries in the questions which have recently been agitated in Europe.

On one occasion while I and others were in a cafe with Sir Maswell, he ordered his dobochy to introduce the charmer. In a few moments a lean Hindoo,

almost naked, with an ascetic face and bronzed color entered. Around his neck, arms, thighs, and body were coiled serpens of different sizes. After saluting us, he said: "God be with you, I am Chibh-Chondor, son of Chibh Gontnalh-Mava."

"We desire to see what you can do," said our host.

"I obey the orders of Siva, who has sent me here," replied the fakir, squatting down upon one of the marble slabs.

The serpents raised their heads and hissed, but without showing any anger. Then taking a small pipe, attached to a wick in his hair, he produced scarcely audible sounds imitating the *tailapaca*, a bird that feeds upon bruised coconuts. Here the serpents uncoiled themselves, and one after another glided to the floor. As soon as they touched the ground they raised about one-third of their bodies, and began to keep time to their master's music. Suddenly the fakir dropped his instrument and made several passes with his hands over the serpents, of whom there were about ten, all of the most deadly cobra species in India. His eye assumed a strange expression. We all felt an undefinable uneasiness, and sought to turn away our gaze from him. At this moment a small shocra, whose business it was to hand fire in a small brazier for lighting cigars, yielded to his influence, lay down, and fell asleep. Five minutes passed thus, and we felt that if the manipulations were to continue a few seconds more we should all fall asleep. Chondo then rose, and making two more passes over the shocra, said to it: "Give the commander some fire." The young serpent rose, and without tottering, came and offered fire to its master. It was pinched, pulled about, till there was no doubt of its being actually asleep. Nor would it move from Sir Maswell's side till ordered to do so by the fakir.

We then examined the other cobras. Paralyzed by magnetic influence, they lay at full length on the ground. On taking them up we found them stiff as sticks. They were in a state of complete catalepsy. The fakir then awakened them, and they then returned and again coiled themselves round his body. On asking if he could make us feel his influence, he made a few passes over our legs, and instantly we lost the use of these limbs; we could not leave our seats. He then released us as easily as he had paralyzed us.

Chibh-Chondor closed his seance by experimenting upon inanimate objects. By mere passes with his hands in the direction of the object to be acted upon, and without leaving his seat, he paled and extinguished lights in the furthest parts of the room, moved the furniture, including the divans upon which we sat, opened and closed doors. Catching sight of a Hindoo who was drawing water from a well in the garden, he made a pass in his direction, and the rope suddenly stopped in its descent, resisting all the efforts of the astonished gardener. With another pass the rope again descended.

I asked Chibh-Chondor, "Do you employ the same means in acting upon in-

animate objects that you do upon living creatures?"

He replied "I have only one means." "What is it?"

"The will. Man, who is the result of all intellectual and material forces, must dominate over all. The brahmins know nothing besides this."

NEW CHURCH DOCTRINES.

BY REV. CHAUNCEY GILES.

MAN, unlike the lower animals, is born without any knowledge, even as to that part of his nature which he possesses in common with animals. Man has everything to learn; the animal comes fully equipped for all the exigencies of its life. Both the animal and the man are the embodiment of their progenitors. The animal has the form and tendencies of its kind; the lamb has all the qualities of the sheep; the calf of the ox; the olive being of the olive. Man inherits the physical form and natural qualities of his parents. He is tainted with their moral as well as with their physical evils, and if he was left simply to develop the nature he receives, without any restraint or guidance, as the animal acts from its nature, he would never become a man; he would never gain one distinctly human quality. On the contrary, he would be fiercer than the tiger, and more brutal than the lowest brute. But even if this were not so, it would be just as necessary that he should be regenerated, born again, or from above, in order to become a truly human being, as it is now. Man only receives from his earthly parents the physical and the natural, or the lowest degree of his spiritual organization. He cannot become a child of God and bear his image until he is born of God. The fact that man is a sinner does not make this new birth necessary; it only complicates it and renders it more difficult.

This is one of the new doctrines taught in the writings of the New Church. It is supposed that man would be all right, and a child of God, if his sins were forgiven, by which is generally meant the remission of the penalty of sins. But so far is this from being the case, we should never become human and bear the image and likeness of God until we had become regenerated, or born from above, even if we had never committed a sin, but had lived a perfectly pure, natural, and only a natural life. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." Here we can see that the doctrines of the New Church give us an entirely new and higher conception of what a man really is, and of the Divine purposes of love and mercy with regard to him, than has ever been obtained before. All that science or philosophy or the church has taught or conceived concerning the grandeur of man's capacities for knowledge and happiness is only a mere shadow compared with what is revealed in the writings of the New Church.

"If THERE is no life beyond the present," says Edward Laboulaye, "then is this one a lie and a mockery. Immortality is something more than a recompense; it is the fulfillment, the justification of life."

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