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SPIRITUALISM IN THE UNITED STATES.

New York.—Conference of Spiritualists.

The New York Conference was established twenty-six or twenty-eight years ago, by Dr. Hallock, Dr. Gray, Messrs. Partridge, Fishbough, and some other gentlemen, for the purpose of comparing their experiences in Spiritualistic phenomena. It has continued its existence steadily since, with varying attendance, sometimes running as low as a half dozen. Of late years it has become quite flourishing, numbering from one to two hundred. It has always been self-sustaining, from a collection of ten cents at the door, and never in debt. It employs no paid lecturers, and is a very democratic institution. Each speaker is allowed ten minutes, and the opener twenty. A large placard at the speaker's desk announces,

"The platform being free, the Conference will not be responsible for the expression of individual sentiments."

"The chairman decides all points of order without appeal."

The last feature has great advantage in saving time. The chairman is elected monthly. If his decisions do not give satisfaction, the remedy must be found at the end of the month. There is seldom any cause of complaint. Generally the same chairman is retained a year or more.

New York.—Society of Progressive Spiritualists.

The Society of Progressive Spiritualists in New York listened to Lyman C. Howe, last Sunday, on "Mediums and their sustainers—Frauds and their abettors." Topics quite proper for Spiritualists to consider, notwithstanding the hush-up policy of hazardous "veterans" here, who scout testing the "divine powers" of their self-asserted mediums. Topics, too, discussed none too soon for the good name of Spiritualism.

This Society was founded by Andrew Jackson Davis, aided by "Máry," and P. E. Farnsworth. The Davises retiring some ten or twelve years ago, Mr. Farnsworth conducted it successfully several years. At present it is understood to be sustained chiefly by Mr. H. I. Newton, its President, who is said to be very liberal in its support. It maintains paid lecturers, employed monthly.

PSYCHIC PHENOMENA.

Last week, in these columns allusion was made to clairvoyance and the evidence in support of its reality. At the last meeting of the Psychological Society of Great Britain, a member, Thomas Bell, told of receiving a telegram one morning that a vessel belonging to him had been wrecked near a place that he had never heard of. He immediately called upon a clairvoyant for the purpose of testing her powers. He had never met her before, no other person was present, and he did not state his business, but received with considerable detail an account of the wrecking of the vessel. He put no questions that might lead to answers, except at the close of the interview, when he desired to ascertain if she knew anything of him. He then had the vessel surveyed and her description of the damage was exact, corresponding with the report of the surveyor made a month later. The nature of the shore on which the wreck occurred, the extent of the damage to the hull and fittings on board, the loss sustained by the mishap were all correctly given, with additional information concerning the future of the vessel.

APPARITIONS.

The Evansville (Ind.) Journal having published a report of the death warning in a family is furnished by a "highly intelligent and reliable citizen" with an account of the appearance of an apparition to a young lady in the suburbs of that city. A number of years ago, in company with a lady friend, she had investigated Spiritualism; and at that time the two had pledged each other that the one who died first should return to the survivor. The young lady and also a servant recognized in the apparition the form and features of the lady friend. It has also been seen by others. It is not at all improbable that such an event may have occurred, although the names, necessary if one desired to verify the account, are not given. There are any number of cases of a similar character, well authenticated, and probably there is scarcely a family but that has in some of its branches a tradition of this nature.

PAID MEDIUMS.

There are a large number of Spiritualists in England who wage war against the system of making mediumship a commercial speculation. Foremost among them are William Howitt and Frederic Rowland Young. The latter, a minister of the new Church, has written a letter declaring that neither he or any one else should be called upon to subscribe to a fund for paying the expenses of Mr. Slade's defence. He says Slade exhibited for money, thereby placing himself in dangerous relations with the law of the country, and he should take the risk himself. He does not care whether Slade be innocent or guilty in arriving at this decision; in either case he is able to pay his own lawyer's bill, taking as he does from £30 to £40 a day in fees. In closing he says, "I am thankful from my very heart that these prosecutions have been instituted, for they will help to clear the air, which has long been laden with dangerous elements."

SPIRITUALISM.

Written for the Somerville Citizen by an Investigator

PAPER NO. 5.

We have shown that a belief in the power of some people to communicate with beings of another order of existence, known as spirits, has obtained in all ages and among all nations, whatever the standard of their culture, from the Egyptians, learned in all the arts and sciences, down to the scarce human native of Tasmania; that beyond all question such commerce existed at one time, as proven by history both sacred and profane, and that to-day millions of people, among whom are many Scientists of no mean parts, believe, confess and defend such practices. Is it then the part of wisdom to laugh incredulously at the idea, or set all the believers in it, including the writers and compilers of sacred history, and the most eminent philosophers of old Greece and Rome, down as a pack of senseless idiots? Twenty-eight years ago, in a little town in New York, were two children, Kate and Maggie Fox, aged respectively four and six years of age. Strange rappings began to be heard around and about those children which soon got noised abroad, and people came from near and afar for the purpose of personal observation. Some kind of intelligence was behind these noises, and it was not long before a means of communication was found, by which this intelligence could manifest itself.

The press blazoned abroad the phenomena, thousands of people visited those children, heard the knocks, asked questions and received intelligent answers; and although learned men, professors in colleges, editors of papers, ministers and philosophers, were eye and ear witnesses, these two children, in their infancy, displayed tact, cunning and intelligence superior to the thousands of visitors, and completely baffled every effort to discover the fraud they were practicing! do you believe it? If not, then what was the origin of these knockings? The children grew up — became women—married, one of them (Kate) to our much lamented Dr. Kane; and although during all these twenty-eight years the same phenomena have occurred wherever they were, in the presence of monarchs and the wisest men of the age, no one has ever been smart enough to detect the fraud! Do you believe they could thus impose on the greatest of living savants? If so, then there must be something superhuman about them, for no ordinary mortals could do it.

The writer knows a man of ordinary education who never learned a language save his own (English) and who has at times been impelled to write by a power almost irresistible, and entirely outside of himself, he being at the time incapable of exercising mental volition, and when the writing was completed it was found to be pure Italian, of which he (the person alluded to) could not understand a word.

D. D. Home, the most famous medium in Europe, was raised bodily from the floor in the presence of a large assembly

and held suspended in the air for the space of over a minute, without being touched by human hands or machinery of any kind.

English Spiritualists also attest the more wonderful case of a Mrs. Guppy, who, they assert, was taken from her home by spirits, while in a state of unconsciousness, carried a distance of seven miles and deposited on a table in the midst of a circle sitting with closed doors, where, when the lights were lit, she was found still in a somnambulist trance.

Dr. Monck, now on trial in England for alleged fraudulent practices in pretending to give messages from the spirit world, astonished the judges, officers and spectators in the open court at midday, by producing raps and other phenomena which the utmost vigilance failed to account for, on any other than the spirit theory. Dr. Monck is a gentleman of respectability, formerly a minister.

A friend of the writer, member of a Methodist family, had a relative in her own family, a child six years of age, who had never learned to read or write, yet who would, while in an unconscious or semi-conscious state, write messages on a slate or paper addressed to members of the family, some of them relating to subjects which occurred before her birth, and of which she had never heard. At times music would be heard in the room where she was, to which she would listen as though entranced, while outside of the room it was inaudible. The chair on which the child sat would be moved about through the room by invisible power, her feet not reaching near the floor. The child's mother, a pious Methodist lady, was sorely distressed at these strange occurrences, and prayed often and earnestly for her child's deliverance. Her prayer was answered — the child passing to the spirit land in her seventh year.

THE GERMAN Government has lately published the results of an investigation by various States of the empire, with regard to the employment of women in manufactories. From the returns it appears that 226,000 women above sixteen years of age are so engaged. About one-fourth are married, and more than one-half are employed in textile industry, 34,000 in the manufacture of cigars, and the rest in various branches. The duration of work is from ten to twelve hours a day, and never exceeds thirteen hours. In wages, the usual pay is from \$1.25 to \$2 a week, although many skilled workwomen receive as much as \$6.

A VISIT was paid to "the Claimant" at Dartmoor Prison, on Dec. 29, by some acquaintances, one of whom represented a family who have been tenants on the Tichborne estates for the last two hundred years. Instead of allowing the prisoner to receive his friends in the Deputy Governor's office, as on previous occasions, the Governor of the prison insisted on the prison rules being observed, and the interview took place in a three compartment room, with a warder between the prisoner and the guests.

"Tichborne" was more down-hearted than he had yet been observed to be, and complained that he was treated cruelly, and expressed a hope that his case would be brought before Parliament so that there could be an investigation. The visitors were only allowed to remain in his presence twenty minutes.

ADVERTISEMENTS.

"ART MAGIC."

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The great demand for another book from the author of ART MAGIC, the earnest desire of the subscribers to that CELEBRATED WORK to know more about its author, and the interest which exists at the present hour in the philosophical and progressive views of Spiritualism, put forth in the present volume, induce the Editor to meet the exigency of the times by issuing a third edition at the Reduced Price of \$3, mailed free for \$3.18.

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ORGANIC MAGNETISM.

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MATERIALIZATION PHENOMENA.

G. R. Tapp of London is authority for the following statements which he made before the National Association of Spiritualists: Miss Florence Cook (now Mrs. Captain Corner) was the medium, Katie King the spirit. Mr. Tapp, with her permission, lifted her, and remarking that "she felt like a lay figure with loose joints," Katie replied, "Well, I make myself as well as I can." He examined more closely, and found the figure was not anatomically perfect. There was no bone in the wrist, and he called Dr. Gully, who proved it by careful examination. Katie then said she would put one in it, and then the wrist became like that of any human being. Dr. Gully also saw that this was the case. He says that the spirit had five round, full nails, and answered her question, "Do you see them?" by saying, "Yes, and I should like to feel them." Whereupon she drew them down the back of his hand and he felt them more than he wished. Miss Cook, the medium, was in the habit of biting her nails, and had none to scratch with. This was one of his many pieces of conclusive evidence that Katie was not the transfigured medium.

AN UNANSWERED CONUNDRUM.

A correspondent of the Banner of Light has a three-column article on the dead, buried, dug up and cremated Baron de Palm. When the corpse was thrust into the heated retort, the left hand gradually raised itself and three fingers pointed upward. The theory of muscular contraction is ridiculed by this correspondent, who sees a singular coincidence in the fact that this particular way of raising the hand is a mystical sign employed by the Lamas of Thibet when they bless. It is common, also, in Indian mythology; and the standard works of the Egyptians and Assyriologists show that the sign was well known to the ancient priesthood. He asks, "Can the Theosophical salamanders or spirits of the fire have been at work?" but doesn't answer the question. Who should know if the Theosophists don't? Call the Baron back.—*Boston Herald*.

TO LECTURERS.

LECTURERS and speakers on Spiritualism and Spiritual mediums should read carefully our Important Proposition on page 215. They have abundant opportunities for obtaining subscribers to journals devoted to the cause. Ministers in the various denominations are given commissions for their influence in extending the circulation of journals devoted to their interests, and they do not hesitate to speak from the pulpit for the purpose of advocating the necessity of supporting these papers. Should not lecturers on Spiritualism do the same, especially when we have only four or five Spiritual journals in the whole United States? We do not ask this service of them *gratis* but propose to give them a premium on what new subscribers they obtain in this manner. We are convinced that Spiritualists will give us their endorsement in this respect. Who will be the first to labor? Any lecturer or medium who desires a paper for his or her own use can have it on special terms, by addressing the Publishers.

DR. SLADE'S APPEAL.

Messrs. Munton and Morris, the solicitors to Dr. Slade, served last Saturday upon the deputy clerk of the peace of Middlesex, the formal notice of appeal against the conviction of Dr. Slade by the magistrate sitting at Bow-street Police-court, and the sentence passed by him. The grounds set forth in the appeal against this conviction are that Dr. Slade was convicted without proper evidence; that he was not guilty, that the magistrate had no jurisdiction; that the substance of the complaint was not stated to the defendant; and that the conviction was necessarily bad in law, and ought to be quashed. Under ordinary circumstances all appeals now entered would be heard on the appeal day, to take place at the Guildhall, Westminster, on January 22; but taking into consideration the exceptional circumstances of this case, and it being the first conviction of a medium under the act, it has been deemed advisable to appoint a special day for its hearing, and if the facts, as well as the law of the case, are gone into, it is probable that the appeal may last for two or three days. Even if the facts are admitted by consent on both sides, the legal arguments by the law officers of the

Crown in support of the conviction, as well as those on behalf of the defendant, must necessarily occupy a considerable time, and for the convenience of the magistrates generally, and also for ready access to works of reference, the case will be heard at Clerkenwell instead of Westminster. Mr. Edlin, the assistant-judge, will preside. In Dr. Slade's case the chief technical question to be disposed of is whether the words "or otherwise" can be construed to apply in the case of a medium, as neither palmistry, nor anything of the ordinary practice of fortune-telling, was resorted to in the seances of Dr. Slade.—*London Spiritualist*.

FOR PUBLICATION.

"The Two Fold Life;" by Hudson Tuttle. "The Age of Reason;" by Mrs. Serena Milner. "Science and Religion;" by George Wentz. "Philosophical Mysteries;" by A. V. D. "Mediumship;" by Lex et Lux. "Spiritus Mundi, its operations in Nature;" by Emma Hardinge Britten. "Life and Spirit;" by Geo. Wentz. "Changes" (Poetry) by Emma Tuttle. "The Doctrine of Immortality;" by Buddha. "Beautiful Thoughts from Ancient and Modern writers;" by A. V. D.

LORD AMBERLEY ON SPIRITUALISM.

What mere intellectual conviction of a future state can vie with the consoling certainty offered by the Spiritualistic belief, that those whom we have lost on earth still hover round us in our daily course; sometimes even appear to us in bodily form! and converse with us in human speech. No mere hope of meeting them again can for a moment equal the delights of seeing their well-known shapes, and hearing their familiar tones. Hence the Spiritualist has undoubtedly a source of comfort in his faith which more rational creeds can offer nothing to supply.—Lord Amberley's *Analysis of Religious Belief*, vol. ii., p. 593.

EDITORIAL PARAGRAPHS.

"KATIE KING is coming to Boston."

MAUD E. LORD is said to be permanently located in Philadelphia.

DR. J. E. BRUCE, chairman of the New England Committee of the National Conference of Spiritualists, has located in Nashua, N. H.

WHAT WE have to do with is the facts, since of the cause we know little. Neither are we to repudiate these phenomena, because we sometimes find them imperfect or even false, any more than we are to distrust that the human eye sees, although some do this very imperfectly or not at all.—*Cicero*.

A CORRESPONDENT of the Religio Philosophical Journal calls attention to the fact that the late discovery by Professor Crookes of light producing motion, was mentioned over three years ago by a communicating spirit, and the idea published in a book from which an item is quoted in support of the statement.

ACCORDING to the Evansville (Ind.) Journal, a "banshee" attends a family in that locality and gives notice or warning of a death by rapping loudly on the door. Since the family came to Evansville there have been five deaths in the home circle. Each one of these has been preceded at midnight by a manifestation of this nature.

MONCURE CONWAY replies to D. D. Home, the medium, saying that he cannot furnish satisfactory proof that Mr. Home ever confessed to an imposture. He says he has no personal feeling against Mr. Home, nor is he animated by any hostility to Spiritualists in his accounts of Spiritualism written to the Cincinnati Commercial from England. He has not seen any convincing phenomena, but he is open to conviction.

TERRE HAUTE, IND., is the place for developing wonderful spiritual manifestations, and the correspondent of the Chicago Times is the individual that writes them up and presents all the essential features to make the month open and the hair stand on end. The last is a story of a materialized spirit greeting anxious friends, "and while they were admiring her robes of angelic beauty" the gas jet was by accident raised to a full blaze. Here followed a graphic description of a "partially dematerialized apparition," "spasmodic struggles," "ghastly unearthly appearances," etc., etc. After considerable gasping, choking, nervous depression, timely instructions, etc., everything went on as though nothing had happened. Next.

THE PHILADELPHIA CONFERENCE.

BY J. M. FEEBLES.

Is the testimony against it all in? If so, may I speak? The human body, so full of life and vitality, is a striking symbol of organization, while a putrid corpse aptly illustrates non-organization and death! It is painful to see persons taking the corpse-side of this question. Spiritualist editors generally, if not all, favor organization. It was the primal purpose of the Philadelphia meeting, to take initiatory steps looking to a national organization in the future—that's all?

On general principles the matter may be thus summed up: rioters, mobs, Ishmaelites, tramps and egotistic irrepressibles violently oppose organization; but the family relation, the school district, the library enterprise, the Masonic fraternity, the collegiate institution, the village corporation, and the National Government, protecting life and property, all testify to the utility and necessity of organization. Since July I have organized six Spiritualist societies, and aided Dr. Watson and others in organizing the Tennessee State Association of Spiritualists. To talk organization is something; but to organize—to do substantial work in this direction, is infinitely better. The worker wins.

DR. J. E. BRUCE, THE TERRORIST.

More than a score of years have come and gone since I first clasped this gentleman's hand. At this time he was too liberal for the liberal (?) denomination that utilized his talents. The sect could not hold him; the shell—the Universalist shell—was too small. Meeting him, Dr. Watson, and other progressive souls in Philadelphia, the opinion was broached that the time had come to more thoroughly vitalize the life of Spiritualists, and measurably, if possible, cement them into one broad, national fellowship. But mercy! How this movement frightened the most valiant in our ranks! The offending passage was this: "Jesus, the spiritual leader of men."

One of our writers, criticising this sentence, says, "'Jesus of Nazareth' is not, nor never was, the 'spiritual leader of men.' Mohammed has twice the number of followers, and Buddha three times as many." Such blunders excite sorrow rather than smiles. The German Sleicher's late statistics make this estimate touching the world's religions: Mahemetans, 96,000,000; Roman Catholics, 139,000,000; Greek Church, 62,000,000; Protestants, 60,000,000. Buddhists, 170,000,000.

But what was meant by the phrase, "The spiritual leader of men?" Let Dr. Bruce be his own commentator. Listen:

"In those who have discovered a capacity for scientific knowledge we recognize the natural leaders of men; so in the other class of great geniuses, who have founded religions, and exhibited capacities for religious things, we recognize the spiritual leaders of men; and of these, judging them by their fruits, and trying them by the civilizations which have followed in the wake of their lives, we place Jesus Christ at the head of them all."

Summed up, it was meant to be said at the Philadelphia Conference, that "among the spiritual leaders of men, Jesus Christ was the superior." But each, of course, must judge for himself.

When Jesus said, "I am the vine and ye are the branches," he did not mean that he was a Palestinian grape-vine, and the apostles bending branches and clusters of juicy grapes. So when this growing class of Spiritualists speak of the "leadership of Jesus Christ," they do not mean the avoirdupois, the physical body, the mere personality of the Nazarene; but they rather consider Jesus Christ the personal symbol of that divine truth, that divine love, that *Christ-principle*, which as naturally enlightens, sanctifies, and saves, as the sun shining upon makes flowers bloom and golden harvests wave.

I STILL HOPE—

Hope to live enough on earth to see all Spiritualist writers, lecturers and exhorters discriminate between theology and religion; between fatalism and optimism; Darwinism and evolution; sectarian and Christian; pre-existence and re-incarnation; between the spirit-world and the celestial heavens; between a moral actor and a "free moral agent," and between a creed that cramps and a platform that enunciates and elucidates great principles.

THE "NEW MOVEMENT" AIMS.

While those assembled at Philadelphia said emphatically—

"We seek after all knowledge, scientific, moral and spiritual; While we study the truth and dare maintain it, our immediate objects are to organize local societies upon a financial and religious basis; to cultivate love and charity, and to become mutual helps in uniting our scattered forces." And while they further said we unanimously vote to call ourselves "The National Conference of Spiritualists," there are those who persist in calling that body "The Christian Spiritualists of America," who met to "get up a new sect," etc. I believe in the new birth—believe that the badly born should be born again; born more truthful

THE "NEW DEPARTURE."

It meant departure from death, and stolid indifference to life and spiritual activity; from frothy words to generous deed; from demolition to judicious construction; from irreligious scoffing to religious aspiration and culture; from curiosity-seekers to practice righteousness; and from suspicions and slanders to the practice of those nobler virtues that dignify and adorn humanity. A departure from old, worn-out methods; from useless memories; from thread-bare issues; from old feuds, old grievances, old disputations, and the dry, plague-stricken fields of thought, into the sublime principles and heavenly practices of the Harmonial Philosophy! Will such a departure as this be apt to harm any one?

THE FELLOWSHIP OF THE SPIRIT.

It is as natural for inspiration to touch and gild the life; lines of the unselfish, as for jewels to glitter along the starry paths of the interstellar spaces. But, though inspired, the best, the most royal-souled, sigh for more completeness, more wisdom, more love. There are seasons in my life—hours of aspiration, when the loves of the angels baptize me into an ecstasy akin to that known among the martyrs and the white-robed in paradise. Those souls are happiest who love most; that love purely; that love unselfishly; that love all! This I denominate the love-fellowship of the spirit. And those who have come into this clear, pure atmosphere, can look through idiosyncrasies, through diverse opinions and opposing methods, finding the character, the manhood, the angel that is to be. There is in the world too little appreciation of noble endeavor, if that endeavor chances to be made among those who conscientiously differ in their opinions from us. Bigotry is just as unwarrantable in a "Liberalist" as a Romanist, and a superstition is just as hideous in a Spiritualist as in a sectarian. The coming Saviours must be constructionists; builders of better things; fraternal lovers of the races; brothers of the humanities. Jesus was termed our "elder brother." Creeds soften and melt away under the influence of love. "By this," said Jesus, "shall all men know that ye are my disciples, if ye have love for one another."

NECESSITY OF RELIGIOUS CULTURE.

The savages of the stone age were more superstitious than religious. It is impossible to write or vote religion out of the human soul; for down deep in the divine depths of every cultured personality there is a sense of the Infinite—a consciousness of the immortality that links humanity to the very heart of God.

Spiritualists need more religion—not sectarian theology—but religion, "pure and undefiled." If men's heads, like animals, were flat upon the top, religion would be to them a meaningless term. Man, more than a brute, is an aspirational and worshipful being. And while intellectual truth satisfies the reasoning faculties, it does not feed the spiritual affections. A geological lecture would be sadly out of place upon a funeral occasion. Religion, derived from two Latin words, means to bind anew—to bind fast—otherwise to spiritually attract the soul to the principles of truth and justice, love and holiness.—*Banner of Light.*

THREE PERSONS in the Sedalia (Mo.) Times office heard the voice of the proprietor, and looked everywhere for her, supposing her to be in the building. At that time she was crossing the Missouri Pacific track and thinking of the office. On arriving there she found that all three of the persons mentioned the very thoughts that passed through her mind, and named the time.

In Dr. Ennemoser's work on Magic it is shown that all the phenomena of Spiritualism have been known and practised in every country, and intimately connected with every religion.

MESMERISM.

BY LITA BARNEY SAYLES.

In the London "Spiritualist" of Dec. 29, is reported one of the "ordinary fortnightly meetings of the Psychological Society," which reports will always repay attentive perusal. The discussion of the evening was upon Mr. Valter's paper upon Mesmerism.

I consider Mesmerism, when properly used, to be one of the greatest remedial agents of Nature. By its means the magnetism of a healthy, intelligent, and well intentioned operator will often overcome *acute* diseases in a few moments, while continued operations will mitigate, and many times dissipate entirely chronic ones; and for these reasons I hope that the investigations upon this subject will be continued, and thorough. It is to its efficiency as a recuperator that I have been mostly attracted.

Mr. Coffin thought that "the peculiar condition of the mesmeric state could be induced when the operator was doing nothing at all, if the sensitive supposed that the operator was trying to act upon him; in other words, that it was a self-produced state of insensibility." This may often be the case with subjects who have been several times mesmerized by one operator; they come to expect to assume that condition when their controller is present. But it is not often thus; it is usually necessary to go through some preliminaries.

An excellent subject of mine, Mrs. B., living now, as then, in Providence, R. I., greatly enjoyed passing under my mesmeric influence, both on account of improving her health, which was impaired by some chronic difficulties, and because of her pleasurable sensations while in this trance. But sometimes when I was merely making a friendly call, and she wished to busy herself about something else, she would interpolate our conversation suddenly with, "Please don't put me asleep now, and this when she had no means, externally, of knowing that I was trying the power of my control over her. It made no difference if she was across the room, or in an adjoining one, and could not see my face at all, she would instantly feel my will-power, directly I exerted it, and would either come and sit by me, if she felt pleased to do so, or make her objections.

Prof. Plumptre speaks of teeth being painlessly extracted while the patient is in the mesmeric condition. I once went with Mrs. B. to one of the best dentists in that city, and after magnetizing her in an ante-room I impressed her as being at home, and that I would prefer sitting in the parlor. By this means I took her to the operator's chair, and the surgeon-dentist, an old acquaintance of hers, coming into the room at that moment, bade her "good-afternoon," when to his surprise she took no notice of him, but went on talking to me. I explained to him that she could not hear him, nor any one but me; that he could cut her up piecemeal and she would not flinch, at which he was very incredulous, and said when he put his "instruments on her teeth, she would waken quickly enough." I assured him she would not, and he was still more surprised to go on taking out nine teeth, (letting her rest after each third one,) to find that she was just as unconscious of his presence as when he first addressed her. After she had rested for a time, and the bleeding of the gums had subsided, I asked her who the gentleman was by her side, when she turned to him with, "Why Doctor, when did you come? I am very glad to see you. Have you your instruments with you? I wish you would take out my teeth, now you have called, she supposing he had called upon her at her own house.

This lady was as delighted as a child, when I awakened her, and she found her teeth gone. Her gums healed very readily, and with very little soreness, which was a still further surprise to the dental operator, who did not again cry "humbug!" concerning mesmerism. In this case, I am sure if she had been cognizant of the presence and intent of the surgeon, she would have experienced the same pain, even if in this state, that she would in the normal state. Her safety lay in her ignorance of her surroundings. It seems Mr. Parker, who was the mesmerist in the case referred to by Prof. Plumptre, was also the surgeon-dentist. This, I judge, could only have been effected by Mr. Parker's strongly *willing* her indifference to what he was about. The mesmeriser

and subject are in such intimate *rapport*, that I should hardly have thought it advisable to try the surgeon's as well as the mesmerist's part.

I can assure Major Owen that I should never consider a subject mesmerized, if they could hear even thunder, unless I directed their attention to it; this is an absolute condition of the mesmerized. As for "the seven states" of mesmerism, it is impossible to divide up the gradations of this trance. Mrs. B. was clairvoyant (which he designates as the sixth state) at the same time she was having her teeth out (which he thinks to be the third.) It was only necessary for me to say, "Who is beside you?" and she saw as soon as I spoke.

Mr. Owen's experiment with the lady behind whom he was seated, shows nothing likely to be "self-induced" in her case. He calls it, "falling into a mesmeric state," which I should not. At the most, it was but an incipient stage of mesmerism, or she could not have been awakened by another person, but only by Mr. Owen's permission.

The dilemma, now-a-days, for mesmeric operators is, that they cannot *hold* their subjects, who, after having been magnetized a few times seem, all at once, to be somebody else, who died sometime, and who gives you his name and former residence. I have had this continually happen to me. My subjects have been so effectively taken from me, that, although I may produce nervous contractions by making passes at a little distance and behind them, yet I cannot control them as of old, except by contract with the new controller, who has usurped my dominion, and is not half as amiable in yielding to me, as I was to him. Thus mesmerism is the legitimate and tangible step to Spiritualism and mediumship, as has been often declared.

I *never* allowed any of the cruel experiments of pins, etc., to be applied to any patient or subject. There is no need of any such severe trials of the insensibility of the flesh to injuries. One necessary condition of a successful mesmerist is, that he never gives his patient reason to distrust him. I think any dishonorable action or motive on the part of the operator is reflected upon the mind of the subject, and lessens his power.

A person who is a subject for mesmerism ought particularly to congratulate himself, in view of his possible need of some operation in surgery, if he can insure the services of a wise and interested operator. The condition is immensely superior to that induced by any anesthetic, and the effects of such operation are always more or less under the control of the mesmerizer, who can relieve, to a wonderful extent, any feverishness or restlessness or pain, and if in no other way, can throw his patient into the trance, and render him oblivious to the condition of the body, thus resting the nervous system, and fitting it for further endurance in the normal state.

I am writing more than I intended, though there are many points yet untouched, which are very interesting. But it seems necessary to refer to Mr. Massey's remarks upon "another power . . . of making the subject go to sleep at a future time, by ordering him to do so directly after he has been put into his first sleep." This is spoken of by him as a matter of report, which he cannot vouch for. It is very easy to leave patients or subjects in a way to go into a mesmeric sleep at a certain time, and waken at another certain time; and I have frequently left them with instructions to pass into this sleep or trance upon retiring for the night, and to awaken at six o'clock in the morning. These were always obeyed to the letter, and were conducive of much rest, and renewed strength to the mesmerized. It is only necessary to instruct them, at any time before awakening, what you wish them to do at any time in future, and they will never forget to obey you. If I were not to be present during their next magnetic sleep, I always took the precaution to put them in communication with their bed-fellow, or some friend who understood their condition, as in case of fire, no one could have wakened them.

According to the Evansville (Ind.) Journal, a "banshee" attends a family in that locality and gives notice or warning of a death by rapping loudly on the door. Since the family came to Evansville there have been five deaths in the home circle. Each one of these has been preceded at midnight by a manifestation of this nature.

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THE NEW MOVEMENT.

If some one or two persons, a committee of others or not, as the case may be, should call a convention under one name and the persons there assembling under that call should adopt another and essentially different title for an association that might then and there be formed is it just on the part of others to persistently designate it by a name that is evidently contrary to the expressed wish of the majority constituting that convention? In this question, it seems to us is embodied the merits of the discussion now going on between the Religio Philosophical Journal, the Banner of Light and the American Spiritual Magazine—a triangular cross-fire—relative to the Philadelphia Convention—the National Conference of Spiritualists.

Organization has been advocated by the Spiritual Scientist and American Spiritual Magazine,—the two youngest of the spiritual journals in the country,—since their initial numbers. The latter named Philadelphia as the place and the month of July as the time for the convention, but made no formal call. Dr. J. E. Bruce wrote the formal call and made the dates correspond to the time suggested by Dr. Watson of the Magazine. We were requested to sign it, and, while criticizing the title of the call, "Christian Spiritualists" did so because we were ready to assist any attempt at organization, conscious that it would stand or fall on its merits. We foresaw the very controversy that has ensued. We predicted then, that in defending a name, valuable time would be lost that should be directed towards perfecting the work to be accomplished. On the general merits of the question, Dr. Watson quotes us correctly in the Banner, saying:—

"There are many Spiritualists who agree with the editor of the Spiritual Scientist, who when noticing the New Movement, says, 'In our opinion the terms Christian and Spiritualist should be synonymous. That they are not so, the people known as Christians and Spiritualists are to blame. Christians labor in vain to harmonize the dogmas of man with the doctrine of Christ Jesus, the Spiritualist, and without spirituality they cannot interpret the sublime truth to which he gave expression not only in words but deeds, living a spiritual life. Spiritualists, or a majority of them, who stand forward as the representatives of Spiritualism, are in reality phenomenologists or sensualists. They are of the sensual world, as are also a majority of professed Christians. They are as unworthy Spiritualists as many clergymen and church members are unworthy Christians. Neither class comprehends the vastness of the principles they claim to represent.' Dr. Watson further says:—

"These, I am sorry to say, are truthful words. If we, as Spiritualists, do not rise above the phenomenal or sensual plane, neither names, platforms, declaration of principles, or creeds will profit us very little in this world or the next. The Scientist concludes its notice of the movement thus:—

"We are in hearty sympathy with the movement, and will

second any effort that shall have for its object a reform in Spiritualism. May the higher influences attend the meeting of the Convention, and inspire its conductors. May it send forth to the world the sentiments that shall awaken an enthusiastic response in the hearts of all true Spiritualists. The possibilities and probabilities are great. May the reality exceed the fondest hopes of the most sanguine."

Dr. Bruce, at Philadelphia, advocated his views but submitted to the votes of the majority. From that time the Philadelphia Movement, was and should be known as the "National Conference of Spiritualists."

We claim in common with others that the convention did not seek to establish a sectarian form or to adopt an iron creed. Its whole action was provisional awaiting a delegate convention. There was no attempt to force a brother to change any preconceived opinions or prejudices. To ensure a delegate convention committees were appointed to enlist the attention of societies already formed and organize others if they could. We believe each one to have been then as now actuated by a motive to advance the interests of Spiritualism and elevate the movement to the dignity of the position it is fitted to occupy. Each one went forth to do the work in his own way. The Banner of Light desires to know, not merely what *was* passed but what *was understood* to have been passed at the convention, and in the above we think it is concisely stated,

Several of the committee, or leaders, as some are pleased to call them, may have "preached" quite extensively since then and undoubtedly their lectures would express their individual views on whatever subjects were selected. Dr. Bruce would preach his Christ, or the "Christ of Contention" as the Banner calls it, and from the same authority J. M. Peebles' Christ is the "Incarnate Spirit of Love." Both are criticized in other quarters, and Dr. Watson writes to make clear, the meaning of the convention. We have attempted the same in this article. Apparently all the Spiritual press, especially the Magazine, Banner, Religio and Scientist are in favor of organization, but differ as to the basis. In the discussion that will ensue between now and next July, the views of each and their correspondents ought to be so well defined that able minds, guided in their deliberations by the angel hosts may bring order out of chaos, and build, as Dr. Watson, and all of us earnestly desire, "a platform broad enough for all good and true Spiritualists to stand upon."

THE DIFFERENCE BETWEEN MEDIUMS WHO ARE EXPOSED AND EXPOSERS.

If we were asked the question "Which do you desire exterminated; the mediums who simulate spirit manifestations or the mediums who produce the phenomena of Spiritualism and deny their spirit power," we should answer unhesitatingly, "The mediums who simulate spirit manifestations." It is of little moment that a medium should give exhibitions of spirit-power under some other title and attempt to convince people that future existence and spirit communion is a myth. A hundred of these performances and a hundred different performers could not commence to produce the demoralizing effect that is occasioned by the discovery of outrageous fraud on the part of even *one* who is accepted as an instrument of the unseen hosts. For an investigator to implicitly trust a medium, and then to eventually find that he has been egregiously duped is not only disheartening but disgusting. If he has other foundations for his belief, he may eventually recover from the stroke; but the many friends who were commencing to investigate through his earnestness in this direction, will, and have in many instances, judged the whole movement by this one false medium.

On the other hand the bigoted skeptic, with a superficial knowledge of the subject, and anxious to obtain a few additional arguments against the reality of the phenomena will visit the "Exposure Exhibition." If there should be a manifestation of spirit power and he could not detect that there was no exposure, he would quickly perceive the fallacy of his situation when pressed for an explanation on the theory of mechanical contrivances, or slight of hand.

"Exposure Exhibitions" awaken discussions; exposures of mediums excite disgust and invite ridicule. Genuine manifestations cannot be exposed; the simulations can. It is the tricks of mediums that have brought the cause into disrepute and driven some genuine mediums into the field to seek support from the outside world by exposing the tricks of those who are still supported by Spiritualists. Possibly "spirits make them do it" as the "vindicators" say when trap doors and manufactured grease moulds are found on the premises of individuals claiming to be mediums. However this may be we are of the opinion that exposers have "a mission" whether they be Spiritualists operating among tricky medium or mediums traveling about the country teaching how the tricks may be exposed and the genuine manifestations determined.

REMOVAL.

The Spiritual Scientist is now located at 20 Devonshire Street,—the new building next below our old location.

PROF. BALDWIN'S EXPOSURES.

Prof. S. S. Baldwin and his wife Clara are now in this city giving a series of exhibitions that are professedly an exposure of Spiritualism. He duplicates the Katie King trick of the Holmes that was so successfully exposed by Spiritualists; the rope tying, hand cuffing, and other cabinet performances that are the stock in trade of a large number of physical mediums all over the country; the spirit hands and grease mold humbug successfully exposed by Spiritualists in the case of Mrs. Hardy and Mrs. Bennett; the materialization simulations by means of confederates and so on through a long list familiar to every candid Spiritualist or intelligent investigator. These he exposes in a satisfactory manner to the audience, as of course every effect produced by human agency, or mechanical contrivance can be clearly explained in every process of its accomplishment.

But there is another feature of his exhibition that must puzzle a candid, impartial witness possessed of sound practical judgment. Mrs. Baldwin is an excellent clairvoyant and Prof. Baldwin, possesses mental powers that he openly admits are mysterious even to himself. Sealed letters he can answer and tests of future existence by means of establishing the presence and identity of spirit-friends he can freely give; manifestations of this nature admit of no explanation other than it is an exercise of the faculties of the spirit. Prof. Baldwin considers that both he and his wife can perceive these things without the aid of spirits; but even then the spiritual sense and not the material organs are employed. If names, dates, and descriptions are given of persons who once lived on this sphere, and in addition communications similar to what would be obtained if the person was really present, will not the reasoning mind infer and assume, as Spiritualists do, that the person is in reality there and endeavoring to establish an identity?

The difference in reality between Prof. Baldwin or his wife and good Spiritual mediums is simply this. The manifestations are the same in each case; the latter say, "it's spirits" while the former says "it isn't spirits." The opinions of either will have slight weight with an intelligent investigator. Proof will be demanded and it is very possible and extremely probable that the one will awaken as much thought as the other in the outside world.

REMEMBER.

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IMPORTANT TESTIMONY.

T. P. Barkas, F. G. S., of Newcastle, Eng., has been experimenting with a trance medium, and investigating the nature of the communications, as well as testing the identity of the force manifesting, by endeavoring to ascertain if it possessed the knowledge which it should have, if it was what it claimed to be—the spirit of a person once living upon the earth. The spirits were those of scientific men, eminent in their day, and Mr. Barkas preserved the communications as they were received. In an address to the Newcastle Psychological Society, he quotes copiously from his extensive manuscripts obtained from this source, giving various specimens of style from different personages. There are answers "to questions on comparative anatomy and palaeontology, essays on light, discussions on atmospheric and voltaic electricity, descriptions of the structure and functions of the human eye and ear, and of the arterial and venous circulations in the human brain." Mr. Barkas considers the phenomena perfectly genuine. Hundreds of these scientific questions were answered in a manner indicating an extensive, rather than a superficial knowledge of the various subjects. Even those who have passed through the ordeal of acquiring scientific knowledge could not have replied as did these educated controls, without premeditation or time for preparation. The young lady medium had no motive, either of gain or reputation, which would induce her to deceive, and he says that it is in the last degree impossible that she or any other moderately educated person could reply to the diversified questions asked in the manner in which they are answered.

THE OUTLOOK.

NOTES AND NEWS FROM OTHER COUNTRIES.

England.

"OLD TRUTHS in New Light, or an Earnest Endeavor to Reconcile Material Science with Spiritual Science and with Scripture," is the title of a book written by the Countess of Caithness, a prominent Spiritualist.

THE DISTURBANCE at the railway engine shed at Chorley, in Lancashire, still continues. Large stones are still hurled by "some unexplained agency," says the Pall Mall Gazette. It would seem that the supply of stones in and around that shed ought to be nearly exhausted by this time.

THE WESTERN Morning News reports a strange incident at the village of Kingston, Devon. While the choir was engaged in practising for the Christmas services a distant door opened, and through the dimly-lighted church a figure, draped in white, slowly stalked up the aisle and mounted the pulpit. No one challenged the visitor, and the alleged apparition slowly retraced its steps, vanishing at the same door. The terrified choir fled in dismay. Some assert that in the ghost they recognized the features of a deceased popular minister. Next day one member at least required medical aid.

"IF DR. SLADE has been treated roughly by the law, he can, at all events, console himself with the knowledge that he has highly-placed and influential persons among his *cleintele*. Most enthusiastic of his disciples are said to be the Princess Louise and her sister-in-law Lady Archibald Campbell. At the house of the latter, in Beaufort-gardens, several wonderful spiritualistic seances have been held."—*London World*.

MRS. ELGIE CORNER (Florence Cook) resides occasionally at Shanghai, but makes voyages with her husband, Captain Corner, whose ship now sails between its head-quarters at Shanghai and various other ports. The ship will probably arrive in New York before long.

South America.

THE "Angel Guardian" has given to the "Society of Hope and Charity," in Montevideo, some of those practical lessons

which glow, like a Jewess' girdle of gold, round the zone of truth. Science and charity have no limits. Put them into action, and hence will arise a beautiful temple, with a divine light for its cupola. The love of our neighbor, humanity's golden key, may lock up many a jewel in our own hearts.

FROM BOGOTA, Bernado writes of gyrating in a vicious circle; and asks if we are Christians? According to some of our invisible friends we are perhaps too much so. By birth, by education, we are led to know all that proceeds from the church, but when common sense, reason, the diffusion of light show us the errors of that church, when we experience ecclesiastical intolerance, etc., should we not arise to combat her? And would not the bishop be stirred to a defense, for the well-being of the public? What, to be defeated? Never.

SOME EXCELLENT remarks are made in the Review of Montevideo, on the manner in which the Catholics at the present day celebrate the Day of the Dead (*la fiesta de los difuntos*). Since childhood, says the writer, I have noticed that the cemeteries on this day, instead of being the place of mourning and sad remembrances, are the theatre for the display of the luxuries of dress, for pomp, for show, for the manifestations of pride and vanity. Indeed, we ourselves have seen on such occasions, 'neath the outward garnitures of grief, the gaudy frippery of tinsel hearts "worn upon the sleeve;" frivolity floundering in black; the widows weeds masking batteries of passion that palized all sorrow.

Mexico.

AT THE "Circle" of Perolita, Merida the following communication was received: "Just a year has passed since I presented myself to you in the flesh. To day I find myself free from the body, and I salute you. Sierra el cura." Turning to the record, there was found a note of the transaction that had been referred to, but it could not be comprehended; he was not then dead and had communicated in his sleep.

THE POWER of the will is being more talked about, more studied, more exercised to-day than perhaps ever before. The Ley de Amor of Yucatan has something good to say on the subject. Never say I CAN NOT, but rather "with the help of God I will try." When the spirit is strong and the flesh is weak, what is to be done? Has not Christ set us a noble example? When about to suffer the agonies of the cross did he not fortify himself by prayer? Can we not, at least, in this follow our Master? In the national sciences, the moral has not been neglected by the spirits. The spirit communicating concluded by saying, That he had been happy during the year last past, for he had discovered his ignorance.

In the manifestation in the city of Mexico, which we recently noticed, where a skeptic was maltreated by the spirit, the latter was asked, as soon as opportunity offered, why he so acted. He replied that the man was his enemy: had invited him, had given him an opportunity, had thrown down the glove and he had accepted the challenge. He seemed proud of his victory, to glory in his success.

Spain.

THE SPIRITUALISTS of Madrid may well congratulate themselves in having so able a caterer for their spiritual needs as the *critico*. We acknowledge our indebtedness to it for much information. In the last number which has reached us, among general notices of events interesting to Spiritualists all over the globe, is a condensed report of the proceedings against Dr. Slade in England, with notices of the principal actors in it and of the English newspapers, such as the Times, The Daily News, The Examiner, The Illustration, which have taken part in the discussion of the still pending suit.

D. D. HOME is noticed as being in Switzerland and writing to the Boston Spiritual Scientist.

PALENCIA in Old Castile is being aroused from its spiritual sleep by the Propaganda Catolica, a weekly publication of that city. In the notice which it pretends to give of the public "Conferences" the past month in the *Espiritista Espanola*, there is neither that dignity nor that truthfulness which should characterize such a journal. If it will discuss the subject fairly, the columns of The Critic, it is informed, are opened to it—to discuss the grandest of problems of modern times, that which is in truth invading all the civilized cities of the world.

France and Germany.

THOUGH "Art Magic" has been favorably noticed in the French journals and its distinguished editress highly complimented, we have seen no comments as yet on "Ghost Land." Though the former may be more valuable to the student of Occultism, the latter will perhaps take higher rank with the reading public, since it penetrates the inner life every

human being, opens wide the door to his masterly capacities and hangs the banner of the magic upon the outer wall of mysticism.

WHEN a gentleman was preparing an inscription to put on the tomb of Mme Vautier, a Belgian spirit came to the office of the Revue Spirite and wrote the following appropriate lines:—

Quittant le lourd fardeau qui suit sa destinee,
Son ame dans l'espace infini s'est lancee
Libre de toute chaîne elle a pris son essor
Pour errer pres de nous et nous aimer encor.

ONE OF the fine mediums of Paris, Mme Y. has given incontestible evidence of her ability to read the contents of sealed letters and to tell the inmost thoughts of her guests. She has on a number of occasions accompanied in spirit (body remaining insensible), a physician in his visit to some of his patients, related on her return, all that happened and which was subsequently confirmed.

AN APPEAL comes from Munich, Bavaria, in view of the attempt to persecute the worthy healing medium, Mme Lechner, to make firm our ranks, that we may find whenever or wherever assailed that we are sustained by brethren who understand the force of union, *la solidarite*. The waves raised by the winds need not impede, but only serve to drive us into port.

WE REGRET that we have not room every week for some of the articles in the *Psychische Studien* which is published both at Leipsic and New York. In a recent number is noticed, Clark and Tirnkeus' experiment in St. Louis; the demise of Mrs. Conant, the notable writings of Mr. R. D. Owen and A. J. Davis, of Mr. Wallace, of Crookes, of Figuier etc. Each article of its learned contributors merits more than ordinary attention.

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

NUMBER II.

I could not be a Spiritualist with all this force of early teaching and all these doctrinal ministerial and scientific authorities against the theory, I could but watch as Jesus recommended. I had to admit at once that intelligence existed in the raps, outside ourselves. Religion (as I regarded it) said it was delusion (which I had reason to disbelieve) and science (?) suggested it was electric (which involved intelligence being an attribute of electricity). Therefore I watched and watched. I was living at Ottawa in Illinois. Mrs. Pavor, an elderly English lady highly respected in the place, was frequently an honored inmate of my household. Sickness had prostrated her previously strong physical frame.

I remarked to her one day "it is written that when the flesh is weak the spirit is strong." Then she told me that a few nights previously she dreamed and she wondered what its meaning was. She dreamed of standing in an orchard with a gentleman whom she had last seen in England forty years before, of whom she had not heard many for many years. A beautiful apple dropped from the tree at the feet of each of them. "Oh! so beautiful!" He stooped and picked up his apple and it was so beautiful she longed for hers and stooped for it, but it rolled away from her under a little heap of chaff. "Now" she said "the next morning I heard of his death. What do you think that means?" I replied "Mrs. Pavor you say he picked up his apple and the next day you heard he had found his death—what do you think it means?" "Is it possible" she said, "can it mean that he had come to his death?" I said "did it not teach too that what he had found was beautiful fruit?" "Oh! yes it was such beautiful fruit I longed for mine but it went under the little heap of chaff."

I said, "can you expect the remainder of your life to be much more valuable than chaff?" She could not. Six months after her body was carried feet in advance, from her humble door. She found her golden fruit, after six months passed in pain, suffering, and confinement to her bed. But amid this earthly chaff came gleams of golden sunshine.

One or two of them I will give you an account of, faithfully if I can. In the dead of night loud knocks had come upon the outside door. "Whose there?" And a voice which she described as the sweetest of possible voices replied "A message for you." Yet, usual, no one was there. Weaker, and weaker she grew. It was apparent her last mortal hours

were being numbered. She longed to know and prayed to know how would she feel when death came. She said to me she saw a vision. She stood by the side of a wide avenue. A white horse, beautifully caparisoned was led to her and she longed to mount. She mounted. She galloped gaily down the avenue. The speed increased. The gallop became furious. She was not alarmed. At the end of the avenue she saw a broad dark river. It was very dark. She could not see the other side. The furious pace kept on. Headlong they came to the river brink, and she longed for the plunge which was to carry her in. The vision was gone. She was in her bed. I saw her the next morning. "What was the meaning of the vision?" She had not associated it with her prayer. I asked her what was she longing for and praying for when the vision first came. She said to know how I shall feel when death finally comes? "Oh!" said she "do you think that was what it meant?" "What do you think?" said I. She had no knowledge of Spiritualism. Has scarcely heard of it and never read of it. Yet one night she saw—well, as she told me herself. Her daughter, past midnight, after washing all day, could not get her sleep because her child in the cradle some three years old, fretful and peevish, was crying continually. So she called to her daughter to bring him, in his cradle, into her room and she would try to rock him to sleep. It was done, and the door closed between. She tried to rock the cradle but soon found it too much for her strength, and the boy still cried passionately. Exhausted she turned her face to the wall saying "I can only pray for you that God will save you from the effects of your terrible temper." As she prayed the child stopped short as if it had been shot. She turned in bed, to see what was the matter—and there, leaning over the foot of the cradle, looking straight into the boy's eyes and the boy looking straight at it, was a bright angel. The old lady recognized it. The image of a half brother to the boy in the cradle; one who died three years before noted for exemplary conduct.

The old lady thought she was hallucinated. She drew aside the curtain from the window and let in the moonbeams. Still there leaned the little angel in the moonlight, and there the softened child, gazing into each other's faces. And the old lady noticed the hands of the angel over the foot of the cradle encompassed the edge of the board, but did not settle to close contact with it. There was a space between them. Presently the beautiful messenger disappeared, and the child in the cradle exclaimed, "There, that woman has taken away my pretty little darling." He seemed to have seen some woman form not noticed by Mrs. Pavor, and next day when the baby was crying, said, "You must not cry, baby, or you shall never see my pretty little darling." The boy noticeably became peaceful after that, and the good grandmother went the way of mortality.

The church people shook their heads and said the canon of scriptures were full, and there could be no more revelations from heaven (I could not find that in the Bible), and the scientific ones said, either the thing did not occur, or the woman was hallucinated. I thought it strange the child should be hallucinated at the same moment, and knew the good lady preparing for death was doubly truthful. So I watched on.

BRONSON MURRAY.

New York, Jan. 19, 1877.

SOMNAMBULISM.

A CURIOUS STORY OF A GIRL IN ST. LOUIS.

James H. Prior, of St. Louis, according to the *Globe-Democrat*, has an adopted daughter of thirteen years, who performs wonderful gymnastic feats in her sleep. Finding her room vacant one night, Mr. Prior began a search, which resulted in discovering her walking along a narrow iron railing which protected a gallery running the entire width of the entire width of the house. When she reached the end of the railing she deliberately turned and walked back. This feat she performed several times with grace and apparent carelessness. In the meantime Mr. Prior came to himself, but fearing that if he moved it would startle the girl and she would fall to the paved yard below, he remained quiet while she continued her perilous walk. In a few minutes she seemed to be satisfied, and carefully stepping to a chair, reached the floor and glided slowly by Mr. Prior, down the hallway, into her apartment

and bed, where she was soon sleeping sweetly. At another time Mr. and Mrs. Prior found the girl had crawled through the skylight and was promenading the length of the roof ridge. She was walking with her arms hanging listlessly by her side, and her head inclined forward, as if she was looking immediately in front of her feet. The moon was shining brightly, and the white, lithe form of the sleeping girl could have been seen a block distant. There was a chimney half way to the ridge, and sometimes she made detours to the right or left, going completely around the obstruction, regaining the ridge and traversing its entire length. Once she leaned on a chimney and seemed absorbed in deep meditation. Each time she reached the end of the roof it appeared to be her deliberate purpose to walk off, but she always checked herself when within about a foot of the edge, and slowly turning, carefully retraced her steps. Twice she descended on the incline of the roof, each time returning to the ridge very rapidly, as if she had met with something that excited her fears. Several times she looked up as if gazing at the stars or listening to some distant sound. Suddenly, while at the point of the ridge which she had first reached, she began to descend in the direction of the skylight, taking each step with great caution, and making slow progress. When she had nearly reached the opening, Mr. Prior quietly withdrew. In a few moments, Laura followed, proceeding at once to the garret stairs, and disappearing down the dark passage. Mr. and Mrs. Prior followed keeping behind her as close as possible, but before they could reach her, she was in her own room and composing herself in bed.

From the *London Spiritualist*.

MORE ABOUT INDIAN DEVIL-WORSHIP.

Some months ago the *Spiritualist* contained a reprint of a paper read by Mr. M. J. Walhouse, before the Anthropological Institute, upon the belief in ghosts and spirits prevalent in western India; perhaps it may not be uninteresting to supplement that account with some authentic details of similar beliefs current in the extreme south of the Indian peninsula.

The Rev. Samuel Mateer, F.L.S., of the London Missionary Society, published in 1871, a readable and excellent work, entitled "The Land of Charity, a Descriptive Account of Travancore and its People." Two chapters therein are devoted to "Devil worship," from which a few characteristic passages are selected. "Devil dancing" prevails just as widely in Travancore as higher upon the coast of Canava, and several popular demons are described in addition to those enumerated in the paper above referred to. "Kutti Sattan"—"Little Sattan"—is a familiar spirit frequently invoked. The name is almost the same as the Hebrew word Satan, but there does not appear to be any philological connection between the two. If invoked, Sattan enables his devotees to effect whatever they desire, and to take revenge on their enemies by various spiteful means—such as throwing stones on their houses, breaking their doors, and putting dirt and mud into their food. "I have heard," says Mr. Mateer, "many ridiculous and absurd tales of the tricks ascribed to Sattan, and have been unable to persuade even intelligent Hindoos that these must have been accidental, or managed by human agency. On one occasion stones and earth were thrown on the roof of a catechist's house while several of his friends were on the watch, and they were unable to detect any human agency. In a town called Puthukadei stones are continually said to be falling down on a house through the tricks of Sattan. There is now in connection with the Travancore Mission an excellent old Christian, eminent as a native physician, and who had been a professional exorcist, magician and devil-priest. He had been for twelve years a worshiper of Sattan, in whose honor he had built two temples in which he performed daily rites and offered sacrifices. Dr. Krishnan, as he was called, stated, and I believe really imagined, that he had often seen this demon in human form, though only about two and a half feet high, with two tusks, like an elephant's covered with hair like a cow, and with a sling and stones in his hand." Sattan evidently belongs to that class of spirits, or elementaries, as the occultists have it, called *Poltergeists* in Germany, and akin to those who cause all sorts of noises and disturbances in houses. It is curious inspired by the demon. He would take handfuls of the scum on the boiling water and put it on his head, and then, taking

how in all countries they rejoice in throwing stones and earth upon roofs. An instance is mentioned in the paper already referred to, and the writer of some remarkable papers in Blackwood's Magazine, from which extracts were given in the Spiritualist some months ago, entitled "Conversations in a Studio," whilst fully admitting the reality not only of Spiritualism, but also of art magic, relates an instance happening to himself, in which sticks and stones were showered down in open daylight by no visible or possible human agency.

Mr. Mateer goes on to relate that the spirits of wicked men, and those who have met with violent deaths are supposed to become demons, and are worshipped after death, and not only such, but the spirit of girls who die before marriage are held to become restless and malignant, and are propitiated by their mothers. A catechist asked a number of women if they did not perform worship to the devil Kanni (a virgin). They replied, "Yes." "Do you not," said he, "when you get ill, offer milk, fruit, and cakes to Kanni for recovery?" "We do," said they. "Then are not these virgin-demons your own unmarried daughters who are dead?" They admitted that it was so. "Then," said the catechist, "is it not silly and degrading to bow down before your own children who were subject to you and afraid of you; and, even when alive, could not help you? Can such children have power over your lives now they are dead?"

The following is an authentic instance of the worship of departed spirits:—Valluvian and his wife were bigoted heathens and devil-dancers; so was his mother-in-law; so that there were three in that one family. Valluvian made annual offering to the extent of 200 *fannams* and for the purpose he would buy a fat red goat, fowls, cocoa-nuts, plantains, rice, and various perfumes and garlands of flowers, and on a Friday afternoon would cut open the cocoa-nuts, and set them in order with plantains and flowers before his god. In the meantime his friends would boil two large pots of rice and another of water, and throw in the perfumes. Tom-toms would then be beaten, and the women utter shrill cries. Then Valluvian would leap forward and dance, crying he was inspired by the demon. He would take handfuls of the scum on the boiling water and put it on his head, and then, taking a bunch of flowers from before the god, would dip it in the boiling water and shake it over his head, so that the scalding water ran down face and body. The persons present would then tell him their wants and seek his miraculous aid. At one time Valluvian decided that his mother, who had died long previously, had become a mischievous demon and must be propitiated. So they bought a fine cloth, and put it in the apartment she had occupied, with cakes, plantains, betel-nuts, and things she used to like when alive. Then Patmasuri, Valluvian's wife, would enter the apartment and put on the cloth, and dance in honor of her dead mother-in-law. Presently she was possessed with the spirit, and addressed her husband, saying, "My son, am I not your mother? Be assured I will do you no injury, but will make you happy," he would reply, "Yes, my mother, it is so! preserve us and bless us," and would then worship her, calling on his children and friends to do so, likewise. This family was afterwards converted, gave up demonolatry, and became consistent Christians.

The foregoing instances are interesting as showing the different forms in which Spiritualism may prevail, and how, too, it may be degraded and abused. The missionaries, however, record several instances of apostasy from Christianity, arising from the dread of demons, and of being bewitched, and observe that the fear of the demons is the last superstition that leaves the native mind. Mr. Mateer mentions the case of Yohanan (John), who, after having been a consistent member and elder of the congregation for twenty-five years, on being attacked with a serious illness, was persuaded he was bewitched, sent for devil priests, and went through all the rites and ceremonies used to destroy the spell. Despite all exhortations he died without any sign of faith in Christ.

The missionaries, unacquainted with Spiritualism, and probably hostile did they hear of it, are naturally slow to put faith in the reality of the manifestations around them, though sometimes apparently staggered. Mr. Mateer observes upon the point: "The question of the reality of

any instance of professed demoniacal possession cannot readily be answered. I, myself, have never seen a case in which there was proved to be aught beyond imposture, imagination or disease. Most of our Christian converts who were once devil dancers, only assert that 'something came over them.' Still one or two learned and experienced missionaries, who have investigated the subject, have been compelled to state that they could not absolutely declare there is no such thing as demoniacal possession."

Nevertheless the demons, or elementaries, or whatever they may be called, seems to have given way in India, as in Europe, since the Middle Ages. An aged magician and devil-dancer once mournfully acknowledged—and his statement may have contained more literal fact than the missionary who took it down suspected—"I see several signs of the downfall and extinction of all the demons. Formerly, when I sang but two or three songs, and uttered a few mantrams (spell), I was covered as with a thick cloud by a dark host of demons; but now I utter fifty mantrams, and that with more earnestness than I formerly did, without the least success. Demons nowadays do not appear to my sight. On some occasions, it is true, I see one or two, but even then they stand afar off, and seem afraid to come near. I should think it is your religion drives them off. I clearly see that henceforth my words will not pass current as truth among the people. Your religion must prevail."

A POOR MAKE-UP.

A little American woman, who is said to be a good medium, in a recent visit to London, Eng., became developed as a "materializing" medium, and expected to do a good business in this line. Her familiar control was not a "John King," but a plain, nameless, German baron. Her exhibition continued a few weeks only, owing to an unfortunate accident. The baron came out one evening with one corner of the moustache turned down towards the left shoulder, and the other side turned up in the direction of the right eye. It was generally noticed by the sitters, and finally one of them hesitatingly asked: "Is there not something wrong about that moustache? It is all on one side." It was generally admitted that such was the case, and notwithstanding the theory of one lady that "perhaps he died so," the gentleman then investigating seized both hands of the baron and the medium stood exposed in her simulations.

THE SPIRITUAL MOVEMENT.

In the London Spiritual Magazine, Daniel D. Home, the eminent medium, laments the decline of Spiritualism during past ten years. He considers that a tidal wave of imposture and sensualism is seeking to overwhelm the movement, and that there must be an effort to beat it back. Mediumship is now too much of the character of a commercial speculation, and dishonest people are screened when they should be exposed. He says "the brazen-faced powers who deceive and then cast the blame of their deception on 'spirit controls' are neither to be credited or tolerated. When impostors are caught red-handed let them bear the blame, instead of a manufactory of 'evil spirits' being instituted." He closes by urging true Spiritualists to unite on the question of Spiritualism which "seeks to solve a mighty problem, the solution of which regards the identity of our souls and our immortality."

A NEBRASKA paper tells of the idiotic actions of a man who, claiming to be a healing medium, was called by a family in Hell's Bend to treat one of its members afflicted with the typhoid fever. The patient died, but this unbalanced enthusiastic labored under the delusion that he could raise him from the dead. Those who permitted the scenes that took place must have been devoid of sound practical judgment.

DEERING, N. H., has a medium, an unpretending farmer, who can cause an iron ring to encircle his neck, even when it is small enough to fit closely. It is said that investigators have had their own rings made, one of whom mentions that the iron was five-eighths of an inch in diameter; but the same results are always obtained. He must be a superior physical medium, if all the accounts concerning him be true.

T. R. HAZARD is a most fortunate individual in recognizing "Materialized" spirit forms. He has seen his wife again—this time through a medium who was thoroughly exposed, but whom he aided by another exposed medium is attempting to vindicate.

1877. 1877. SPIRITUAL SCIENTIST.

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

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

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

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

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How to Form A Spirit Circle.

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

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

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

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

3. Before the sitting begins, place upon pointed lead pencils and some sheets of clean white 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 tilting 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 sitters or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

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

9. A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to magnetic 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.

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

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Doctor, who has saved thousands of lives
by it in his large private practice.

N.B.—The Tar Balm has NO BAD TASTE
or smell.

PRICES 50 CENTS AND \$1 PER BOTTLE.

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"Pike's Toothache Drops" Cure in
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Piano-Forte Manufacturer,

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Grand Square and Upright.

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

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Washington, New Jersey, U. S. A.

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H. S. WILLIAMS, MANAGER.

PETITION.

To the Honorable, the Senate and House of Repre-
sentatives in General Court assembled:—

Respectfully represent your undersigned petitioners,
that they are possessed of some one hundred and
twenty-five acres of land lying on the shores of Bar-
rard's Bay, in the town of Wareham, Mass. And your
petitioners humbly ask and pray that they may be made
a body corporate under the name of the Onset Bay
Grove Association, for the purpose of improving
and disposing of said property; that said corporation
may hold real and personal property to an amount not
exceeding fifty thousand dollars, and a capital
stock of ten thousand dollars, divided into
shares of one hundred dollars each; that it may have
power to build a wharf, erect a hotel and other build-
ings; and to hold meetings of a social and religious
character, and your petitioners will ever pray.
(Signed)

H. S. Williams, Boston. H. H. Brigham, Fitch-
burg. W. W. Currier, Haverhill. H. B. Storck
Boston. Benjamin F. Gibbs, Wareham. William F.
Nye, New Bedford. E. Gerry Brown, Boston.

Commonwealth of Massachusetts.
Secretary's Department, Boston, December 29, 1876
I approve the publication of the above in the Spirit-
ual Scientist.

Henry B. Pierce, Secretary