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Prepared for the Spiritual Scientist.

GOETHE ON "DEMONS" AND THE "DEMONIAC."

BY DR. G. BLOEDE.

Poetry is not only, as Coleridge says, "the blossom and fragrance of all human knowledge, thoughts, emotions," but it is in our opinion the highest form of "Truth" given to man. Hence the saying that the "real poet is at the same time a seer." Among the great world-poets, there is perhaps none to whom this could more appropriately be applied than Goethe. To fully prove this from his works, the fruits of a more than octogenarian life, would require to write a voluminous book. Here we can only offer a weak contribution to a task worthy of stronger and abler forces, by giving a synopsis of Goethe's opinions about "Demons" and "the Demoniac" to the world, collected from his Autobiography and his Conversations with Eckermann. This collection, which may be interesting to all acquainted with the great German genius, will, we trust, have particular attraction for a Spiritualist public. It will show how the poet proved a "seer" in regard to the great unveiling of the invisible, which some twenty years after him was to dawn upon the world. If this attempt should be favorably received, we would try to demonstrate from Goethe's poetical works, and particularly the greatest of them, his "Faust," which by Mr. Bayard Taylor's masterly translation has become the property of the English-reading world, that he even was *de facto* a Spiritualist, not only in the wider philosophical sense of the word, but in the meaning of a pupil of the "Harmonial Philosophy" of the present day.

Towards the end of his Autobiography — "Truth and Fiction" — Goethe throws a retrospective glance upon the different stages "of religious development, which the child, the boy, the youth had come through in his endeavors to approach the Supernatural." "From a native inclination to a cult of Nature, he came to embrace positive religion, until, by self-concentration, and the trial of his own forces, he was led into a joyful adoption of a general belief." "Wandering to and from between these regions, searching and looking around, he met with something which did not seem to belong to any of them, and he became more and more convinced that it would be better to avert his thoughts from the Immense to the Incomprehensible."

"He believed to discover something in Nature, the living and the lifeless, the animate and the inanimate, which manifested itself but in contradictions, and therefore could not be comprehended under any conception, much less by any word. It was not divine, for it seemed irrational; not human, for it had no understanding; not diabolic, for it was beneficent; not angelic, for it often betrayed enjoyment of mischief. It resembled accident, for it showed no consistency (coherence).

It likened Providence, for it hinted at causality. Every thing by which we are limited, to it seemed penetrable; it seemed to deal arbitrarily with the necessary elements of our existence; it contracted time and extended space. In the impossible alone it seemed at home, and contemptuously to repel the possible." "This essence, which seems to step between all the others, to separate, to unite them, I called '*the Demoniac*,' following the example of the ancients and those, who had observed something similar. I tried to rescue myself from this formidable essence, by fleeing, as was my wont, behind an image."

Goethe here takes occasion to particularly refer to his tragedy of "Egmont," and to ascribe the although slow but permanent favor this work obtained to the *Demoniac* in the character and fate of its hero. He then continues in his text:

"Although that '*Demoniac*' can manifest itself in everything corporeal and incorporeal, and in the animals, it has its most noticeable expression, its most wonderful connection with man, and forms a power, which, if not exactly opposed to the moral order of the world, at least crosses it, so that we may represent the one as the woof and the other as the warp. "For the phenomena produced in this way, there are innumerable names. For all philosophies and religions have tried in prose and poetry to solve this enigma, and to settle the matter finally, as they may be freely allowed to do henceforth."

"Most formidably, however, this *Demoniac* appears, whenever it prominently puts forth in any man. During the course of my life I could observe several such, partly from the vicinity, partly from the distance. They are not always the most excellent men, neither by their mind nor talents, are rarely distinguished by goodness of heart. But an immense power proceeds from them, and they exert an incredible sway over all creatures, nay, even the *Elements*, and *who may tell how far such an effect may extend?* (The italics are the translators.) All the combined moral forces avail nothing against them. It is in vain that the clearer portion of mankind tries to make them suspicious, either as deceived or deceivers, the masses are attracted by them. Rarely, if ever, they find any equals among their contemporaries, and they are to be conquered by nothing but the Universe itself, with which they have begun to fight. From such observations as these, that curious but immense saying may have sprung: '*Nemo contra Deum, nisi Deus ipse.*' 'Nobody (is) against God but God himself."

The passage in italics is the most convincing in regard to the far-seeing power of the poet. Goethe here shows a deep insight into those mystical forces of man which, in our days, have become a matter of fact and an object of scientific research. That he had an inkling, at least, of the (*Demoniac*) will power of some men, not only over their fellow-men, but even over the "elements," and that the possibilities of such a power may be called incalculable, is apparent. And who will fail to see how striking are his remarks concerning the intellectual and moral worth of such men in whom the "*Demoniac*" is prevalent? Who will fail to observe how appropriately they may be applied to more than one of our most prominent "Mediums?" How wonderfully would Goethe's ideas about the "*Demoniac*" in Man and the Universe have been enlarged and illumined, had he lived to witness the development of "Modern Spiritualism."

From the Banner of Light.
PHYSICAL MAN.

BY HUDSON TUTTLE.

Man is the superlative being, the last, greatest, and yet incomplete effort of creative energy. I shall consider him in the two-fold aspect of a physical and spiritual being, related on the one side to the material world, and on the other to the spiritual. Since the motto, "Know thyself" was carved on the portal of a Grecian temple, the study of man has been the most absorbing pursuit of the thinker, for all departments of science cluster around him as a centre, and a perfect knowledge of him is a comprehension of the universe. Early was the momentous question asked by the soul blindly calling for an understanding of itself: *What is man?* The solution was felt to be fraught with infinite consequences, not only in this life, but the interminable future, which was vaguely shadowed on the understanding of savage man. The answer early given, in the very childhood of the race, became the foundation of the great religious systems of the world. The conjecture of untutored minds became the received system of causation, and growing hoary with age arrogated to itself infallible authority, and required implicit faith, and the exercise of reason only in making palatable the requirements of that faith. Conceived in an age when nature was an unknown realm, and law and order not imagined to control or direct causes to effects, when science opened her mysteries to the understanding, and one by one dogmas claiming infallibility were shown to be false, there of necessity was antagonism and conflict. I do not propose to enlarge on the theological aspect of this subject more than incidentally. That treatment has grown threadbare, "stale, flat and unprofitable," for every drop of vital juice it contained has been extracted long ago. The interminable sects, wrangling over the dogmatic solution of this vital question of man's origin and destiny, arriving at nothing determinate, wrangling with each other and themselves, are not incentives to follow their paths. If metaphysical theology contained the germ of truthful solution, satisfaction would have resulted ages ago, and the mind, reposing contented with the answer, would have employed its energies in other directions. Instead there is restlessness, turmoil, conflict and indecision, and never has been an answer so broad and deep in catholicity of truth as to meet the demand. If science fail also, it is not the irretrievable failure of assumed infallibility. Its teachings are ever tentative, and prophecies of final triumph. As the most ennobling study of mankind is man, the crowning work of science is the solution of this vexed question. By science I mean accurate knowledge, close and careful observation of phenomena, and the conclusions drawn therefrom.

MAN A DUAL STRUCTURE.

While Theology, Brahminical, Buddhistical or Christian, teaches that man is an incarnate spirit, independent of the physical body, created by miracle, supported by a succession of miracles, and saved by miracle from eternal death, material science, as at present taught by its leading exponents, wholly ignores his spiritual life, and declares him to be a physical being only. It is not my purpose to reconcile these conflicting views. Truths never require reconciliation. They never conflict, and if the results of two different methods of investigation are at variance, one or the other is in error, and the only reconciliation is the elimination of that error. The egotisms of theology and the pride of science array their votaries in opposition, while the truth remains unquestioned in the unexplored middle ground. Man is neither a spirit nor a body; he is the intimate union of both. In and through his physical being, the spiritual nature is evolved from the forces of the elements and is expressed. There is somewhat more enduring than the resultants of chemical unions, actions and reactions in his physical body. Beneath this organic construction is that which remains, to which it is the scaffolding which assists, while it conceals the development of the real edifice.

PHYSICAL MAN.

First, as most tangible and obvious in this investigation, is the physical man, the body, the temple of the soul. The student, even when imbued with the doctrine of materialism, arises from the study of the physical machine with wonder

and surprise akin to awe, declaring man to be fearfully and wonderfully made.

It is not surprising that we die, but that we live. The rupture of a nerve fibre, the obstruction of a valve, the momentary cessation of breath, the introduction of a mote at some vital point, brings this most complex structure to eternal rest. By what constant oversight, by what persistency of reparation is it preserved from ruin!

This physical man is an animal, amenable to the laws of animal growth. His body is the type, of which theirs are imperfect copies. From two or three mineral substances his bones are crystallized, and articulated as the bones of all vertebrate animals, and over them the muscles are extended. From the *amphioxus*, too low in the scale of being to be called a fish, a being without organs, without a brain, little more than an elongated sack of gelatinous substance, through which a white line marks the position of the spinal cord and the future spinal axis, there is a slow and steady evolution to the perfected skeleton of man. His osseous structure is the type of all. The fin of the fish, the huge paddle of the whale, the cruel paw of the tiger, the hoof of the horse, the wing of the bird, and the wonderfully flexible hand of man, so exquisite in adaptations as to be taken as an unqualified evidence of Design, are all fashioned out of the same elementary bones, after one model. The change of form to meet the wants of their possessors, results from the relative enlargement or atrophy of one or more of these elements. When the fleshy envelope is stripped away from them, it is astonishing how like these apparently divergent forms really are. In the whale, the flesh unites the huge bones of the fingers, and produces a broad, oar-like fin; in the tiger the nails become retractile talons; in the bird some of the fingers are atrophied, while others are elongated to support the feathers which are to offer resistance to the air in flight; in the horse the bones of the fingers are consolidated, and the united nails appear in the hoof.

If there exists such perfect similarity in the bony structure of man to the animal world, the muscular system for which it furnishes support offers the same likeness. Trace any muscle in the human body from its origin to its termination, mark the points where it seizes the bones, and function it performs, and then dissect the most obscure or disreputable member of the vertebrate kingdom, and you will find the same muscle performing the same function. The talons of the tiger are extended and flexed by muscle, similar to those which give flexibility to the human hand, and the same elements are traceable in the ponderous paddle of the whale.

More vital than the bony framework, or the muscles to which it gives support, is the nervous system, seemingly not only the central source of vital power, but the means of union and sympathetic relation of every cell and fibre of the entire body.

The brain has been aptly compared to a central telegraphic office, and the nerves to the extended wires, which hold in communication and direct relation all the organs, and from which the functions of each are directed.

The nervous system is the bridge which spans the chasm between matter and spirit, and the battle between Materialism and Spiritualism must be fought not only with brain, but in the province of brain. The issue directly stated is this: Does the brain yield mind as a result of organic changes in its cells and fibres, or is mind a manifestation through and by means of the brain of something beyond and superior? The Materialists boldly assert that "mind is a secretion of the brain, as bile is of the liver." They claim to be scientists, and rely only on facts, yet the most profound in their ranks admit that the structure of the brain is a mystery, its functions unfathomable, and really nothing is absolutely known of the offices it sustains to the body, or the methods by which these are performed. They are satisfied with the investigation of what may be called secondary relations and effects. The chemist has found phosphorus and sulphur in the nerve substance, and hence it is claimed that they are essential to thought. So much phosphorus, so much thought, and so much waste product of decomposition. These philosophers have gone so far as to prescribe the diet for students. Fish abound in phosphorus, and are hence the best brain food. But you feel assured that phosphorus never wrote Homer's *Iliad*, or solved the problem of gravitation. It is not phosphorus, or carbon,

or nitrogen, however vigorously oxidized, that pulsates in the emotions of friendship or love; that feels, and thinks, and knows; that recollects the past, and anticipates the future, and reaches out in infinite aspirations for perfection. Phosphorus will not, nor will any of the elements, nor any of their combinations.

The actions of thought on the brain, the effort compelling the body to serve the bidding of the spirit, may consume this element and many others, as the movement of an engine consumes the coal and wastes the steam, but the coal and the steam are only the means whereby mind impresses itself on matter.

The Materialist studies the brain as a person wholly unacquainted with an engine, and mistaking it for a living being, might be supposed to do. He would observe its motion; and weighing the coal consumed and the products of combustion, would say that they appeared in steam, which after propelling the piston was waste. The design in the engine, the effect of these combinations and this waste, this observer would claim to be the guiding intelligence. And he would further argue that so much coal in the grate, so much water in the boiler, and you have so much intelligence, and the waste may be pre-determined by chemical formulæ.

Until the threshold of the structure of the nervous system and the functions of the brain have been passed, the primary principles of scientific investigation would at least require modesty in asserting conclusions of such momentous consequences.

If it be claimed that man is a natural being, originated and sustained by natural laws, that he came without miracle, then do we unite the margins of the human and animal kingdoms, and are satisfied with placing man at the head of the animal world. An interminable and unbroken series of beings extends in a gradual gradation downwards, until the organs by which the phenomena of life are manifested are lost one by one, the senses disappear, and we arrive at what has been aptly termed "protoplasm," not an organized form, but simply *organizable* matter, or matter from which organic forms can be produced.

If in reviewing this chain of beings, slowly arising by constant evolution, we closely examine several of its consecutive links, we shall find that while each ascending link is apparently complete, yet it is only the germ out of which the next is evolved in superior forms. Each link is a prophecy of future superiority. We can trace the fulfillment of the prophecy of one age in the next, until man appears at the last term in the physical series.

They who teach us this doctrine of evolution, which is to life what the law of gravitation is to worlds, also teach that united with the doctrine of "conservation of force," our hope of immortality is a dream.

What a sham they make of creation! What a turmoil for no result! Infinite ages of progress and evolution, during which elemental matter, by force of inherent laws, sought to individualize itself and incarnate its force in living beings; ages of struggle upwards from low to high, from sensitive to sentient, from sentient to intellectual, from zoophyte to man! And now, having accomplished this, and given man exquisite susceptibility of thought, of love, of affection, making him the last in the series, he is doomed to perish! What is gained by this travail of the ages? It would have been as well had the series stopped with the huge saurians of the primeval slimes, or the mastodon and mammoth of pre-historic times, as with man. As each factor in the series prophesies future forms, so does man read in the same light prophecy-forms beyond. They cannot be in the line of greater physical perfection, for in the days of Greece and Rome man was as perfect physically, as is seen by their sculptures, as to-day. Ages ago this exceeding beauty was attained. It cannot be in the evolution of a being superior to man, for as in each lower animal imperfect organs or structures, or partially employed functions, are improvable and perfected by succeeding forms, in man the archetype is complete, and no partially developed organ indicates the possibility of future change.

Progress having arrived at its limits with the body, changes its direction, and appears in the advancement of mind. Death closes the career of individuality, and we live only in thoughts—our selfhood is absorbed in the ocean of being. Mankind

perfects as a whole, and the sighed-for millennium is coming by-and-bye.

Of what avail is it to us if future generations are wise and noble, if we pass into nonentity? Of what avail to them to be wise and noble, if life is only the fleeting hour? Not ye will I believe Nature to be such a sham—such a cruel failure. The spirit rebels against the supposition of its mortality. The body is its habilitment. Shall the coat be claimed to be the entire man? Shall the garments ignore the wearer?

This is the animal side of man. Physically composed of the same elements, and having passed through these innumerable changes, he is an epitome of the universe. As man was foreshadowed in remotest ages as the crowning type in the series of organic life, so man foreshadows superior excellence. Springing out of his physical perfectability, arises a new world of spiritual wants and aspirations, unanswered and unanswerable in mortal life.

IF THERE IS AN IMMORTAL SPIRIT, IT MUST BE ORIGINATED AND SUSTAINED BY NATURAL LAWS.

If this be true, we are seek the origin of the individualized spirit with the origin of the physical body. We are to place the growth of one with that of the other. The physical body is the scaffolding by which the spiritual being is sustained, and when matured sufficiently, remains after that support is taken away.

A certain stage of progress or perfection must be reached before this result, else *all* living beings would be immortal. Like the arch, which unless completed falls as soon as the scaffolding is removed, the spiritual part of the animal falls at death. Continue the task still further and place the keystone in its position, and the arch remains self-supporting.

SPIRITUALISM IN THE UNITED STATES.

Boston. — Readings and Discussions on Spiritual Science.

At Mrs. Emma Hardinge Britten's Readings and Discussions on Spiritual Science, the subject last Sunday evening was, "Magic, and Curious Modes of Divination amongst the Jews." The usual reading from Art Magic referred chiefly to the well-known instances of spirit communion common among the Jews, as reconciled in the Old and New Testaments, but the author's views concerning the origin of those practices, are evidently heterodox to the belief that the "peculiar people" were directly "taught of the Lord." He insists, that the Priests derived all their knowledge from the Egyptians, ranking Moses, their chief Teacher and Law-giver, as an Egyptian Priest. To the prophets he assigns the ordinary inspiration which belongs to the modern "spirit mediums," alleging, however, that the natural gifts of the spirit were improved by culture and discipline, and greatly modified in character by association with the Chaldeans and Babylonians after the captivity.

Some curious extracts were read concerning the superstitious rites and customs of the Jews, especially their methods of divining by lots, staffs, Bath, Vrol, Urim and Thummin, etc., etc. These extracts, taken from a rare old work by Godwin, entitled "Moses and Aaron," and published in London early in the seventeenth century, together with Mrs. Britten's comments and explanations, were very interesting and instructive, and were listened to with deep attention.

Dr. Storer remarked that he recognized the universal sympathies of Nature with man claimed to exist throughout the Universe and supposed by the lecturer to explain the significance of signs, omens, warnings etc. He instanced the case of A. J. Davis, who, as he believed entered into the spirit of things preserved in the archives of Nature, and hence was enabled, through clairvoyant perceptions, to sense the meanings of natural phenomena and even quote from books he had never read.

Mr. Toohey followed with a protest against the habit of "belittling" the present and attaching undue importance to the past. He acknowledged the necessity of studying both periods but pleaded strongly for the value of scientific research, and expressed his firm faith in the progress of science and its immense superiority over the mere intuitions and superstitious customs of the past.

He commented on the many inaccuracies discoverable in Davis' revelations, believed that his twenty-seven or thirty volumes might be advantageously condensed into one, and intimated his opinion that his sources of information were rather the mental drift of the world, than reliable perceptions.

Dr. Storer and Mrs. Britten responded in warm eulogiums upon the Poughkeepsie Seer, and the latter summed up by acknowledging Mr. Toohey's position correct only so far as progress in physical science was concerned. As for religious advance or spiritual progress, she denies it *in toto*, contrasting the god of the Fire-worshippers and that of Mr. Moody in a way by no means favorable to the latter.

The discussion was spirited and interesting, and closed with the announcement of next Sunday's subject as "Spiritism in Nature, or the influence of natural occult forces."

A FORTUNATE DREAM.

The Norwegian bark *Faro*, which reached this port on Sunday, brought Capt. Johnson and the crew of the schooner *Laura A. Webb*, of Deer Isle, Me., which was abandoned on the 15th inst. after five days' effort to save her. The *Webb* sailed hence for Nassau, N. P., in ballast, under charter of B. J. Wenberg of 15 Old slip. Capt. Thompson says:—

"You see, I've been on blue for thirty years, but that storm lay away over anything I ever got into before. We left New York on the 7th of April, and worked along all right until the 9th, when we ran into the edge of the storm off Cape Henry. The wind came from E. S. E., all around to E. N. E., and the sea seemed to roll up from almost anywhere. I concluded to heave to, so we made everything snug and tossed for twenty hours with all sail furl'd."

"There was nothing easy about it just then I can tell you. Every sea swept her from stem to stern. When the main-mast fell, Abner Newman got his leg caught, and was badly crushed. He was sent below, and he didn't have no easy time, either, for there was plenty of water in both fore-cabin and cabin."

"Well, even after every stick and spar was overboard except the bowsprit and main boom, she wouldn't right, because the ballast was so badly shifted. So we had to open the hold and the men were set to heaving the ballast back. Four or five hours' work trimmed the craft enough to give us the use of the cabins. The men were pretty well exhausted, and there did not seem much to be done during the night. I saw we were drifting to the eastward, and toward morning I got anxious lest we should drift out of the track of the coast traders. In the morning we rigged little jury masts and tried to get up sail enough to give us some steerageway. We could not do much, for all the canvas we had left was a little of the fore-sail."

"I never see such a sky as broke on us next morning. It was streaked all over, brassy, and looked a threat in every rift. All our small stores was in the cabin, badly damaged with water and hardly fit to eat. There was no chance to cook anything, not even a cup of coffee. The rain, although it wasn't froze, cut where it struck like shot, and was just about as cold. On deck or below deck it was all the same for water, and all of us were drenched through. We didn't see a sail all day, and when night closed in with the storm and sea wilder than ever, there didn't seem to be much hope."

"Two more days without sight of a sail. We were still doing what we could to keep from drifting to the eastward, but it wasn't of much use, and most of those on board were getting pretty well discouraged. Abner Newman, the man with the broken leg, kept up his courage better than any of them. On the third morning he told his mates that he had a dream in one of the short spells when exhaustion so far overcame pain that he could sleep some. 'I dreamed that I was eating my pea soup, boys, at Deer Isle,' said he, 'and a white cat streaked with gray jumped up on the table and watched me eat. We'll get out of this all right, never fear.'"

"I liked the fellow's pluck, but at the same time I was beginning to feel a little dubious. We seemed to be drifting along about the middle of the storm with no chance to run out of it. Besides, we were going so much to the eastward that I thought that accounted for our not encountering vessels of some sort. Four days and nights had been spent in about as uncomfortable quarters as a man could pick out, and still no sail have in sight. About half past three on the afternoon of the 15th, the Norwegian bark *Faro* sighted us and came to our assistance. The storm had abated somewhat, but there was still a good deal of risk in making the transfer in such a sea, but it was accomplished without accident."

"I never took much stock in dreams, but it does seem strange the way Abner Newman's came out. As soon as we could get him ashore he was sent to comfortable quarters, and the first morning after he got there they gave him a bowl of pea soup. There is more than one witness that can swear that before he had swallowed the first spoonful a white cat, streaked with gray, jumped on the table, as familiar as an old friend, and sat there watching him till he had finished."—*New York Sun*.

The *Spiritual Scientist* will be sent to any address in the United States FIVE MONTHS FOR ONE DOLLAR.

ORGANIZATION.

BY GEORGE WHITE.

The Spiritualists of Washington have been among the first to rectify their failures, by the formation of a society based upon moral principles and human brotherhood. We have proved the fallacy of expecting individual or society progress without established moral principles of action.

The rejection of these safeguards, and the additional act of throwing out from their articles of confederation the "Golden Rule," and the word "Progressive" from their title, led to the overthrow of the Society. Every attempt to resuscitate has proved abortive, until well-defined principles of morality and virtue were incorporated in the new articles of Association.

We have started with a society of about fifty members, as intelligent and respectable as are to be found in any religious society in Washington. Though we have not assumed the name of Christian, whatever is of good report in the Christian system we incorporate in our principles of belief and Brotherhood. I cannot conceive of any rational ground for the hostility evinced by many Spiritualists to an organization with rules of moral order.

Organization embraces in its designs three objects—society, individual and public benefit. The hue and cry against a creed, considered in a restricted and a rational view, is indefinable. What Spiritualist does not, as a creed, believe that he has a spirit—that he lives after death,—that the result of violated law can in no case be avoided,—that man is a progressive being, whose advancement is retarded or promoted by his voluntary acts. The spiritual philosophy is one of reason, of principle, of moral order. It proclaims liberty to the captive, but not the liberty of licentiousness. It imposes restraints, but only such as man's best interests in this world and the next require. Every violation of law is sure to visit the transgressor with adequate results here or hereafter. A firm conviction of these truths ought to enter deeply into the consciousness of every Spiritualist. No outside atonement can avail him. Personal atonement alone can do it, and the suffering incident to it is hell enough for any man to suffer. Spiritualists who read this, let me address you and say, if you would personally prosper, if you would promote society progress, if you would benefit the world by precept and example, organize! organize! ORGANIZE! with principles and acts that correspond with your progressive destiny, and attract those who sit in darkness by their manifesting light.

From the London Times.

SUPERSTITIONS OF THE RUSSIAN PEASANTRY.

Of the superstitions of the Russian peasantry Mr. Wallace gives some striking instances. The strangest is the following. One winter evening there appeared in a peasant's cottage a female figure draped as St. Barbara is commonly represented. Introducing herself as the saint, she sat down and commenced an edifying discourse. Before long the cottage was besieged by an inquisitive but reverential throng, from which not a soul in that village or the adjacent one stayed away. About midnight she rose, announcing that she was going to fetch St. Nicholas, but that no one must go away during her absence. So the villagers stayed where they were, awaiting the return of St. Barbara and the arrival of St. Nicholas. They waited until sunrise, and then many of them discovered that the pretended saint had decamped, taking with her a number of their horses. To the credulity of the Russian peasant there appears to be no limit. About the time of the Duke of Edinburgh's marriage, for instance, a report spread abroad that a female conscription was about to be made, and that a large number of young girls were to be sent to England in a red ship. In what is styled their religious life, also, the Russian peasants often evince a singular credulity. A robber kills a peasant, "but refrains from eating a piece of cooked meat which he finds in his cart, because it happens to be fast day." An artisan who is going to break into the rooms of a young Austrian Attache in St. Petersburg, first "enters a church and commends his undertaking to the protection of the saints," after which he murders the young Austrian in question. A robber finds it difficult to extract the jewels from an icon, "and makes a vow that if a certain saint assists him he will place a rouble's worth of tapers before the saint's image." It is Mr. Wallace's opinion that the Russian Church has not done all it might have done "to bring religion into closer association with ordinary morality."

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* in the extent of the support which it receives.

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

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

The corps of writers the coming year includes Hudson Tuttle, J. M. Peebles, Eugene Crowell, M.D., Prof. J. R. Buchanan, Colonel Henry S. Olcott, George Stearns, Charles Sotheman and G. L. Ditson, M.D., Mrs. Emma Hardinge Britten, Mrs. Emma Tuttle, Mrs. Emma A. Wood, Mrs. Lita Barney Sayles, A. V. D., and others.

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

Buddha, J. W. M. and Zeus.

ENGLISH CORRESPONDENTS,

Rev W. Stalnton Moses, "Lex et Lux," and members of the Rosicrucian College of England.

EXCHANGES WITH SPIRITUAL JOURNALS.

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Larger and Better Service

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

Ten New Subscribers.

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\$65 SEWING MACHINE.

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

\$200 GEO. WOOD'S ORGAN.

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

ONE DOLLAR ON EVERY SUBSCRIBER.

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

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

SPECIMEN COPIES FREE.

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

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

TO THOSE WHO OBTAIN NEW NAMES.

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

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

HOW TO SEND MONEY BY MAIL.

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

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

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

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

HOW TO WRITE YOUR LETTERS

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

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

BEGIN AT ONCE.

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

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

If any of those whom you think ought to have are far away, a letter from you will decide them. If any are poor, you may be able to make them a present of the paper.

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

SCIENTIST PUBLISHING CO.,

20 DEVONSHIRE STREET

BOSTON, MASS.

A FORTUNATE DREAM.

The Norwegian bark *Faro*, which reached this port on Sunday, brought Capt. Johnson and the crew of the schooner *Laura A. Webb*, of Deer Isle, Me., which was abandoned on the 15th inst. after five days' effort to save her. The *Webb* sailed hence for Nassau, N. P., in ballast, under charter of B. J. Wenberg of 15 Old slip. Capt. Thompson says:—

"You see, I've been on blue for thirty years, but that storm lay away over anything I ever got into before. We left New York on the 7th of April, and worked along all right until the 9th, when we ran into the edge of the storm off Cape Henry. The wind came from E. S. E., all around to E. N. E., and the sea seemed to roll up from almost anywhere. I concluded to heave to, so we made everything snug and tossed for twenty hours with all sail furled."

"There was nothing easy about it just then I can tell you. Every sea swept her from stem to stern. When the main-mast fell, Abner Newman got his leg caught, and was badly crushed. He was sent below, and he didn't have no easy time, either, for there was plenty of water in both fore-cabin and cabin."

"Well, even after every stick and spar was overboard except the bowsprit and main boom, she wouldn't right, because the ballast was so badly shifted. So we had to open the hold and the men were set to heaving the ballast back. Four or five hours' work trimmed the craft enough to give us the use of the cabins. The men were pretty well exhausted, and there did not seem much to be done during the night. I saw we were drifting to the eastward, and toward morning I got anxious lest we should drift out of the track of the coast traders. In the morning we rigged little jury masts and tried to get up sail enough to give us some steerageway. We could not do much, for all the canvas we had left was a little of the fore-sail."

"I never see such a sky as broke on us next morning. It was streaked all over, brassy, and looked a threat in every rift. All our small stores was in the cabin, badly damaged with water and hardly fit to eat. There was no chance to cook anything, not even a cup of coffee. The rain, although it wasn't froze, cut where it struck like shot, and was just about as cold. On deck or below deck it was all the same for water, and all of us were drenched through. We didn't see a sail all day, and when night closed in with the storm and sea wilder than ever, there didn't seem to be much hope."

"Two more days without sight of a sail. We were still doing what we could to keep from drifting to the eastward, but it wasn't of much use, and most of those on board were getting pretty well discouraged. Abner Newman, the man with the broken leg, kept up his courage better than any of them. On the third morning he told his mates that he had a dream in one of the short spells when exhaustion so far overcame pain that he could sleep some. 'I dreamed that I was eating my pea soup, boys, at Deer Isle,' said he, 'and a white cat streaked with gray jumped up on the table and watched me eat. We'll get out of this all right, never fear.'"

"I liked the fellow's pluck, but at the same time I was beginning to feel a little dubious. We seemed to be drifting along about the middle of the storm with no chance to run out of it. Besides, we were going so much to the eastward that I thought that accounted for our not encountering vessels of some sort. Four days and nights had been spent in about as uncomfortable quarters as a man could pick out, and still no sail have in sight. About half past three on the afternoon of the 15th, the Norwegian bark *Faro* sighted us and came to our assistance. The storm had abated somewhat, but there was still a good deal of risk in making the transfer in such a sea, but it was accomplished without accident."

"I never took much stock in dreams, but it does seem strange the way Abner Newman's came out. As soon as we could get him ashore he was sent to comfortable quarters, and the first morning after he got there they gave him a bowl of pea soup. There is more than one witness that can swear that before he had swallowed the first spoonful a white cat, streaked with gray, jumped on the table, as familiar as an old friend, and sat there watching him till he had finished."—*New York Sun*.

The *Spiritual Scientist* will be sent to any address in the United States FIVE MONTHS FOR ONE DOLLAR.

ORGANIZATION.

BY GEORGE WHITE.

The Spiritualists of Washington have been among the first to rectify their failures, by the formation of a society based upon moral principles and human brotherhood. We have proved the fallacy of expecting individual or society progress without established moral principles of action.

The rejection of these safeguards, and the additional act of throwing out from their articles of confederation the "Golden Rule," and the word "Progressive" from their title, led to the overthrow of the Society. Every attempt to resuscitate has proved abortive, until well-defined principles of morality and virtue were incorporated in the new articles of Association.

We have started with a society of about fifty members, as intelligent and respectable as are to be found in any religious society in Washington. Though we have not assumed the name of Christian, whatever is of good report in the Christian system we incorporate in our principles of belief and Brotherhood. I cannot conceive of any rational ground for the hostility evinced by many Spiritualists to an organization with rules of moral order.

Organization embraces in its designs three objects—societary, individual and public benefit. The hue and cry against a creed, considered in a restricted and a rational view, is indefinable. What Spiritualist does not, as a creed, believe that he has a spirit—that he lives after death,—that the result of violated law can in no case be avoided,—that man is a progressive being, whose advancement is retarded or promoted by his voluntary acts. The spiritual philosophy is one of reason, of principle, of moral order. It proclaims liberty to the captive, but not the liberty of licentiousness. It imposes restraints, but only such as man's best interests in this world and the next require. Every violation of law is sure to visit the transgressor with adequate results here or hereafter. A firm conviction of these truths ought to enter deeply into the consciousness of every Spiritualist. No outside atonement can avail him. Personal atonement alone can do it, and the suffering incident to it is hell enough for any man to suffer. Spiritualists who read this, let me address you and say, if you would personally prosper, if you would promote societary progress, if you would benefit the world by precept and example, organize! organize! ORGANIZE! with principles and acts that correspond with your progressive destiny, and attract those who sit in darkness by their manifesting light.

From the London Times.

SUPERSTITIONS OF THE RUSSIAN PEASANTRY.

Of the superstitions of the Russian peasantry Mr. Wallace gives some striking instances. The strangest is the following. One winter evening there appeared in a peasant's cottage a female figure draped as St. Barbara is commonly represented. Introducing herself as the saint, she sat down and commenced an edifying discourse. Before long the cottage was besieged by an inquisitive but reverential throng, from which not a soul in that village or the adjacent one stayed away. About midnight she rose, announcing that she was going to fetch St. Nicholas, but that no one must go away during her absence. So the villagers stayed where they were, awaiting the return of St. Barbara and the arrival of St. Nicholas. They waited until sunrise, and then many of them discovered that the pretended saint had decamped, taking with her a number of their horses. To the credulity of the Russian peasant there appears to be no limit. About the time of the Duke of Edinburgh's marriage, for instance, a report spread abroad that a female conscription was about to be made, and that a large number of young girls were to be sent to England in a red ship. In what is styled their religious life, also, the Russian peasants often evince a singular credulity. A robber kills a peasant, "but refrains from eating a piece of cooked meat which he finds in his cart, because it happens to be fast day." An artisan who is going to break into the rooms of a young Austrian Attaché in St. Petersburg, first "enters a church and commends his undertaking to the protection of the saints," after which he murders the young Austrian in question. A robber finds it difficult to extract the jewels from an Icon, "and makes a vow that if a certain saint assists him he will place a rouble's worth of tapers before the saint's image." It is Mr. Wallace's opinion that the Russian Church has not done all it might have done "to bring religion into closer association with ordinary morality."

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 in the extent of the support which it receives.

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

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

The corps of writers the coming year includes
Hudson Tuttle, J. M. Peebles, Eugene Crowell, M.D., Prof. J. R. Buchanan, Colonel Henry S. Olcott, George Stearns, Charles Sotheran and G. L. Ditson, M.D., Mrs. Emma Hardinge Britten, Mrs. Emma Tuttle, Mrs. Emma A. Wood, Mrs. Lita Barney Sayles, A. V. D., and others.

all eminent in the ranks of literature. The same may be said of those who prefer their contributions to appear under the respective non-de-plumes

Buddha, J. W. M. and Zeus.

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ADVERTISEMENTS :

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Outside page, 20 cts. per line each insertion. Inside page, One Square, (six lines nonpareil) \$1.00 first insertion, 80 cts. each subsequent insertion.

VOL. VI

MAY 10, 1877.

No. 0.

CAMP-MEETINGS.

The prospects this year are unexceptionally good for successful camp-meetings, not only from a financial point of view for the managers, but for the propagation of the principles of the spiritual philosophy and the establishment of the cause upon a sounder basis. The New England Spiritualists Camp-Meeting Association and the Onset Bay Grove Association — the two largest and strongest associations of Massachusetts, if not in New England or the United States, are destined to work in harmony this year. It should be so. Their interests are identical. Both work for the good of the general movement. The one covers the southern and eastern part of New England, the other the northern and western portions. There is no necessity for a conflict between them, nor is there at present any indication of one.

A camp-meeting will be held at Onset Bay commencing July 8 and continuing to July 22. It will be preceded by a dedicatory meeting Thursday, June 14. Emma Hardinge Britten will deliver the dedicatory address. The excursion from Boston will carry a band, and possibly one will come from the other end of the route. Particulars will be announced soon.

The New England Camp-Meeting Association will hold its annual meeting at Lake Pleasant, Montague, Mass., commencing Aug. 6 and continuing to Aug. 28. Public services from Aug. 12 to Aug. 27. As will be seen by another paragraph, a very well attended meeting was held in Boston, May 2, the day preceding the Onset Bay excursion. Members of Onset Bay attended, and the next day the officers of the New England Association visited Onset Bay.

The consolidation of interests will make each association stronger and enable each one to do more for the movement. Speakers can be furnished with continuous engagements, and the experience of one will be beneficial for both. The indications are that each will be financially strong, and take the initiative in some step looking to the establishment of institutions where the claims of the spiritual philosophy can be demonstrated.

MATERIAL REWARDS OF SPIRITUALISTS.

It is a singularly noticeable fact in connection with Spiritualism as a movement, whatever may be the cause producing the result, that all of its prominent representatives and defenders, speakers, mediums and workers who have labored conscientiously for the cause, are exceedingly poor in this world's goods, and there are some cases of actual destitution. There are several lecturers, within easy distances of Boston, formerly ministers of different denominations, who have come out of the churches feeling that they could not consistently remain there, and who refuse to go back, notwithstanding their necessities and the calls of congregations which would gladly receive them. The lack of organization that might make room and provision for all who are willing to labor, may have much to do with this condition of affairs, especially

when it is remembered that a feeling of self-sacrifice is prompted or engendered by an earnest and honest belief in the spiritual philosophy.

ORGANIZATION.

Rutland, Vt., Washington, D. C., and Shreveport, La., are among the places that organized local societies of Spiritualists last week. As before stated in these columns, there is a tendency to a religious feeling in these new organizations. The Washington society opens by saying, "We acknowledge the Fatherhood and Motherhood of an infinitely wise, loving and powerful Intelligence, who is designated by the term God, or its equivalent, by all mankind." In closing it says: "We declare ourselves opposed to every form of immorality, among which, without closely particularizing, we would name slavery, physical and spiritual licentiousness, drunkenness, violation of the sanctity of the marriage relation, lying, extortion, dishonesty and inhumanity; and we have no sympathy with the backbiter and the slanderer."

ONSET BAY GROVE ASSOCIATION.

The Onset Bay Grove Association made an excursion to their grounds last Thursday concerning which we extract the following from the daily papers:—

From the Boston Advertiser.

SPIRITUALISTS' CAMP-MEETING GROUND.

The Onset Bay Grove association, a company chartered by the present legislature, and composed of about fifty prominent Spiritualists, yesterday paid a visit to the grounds at Onset Bay, owned by them, and from which the association takes its name. Spiritualists have held camp-meetings for many years, but it remained for the present company to take the initiative in the buying of land for this purpose. They have been fortunate in their selection. In East Wareham, on the regular line of the Old Colony Railroad to Oak Bluffs, within about a half a mile, direct road, from the railroad track, a lot of 150 acres, known to the inhabitants in that locality as "Old Pan," has been laid out into streets, parks, groves, a reserve for camp-meeting purposes, and some 700 lots to be sold or leased for the erection of cottages by private parties. It has long been a favorite resort for picnics; its high bluffs, long beaches, facilities for bathing, boating and fishing combining many attractions. Clams and oysters can also be obtained in abundance. Yesterday some sixty lots were taken, the highest at \$85 and the lowest at \$50. Ten persons indicated an intention to build at once. A meeting was held, the President, H. S. Williams of 24 Temple Place, Boston, presiding. It was voted to have a dedicatory meeting on Thursday, June 14; also, to hold a camp-meeting, beginning July 8 and continuing through July 22.

From the Boston Herald.

EXCURSION TO ONSET BAY GROVE.

To the 8 o'clock regular train which left the Old Colony Depot for Oak Bluffs yesterday, an extra car was attached for the use of the stockholders of the Onset Bay Grove Association and their friends, who were making an excursion to their grounds at East Wareham, Mass. This Association, composed of about 50 prominent Spiritualists, was chartered in the present legislature. They own about 150 acres of high land, thickly wooded, with an oak grove, surrounded on three sides by the waters of Onset Bay, which is at the head of Buzzard's Bay. Parks, squares, groves and a camp-meeting lot have been reserved for public uses, and the rest laid out into lots by streets and avenues. The improvements have been pushed rapidly. There are a wharf, dancing pavilion and gate house; neat guide-boards indicate the streets, lots are cleared up and ready for buildings, and there are other evidences of enterprise on the part of the managers. A sloop is in process of construction for summer travel. A meeting was held at 12 o'clock, H. S. Williams of 24 Temple Place, Boston, presiding. Seventy lots were taken, at prices ranging from \$85 to \$50, mostly by stockholders. It was decided to have a dedication on Thursday, June 14, and also to hold a camp-meeting from July 8 until July 22.

From the Boston Globe.

THE SPIRITUALISTS.

THEIR NEW CAMP GROUND.—THE ONSET BAY GROVE.

Near Agawam, or East Wareham, Mass., a tract of land comprising about 150 acres, known as "Old Pan," and a favorite resort for picnic parties in the summer time, has been purchased by Spiritualists, who propose to develop a summer resort and hold camp-meetings annually. They have formed themselves into an Association, numbering about fifty members, and accepted a charter from the present legislature as the Onset Bay Grove Association. The purchase was made last fall, since which time improvements have been made rap-

Idly. The stockholders, with their friends, making a party of over 100, made an excursion yesterday to select lots for individual purposes, and decide upon the plans for the future. Leaving the Old Colony depot at 8 o'clock by the regular line to Oak Bluffs, the train stopped at a point one-quarter of a mile below the Agawam station. Here the Association own a two-acre lot on the side of the track and a fifty-foot road directly to their gates. A ride of half a mile by barges landed the party on the ground and they were dismissed until 12 o'clock to select their lots. The streets labeled with neat signs are broad and well laid out, and there is one drive of about two miles around the whole place, on a bluff that is about fifteen or twenty feet above the beach. The tide ebbs and flows one hundred feet on the hard sandy beach, and there is a drive on this, even at high water. Large steamers and vessels can come directly to the wharf. The inlets and bays in the vicinity are occupied as oyster grants. A large sloop is being built for the requirements of summer parties. At 12 o'clock the meeting was called to order by H. S. Williams, President, of 24 Temple Place, Boston. Some seventy lots were taken, fifty of them by stockholders. Besides the parks, squares and groves held for public use, and the reserve for camp-meeting purposes, some 700 lots are staked out and numbered. It was voted to have a dedication meeting Thursday, June 14, and also to hold a camp-meeting, commencing Sunday, July 8, and continuing through July 22d. The Association is managed by a Board of Directors; Boston, Springfield, Wareham, Haverhill and Fitchburg are represented therein. Several parties have decided to build cottages this season, to be ready before dedication day.

TRUTH ON A CHRISTIAN BASIS.

From Dr. Swing's Alliance of Chicago we extract the following:

Paul speaks of the "powers of the air," and of spiritual beings in "the heavenly places" (Eph. 6: 12), that is, in the highest regions. But the consoling doctrine of mighty invisible agencies, forming vast hosts under God's direction, working in nature, perhaps in its most interior depths, and all for the carrying on of his moral kingdom, is too clearly presented on the face of the Bible to be denied. It is mentioned by the prophet here, not as a casual circumstance, but as having a constancy and commonness equal to anything in what we call the visible sphere.

In other portions of the Bible, a single agent is in like manner presented to us, as when David saw the Angel of the Pestilence standing over Jerusalem with his drawn sword, or when the angel went forth at God's command and smote the Assyrian hosts. Profane history alludes to such a mighty destruction, though of course feebly attempting to interpose outward natural causes; it was the sirocco, or simoon of the desert, say some, that overtook this vast host, and buried them in death, as the army of Cambyse was in a similar manner overwhelmed in Egypt. But this does not radically change the nature of the case. Grant the presence of natural visible causes, whether in the pestilence or in these more striking calamities, it still remains, as a credible belief, that such strong invisible powers may wield the dire agencies of nature, even as man wields them, but with a far greater knowledge and greater strength than he can exercise.

On the other and more pleasing view of God's providence, like testimonies are given us, as in Psalms 34: 7. "The angel of Jehovah [that is, the angelic host] encampeth round about them that fear him, and delivereth them." And again in Psalm 91: 11. "For he shall give his angels charge over thee, to keep thee in all thy ways." Hence the doctrine of guardian angels or guardian genii, so common in the ancient and oriental world. But more than all does our Saviour give countenance to this latter idea when he speaks of the guardian angels of little children (Matt. 18: 10). "Their angels do always behold the face of my Father in heaven."

It ought not to be deemed pedantry if we refer, on this interesting subject, to classic and heathen antiquity. This tradition of guardian angels, and of guardian genii, and of an all-surrounding and invisible world, has ever been in the human mind. We find it strikingly set forth by the old poet Hesiod: "Thrice ten thousand watchers of mortal men walk the broad life-feeding earth. Clothed in air, they scan the just and evil deeds of men" ("Works and Days," line 256). Socrates believed in a guardian genius; the late Sir Humphrey Davy firmly held that there are *thinking beings* closely surrounding us, and yet to us invisible. It is a rational as well as a glorious belief.

Written for the Spiritual Scientist. SOMEWHERE AND SOMETIME.

BY LITA BARNEY SAYLES.

Somewhere a loving heart beats warm for me
Altho' his tongue constrains itself to peace.
When comes the stillness of the midnight hour,
Our souls of their rich guerdon take increase.
Tho' more than sea or land may leagues divide,
And claims be strong that rend us far apart,
Yet still to him my inmost being flows,
And still there beats for me his loving heart.
No words are heard, or needed; — silence reigns,
But rhythmic with our all unconquered pains.
The spell, mayhap, may waver; soon or late
Love knows its own, and patiently doth wait.

Sometime the tides that sweep him from the shore
Where I a-quiet stand, in sun or rain,
May change to *ebb*, and *ebb*, — and *flow* no more;
And I may fold him to these arms again.
"*Sometime*" may only come beyond Life's sea,
When earthly tides have run their earthly race;
Then, all-forgotten shall the present be,
When by his side I take my loyal place.
'T were worth the little life we here can prove,
And all the disappointments of our love,
When truly wedded souls conjoin their state;
Love knows its own, and patiently doth wait.

EDITORIAL PARAGRAPHS.

CEPHAS LYNN, who has just closed a successful engagement at Springfield, will lecture at Stoneham the Sundays of this month. — THE FIRST liberal convention ever held in the Dominion, closed its sessions in Toronto, Can., April 16. They are to start a free-thought journal. — AN ENGLISH medium wants to find out if there was ever such a person as Walter Tracy, of Yale College, who enlisted, served at Bull Run, lost a finger, and, dying, appeared to him. He evidently believes in trying the spirits. — THE GUITAR, banjo, and four other instruments, each one playing its appropriate part by invisible hands, is the latest accomplishment attained by a physical medium in Ohio.

THE REV. Mr. Murray's allusion to Spiritualism in a recent lecture, has aroused the indignation of Spiritualists, and at a public meeting Sunday evening, an opportunity occurring, a little of it was vented. The Spiritualists attending and supporting Mr. Murray were denounced for their apathy in quietly submitting to the repeated attacks on the subject and its adherents.

THE DIRECTORS of the New England Spiritualists' Camp-meeting Association met at John A. Andrew Hall, in this city, on Wednesday last. Dr. Joseph Beals of Greenfield presided, and the Secretary, John Smith, of Springfield, officiated as such. There was a very large attendance and much interest manifested in the plans adopted for the management of the meeting in August.

THE OUTLOOK.

NOTES AND NEWS FROM OTHER COUNTRIES.

England.

THE ENGLISH medium, William Lawrence, who was tried and sentenced to three month's imprisonment, then heard on an appeal and the sentence sustained, has now for the third time been remanded to prison, and the probabilities are that this time he will stay there and serve out his sentence.

France.

THE *Revue Spirite*, of Paris contains, from a correspondent, two predictions of death which had come under his notice. As a general rule spirits will not give any information of this character. They may indicate the possibility of a change, but seldom the time for departure. About one in ten if they were told that they were to die a certain day by an authority for which they had some respect, would be sure to come to time, coaxed out of existence by their own imagination.

Belgium.

THE JOURNAL of the Belgian Federation of Spiritualists states that the Zouave Jacob, for many years a world-renowned healing medium, "denies Christ and acknowledges the Indian Krishna."

Australia.

SPIRITUALISM is progressing finely in Australia. Its adherents contribute money freely for the good of the cause.

ROBERT COOPER can now be addressed by those desiring to procure any of his fine musical compositions, or to consult him on other business, at 943 Washington St., Boston.

From the New York Sun.

EXCHANGE THEIR SOULS.

PRINCE MICHALSKOVICH AND DR. HARWOOD'S WONDERFUL CURE.

THE STRANGE CONFESSION OF A NEW YORK PHYSICIAN — A CASE THAT HAS PUZZLED THE MEDICAL FRATERNITY FOR MANY YEARS PAST.

Dr. James Harwood, who died last week, stood for more than twenty years very near the head of the medical profession. His fame extended also to the other side of the water, and when traveling in Europe other celebrated physicians availed themselves of the opportunity of consulting him. On one of his continental tours, Dr. James Harwood effected a most marvelous cure, which soon made the rounds of the papers, and helped materially in establishing his world-wide reputation. He succeeded in curing the Russian Prince Michalskovich of an almost hopeless form of monomania. What made the case of such interest to the medical profession, was the extraordinary and strange means which the Doctor had employed to effect the cure. Dr. James Harwood maintained, verbally and in print, that he had restored the Prince to a sound mind by means of mesmerizing him. This occurred about twenty or thirty years ago, and mesmerism was then all the rage, and there were many intelligent persons who fully believed in all the wonderful things told of its power. Naturally the case formed for a long time a fertile subject for discussion in medical circles and periodicals, and after a while, in view of the high respectability of the practitioner and the testimony corroborating it, the Prince's strange case of insanity and Dr. James Harwood's wonderful cure was entered as a fact into the various medical annals, and finally found also a place in the text books used in our medical schools and colleges.

But scientific men are always somewhat skeptical, and to this day some members of the medical profession continue to look with suspicion upon the Doctor's account of the cure.

Six or seven years ago the Prince himself paid a visit to this city. He had scarcely looked at his new quarters in the hotel, when he was told that two celebrated New York physicians, father and son, begged the favor of an interview. When admitted, the elder explained that he was a professor of medicine, and now engaged on an elaborate work on physiology, and that he would feel obliged if the Prince would give him a detailed account of his own famous case, to be incorporated in the chapter on insanity. The Prince graciously complied, and entering upon every particular connected with his cure, he ascribed it again to the effects of mesmerism. The aged professor thereupon ventured on letting an incredulous smile flit across his face. But the moment the Prince had seen and interpreted this treacherous smile, the medical gentleman became aware of having been seized by the coat collar and deposited on the soft carpet of the corridor outside of the Prince's door, where his son soon came rushing after him, followed by his hat and cane. There is a rumor in the medical circles that this is the reason why the Prince's curious case is not mentioned in a recently-published great American work on physiology.

The original account of the marvelous cure of the insane Prince, as Dr. James Harwood first gave it, reads as follows:

"I was called to St. Petersburg to examine the case of Prince Michalskovich, who was suffering from a very curious mental affection. I found him raving in a language wholly unknown, at least to the attending physicians and several linguists who had been invited to his bedside. After having succeeded in allaying his brain fever, I was in hopes of hearing him resume the use of Russian, French, or English, in which he was in the habit of conversing, but he persisted in using his unintelligible gibberish. Otherwise he was quiet and inoffensive. His deportment toward his numerous serfs and servants was, in fact, wondrously gentle and courteous, while, when sane, he exhibited always to them the most irascible temper, and treated them habitually brutally and cruelly. He began to show, also, an extraordinary preference for coarse clothing and frugal meals. One day he showed a desire to leave the palace. I instructed his attendants to give him as much liberty as possible, and to follow him only at a distance. In the evening these men reported that the Prince had been at work all day in the shop of a carriage maker. He had gone into the shop, and, without saying a word, had taken

hammer and hatchet and assisted the workmen in making a carriage. The wheelwright said that he had let the Prince have his way, because he saw at once that he was a very skilled laborer. Early in the morning the Prince was at work again in the wheelwright's shop, and continued there until evening. In a week or two it became perfectly plain that the Prince had the monomania of being nothing but a simple carriage maker. I tried at first to prevent him from going to the shop, but seeing that it distracted his mind only the more, I concluded to let him go on, trusting that something would occur which would lead his mind back into its proper channels.

"I was very near fixing a day for my return to New York, and about to decide that the Prince was an incurable lunatic, when my eyes fell on a paragraph in a medical journal, speaking of the case of an insane journeyman in Tiflis, who imagined himself to be a powerful and wealthy Prince. I read the account through a second time, feeling peculiarly impressed by the singular coincidences that this poor fellow was a carriage maker by trade, and that, while he had never been heard to speak anything but an obscure Georgian dialect of Mingrelia, and had always been known as a low and ignorant peasant, he was now heard in his ravings to make a fluent and cultured use of Russian, German, French and English. It was this unexpected talking in foreign languages which had caused this journeyman's case to make the rounds of the papers. I could not help observing that it was exactly the same case as that of Prince Michalskovich, only inverted. The Prince wanted to be a wheelwright; the wheelwright wanted to be a Prince. The one had given up talking in civilized languages and talked gibberish; the other had given up his gibberish, and talked Russian, English, and other tongues. Naturally enough I took at once the necessary steps to have the man removed from the Tiflis to the St. Petersburg insane asylum. I visited him there, and found that the correspondence between his case and that of the Prince was most surprising. After consulting the family of Prince Michalskovich, I had the fellow taken to the palace with all the pomp and ceremony becoming a Prince, just out of sheer curiosity to see what the development would be. He confounded everybody. He took possession of the Prince's private apartments as if he had occupied them all his life. He greeted the parents, relatives, and friends of the Prince by name, used the wardrobe, and ordered the servants as if he were really the Prince himself. The grace of his manners and the elegance with which he expressed himself in various languages, were most astonishing, and withal he had the build, the hands, and the features of a rough artisan. I put him to the test. I confronted him with the veritable Prince in the carriage factory. He spoke to the Prince patronizingly, even somewhat familiarly, but still preserving always a certain distance, and showing at times unmistakable haughtiness. He did not seem to notice the fact that the Prince gave him no answer in return to anything he said.

"Thus another week or two passed by, and I had made no progress in the case of the Prince, except that instead of one insane man I had now two on my hands, I was again on the point of abandoning the Prince, when one day a seedy-looking individual paid me a visit, and offered to cure the Prince instantly if I guaranteed that he should be well paid for his services. A thousand roubles was his price. I made the bargain with him, but put in the condition that I was to be present at every step of the operation.

"At the appointed time I had the Prince and the artisan in the palace. The mysterious stranger made me order them to sit side by side, as closely as possible. Then he passed his hands over their faces, moving them continually to and fro, as if mesmerizing the two men, who soon fell into a state of the most complete unconsciousness which I have ever witnessed. Thereupon he stripped them of every garment on their bodies, continuing all the time his mesmerizing manipulations. Suddenly the Prince and the artisan felt simultaneously a heavy shock, after which their bodies lay as rigid as in death.

"I have caused their spirits to depart from them," said the stranger in an explanatory tone. "Now I shall order the spirit of this one to enter the body of the other, and shall make the spirit of the other come into this body."

"He stretched out his hands and commanded, 'Now!'"

"The very instant he uttered the word the two bodies shook and trembled."

"The stranger then came up to me and said, 'Have you the money ready for me? Take it out, if you please, and hold it in your hand. The moment I order the bodies to move, and you hear the Prince talk Russian and see him act like a Prince, while the journeyman looks around bewildered and abashed as a peasant would, you will know that I have performed the cure, and you must slip the thousand roubles into my hand. I have not the time to wait another moment. Are you ready? All right, then. Now!'"

"Instantly the Prince jumped up in full possession of his mind, called in Russian for his servants, and stepped up to me and demanded an explanation of the strange condition in which he had been placed — he was still naked. The Tiflis artisan looked as stupid and terrified as he could. To make the matter short, the stranger had indeed effected a perfect cure; both men were again of a sound mind."

"I turned to the stranger and handed him his thousand roubles, adding that I should like to see him at my hotel and converse with him about the strange methods of his cure. But he shook his head, and stole quietly out of the room."

"Mesmerism or no mesmerism," said Dr. James Harwood, in conclusion, "this is the way Prince Michalskovich was cured, and this is all I have to state in regard to it."

Such was the great sensation of about twenty years ago. The papers were full of it, everybody was full of it, and nobody knew what to make of it. Spiritualists and mesmerizers, of course, were proud of it and felt triumphant. There was, in fact, no possibility of denying the case. Prince Michalskovich was a well-known character, and his prolonged sickness and final monomania of believing himself a simple carriage maker were well authenticated facts. Also the Tiflis artisan's sudden and wonderful gift of tongues was attested to by several eminent physicians who had examined and treated him in the early stages of his insanity.

Several years ago, when the Doctor was still residing in this city, he was urged by a colleague to come forward with the real facts of the case, and thereby save the honor of the profession as well as his own. The Doctor acceded in so far to the demand that he deposited with a friend a full account of the case, taking a solemn promise that the same should not be published before the Prince and he himself were both dead and buried. This confession is now laid before the world, and though rather strange and unexpected, yet it cannot be said of the Doctor that the course he pursued was entirely unjustifiable. He says:

"The medical world will not be very much surprised when they read that I acknowledge the stranger's cure of the Prince and the artisan to have been a deception, and that I knew it at the time to have been such, because the whole scene was of my own devising. From the first I have always felt confident that the better class of physicians would not fail to perceive that my making use of a magician to cure an insane man was one of those tricks to which a physician has sometimes to resort in the treatment of the insane, especially of those who are laboring under a gross self-deception. But the great credulity of the masses took me by surprise. In a fortnight all the papers had copied the nonsensical account of the Prince's case, and I was at once besieged with thousands of letters from medical men and associations, and everybody I met wanted me to tell him the story over again. I could not do otherwise than give the same version of the case to all inquirers, for in cures of insanity effected by deception it is of the utmost importance that the patient does never discover that his physician only deceived him. Here is a case in point: A merchant once imagined that he had a watch in his head, and that the never-ceasing ticking prevented him from thinking and sleeping. When placed in an asylum, he was told that he had to submit to the very dangerous operation of having the watch cut out of his head. He was chloroformed, a deep cut was made into a safe spot, and when he awoke a small blood-stained mechanism was shown and given him, with the assurance that it had been taken out of his head. He believed it and was cured. He resumed his commercial pursuits and made a great fortune."

"But now comes the terrible sequel. One day, after ten or twenty years, he met in the street the physician who had cured him of his insanity. The doctor, attempting to joke

with him about his former monomania, said laughingly: 'What a funny fancy that was of yours, to think that you carried a watch in your brain. Don't you sometimes laugh at yourself when you recollect it?'"

"The merchant looked at him in surprise. 'Then you did not cut it out of my head! I thought so. I always thought so. I never believed it. I heard it tick all the time, just the same. Now put your ear right here. How it ticks! Don't you hear it tick? Tick, tick, tick!'"

"The man was insane again. Nothing could cure him now, for nobody could deceive him again."

"I determined to manage my own case better. I resolved to tell my secret to nobody, in order to be sure that nobody would tell it again. If a single word of it had at any time crept out, it would have reached the Prince by some means or other, sooner or later. Luckily, the mystery was deepened by the strange coincidence of the case of the Tiflis carriage maker, and, whenever I could, I drew the attention of medical men away from my trick with the magician to the real and well-authenticated fact of the wonderful similarity and simultaneousness of the insanity of the artisan and the Prince. It cannot be denied that the case is one of the most wonderful occurrences in medical practice, and I shall proceed to present it, shorn of everything but what actually happened."

"Prince Michalskovich's nurse was a beautiful Georgian woman, whose own child was made his playfellow and shared his tuition until he was about fourteen years of age. Then the Prince went on his travels, and his foster-brother returned with his mother to the district of Mingrelia, in Russian Georgia, where he learned the trade of a carriage maker. The Prince loved his nurse and his foster-brother dearly, and he spent many a season in the Trans-Caucasian mountains in order to be near them. He was a very active youth, fond of hunting and fishing, and taking delight in mechanical employments, he spent many a day in the wheelwright's shop, working at the side of his foster-brother."

"Unfortunately the Prince fell in love with the same young peasant woman whom his foster-brother was about to marry. When the young artisan discovered the unfaithfulness of his betrothed he had a violent scene with the Prince, and the very day, as misfortune would have it, the young woman died, suddenly and unexpectedly. Her two lovers felt equally wretched. Both left Mingrelia. The wheelwright went to Tiflis and worked there under an assumed name to prevent the Prince from finding him again. The Prince returned to St. Petersburg, and it was soon discovered that he was subject to abnormal fits of melancholia. His yearning for his foster-brother, coupled with the unfortunate termination of his love affair, finally developed into the peculiar form of insanity already described."

"The young artisan continued to work in Tiflis. He spoke to no one of his past history and formed no friendships among his fellow workmen. The day's work done, he returned at night to his hovel, where he spent the remainder of the day in strict seclusion. He became insane, too, imagining on a sudden to be his own foster brother, Prince Michalskovich. This considering one's self to be some great and powerful person is quite a common form of monomania, and hence the artisan's case would hardly have attracted attention if it had not been coupled with his surprising use of foreign languages. He had never been known to speak anything but his peasant dialect, and nobody suspected that he was a man of education and refinement. The physician who attended him at once pronounced his case the great marvel of the age. The story of the sudden gift of tongues traveled over the world, and at last reached me also. You know how I sent for the young man, and finally took him into the palace. He was instantly recognized as the foster-brother of the Prince. One day he startled me by inquiring for his brother Paul. I perceived at once that his reason was dawning again, and by careful treatment I succeeded in restoring him to his senses."

"When I told him of the Prince's mental malady and of the wonderful coincidence of his own, the young man's affection for the Prince revived, and he was full of ardor to assist me in various devices by which I hoped to bring about a cure. In the course of a conversation he told me one day some anecdotes, illustrative of the gross superstition of the Prince. He mentioned, among other things, the Prince's strong faith in the transmigration of souls, and his firm belief in the pre-

tensions of persons like Cagliostro or Joseph Balsamo. I saw at once an opportunity for another experiment, and I quickly concocted the scene with the magician which I described. When the Prince came to his senses again, he listened to my account of his wonderful cure by the mysterious stranger in perfect good faith, and when he saw his foster brother, and heard him say that he had also been cured that very moment, he was perfectly satisfied, and acted again like a sane man.

"The notoriety which the Prince attained through the widespread accounts of his wonderful cure, flattered him very much, and if anybody had insinuated to him that he had been duped, he would have resented it as a gross insult. It is rumored that some New York physician was made to feel his wrath when he called on the Prince and wished him to understand that he believed that I had only deceived him. Of course, if somebody had told the Prince that he had heard me say that his cure was effected simply by a medical trick, the consequences would have been of a very serious nature."

Such is Dr. James Harwood's confession. Does it justify him?

To the Editor of The Spiritual Scientist:

DEAR SIR.—Your paper has come to me every week. I like it for its many well-written and philosophical articles.

I am sixty years in this life, during which I have seen and studied much. I am still a babe, seeking after truth, which is the positive principle, whilst falsehood is the negative of this life. And I would here say, God help the world if they had to be led by two thirds of the Spiritualists (so called) of this nation, and who are of the negative character, many of whom I know personally. Our churches are bad enough, and from them Spiritualism has gathered much of its filth. Masonry, Theosophy, and other sworn societies, it seems cannot be free from negative members. I therefore cannot expect an assumed belief in the spiritual philosophy to make all peoples what they ought to be.

Our Orthodox churches believe in a pure spirit which they call God, (good) and in an impure spirit they have (well) named the Devil (evil). Here we have the two leading or master spirits, Positive (truth) and Negative (evil). The Bible tells us "we have gods many and lords many," and again that "God is within you." Again, ye are the children of your father the devil. If this be true, we have good and bad Spiritualists, (positive and negative) and as Mrs. E. H. Britten and others say, so I know, that "wicked, undeveloped spirits are the most likely to take possession of and control" poor, ignorant, helpless humanity. Of this I can furnish plenty of proof during my long experience as an old-time Rosicrucian. I have been and am a member of many sacred orders. I have yet to find perfection, and I assure you I would not look to American Spiritualists for such. But I would say to all, try and find truth; it will make you free, whether you find it in or out of Spiritualism.

SPIRITUALISM AS A SCIENCE AND AS A RELIGION.

The Sussex (Eng.) Daily News of April 19 says: "Last evening, in the King's Apartments of the Royal Pavilion, Brighton, an inspirational oration on "Spiritualism as a Science and as a Religion," was given by Mr. W. J. Colville. There was a very good attendance. The Chairman, Mr. W. Gill, introduced the lecturer, and in doing so remarked that it was not a subject decided on by him, but one which had been selected for him. The lecturer, in opening his subject, remarked that if they found anything in the world which could be a science and a religion at the same time, it must, undoubtedly, be acknowledged that they had made a discovery which would be of the utmost importance to the human race. Science and religion were two great powers, and had always been great powers in the world; and there was, perhaps, never a time when science was so great a power as at the present time. Religion, too, was a great power amongst humanity, and was bound up with science, the two proceeding from the same great source. Such was Spiritualism, which rejected none of the known sciences; there was nothing in Spiritualism which in any way contradicted that which had been brought to light. Spiritualism was a science which upheld the mind and concerned the highest part of human nature, and, while it did not contradict any known truth, it revealed truth which could not be shown in any other way. He asked them, therefore, to cultivate faculties which would enable them to communicate with those spirits who were ready and willing to communicate with them and cheer them with

their presence and with their words of sympathy and love. Speaking of the recent prosecution of mediums, he remarked that it was wrong to interfere with those who were only searching for the furtherance of the truth. In concluding, he stated that the laws which Spiritualism imposed were purity of mind and body, and obedience to the laws of God as revealed by Nature in thousands of different ways. Questions relative to the subject having been invited, a number were asked, amongst which was one inquiring who the spirit was who had controlled the lecturer throughout the address. In reply, the lecturer stated that he was the spirit of George Rush, of the United States, who passed away in the year 1857. A hymn having been sung, at the request of the Chairman several subjects were submitted for the impromptu poems, the two chosen being "War" and "The Last Man," upon each of which themes the lecturer declaimed a number of verses, which were greeted with applause. The proceedings were brought to a close shortly before eleven o'clock with the benediction.

FAITH.

Just before dawn breaks, the darkness looks darkest,
Just before help comes, despair pierces sharpest;
Surely God's angels are banding above thee,
Always and ever they circle and love thee.
Trust in their guidance, and fear not the morrow;
Hope's star shall lighten of half thy heart's sorrow.
Never, whatever of life shall betide thee,
Canst thou walk alone, with these angels beside thee.

ANOTHER TRAGEDY.

The Religio-Philosophical building, Chicago, has been the scene of another tragedy. A young lady, spoken of by the secular press of Chicago as "a neat and rather pretty girl, eighteen years of age, who answered all knocks at the door of the notorious Mrs. Robinson's," committed suicide one afternoon last week in a room adjoining that in which Mr. Jones was shot. She is said to have been seduced by Mrs. Robinson's son, and to have lived in the family three years. Her babe of that age had recently been taken from her and placed in the St. Joseph's Asylum, and this, added to a despondency at her degradation, is assigned as the cause for the deed. She stood before a looking-glass, placed the muzzle of a revolver to the right side of her head, just under the ear, and pulled the trigger. The ball passed into the brain and death was instantaneous. It must indeed be truly pleasing information for Spiritualists to hear that the Religio-Philosophical Journal is to remove to another building.

LIFE AND SPIRIT.

BY GEORGE WENTZ.

As life is the same in all series of animals, from the polype to man, however differently manifested, so spirit is the same from its simplest expression to its highest development. All life is continuous, and all spirit divine. The divinity, so called, of Jesus, differed from that of other men solely by reason of its deeper insight into the needs, and finer sympathy with the sufferings, of his fellow-men; a nearer approach to the exemplification of the ideal man; a difference of degree, not of kind. Between the two extremes of the manifestation of life and spirit, what infinite varieties, and what endless occasions for thought, charity and patience.

From the Boston Investigator.

THE PARAFFINE BUSINESS.

MR. EDITOR.—There has been a lull in the paraffine mold business for some time, and I had almost forgotten all about it, when the following item in my last Sunday Herald brought it back to my recollection:

"An exchange names the sum of \$30,000 as representing the gains of Mrs. Mary M. Hardy in the paraffine mold business, and says that \$10,000 will be paid to her husband, John Hardy, at the separation. The name of Mrs. Perkins, of Hyde Park, is suggested as her possible future cognomen."

So! Mary has made \$30,000 by hot water and grease. Not a bad speculation. And John, too, is to have \$10,000 and a quit claim! Good again. He can retire, like Cincinnati, to his farm, and beseech the spirits to keep watch over Mr. Perkins, on whom "may the Lord have mercy!"

A LOOKER ON.

BOOKS FOR SALE

BY THE
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