

# SPIRITUAL SCIENTIST

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"TRY to Understand Yourself and Things in General."

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Written for the Spiritual Scientist.  
EMERSON'S "DEMONOLOGY."  
BY GEORGE WENTZ.

The first striking sentence in Emerson's article, "Demonology," in the last number of the North American Review, is: "The witchcraft of sleep divides with truth the empire of our lives."

This sentence proves the high artistic training of one who paints to order a subject whose limits, meaning and uses have been fixed by his patron. Writing to please is not at all writing to instruct. In Emerson's writing there has always been much more of the sounding brass and tinkling cymbal than comports with the true philosopher. "Witchcraft" is good. We must accept the word without explanation, and read on, for if the sage of Concord had paused at this point for a voluminous attempt to tell us what witchcraft means, he would never have gotten through with his demonology. But, Mr. Emerson is electrically alive to poetic impressions; and to the poet, means are at times permitted in the difficulties of his theme which are known as "allowable" only. If it is the first time that dreaming has been so characterized, we will admit its originality, but shall claim that he poetizes in the use of the word. If he will pardon our presumption, we would venture to suggest that "magic" would have been a more satisfactory word, since, if there was any method in witchcraft, that method was the process of magical evocation and control. *Deo volente*, we should like to know what is meant by witchcraft. Was it a practice founded on knowledge and sustained by art, as the name might indicate; or was it a disordered condition of the nervous system? The latter is now generally believed to have been the proximate cause of the peculiar phenomena so called. It was scarcely the former; for no one not insane would studiously search for a method whereby his own will is to be subservient to that of another without motive, and with the certainty of dire personal pains and penalties. For this was what witchcraft meant in the days of Cotton Mather; as in older days it meant obsession, or possession by devils. Christ commanded the obsessing spirit to come out of the patient; and the Church followed with its still practiced rites of exorcism. But the inappropriateness of the term may be further seen in this: "In our dreams we never appear to ourselves as losing our identity in, or that our will is wickedly controlled by, that of another. On the contrary, we stand upright in our individuality to witness or take personal part in the cerebral projections pictured to our inner vision." Mr. Emerson himself has somewhere taken an altogether different view of the phenomenon, declaring that in our dreams we are real creators, seeing without eyes and hearing without ears. Though here he most likely poetizes again. But as the method of magic has nothing to do with our dreaming, the word witchcraft cannot be predicated of it as a subject, and is entirely out of place. The Biblical thaumaturgy should have taught Mr. Emerson better, for therein it is always God who appears in dreams, either as cause or mediator by his messengers.

Mr. Emerson inserts some apt metrical quotations in ref-

erence to dreaming; and it is certainly a subject capable of the highest poetic treatment. But before we pass on, it may be as well to attempt a limitation in this direction. Whatever may be the source of the wonderful phenomena of dreaming, dreams themselves may be divided into two classes: those which are mere projections of abstract thought, and those which are realities. Can dreams be real?

We know that we see as clearly, and get as distinct an impression of voice, in dreams, while the organs of sight and hearing are in abeyance, as are ever obtained in waking hours; thus proving that the seat of these senses is in the brain itself. When, therefore, we see without eyes and hear without ears, conclusions in such cases are not to be distrusted because the faculties of vision and audition are directly acted on without the interposition of the external organs. To distinguish between the fictitious and the real in dreams, it will assist us if we determine the value of their several effects. The human mind takes only the impress of the realities about it. It creates nothing, apprehending but that which has already been put in form; it can therefore know nothing that has not yet taken place. It may deduce general conclusions from given premises, but futurity is not within its grasp as knowledge, until reason has become experience, at which time indeed the future has become the present. Dreams which are a mere repetition of present or past events, a carnival-like procession of daily tangibilities, a masquerade of cerebral fancies, without order or meaning, are fictitious; but dreams are real whenever warnings are given, unknown facts set forth, or events foretold by them. For these things are extra-human, *res gesta*, facts made, and whatever their source, are certainly neither the outcome of reflection nor the result of the action of the mind upon itself, consciously or otherwise.

With some such understanding and distinction of terms as this, we may secure a more or less reasonable footing for our review of Mr. Emerson's paper, in order to decide whether he has added anything to our knowledge. Lord Bacon says: "Do not inflate plain things into marvels, but reduce marvels into plain things." We have in "Demonology" an instance of a poet attempting to elucidate a practical subject; for there is more of science than of metaphysics in the same; and it will be interesting to see how he treats his theme.

He begins by throwing highly colored rhetorical pellets at his subject, but nowhere limits or defines it. Dreams, he says, are "delirious shows," "merry and mad confusion," "spectral jokes," "dislocation of ordinary events," "the Elixir and dust-hole of thoughts." And the fictitious class of dreams to which we have alluded, may be thus well enough characterized. But without any classification of his own, he proceeds to tell us that he finds "a certain reason in dreams, a certain divination and wisdom"; "that wise and sometimes terrible hints shall in them be thrown to the man out of a quite unknown intelligence. A prophetic character in all ages has haunted them." "Haunted" is good. But, (now mark this sage's wise conclusion) if a prophesy as to a person in dreams turns out to be true at a later date, Mr. Emerson can see no

further than to say, "It was already in my mind as a character, and the sibyl of dreams merely embodied it as an effect." Lo, the poet! What is the sibyl of dreams? Avoiding at once and altogether a rational explanation of the phenomenon, he calls to his aid spiritual machinery in a classical shape to give an apparent explanation to that which cannot be explained on the hypothesis of the human. The "sibyl of dreams" is the poet's dear ideal; it came to him as an inspiration in a difficult moment; nor would he have left it out of his consideration, or out of his paper, if he could. Nevertheless, he announces that "in dreams is the high region of cause," and that "however mysterious and grotesque their apparitions, they have substantial truth." But he could say no less; and we are not called on to commend him for doing what it was in the line of his duty, as well as in the pursuit of his subject, to do.

Mr. Emerson then considers demonology. He quotes Goethe on this subject, but does not himself tell us what it is, though he calls it the world of our evil genius, and says it is pervaded by "the gypsy principle."

He concludes that the facts presented by a study of demonology are "certainly interesting and deserve consideration," but supposes that diligent study thereof would show them to be merely "physiological, semi-medical," and in no wise an "aid in the solution of superior problems." What precisely is meant by the "gypsy principle" is not clear; nor perhaps does it signify. We may invent terms no nearer a meaning, standing beside his as mere poetic equivalents, which doubtless is all that was intended by his own. He finishes his estimate, however, by deciding that the pursuit of study in this direction would be "widely separate from the love of spiritual truth;" as though he should say there can be any truth whatever that is not of spiritual origin; and shoots a Parthian arrow as follows: "Demonology is the shadow of theology." For which the church shall shrive him!

In this remarkable essay, which the student takes up in the eager expectation of something therein to be said, but lays aside with the realization of its having nothing revealed, Mr. Emerson does not take leave of us without the expected fling at Spiritualism. His opinion is given in the shape of a warning which it really is, instead of an experimental conclusion; for it is clear that he has never investigated the subject. It can scarcely be worth our while to repeat his warning here; for really it is *reasons* alone, not opinions, that merit attention.

Mr. Emerson is widely known; but if his readers on the two sides of the ocean can find in his essay so much an addition to useful knowledge as may be "put upon the foot of a flea, I'll eat the rest of his anatomy." Not since a long time has there appeared a paper, by one eminent in literature, on an abstruse subject in which the pretense of knowledge is so comparable with the shallowness of its explanation. If he has read Ennemoser, Gregory, and Howitt, as we would expect the philosophic student to do, he does not consider what principles or facts they may have established in this direction, or at least he makes not the least application of them; to say nothing of the luminous revelations of the anonymous author of "Art Magic" and "Ghost Land."

Emerson is a nineteenth century surprise. Unorthodox, and a student of universal nature, yet it is apparent that his eyes are but half-opened on the spiritual world. Even the *ass* of transcendentalism, ridden so long if not so well, might show his master somewhat of spiritual perception, were the ears not so large, or were the rider to lift up his head. But, alas, he must be unhorsed, if the expression be allowed, ere he shall see as others see.

#### REMARKABLE MANIFESTATIONS.

The Morning Post, of London, is the organ of the aristocracy of England, and that the following facts should appear in a communication in its columns is sufficient evidence that the author is one holding a good position in society.

From the "Morning Post," (March 3d.)

SIR.—The undermentioned phenomena are so extraordinary that I feel justified in soliciting a portion of your space wherein to recount them. We live in a suburb of London, W. district, as my card, which I enclose for your satisfaction, will show. Our house is a corner one of a batch of four, and is moderately large. On Ash Wednesday last our visitors' bell began ringing somewhat violently, and it continued to do so until about 10 P. M., when I sought a policeman, and asked

him to endeavor to catch the supposed runaway. But he did not; and this ringing continued daily (but less frequently in the day) until Wednesday, 21st February. On several occasions I had been at the dining-room window, which overlooks the gate at the foot of the house-steps; but although I heard the bell ring clearly enough, I could see no one. After the above date there was no more mysterious ringing, but on Thursday, 22nd February, something equally startling occurred. At the foot of a staircase leading to the various domestic offices, and under the stairs, is a cupboard, doubtless intended to act as a small wine-cellar, for it is fitted up as such. Well, nothing would keep its door shut (we had lost the key) so we placed various weights against it, which were very quickly sent flying. Then we nailed it up very securely, but equally unsuccessfully, for the nails were soon forced out. I then placed a chair with some large heavy pots on top of it against the door; and, in addition, a large horse-bucket full of water, inside a small arm-chair, of which the seat was knocked out, so the pail stood on the ground. I must now mention that I got all my household into my study with me, together with a young friend who was visiting me. In about seven minutes we heard a slight noise, and on descending found the bucket removed from its original position about a yard. We then searched the house all over, but to no avail. We returned to the study before mentioned, where we somewhat anxiously and curiously canvassed the subject in our minds—the pail excursion. Almost immediately that we ceased so doing (in about twenty minutes I should say) we again heard a slight noise outside the door, and, on my opening it, I found a chair placed at right angles across the threshold of the opposite room, having some baby's clothes on it. This chair had apparently descended, by some unknown means, from the nursery overhead. But now comes the climax. This day, Thursday, March 1st, I was sitting with a young friend, the nephew of a well-known baronet (whose name I disclose to you in private, to show that I am no impostor) in the said study, when we heard a thump overhead, and directly the children's nurse ran down to inform me that something had upset in the top bed room, she being underneath at the time. I ascended with my friend, and, to our mutual amazement, we found an iron bedstead turned on to its side, and a washing-stand and fittings sprawling before us, with the water, of course, upset, but the china unbroken. No one that we know of was upstairs further than the first floor, but another, whose name and address I also furnish in confidence, remained with me, when, lo! sir, my mahogany chairs, under our very eyes, upset of themselves, one by one, and became—two of them—perfect wrecks. My wife and children's nurse witnessed this as well as my friend. I called in various neighbors to see the result of these phenomena, but we could come to no satisfactory solution of the difficulty. Apologizing for the length of my letter, I am, sir, your obedient servant,

E. G.

London, W., March 1st.

[We shall be glad to hear from our correspondent whether any change in the phenomena occurs when "the nephew of a well-known baronet" has terminated his visit.—Ed. M. P.]

From the Morning Post (March 4th).

SIR.—In reply to your foot-note to my letter of "Thursday" date, I beg to state that "the nephew of a well-known baronet" visits me only for a short time in the morning, and lives at least two miles away. It only chanced that he was a hearer of the noise caused by the upsetting of the bedstead, etc., and a witness of the consequent confusion. Things happen quite as frequently—nay, more so—in his absence, as did the breaking of the chairs which took place about half an hour after his departure.

I may as well now mention that on Thursday I called in a policeman (after the suicidal wreck of the chairs) to inspect the house with me, and that I literally bundled my wife and bairns into the streets, without waiting for outdoor dress, etc., fearing the house might fall about our ears through what I then imagined might be the shock of an earthquake or explosion of some kind. But, Sir, since Thursday I have been favored with various coincidences which dispel my former idea of the earthquake, although, perhaps, we may attribute the phenomena to electricity, brought about purposely for a hoax; but this is only a passing thought.

Last night a lady friend of my family called upon me. She ridiculed the whole story which we related to her of the furniture's misbehaviour. We invited her to see the bedrooms and some of the upset furniture, not then replaced. She accepted our invitation, and ascended with the children's nurse. Hardly had she entered a bed-room (so she says), when a bedstead moved diagonally towards her. This was enough for the lady! She was so impressed that she insisted on all of us passing the night at her house. I consented to this arrangement on account of the illness of my wife, consequent upon these unexplained facts and night watchings. I am no believer in ghosts of any kind, and have simply written to you in order to—as I said in my previous letter—obtain, if possible, a satisfactory solution of the difficulty.—I am, Sir, your obedient servant,

E. G.

London, W., March 3



## SPIRITUALISM IN THE UNITED STATES.

## New York—Conference of Spiritualists.

At the Conference of the New York Spiritualists, Harvard Rooms, Cor. of 42nd Street and Sixth Avenue, last Sunday, Dr. White in the chair, said:

We Spiritualists worship principles rather than persons. Let us not lose sight of that. All sects, Christians, Mahometans, and others, have been prone to worship the man who promulgated the principles; which is contrary to the teachings of their respective prophets. Himself, in worshiping the highest principles, for convenience called God, could reach no other conclusion than that all there is of matter and spirit is God. Its existence is perceived but its origin is not determined.

Mrs. Partridge said that prior to the time of Jesus none knew for a certainty that there was a life beyond this one. Some supposed, hoped, but none knew it. Jesus came and taught exactly that, and after his death he demonstrated it. The case of Samuel and the good lady of Endor was not to his mind evidence that people knew there was a life hereafter. Now for 1800 years the churches have been supposed to have all there is of proof of it, and what has or does it amount to? What do they know? Nothing. All they have is embodied in the word faith. His observations, from the earliest days of the modern manifestations, had satisfied him that we manifest here, in this life, the potency of our spiritual status, and that dissolution of the body does not make us less brutish if we are brutish here. People seem perhaps better than they are, seem what they are not, and when they reach the spirit life their true nature comes out.

Mr. Lewis said there was a case in his knowledge near his home in New Jersey, of a little girl being lost and supposed drowned in the canal between New York Bay and Newark Bay. The water was drawn off, but the body not found. The parents gave up in despair; did not believe in clairvoyance. Some friends who did went to a clairvoyant who, as soon as they entered the room, exclaimed, "You want to know about that little girl. She is in the canal. A short distance from the bridge over it is a deep hole. You did not search there. But there you will find her body." A search was made and the first hook let down brought up the body by the clothing. This, he said, was a clear case of clairvoyance. No evidence that spirits had anything to do with it.

Mr. Farnsworth said we were entering the twenty-ninth year of modern Spiritualism. He did not propose to analyze the views of opponents, but he would ask when did one of these powers which come back to us proclaim itself to be a double of any one? Do they not uniformly declare themselves to be spirits and to have once inhabited the flesh? Can it be possible that men and women who all their lives have been renowned for their truthfulness and probity when met face to face are, in reality, in the character of "their doubles," such liars as to be ever declaring themselves the spirits of somebody else, somebody who lived and has died? Is this reasonable? This day we recognize as the anniversary of a great discovery. It was reserved for two little girls, born and living as humbly as the Man of the Manger, to give to the world a system of telegraphic communication which has already passed around the world, and has proved to it that there is a life hereafter for us all. If it is said there is deception; he knows and admits it. Has detected it himself among even those to whom this revelation first came. If he is asked to account for that he would say that they who allow themselves to be used by spirits and do not restrain them, will naturally be approached by lying and deceiving spirits. That is sufficient explanation. But there is another motive. The desire not to disappoint visitors even when the spirits make no sign, will sometimes tempt even a good medium; and greatest of all is the money temptation, and the desire to maintain a high reputation for wonderful phenomena. He advises all mediums to be honest and to keep surveillance over the class of spirits whom they allow to come through them.

## New York.—Progressive Spiritualists.

The Progressive Spiritualists at Republican Hall, West Thirty-third St., New York, on Sunday celebrated the Twenty-Ninth Anniversary by an address from Dr. Hallock, musical performances by Mrs. Varian, Mrs. Browne and Miss McAllister, inspirational speaking by Mrs. Nellie T. Brigham and Mrs. Emma I. Bullene, and admirable flute solo by Mr. Withers.

## REMEMBER.

TRIAL SUBSCRIBERS.—The Spiritual Scientist is essentially different from any other Spiritual paper, and as we are satisfied that any Spiritualist or investigator will consider it invaluable after glancing at a few numbers, we offer it FIVE MONTHS FOR ONE DOLLAR.

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## PHENOMENA IN RICHMOND.

The Richmond (Va.) Whig of the 26th says: "A rumor has been in circulation in the city for several weeks past that has caused no little nervousness among the superstitious, especially those of the gentle sex. The basis of this story is: Not a great many years ago, a young and beautiful lady who came here on a visit to friends, during her sojourn was taken to one of the large manufacturing establishments upon the James River to see the machinery of the manufactory in operation. While going through the establishment she ventured too near a line of horizontal shafting, and her clothing became entangled in one of the pulleys, she was lifted from the floor, thrown a distance of 15 or 20 feet, terribly crushed, and killed. This was many years ago. Since that event transpired the husband of the unfortunate lady has removed near this factory, and for the past few weeks rumor has it whenever he visits the scenes that witnessed the horrible death of his wife, whether it be in the day or night, he sees what is to all appearances his former companion in life in flesh and blood. The ghost or spirit or whatever it may be termed, has on several occasions remained near him until he moved toward her, when she or it would quietly glide away in the dim distance. The unnatural visits from one who has been dead for more than 15 years have not only been witnessed by the husband, but by many others who knew the lady well during her life, and vehemently assert that they have witnessed all of these visitations. The story, whether it is true or false has caused no little excitement among the friends of the parties most intimately connected with the affair."

## A SIGHT MOST UNUSUAL.

A commercial traveler relates a wondrous yarn about an apparition which has been seen around Shelbyville, Ky., of late. This time other than negroes have beheld the spectre, and what is even more remarkable, the object appears only in daylight. It is said that his spectreship floats into sight each day at 10 A. M., always represents the body of a man clad in garments as white as snow, and moves to and fro in the air with a grace and ease most wonderful to behold. No wings are visible, and exactly how he is supported can only be by those powers possessed by unnatural beings. At its sight an indescribable awe and tremor seizes the beholder, almost rooting him to the ground, and forever banishing any desire or curiosity he may have previously possessed to go nearer. A something possessing the outlines of man, yet differing in many respects, and evidently of another world than this, our own mundane sphere. Terror is said to come over everyone who chances within its sight, and that the wonderful image is endowed with forces inimical to man, all believe. Such is the story of the traveler, and the railroad men are said to be willing to substantiate it, should their endorsement be necessary.

## A NEW TRANCE SPEAKER.

There has recently come into public notice at London a new trance speaker. A young man, W. H. Colville, only twenty years of age, has recently had the power developed in him whereby lectures, on any subject are given without a moment's hesitation. After this is closed he answers questions propounded by the audience. Then a subject for a poem is given, and an improvisation of from 100 to 200 lines or more follows. A recent address on the "Moral Bearings of Earth Life on Man's Condition in the Spirit World," has every mark of genuine merit. There is no appearance of crudeness. The invocation is specially fine. In his normal state he has an impediment in his speech; but, strange to say, when under influence, it is almost entirely overcome. He uses excellent language. He is described as a young man of delicate constitution and fine development of brain. The control dictating the above lecture announced himself as leaving earth life when 23 years of age, in Boston, Mass., U. S., having been a member of the Universalist body. In style he is very much like Mrs. Tappan-Richmond. His voice is sonorous yet soft. He is said to be a most perfect medium for trance speaking.

MRS. EMMA HARDINGE BRITTEN will resume her Sunday evening readings in Spiritual Science next Sunday evening at Codman Hall, 176 Tremont Street. Subject, Magnetism and Psychology.

## SPIRITUAL SCIENTIST.

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

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

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

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. Dittson, 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. Stinton Moses, "Lex et Lux,"  
and members of the Rosicrucian College of England.

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It is apparent that the Spiritual Scientist the coming year will be

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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,

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## ANN FROST'S GHOST.

The following story may be relied upon as authentic. The incidents narrated were given to me by the farmer in whose house they occurred some fifty years before. At the time they happened he was a young man residing with his wife and children in the northern part of Yorkshire. He had been brought up respectably and could read and write and knew a little arithmetic—an amount of education not common at that time with men of his class. In addition to being a man of strict integrity, he was a professing Christian, and I believe a sort of local preacher amongst the Methodists. The extent of his reading was small, being confined to the Bible, the hymn book of his denomination, an odd volume of Wesley's sermons, a few religious tracts, Bunyan's *Pilgrim's Progress*, and an occasional newspaper. Works of fiction he was completely ignorant of. Anything of a supernatural character as occurring in modern times he was in the habit of treating with contempt and describing it as "old women's tales." And he was probably too robust, healthy, and matter of fact in his mind to be the victim of optical illusions or clairvoyant experiences.

It was towards the close of a warm midsummer day that a certain buxom servant girl, in Mrs. Neal's employ, came to her mistress, as the latter stood beside her husband, admiring the antics of a young colt, who was trying its legs in the meadow for the first time, and said, in a very earnest way, "I'd like leave this afternoon, Missus, if you please. Mary says she'll get the tea, and I have'n't seen my mother this three weeks." "You may go, Ann," said Mrs. Neal, kindly; "but you'll be sure to be home to-night, for to-morrow is washing day." "Oh, I'll be home, ma'am," said Ann. "And to tell the truth, ma'am, I want to go because I hear mother's behind with her rent; and I want to take her my wages. It's been hard for her since poor father died, with all them little children." "Yes poor soul it must have been," said Mrs. Neal kindly; "and you may take her a dozen new-laid eggs, and the pat of butter in the stone jar, and a loaf of our cream bread for her tea."

Ann, with a grateful "Thank you Missus," ran away to get herself ready for her walk, and soon reappeared with a straw basket on her arm. In this, as her fellow-servants knew she had her quarter's wages in a handkerchief, and above it the good things her mistress had sent the widow. "That's a good girl," said Mrs. Neal, as she watched her on her way up the road. "It isn't every one that would save for the mother's sake as Ann does. I'll give her a new stuff gown for her Christmas present."

After that no more was said of Ann Frost. The family had tea, and after it was over a friend dropped in, and when he had gone the children were put to bed, and the servants were heard trudging up to their garret overhead. All was dark for the moon rose late that night; Mrs. Neal, as she looked at the clock and saw that its hands pointed to the hour of nine, said, "Ann's a foolish girl to stay so late. She'll hardly find her way along the road by this light." "Maybe she'll wait for moonrise," said Mr. Neal. "Then she'll be be out later than a decent woman ought," said the wife; "and I'm too tired to sit up all night for her; and I won't leave the door unlocked. She can just wait in the shed until day breaks." "Don't be cross mother," said Mr. Neal, good-naturedly. "Go to bed. I'll just sit up a bit and read, and she'll be home soon I've no doubt."

Mrs. Neal took her lord's advice, and went to her room, where she was soon asleep. He, for his part, lit two candles, seated himself in a big arm-chair, opened his book, and went to sleep over it.

"When I wakened up," he says as he tells the story, "It was with a start like. I'd been asleep a long while, I could see, for the candles were burnt clean down to the sockets; and there was the moon, big as a bushel basket, and yellow as gold, staring in at the window. I felt queerish, as if I'd had a bad dream that I could not remember; and while I was rubbing my eyes and shaking myself, the clock began to strike. It struck twelve. 'Ann is never coming home to-night,' said I. 'I'll go to bed; and with that the candle-wicks dropped one after another into the hot grease, and began to fry. I snuffed them out, and went to the window to draw the shutters to and bar them, and just as I got my hand on one, our

old dog that always slept across the door on the porch, set up such a howl as I never heard him give before. You know they say in our part of the world, a dog's howl is a sign of death. I don't believe such stuff, but I thought of the saying somehow, and it didn't make me comfortable. I felt angry at the dog, and I was making ready to throw a bit of stick at him, but before I could hurl it from my hand, I saw Ann Frost standing close beside the dog, who was crouching low and shaking all over. 'The next thing I'd have hit you,' says I, putting down the stick. 'You're late enough to night, what's happened you?' For somehow she looked white and strange in the moonlight, and I thought she might have been ill. Then I took my head from the window and opened the door, and Ann came in across the sill; and I remember just how she stood in the white moonlight, white as snow herself, and how the dog lifted up his head and trembling all over, howled again—three long, awful howls that made my blood run cold.

"Well, Ann, what's happened you?" I says again, and I felt stranger than I ever felt before that minute. Queer little prickles flew all over me, as they do when you catch hold of that electric machine some doctors have. And I was frightened—I couldn't say at what, unless, it was the dog. 'Haven't you a tongue in your head, Ann?' says I. 'What's the matter?' 'The matter master?' says she, looking into my eyes. 'Oh, master don't you know I'm dead. The man that killed me is Jack Humphreys, and you'll find me behind Carston Cliff.' 'Your a pretty sort of dead person,' says I. 'I never thought you'd take to drink, Ann. Go to your bed now and I'll talk to you in the morning when you're sober.' She passed by me as I spoke, and I turned to bar the kitchen door, and when I'd done it she was gone—to her own room, I supposed, and I went to my bed and went to sleep—thinking what a fool I had been to feel half frightened by the howl of a dog and the words of a tipsy woman.

"Your fine servant came home crazy drunk last night," I said to my wife, when I got up the next morning, and told me she was dead and buried behind Carston Cliff, and that some Jack Humphreys or other killed her. 'But you shouldn't have sent her away in the dead of night like that,' says the wife. 'I sent her to bed,' says I. 'She's never touched it,' says the wife. 'She's not in the house.'

"She was not; and none of us ever saw Ann Frost alive again. She had not been to her mothers; and they found her body jammed amongst the rocks at Carston Cliff next day. The loaf of bread, and the eggs, and the pat of butter were in the grass. The basket was floating in the water below. They thought she'd fallen over the cliff at first; but the coroner's inquest showed she'd been murdered for the money she had with her, most likely; and the queerest part is to come. They found that man that did the thing, chiefly through marked money that my wife had paid the girl with, and a ring she had—a gold ring that her sweetheart, who had gone to sea, had given her; and the fellow's name was Jack Humphreys, and nothing else.

"It's not for me to say I saw Ann's ghost," says Mr. Neal, in conclusion. "I'm bound to believe there's no such thing as a ghost for better I arnt people than I am say so. But what I did see that night is more than I can tell. If it warn't a ghost, what was it?"

## TO LECTURERS.

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

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No. 5.

## PHILOSOPHY; NOT PHENOMENA.

Since the recent prosecution and perhaps persecution of some mediums in England, the London spiritual journals are reviewing the situation, and endeavoring to devise some plan that will harmonize the interests of the medium with the desire of the public to witness the manifestations occurring through their power. The London Spiritualist has an article in this direction. It considers the influence of sitters upon spiritual manifestations and the conditions necessary for successful results, and deduces the conclusion that spiritual phenomena have a tendency to exclude people of a particular order of mind and to include others.

Singularly enough the persons excluded comprise the very class that Spiritualism ought to reach. It excludes the inharmonious, who are so from no fault of their own, perhaps, and who, if the proper information were brought to them, would understand the causes that produce given effects. The people who are harmonious, who are progressing spiritually through a happy combination of circumstances—these are admitted to spiritual circles; but what good is accomplished?

It is the first class that should be reached. The London Spiritualist proposes to make them wait until they have asked a dozen times for admittance; even then, if they assume it is all imposture they should not be admitted. In other words Spiritualism is to be the toy of a small mutual admiration society. It means that investigators must believe before they see; they must not examine critically for the purpose of dismissing all doubt from their minds; they must not assume that it may be the work of the mediums or confederates. True, the London Spiritualist advocates test conditions, but evidently only Spiritualists, so-called, must impose them.

In our opinion this system is entirely wrong; as in any other that attempts to build up from the phenomena as a base. The whole trouble with which the movement is burdened, in this and other countries, has been brought upon it by persons who have interested themselves in the phenomena without having any knowledge of the philosophy. This is true in its widest sense, whether it be applied to investigators or mediums or the charlatans who simulated the manifestations. Through their ministrations Spiritualism is looked upon as a mere combination of wonderful occurrences.

Is the philosophy of Spiritualism dependent upon the phenomena for its existence? We think not. The latter simply demonstrate what the former assumes; viz.—future existence. That the next life is but a continuation of this; that atonement is made through one's own efforts rather than those of another; that each spirit is ever held responsible, in this life as well as the next, for its deeds, enjoying reward or suffering punishment through the judgment of its own conscience—these prin-

ciples and others of the spiritual philosophy would appeal as strongly to a reasoning mind, without the phenomena as with them.

The investigators who approach Spiritualism attracted by the soundness of its philosophy, are the men and women who are most earnest and will suffer the most in its advocacy. They have a belief that is full of spiritual life. It animates them to do good unto others, and they find untold pleasure in the very action. To them come the spirit messages of the higher influences who likewise are bent on errands of love.

The phenomena without the philosophy make up the animal life of Spiritualism that has no spirituality in its organism.

Therefore we would require, as the qualifications of an investigator of the phenomena of Spiritualism—not that he should ask a dozen times and promise not to suspect or expose his suspicions that might be awakened at a seance—but mainly that he should have a knowledge of the rudiments of the spiritual philosophy.

## SPIRITUALISM AND INSANITY.

Dr. Eugene Crowell's statistics on Spiritualism and Insanity have reached England; Dr. Forbes Winslow, who made the reckless assertion that there were 10,000 Spiritualists confined in Asylums in the United States, is confronted with the facts. A correspondence in the Daily London Standard makes the doctor appear at a great disadvantage. He takes refuge behind an article which he read "in one of the leading journals a few years ago, &c." which stated there were 7000 at that time; therefore he presumed it had increased to 10,000 during this year. When he impugns the reliability of the statistics he calls out another correspondent who forces him to retreat in an ignominious fashion. The London Lancet, the chief organ of the medical profession in England, in speaking of Dr. Winslow's assertion, says: "Everybody who read the announcement when it was made must have felt that it would be held to be extravagant. It is perfectly well known that the insane population of the United States, all told, scarcely exceeds 45,000. To allege that one in four or five of the total number was a case of derangement due to Spiritualism, was to tax credulity, and discredit an argument."

## N. E. SPIRITUALISTS' CAMP-MEETING ASSOCIATION.

The annual meeting of the New England Spiritualists' Camp-Meeting Association was held at Sovereign's Hall, Springfield, Monday, April 2d, at 10 A. M. Notwithstanding the unfavorable weather, a large number of people were in attendance, indicating the growing interest in the work of the organization and its success. From the reports of the Secretary and Treasurer it appeared that last year, or in April 1876, the Association was in debt \$326; the present year, April 1877, finds the Association with some \$150 worth of property and \$387 in the bank. In addition they have paid off the debt of \$326 incurred in the Camp-Meeting of 1875.

At the business meeting of Monday, the President, Dr. Joseph Beals, presided, and the Secretary, John H. Smith, of Springfield, officiated as such. The reports of the sub-committees were listened to, after which it was voted to proceed to the election of officers. A nominating committee was appointed at large to report a list of officers, and the meeting then adjourned for dinner. At the opening of the afternoon session an attempt was made to proceed to the election of officers while the nominating committee was absent, but ended with taking an informal vote for president. The committee made their report, and the Association proceeded to elect each one by ballot. The only change made in the suggestions of the committee was the election of L. A. Brigham in the place of Harvey Lyman, as chairman of Police and Lights, Harvey Lyman in place of E. Gerry Brown, as chairman of the Committee on Grounds and Tents, and E. Gerry Brown in place of H. A. Buddington, as chairman of Committee of Speakers and Music.

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#### ADDITIONAL MEMBERS OF COMMITTEES.

Speakers and Music, T. W. Coburn and Mrs. Morrill of Springfield; Transportation, E. Gerry Brown of Boston and J. H. Smith of Springfield; Grounds and Tents, George Vaughn of Malden, Dr. M. A. Davis of Brattleboro, Vt.; Renting Privileges, M. H. Fletcher of Westford, and W. H. Gilmore of Chicopee; Police and Lights, F. C. Coburn and Nelson Woodbury.

By the new Constitution, the work of each committee composed of three members, one of whom is chairman, and a member of the Board, is subject to the approval of the Board of Managers, in whom is vested the power of the Association in the management of the Camp meetings.

An attempt was made by some malcontents to create a division in the Association because some of its members were Stockholders and officers in the Onset Bay Grove Association; but signally failed. The officers elected in most cases were voted in unanimously; in others by large majorities. The Association passed safely through its first great storm. It looked squally, at times; but it proved to have been for the best, as it gave an opportunity for venting whatever dissatisfaction may have existed and to have it then and there settled.

The results of the meeting are looked upon by earnest Spiritualists as a great victory for the cause, for they virtually indicate that the proper elements in the State are united in an endeavor to place Spiritualism upon a sounder and better basis. It needs no prophet to see that the day is not far distant when New England Spiritualists will have an Association whose financial strength will make it a working body, and whose annual conventions held in the woods in the summer months cannot fail to be of inestimable profit to those who attend them; while the influence of its teachings on these occasions will permeate all New England, and be brought to the very gates of the fortresses of bigotry and ignorance on the most vital subject of the age.

#### A CONTRAST.

The Evening Telegram, a New York daily, prints a column, last Saturday, on the New York Spiritualists' Conference, which is very fair in tone and temper, and quite a contrast with the rhodomantade style of reporters of the secular press in days gone by, when referring to these meetings. It says justly, "It would be almost an impertinence to dwell upon the fact that the audiences at this place are generally intelligent and always well-behaved. But a mere mention of this fact may be necessary, because there are many ignorant and prejudiced people who believe, or affect to believe, that most Spiritualists are either knaves or fools, and that all spiritual meetings furnish proper occasions for buffoonery." The Telegram might have added it would be well for the community if all religious associations furnished equally fair and impartial fields for discussing and arriving at the truth. It does say "Sceptics on the subject of Spiritualism are there in large numbers, and some of the most piquant discussions are instigated by these trenchant disbelievers. The Sunday afternoon meetings held here are as interesting as any. You will not, to be sure, hear many of the highest exponents of Spiritualism, but you will have an excellent opportunity of seeing the average Spiritualist and listening to those who rise above the general level." On the whole, the article in the Telegram gives indication of growth and liberality, and perception on the part of the New York Press, and is quite a contrast, as we said before, with their treatment of Spiritualists in former days, for all which, we suppose, we may as well be grateful.

The Spiritual Scientist will be sent to any address in England, post free, on receipt of 12s 6d. Money orders made payable to E. Gerry Brown, 20 Devonshire St., Boston, Mass.

#### MATERIALIZATIONS EXTRAORDINARY.

Many Spiritualists in America would willingly part with a bank note of a large figure if they could witness the absolute demonstrations of materialization which are said to occur in other countries—more especially England. The last number of the Daybreak contains an account, which, as written, describes many marvels. A solid wall, in which there was not a window or break of any kind, formed one side of a cabinet. The two ends were strong wooden frames, covered with galvanized wire, two-inch mesh, fastened on by staples driven from the outside. The fourth side was a door hung on hinges and fastened by screws driven from the outside. The medium was placed inside and secured to an easy chair. The door was fastened as above stated. There was no possible chance for a confederate, and yet forms made their appearance from this cabinet. The light was good and they remained many minutes. One of them shook hands with a sitter and "gave him a grip that made him wince." Other sitters were tapped on the head with a two-foot rule. A music box was wound up. Another, "to prove that he was not such stuff as dreams are made of, jumped about, causing the floor most sensibly to shake." Another wrote with a pencil. A dozen acts of similar nature might be quoted from a lengthy descriptive article of several seances held under these conditions. If the mediums mentioned do have this power, the world will hear more of them soon.

#### THE GOD OF ISRAEL.

At the Temple Emanuel, which is a liberal or modernized Jewish place of worship on Fifth Avenue, in New York, Dr. Gotthel said:

"Who is the being we worship? It is the being toward whom reason points; in whom the heart takes refuge. It is the being whom philosophers seek and whom naturalists must ultimately acknowledge as the Cause of Causes. The God of Israel is independent of all human history. Suppose the Bible were lost and all the literature springing out of it lost, no Israelite left to bear the testimony, what would ensue? Human thought would immediately start out to seek Him again, for the human mind cannot exist without Him. How far outreaching all human intelligence and yet how near He is to us. Our festival, my brethren, is a perpetual testimony to the truth that the God of Israel is the God of the oppressed and not of the oppressor. He is the God of the weak, as against the God of the overbearing. He is the God that hears the crying of the down-trodden. There shall come a time when our freedom from visible things shall be lasting and blessed."

To all which the Spiritualist doctrine can heartily say amen. There is no bar to separate Spiritualism from any of the churches. It is a common bond of union and will yet be recognized as such.

#### THE OUTLOOK.

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

##### England.

THE RECENT prosecutions have lessened the attendance at public circles.

THE LEGAL expenses incurred in the defence of the mediums recently prosecuted in England, including Dr. Slade, amounts to £1000.

A NUMBER of persons are testifying to the curative effects of magnetized paper. One gentleman who had "suffered acutely since 1868 from pain and swelling in both great toes," was considerably relieved by the first application, and finally all pain and swelling ceased.

IT IS the intention of prominent Spiritualists to bring forward a measure in Parliament to amend the laws that are now interpreted adversely to mediums. The Oldham Spiritualists waited on both of the candidates who were put up for that borough, and the one favorable to their cause has been elected.

##### Mexico.

THE LATEST number of that able magazine which in the capitol of Mexico still holds our banner on the outer wall, the *Ilustracion*, notices the attacks that are constantly made upon Spiritualism in the political and scientific journals of that country; but, says the writer, in all they do they only display their ignorance. The priests too have, for the last

eight or ten months, combatted our faith publicly and privately, in the confessional, in the pulpit; but the result has been very different from what they expected.

AMONG THE short notices in the *Illustracion* is one expressing much generous feeling in regard to M. Leymarie's liberation from prison, and the heroic manner in which he bore the discomforts and mortification of his illegal, unjust imprisonment. M. Duguid's book, which has created no inconsiderable stir among the English speaking Spiritualists of Europe is here synoptically represented, stating that "Hafed, Prince of Persia (the name of the work), was contemporary with Jesus Christ, and that his revelations concerning the youth of Jesus etc., was one of great importance.

OUR OWN paper is noticed, as follows: "We have hardly space left in which to send our salutations to our colleague, the Boston Scientist, whose material is as ever abundant and select."

#### South America.

SANTIAGO DE CHILE has an able defender of our faith in *La Revista*. Entire columns are devoted to valiant polemical opinions which overthrow our adversaries, and much of that ground which was formerly ceded to Catholicism.

DON ESCUDEROS travels, reported in the *Eco* of Buenos Aires, are remarkably graphic and interesting. On his way to Chalmá, recently described in these columns, after entering the mountainous region, he says: "From the craggy summit called Santa Monica, the eye is surprised at the spectacle presented by the city converted into a delicious garden of flowers and fruits, with white houses gleaming among lofty pines and the inhabitants gaily attired flocking to the church. In the shades of the night Malinalco presented an aspect decidedly grand by the illumination, pertaining to the *fiesta*, in all the dwellings." We hope to refer again to these scenes.

THE CLERGY in South America are no more free, it would seem, from departures from the path of rectitude than our own. "We have to examine," says a writer, "the conduct of the ecclesiastical court in the scandal case which has been occupying public attention. The priest of the church of the Conception has published, in various papers, his accusation against Presbiter Molina. One priest accusing another priest... forgetting the maxims of the Evangelists and revealing thus to the parishioners a grave scandal."

ACCORDING TO the report of the *Eco* before us, the Guatemala authorities have done a good thing in requesting their diplomatic agents and consuls to send from the countries to which they accredited to the Museum of the Sociedad Economica, catalogues and drawings of agricultural implements, of iron bridges and other inventions of a similar character.

THE POLITICAL condition of the United States, the complexion of the several parties, the character of the two candidates for the presidency, seems to be as well studied and understood on the banks of the Parana as on the Ohio.

IN THE Argentine Republic the "groops" of Spiritualists have become so large they find themselves under the necessity of subdividing and making new and small centres of action. The greatest harmony prevails among all.

#### France.

REINCARNATION is now a kind of target in Europe among Spiritualists, as Darwinism has been among scientists and churchists. Some tilting or "passage at arms" has been indulged in, in the *Paris Review*, recently, and whether M. Tonoeoph or his fair English opponent has the best of it we are not prepared to say. The mettle of the former has been no little aroused by such remarks as the following: "No one is ignorant that the children of the placid Albion are and always have been more believing (*plus croyants*), infinitely more religious than the French," etc. M. Tonoeoph's phrases in response, have the ring of the chivalry of the Provencal *trobar*, of the French gallantry of the 12th century.

MATERIALISM is also evidently making rapid strides in France and nothing but Spiritualism will arrest it. "Materialism," say the *Revue* already quoted, "personifies the political tendencies of the new generation, and it is the secret of its force, it invokes the highest aspirations which bring in their train wisdom eager for reform, it takes science for its guide, for its goal progress, for adversary the prejudged."

THE POEMS that grace the columns of the French journals are often extremely touching as well as apropos to the subject of Spiritualism. Victor Hugo's "Revenant," where the mother and child are so feelingly portrayed, and the *Chevre et le chou*, have recently appeared.

#### Spain.

THE BARCELONA *Revista* is a fruitful tree. In referring to the progress of periodical literature, more particularly its own, it says: "The truth will in the end always triumph; but the end of our struggles, our combats (*de lucha*), has not yet

been reached; far from it; but go on, gaining a footing in all directions. And the truth alone will subsist. Error will arise and will more or less be welcomed; but by and by they will vanish like a fog, while the truth, the longer it endures the more clear and brilliant it is. If Spiritualism had not been a truth, to-day no one would hear of it. Quite a number of years has passed since it appeared as a doctrine, and in place of its being extinguished it has invaded the entire globe, acquiring everywhere numerous and fervent adepts."

THE NAME of Murillo, attached to an able article in the *Revista*, reminds us of that noble master whose work we once so loved to contemplate in the grand gallery of art in Madrid; but here we have something of the "Masters and Disciples of Spiritualism," and if space permitted, would give its seven entire pages to our kind readers. Some of its good words are of an unselfish and divine aspect: "*Eclectic*, collective and universal, not exclusive nor individual. Harmony in action. Modesty and no presumption. Joyful in your aspirations, not fearful of the future. Tranquil, not impatient. Believing, not disconfiding,"—coining a word from the Spanish.

AN OPPORTUNE reply heads an article in the Madrid *Critic*. It is to the effect that many persons are asking the editor, as we are often asked here, why we do not make use of the spirits in all acts of our life; why not, as the thread of Ariadna, in the labyrinth of the sciences, in mundane interests. The reply is given in a lengthy poem by Alverico Peron, who is called our ancient brother and indefatigable philosophical propagandist. We cannot give the genius of the poem but we can all imagine its drift.

#### Italy.

THE SPIRITUALIST Society (*Academia pneumatologica*) of Florence, under the presidency of the Baron Guitera de Bozzi counts among its many mediums, men of science and men widely known in the republic of letters.

UNDER THE title of "Demonstrations and defense of contemporaneous Spiritualism" they have commenced, in the doctrinal section of the *Annali dello Spiritismo*, to publish the important studies of its learned editor, Sr. D. N. Filalete. These embrace a brief history of the most important of the more recent well authenticated spiritual phenomena; examining the explanations of them by our opponents, and calling attention to the common sense and reason in which are based the theories of our school: (*El Criterio*).

THERE HAS lately appeared from the publishing house of Bocca & Loescher, Florence, Turin, Rome and Naples, a work from the pen of the secretary of the Society Psychologique of Florence, entitled *Ideologie et Psychologie*. The author Sr. Campana is a man of learning and the reviewer thinks the book worthy of the academy whence its inspiration.

Written for the Spiritual Scientist.

ALCHEMY.

A. V. D.

So much mysticism exists in the writings of the "Hermetic Philosophers," as they were called, that it is not surprising to find the accounts of the Origin of the Science of Alchemy enveloped in equally obscure language. Alchemy is generally supposed to have been discovered by Hermes, king of Egypt, and master of this Science when Egypt was the "garden of God." According to chronologers, his era was before that of Moses. This was considered the "Philosopher's Stone"—which so enriched that kingdom, and by its means all the arts and sciences flourished, and since which so many persons of all nations and ages have vainly squandered fortunes and in many instances sacrificed their lives in quest of. Unlike their baffled successors:

"The Egyptians increased their wealth to that immense degree, that they studied means how to expend their exuberant stores in the erection of pyramids, obelisks, colossuses, monuments, pensile gardens, cities, and the labyrinth, and in forming the immense lake Mocris, and the like stupendous works which cost so many millions of talents."

All these sufficient arguments of their skill in Alchemy, from whence they obtained their vast riches—so say the believers in the science, "for since no authors mention any gold mines in the time of Osiris or Hermes, whence could they have acquired such exceeding great wealth, but from the chemical art of transmuting metals."

The Egyptian priests, communicated the knowledge they possessed to the Alexandrian Greeks—but under a promise of secrecy. With many the science was confined to the refining of metals, and preparations of chemical compounds; but the theoretical Alchemist having visions of the mystic



ious and unattainable, despised the occupation of the mere chemist, the language of his art became more and more obscure, impostors crept in and, by impositions on the incautious and credulous, indemnified themselves for the ill success of their experiments.

Those chemists who assumed the title of Alchemists believed that all metals were, "nature's rude unfinished essays towards the making of gold, which by means of due coction in the bowels of the earth, advanced gradually towards maturity till at last they were perfected into that beautiful metal."

They endeavored to finish what nature had begun by procuring for the imperfect metals this much-desired coction and upon this grand principle all their processes were dependent.

The golden age of Alchemy commenced about the time of the destruction of the "Alexandrian Library and the subjection of Europe to the basest superstition."

The Saracens, intimate with the fables of talisman and celestial influences, accepted with eager faith the wonders of Alchemy. The rage for making gold spread through the whole Mahometan world. This science seems to have been nearly lost in the interval from the tenth century.

About the 19th century Albertus Magnus, Roger Bacon, and Raymond Lully appeared, and to them is due its revival. Their writings raised Alchemy to a very high degree of credit, their adventures partake more of the character of Eastern romance than the results of philosophic study. It seems strange to us that such a delusion could have excited so long-continued an interest—and the want of success amongst its professors was attributed to any cause rather than the proper one. An alchemist, in his writings complains, "of the difficulties attending the search after the Immortal Dissolvent, as the grand agent in the operations was some times called; and very feelingly asserts, that the principal one is the want of substance or money, as without a supply of the latter to buy glasses, build furnaces, etc., the operation cannot go on."

The several metals were described metaphorically, as plants, animals, &c., and mystical allusions were made to the scriptures; the whole composition of the philosopher's stone was thought to be contained in the verses beginning,

"He stretched forth the heavens as a curtain, the waters stood above the mountains," &c.

"He struck the stone and water poured out, and he poured oil out of the flinty rock."

The avarice of princes often caused them to torture the poor alchemists, hoping thereby to force them to multiply gold, "or furnish the powder of projection, that it might be ready for use at any time; but it was generally found that, like poetical composition, perfect freedom of thought and action were necessary to so desirable an end."

Henry Sixth, King of England, issued an edict to lords, nobles, doctors and priests, to engage them in the pursuit of the "Philosopher's Stone," "For," said he, "the priests have power to convert bread and wine into the body and blood of Christ. Why cannot they convert an impure into a perfect metal?"

Pope John XXII. was an adept; at his death were found eighteen millions of florins in gold, and seven millions in jewels and sacred vases. There was so much mischief in his times arising from the knavery of pretended alchemists that he issued a bill condemning all traders in this science as impostors.

In the fifteenth century this science was applied to medical uses with great success in the preparations of mercury, antimony and other metals. This awakened a new hope in the minds of the alchemists no less than the discovery of the "elixir vitæ," a medicine to confer perpetual youth and health. These visionary speculations were entertained by many writers on chemistry.

Roger Bacon, a monk, was the first English alchemist. He was born in 1214 at Ilchester, in the County of Somerset. Like all great thinkers he was in advance of his generation. As experimental science was little in vogue at that time, his researches excited the hostility of the clergy, his lectures were prohibited and his writings excluded from the libraries and confined within the walls of the convent. He seems, however, to have had one friend who recognized his genius—Robert Grosseteste, Bishop of Lincoln.

In the year 1278, Bacon was summoned to Paris, where a council of Franciscans condemned his writings and sent him

to prison where he languished in confinement ten years. Although misunderstood and little appreciated in his day, his great work is remarkable for its anticipation of the spirit of modern Science. He was unfortunate in being born in an era of intellectual torpor and ignorance. He claimed for human reason the "right to exercise a severe control over all the doctrines submitted to its approbation."

He insists upon the dignity and the importance of the sciences, none of which are to be proscribed, and all of which are to be cultivated. He establishes experience rather than reasoning as the proper method of research. He made many discoveries, one of which was gunpowder, and in his works the secret may be found veiled under an anagram. He also invented a magnifying glass. He believed in the philosopher's stone and astrology, and was called a magician, as in exploring the secrets of nature he made discoveries which were looked upon by the ignorant as "hellish magic." Many of his valuable works have never been printed, but are preserved in the British Museum and French Libraries in manuscript.

The accumulated disappointments of several centuries, in the prosecution of this science or discovery did not eradicate the belief in its practicability; and in 1698 came one styling himself Philadept. He wrote a book in which he says,

"It is evidently unreasonable to assert or deny anything without reason; no man can give any good reason, importing that there is no such thing as the philosopher's stone. On the contrary, there are many reasons to believe there is such a thing. There is a tradition of it in the world; there are many books on that subject, written by men that show an extraordinary gravity, sincerity and fear of God, and who solemnly and sacredly protest that they have, at several times, shown the effects of it before divers witnesses, whereof there are too many instances to reject this proof," &c.

Mr. Evelyn, a sensible and learned man, seems to have been unwilling to deny the truth of what had so often been asserted to him. In his "Diary," June 4th, 1705, he says:

"I went to see Dr. Dickenson, the famous chemist. We had a long conversation about the philosopher's elixir, which he believed attainable, and himself had seen it performed by one who went under the name of Mundamus, who sometimes came among the adepts, but was unknown as to his country or abode. The doctor had written a treatise in Latin, full of astonishing revelations. He is a very learned man, formerly of St. John's, Oxford, where he practised physic."

"In 1872, Dr. Price, of Guildford, by means of a white and red powder, professed to convert mercury into silver and gold; and he is said to have convinced many disbelievers of the possibility of such a change. His experiments were repeated seven times before learned and intelligent persons, who themselves furnished all the materials except the powders, which were to operate the transmutation. These powders were in very small quantity. By whatever means it may have been accomplished, it is certain that gold and silver were produced.

"But admitting that, with respect to its production, Price was an impostor, it is indubitable that he must have been in possession of one valuable secret, that of fixing mercury so as not to evaporate in a red heat. Price published an account of these experiments, but stated that he had expended the whole of his powder, and that he could not obtain more, except by a tedious process, which had already injured his health, and which, therefore, he could not repeat. He died the following year."

The last of the English alchemists was a gentleman of the name of Kellerman, who as late as 1828 was at Lilley, a village between Luton and Hitchin. He pretended to have discovered the universal solvent, the art of fixing mercury and powder of projection. He said he had made gold, and could make as much as he pleased. He kept night men, for the purpose of superintending his crucibles, two at a time being employed; these were relieved every six hours. His mind, however, seems to have been not quite right, and he was regarded in one sense as an impostor. He believed all the world was against him, and that there was a conspiracy to assassinate him.

Although at the present day alchemy is regarded by many as one of the foolish delusions of the past, belonging to an age of ignorance and superstition, it cannot be denied that many valuable discoveries resulted from it, which we at the present day are enjoying and reaping the benefit of. To Roger Bacon we owe the discovery of gunpowder; and many new and ingenious ideas on optics. But the "elixir vitæ" will continue to be in the future as in the past, a "myth."

## ADAM'S FIRST WIFE'S REVENGE.

This is the old Hebrew cabalistic legend of Lilith, the first wife of Adam, as told by M. D. Conway, in his lecture on the devil: She was a cold, passionless, splendid beauty, with wondrous golden hair. She was created Adam's equal in every respect; and, therefore, properly enough, refused to obey him. For this she was driven from the garden of Eden, and Eve was created—made to order, so to speak—of one of Adam's ribs. Then the golden haired Lilith—jealous, enraged, pining for her first home in Paradise—entered in the form of a serpent, crept into the garden of Eden, and tempted Adam and Eve to their destruction. And, from that day to this Lilith, a cold, passionless beauty, with golden hair, has roamed up and down the earth, snaring the sons of Adam, and destroying them. You will always know her dread victims, for whenever a man has been destroyed by the hands of Lilith, you will always find a single golden hair wrapper tight around his lifeless heart. To this day, many and many a son of Adam, is lured to death and ruin from having the golden hair of a woman wrapped too tight around his heart.

## AN EXPLORER EATEN.

The San Francisco Bulletin of Feb. 9 says: "Recent advices report the death of Dr. W. H. James, a former resident of San Francisco, on the island of Papua or New-Guinea, he having been sacrificed and devoured by the cannibals inhabiting it. Dr. James was assistant physician at the City and County Hospital from 1856 to 1858. He afterward went to Nevada, and practised his profession in Gold Hill for several years. When the White pine fever broke out he was among the thousands who flocked to that locality. Afterward he went to Nye County, from which he was elected to the Nevada Legislature. Two years ago he returned to this city, but finding no opportunity to practice his profession he sailed for Australia. The melancholy news just received is the first information his friends have had about him since he left. The Doctor was attached to an exploring expedition, which was endeavoring to explore the island, and he, with a companion, became separated from it. They were then surrounded by savages and killed and eaten."

## WASHINGTON PETRIFIED.

The San Francisco Chronicle prints a letter purporting to come from Washington and dated Feb. 15, in which the writer says: "We visited Washington's tomb to-day at Mount Vernon, Va., some 12 miles from this city, down the Potomac, and we had the unusual privilege of beholding the mortal remains of the immortal Washington. Visitors to the tomb will remember that the west wall of the same has for several years been in a falling condition and in great need of repair. A few days since part of it tumbled into the tomb, completely covered the sarcophagus of Washington and also that of Martha Washington. In order to repair the damage in a competent manner, it was found necessary to remove them a few feet from their resting place. The one containing the remains of Martha Washington was removed first, but attracted no attention. But the unusual weight of the one containing the remains of Washington, aroused the curiosity of the official who was superintending the work of removal, and it was decided to open the sarcophagus in order to ascertain the cause. This was done, and the remains were found to be petrified; in fact, a solid stone resembling a statue, the features perfectly natural, with exception of eyes and ears, no trace of which can be seen. The body is of a dark leathery color, and may be said to be a soft sand-stone, which would likely break should an attempt be made to remove it from the sarcophagus. Edward Baker, an aged colored man, who has resided upon the farm since he was a boy, and who assisted in removing the remains from the old tomb to the present one informs us that it is 38 years since their last removal. At that time they had rested in the old tomb 38 years, and were exhumed in a state of preservation beyond all expectation, being a solid compact mass, with skin drawn tight to the bones petrification no doubt having commenced its work. The repairs to the tomb will be completed to-day, and the sarcophagus is not likely to be opened again for a century to come, unless, indeed, in the case of an accident, as in the present instance, and petrification will complete its work, and the remains of the immortal Washington will then be as enduring as his memory is dear."

## EDITORIAL PARAGRAPHS.

THE REMONSTRANCE against the proposed medical law in Massachusetts was signed by more than 5000 citizens.

THE NEW Orleans, La., Association of Spiritualists is presided over by Judge R.G.W. Jewell, late United States consul at Canton, China.

MRS. KATE (FOX) Jencken says that if she has a dislike to any person in the circle it has a powerful effect in stopping the manifestations.

AN ENGLISH edition of Hudson Tuttle's "Arcana of Spiritualism," the American plates of which were destroyed in the Boston fire, has just been issued in London.

THE BANNER of Light has changed its publication day. It is now to be issued Wednesdays in place of Saturdays, commencing with the first number of the 41st volume.

J. M. PEEBLES will visit the Sandwich Islands, the Feejees, New Zealand and other groups in his trip round the world. He intends returning by India, Ceylon and South Africa.

THE "DOCTOR'S bill" has been rejected in the Massachusetts Legislature, and some of the numerous adherents of the new school breathe easier. Illinois and Wisconsin have also rejected a similar bill.

MAUD E. LORD left New York for Philadelphia on Saturday last, after a visit to the former place of several weeks, which we hear proved pecuniarily successful to herself and quite satisfactory to her many friends and patrons there.

THE FIGARO of San Francisco, Cal., editorially notices spiritual seances given nightly in that city, where "full forms, numbering as high as eight or ten at one sitting, often materialize." The medium is small and delicate, and the forms are of every size—some exceedingly tall.

"SCOFF WHO may, read who can, to unravel prayerfully the wiser plan," writes to the London Spiritualist, a lady who saw a cloud of light hover over her infant son and finally develop into a delicately moulded form. At first it appeared to her like crimson velvet, then it unformed, reformed and as steadily passed away.

DR. WILLIAM Hitchman, President of the Liverpool Anthropological Society, says that a belief in Spiritualism and spiritual beings, with whom those in mortal coil may commune, either visibly or invisibly, had really prevailed among all the races of men, of which anthropologists had attained scientific acquaintance, from the remotest ages to the present time.

A NEW trance medium in London does not believe that physical manifestations are produced by sub-human spirits. The control only states, however, what is in the range of its own experience. It says further that it is possible for a low spirit to take the form of an animal, and to even appear in a room, but the intelligence connected therewith would be so low that it could not take part in the communications.

A CORRESPONDENT, R. H., of the London Medium, says that "spirits" could better prove their identity by detecting crime and exposing criminals than by indulging in loving expressions. Whereat another correspondent takes exception, and asks if "R. H." exposes all the petty crimes that come under his notice, and furthermore if he exerts himself to detect them? The question is considered apropos on the ground "if a principle be good, go through with it." If spirits out of the body should do so, the same should be required of spirits in the body.

A MEDIUM in New York city told Thomas Hazard, of Vancluse, R. I., that some members of the Y. M. C. Association offered her \$900 in bills, to give a public materialization seance in New York city, and after it was concluded to rise and say, "Gentlemen and ladies, all that you have witnessed I have done myself." Mr. Hazard so far believes the story that he publishes an account of it in the Banner of Light. It is barely possible that the medium would offend her conscience less in making the declaration said to have been required, than in maintaining that all the forms shown at her rooms were those of "materialized spirits."

AT A MEETING of the British National Association a somewhat novel but useful portable form of seance lamp was exhibited by its designer, Mr. Thomas Blyton. The lamp is constructed to burn petroleum oils. An outer casing, revolving round the body of the lamp, has six open faces with slides, in which different colored glasses can be inserted as may be desired. The light emitted by the lamp can be readily shut off whenever necessary. A sliding shade is conveniently placed so as to reflect the light downwards, and prevent the rays from falling directly upon any objects far from the lamp. Mr. Blyton had the lamp constructed for use at some private family seances, which he is attending at the residence of a member of the Dalston Association, and it has been found to work well. Light of any color and of any degree of intensity can be had from it at will.



## HOW TO FORM A "CIRCLE."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### HOTEL CARS.

Another grand improvement to be made by the "Pioneer" Line. Description of the superb cars now being constructed.

For some time we have heard hints of a line of hotel cars for the Omaha and California line of the Chicago & North-Western Railway. When asked about their cars, the officers have uniformly evaded a direct reply. Our "reportorial instincts" taught us to investigate for ourselves. We have done so, and are now enabled to state positively that such a line will be started in the early spring, and that the cars are now being built. The fact will no longer be a secret after this day's paper gets before the public.

Four of the most magnificent hotel cars that have been built anywhere are now being constructed by the Pullman Palace Car Company expressly for this line. These cars will be sixty-six feet long, ten feet wide, and ten feet high, with twelve sections, one drawing-room (with table room for six persons), and one state room, besides the kitchen, china closet, dressing room, etc. The interior will be finished with black and white

walnut, mahogany, French ash, and curled maple; the place of the usual head-lining being filled in with foreign polished woods; the panels between the windows will be of California laurel and other California woods; the lamp fixtures, window-fastenings, door hardware, etc., will be of triple-plated silver. The upholstery of the seats is to be of rich but plain reps, corresponding and harmonizing with the wood finish of the side and roof of the cars. Between each set of seats is space for a table that will accommodate four persons comfortably, but as a rule are not expected to seat more than two persons. The glass and chinaware for the tables are now being made at Dresden, Germany, from patterns selected from the Royal Dresden exhibit that was at the Centennial Exposition and so greatly admired. Each piece of silver-ware, glass-ware and china-ware will have the monogram of the Chicago & North-Western road marked thereon. The kitchens of the cars will be so arranged that no fumes from the cooking viands can reach the occupants of the berths. On each car will be a steward, two cooks, three waiters and a chambermaid to wait upon lady patrons. It is the intention of the company to furnish the best meals that money can buy, and choice wines and cigars will be attainable by those desiring those luxuries.

These hotel cars will leave Chicago on the "California Express," and run through to the Missouri river. On the west-bound train, dinner, supper and breakfast will be served. The east-bound hotel cars will leave Omaha on the "Atlantic Express" each day, in the afternoon. On this train, supper, breakfast and dinner will be served. Thus passengers bound in either direction will be enabled to have all their meals en route and yet not leave their palatial travelling parlor.

The only objection that has ever been raised against the use of hotel cars has been connected with the odors of the kitchen. As we said before, this, in these cars, will be entirely obviated, no person, no matter how particular he or she may be, will have cause to make any objections on this score. In the dining car you merely get your meals, and as soon as you are through eating you are shoved out and started for the coach or sleeper, so as to make room for some other traveler, who desires your place. While in these hotel cars your berth will be secured through, you will own it absolutely for the length of your trip, and it will be your own for lounging, sitting, sleeping and eating purposes, as much as your own seat in your own house. As it is not generally known, dining cars are never run over the entire length of any route, they are taken on and set off the train at stated meal times, while these hotel cars will be made a part of the train and run through in the same way as the regular sleeping-car.

On the admirable steel rail that is now laid on the Chicago & North-Western Railway, these elegant, sixteen-wheeled hotel cars will ride as easy and with as little noise or oscillation as a balloon that floats serenely through the air; and we believe it will be found to be a result that thousands will flock to this "Pioneer Line," who have hitherto gone by some other route.

With these and other improvements the people of Cedar Rapids are very largely interested and we believe will join with us in congratulating the progressive management of this great line in this its most advanced step; and unite with us in saying the Chicago & North-Western Railway has become the foremost road in all the West.

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