

SPIRITUAL SCIENTIST

A WEEKLY JOURNAL DEVOTED TO THE SCIENCE, HISTORY, PHILOSOPHY, AND TEACHINGS OF

SPIRITUALISM.

Vol. V.

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

No. 13

Yearly,
Two Dollars and a Half.

BOSTON, MASS., NOVEMBER 30, 1876.

SIX Weekly,
Cents a Copy.

SPIRITUAL SCIENTIST.

PUBLISHED BY

The Scientist Publishing Company, 18 Exchange St., Boston,

EVERY THURSDAY.

E. GERRY BROWN, EDITOR.

Back Numbers of the Scientist can be furnished.

For the Spiritual Scientist.

THE DOCTRINE OF IMMORTALITY.

Its Use and Abuse.

BY "BUDDHA."

If the doctrine of immortality be only a pleasing dream, the chimera of a conceited fancy, which imagines itself of sufficient importance to have its identity preserved through endless ages, instead of only a transient organism of a few years' duration, then it is madness, a waste of thought, to bestow upon it any attention, or even pause to do it battle. If the life that now is be all, every thought of a life that can never be should be studiously avoided as incompatible with our present interests, duties and responsibilities.

But who is he that really confines his thoughts and purposes within the compass of this present life? Even those who look upon immortality as a phantasy of philosophy, bestow upon it as much attention, in reflection, writing and speaking, though it be in opposition, as those who deem it a reality.

To be, or not to be, will be, as it ever has been, the ever recurring question of philosophy: to the materialist or Spiritualist, the sensualist or philosopher, the indifferent or the devotee, to all it comes as an open question, commanding the attention of each, demanding homage or the gage of battle.

Yet this persistent question, the problem of life past, present and future, has mocked the inquisitorial researches of philosophy, and its grandest efforts are mostly vain speculations, which can never be realized.

If philosophy, ever reasoning, ever learning, but never able to reach a knowledge of the truth, seem a vain and foolish guide, religion in its highest and most approved sense, also falls as a guide to knowledge; religion can only give the assurance of hope based on the confidence of faith. Religion does not claim to give us knowledge; it only claims to satisfy certain cravings of—shall I say the soul?—cravings based in part on the hopes of immortality, and partly springing seemingly from the innermost recesses of our being. When our lot is cast in troublous times, when afflictions and bereavements mock philosophy and rebel at reason, and everything

seems dreary and desolate, then the religion which is not born of creeds and empty show, moves mysteriously upon the wounded spirit and confers consolation and courage, soothing, refreshing and enduring. Religion, so often the inseparable adjunct of the doctrine of immortality, so far as it promotes spiritual growth, perception and aspiration, so far as it teaches us how to best fulfil the duties incumbent upon us as members of the human brotherhood, so far as it inspires us to cast aside the selfishness which isolates our own interests from the interests of the great world without, making us in every sense better men and women, so far as that religion true, whatever its name, creed or founder may be.

Religion gives us faith and motives for action; philosophy seeks to give the reason why; and both may be happily blended in a religious philosophy, or a philosophical religion, sustaining the happy possessor in his onward march toward the unsolved problems of eternity; uniting his spirit with the spirit of Nature, till the simplicity and purity be so complete that it seems more than a fancy that when he dies

Mute Nature mourns her worshipper,
And celebrates his obsequies;
Rewarding him with an immortality of
Fame and a life immortal.

Though all this is true of religion and philosophy, yet both may exist independently of any fixed idea or belief regarding immortality, and may be possessed by the unbeliever in immortality, as may be instanced the Hebrews, who, before Chaldean ideas were ingrafted upon their Mosaic faith, had little or no ideas regarding a future life.

It has been the custom of the advocates of immortality to assume that morality and everything that tends to the formation of a pure and noble life, must be absent where the incentive of an immortal sequence is wanting, and while it would be folly to deny that the hope of a glorious immortality has a powerful influence on the actions of men for good, it is equal folly to overlook the fact that the sturdy soul, strong in its own innate dignity, may, in spite of unbelief in immortality, be true to its trust and nobly live, even when it seems there is nothing to live for.

The authors of "The Unseen Universe" are a noble exception to this custom. They say:—

"We have said that the disbelievers in this doctrine form a minority of the race; but at the same time it must be acknowledged that the strength of this minority has of late years increased, until at the present moment it numbers in its ranks not a few of the most intelligent, the most earnest and the most virtuous of men."

True goodness and genuine virtue depend more upon individual characteristics, than upon any acquired belief or unbelief; but much also depends upon culture, it must not be lost of that natural goodness may be retarded or perverted, while inherited perversity may be trained into the love and practice

of virtue. And while it would be better that virtue was practiced for virtue's sake alone, there cannot be much harm, in any, in making an honest belief in a future life, contribute as an incentive well done in the body preparatory for a life to come. In fact, few live for the present alone. Take no thought for to-morrow, is not the world's motto, the boy is preparing for manhood, the man for the exigencies of old age and the establishment in life of the rising family; even nature sets the example as Spring anticipates Summer and Autumn, and every germ and every seed is full of Providence for the future maturity of the plant or animal, and so every act of man is a thought for to-morrow, and by an easy gradation of reasoning man's entire life may be looked upon as preparatory for another life evolved from the present. The utility of this doctrine as a help to the advancement of the real interests of this present life is the only practical test to which it can be subjected, and wherever it opposes our present well being, it should there be guarded against as an enemy. I doubt, however, if the doctrine of Immortality *per se* ever did in any degree prove an injury to anyone; but the duties supposed to be contingent upon the doctrine have often been injurious, and so far as those assumed duties interfere with the secular or social development of man, so far are they false, and to that extent should be discountenanced by every friend of his race as inimical, not only to this life, but also to the life beyond. Thus, when a pretentious priesthood claims intermediary powers and privileges, to which people must submit without question; when it claims to hold communion and receive authority from the spiritual world, and forbids examination of these pretensions, than that priesthood is an evil which requires uprooting.

Whatever the life beyond may be, or whatever its demands upon the present may be, one thing must be certain, it demands no interference with the fullest and freest liberty to grow into the perfection of a physical, mental, moral and social manhood.

AN ESOTERIC AND AN EXOTERIC SPIRITUALISM.

Spiritualism has developed in two tolerably distinct branches, which may be termed esoteric and exoteric Spiritualism. It is generally the latter only, with its professional mediums, trustworthy or the contrary, and its almost invariably physical and often grotesque manifestations, that is ever heard of by the outside public. Here certain beings, spiritual or psychical, not unfrequently of a low or doubtful order, sometimes untruthful and tricky, and undoubtedly fewer in number than the individualities they represent, enter our earth sphere—in some cases, it would seem, for their own amusement or gratification, but also to convince men of the reality of their mode of being, by such tests as they can devise or adopt. It is a question whether we should welcome those messengers from the spirit world who are themselves so akin to earth. But it must be remembered that in the natural order of things, they would be the first to make their presence known, that the proofs they bring are adapted to the great majority of recipients, and that upon them we must probably be almost wholly dependent for any physical test we can offer to the sceptic. I need not dwell further on this question at the present time.

The other branch of Spiritualism is confined to the home circle; it is sacred; outsiders seldom hear its secrets. Here loved and loving ones, who have been parted by death, speak to each other, as in faint whispers, across a chasm which divides, but cannot isolate, those who have passed to a higher phase of being from their kindred yet upon earth. Here the abiding conviction of the true Spiritualist is mostly obtained. Physical phenomena of the most striking character sometimes occur at these fireside seances; but they are not here so much sought after, the ordinary communications being frequently of intense and sufficient interest, and they constitute, therefore, the exception rather than the rule. Experience tends to prove that it is not always desirable to seek for those phenomena which are most readily produced by spirits of a lower sphere than those who ordinarily communicate. The two branches of which I have spoken are not so distinct that they may not sometimes blend together.

PERSONATION ON THE PART OF LOW-SPHERE SPIRITS.

Certain questions in relation to personation on the part of spirits communicating at home circles have become of painful interest to a large class of Spiritualists. The home or fireside circle is, to my mind, the greatest institution in Spiritualism, although many Spiritualists I know have doubts as to the possibility of identifying with certainty the communicating intelligences. In our own home circle, however, the evidence of the identity of these intelligences, seven in number, and, with one exception, relatives or friends whom I had known in earth life, became at length perfectly convincing to all the sitters. Not only were a great many test questions correctly answered, but all the characteristic ways and expressions of our friends were reproduced. One spirit friend was appointed guardian of the circle, and a pass-word from him was required before any communication was accepted. Generally the day and hour for a seance were appointed beforehand. On very few occasions, when some little irregularity had occurred, intrusions and personations took place, but these were speedily detected, and the circumstances were explained to us. Ultimately we were obliged to discontinue our seances, on account of the ill-health of the medium, my wife. Our spirit friends, however, had found another medium, in the person of a young relation of my own, who had occasionally been able to join our circle, and communications of the greatest interest to several members of my family were thus continued at another home circle. For a long time, and until recently, the sitters were undisturbed by anything like intrusion or personation. Indeed, fresh evidences of identity were supplied, one of which is so striking, that I will give it special mention presently.

What I regret to have now to state is that this circle has—for the present at least—been broken up, by reason of intrusion and personation on the part of unknown, and presumably low-sphere intelligences. Its members, on the other side as well as here, fought hard against the disturbing influences, but could not avoid the confusion consequent upon the fact that several alleged A. B.'s and many *soi-disant* X. Y.'s respectively claimed to be the "true" A. B. and the "real" X. Y. I fear that this case—which is amusing only in its *prima facie* aspect, and to those not immediately concerned—is but one out of many. The probable causes, mental or psychical, conducive to such confusion, the possible means for preventing it, and the general bearings of the facts themselves, might constitute an interesting subject for discussion.

AN EVIDENCE OF SPIRIT IDENTITY.

Prior to the advent of this confusion—from which, as from all facts, useful lessons may at some time be derived—occurred the evidence of identity to which I have alluded. One of the sitters was a lady, whose son—a fine young fellow, overflowing with healthy energy—had recently gone abroad to commence a career which seemed full of the promise of success in this life. One day it was announced at the circle that his spirit was free! I pass over the agony of doubt, of suspense, of grief that a mother may feel, even though she be more or less a Spiritualist. The news was confirmed by letter, and also by a communication from what seemed to be himself. What seemed? yes; but only the certainty of that was indeed the loved one could bring consolation here. One of our public mediums was summoned, unwittingly, to a more solemn seance, perhaps, than he had ever attended. Now, at the seance in question the first manifestation that happened was that same old tunes were whistled. Is this an antithesis? The sounds were soft and weirdly sweet; they were in a direction away from the medium, and occurred whilst he was talking. But many, I know, could not help laughing at the bare idea of a spirit whistling. Nevertheless there were two at this seance—a mother and a sister—who were in tears. And I think that those tears, falling in the darkness, were really happier than any merriment. For "many a time and oft," had they heard those old tunes, those very tones, when their loved one sat beside them in the long Winter evenings, before the lamps were lighted, or in the Summer twilight beneath the trees. . . . But this was not the promised test—he was to touch them—to place his hand in theirs. You can understand the longing to make such a recognition doubly sure certain to them beyond any doubt or question. The mother

was not yet satisfied; she had silently waited, she was waiting for her own test—that which was her secret. He did place his hand in theirs, and the mother knew that he was indeed her boy! In years gone by he had hurt his little finger, which, in consequence, was slightly deformed. A stranger would not have noticed it; but the mother knew him by this token. . . . I would ask whether God's creation is so full of deception that we can reasonably doubt such evidence as this, when it comes within our personal experience. Unfortunately I cannot give you names and other details, the incident belongs to esoteric Spiritualism.

English Correspondence of the Spiritual Scientist.

SPIRITUALISM ON TRIAL—THE NECESSITY OF REFORM.

BY M. A. OXON.

DEAR SIR,—Since I last wrote to you respecting the Slade trial, the preliminary investigation has been concluded, with adverse result to our cause. An appeal is lodged, and will be prosecuted with all the energy in our power; but, for the present, the defendant stands sentenced to three months' imprisonment with hard labor. The prosecution has been conducted with a malignity worthy of the gentleman who thinks it decent to call those who differ with him in belief in the manifestations of spirit on the plane of matter, "elusive wild beasts." Failing in substantiating the more serious charge of conspiracy, the second one under the Vagrant Act was pressed against Slade alone. The Act in question was framed for the protection of ignorant rustics from designing gypsies and fortune-tellers. In order, therefore, to make it applicable it was necessary that Slade should be put in the place of the gypsy, while Lankester assumed the star part of the confiding rustic, who had been taken in and defrauded. To such straits was the prosecution reduced.

Unfortunately the Magistrate felt himself unable to decide so heavy a case on its merits, and inflicted his sentence, well knowing that an appeal would be entered. The appeal cannot be heard until the third week in January, and we have time to look round us, and consider what is best to be done. It would be rash to say that there is great hope that an appeal will be successful. That would postulate straightforwardness, knowledge, candor and certain other qualities on the part of our opponents, which exist in hardly appreciable degree, or are entirely absent in them when they deal with Spiritualism. We shall be met with ignorant credulity, with gibes and sneers, with prejudice and bigotry, no doubt. But it would be cowardly in a high degree to leave one stone unturned to defeat the evil machinations which have been successfully put in action against Slade. He must not be left to go to prison if we can avoid it by any means in our power. Moreover, it is not he alone who is aimed at. It is the whole belief in a soul, all that cuts at the root of that dreary negation, of which Lankester is a prominent exponent. To these materialists, Spiritualism is a very uncomfortable fact. If it be true, then they are in the wrong; so they regard it as a natural enemy to be quashed as soon as may be. Its very presence in the world annoys them, and causes them vague alarm. It is a sign of the times which are all around, showing traces of a return to that earlier and nobler faith in spirit and things spiritual, which these nititists call superstition. If they can crush Spiritualism, they may, perchance, strike a blow at the supernatural altogether. *Hinc illae lacrymae!* Spiritualism, selected astutely enough, as the point of attack affords, it must be so now fully conceded, many weak points. That particular work of which you have made a specialty, viz., the exposure of fraud, does sadly want doing. I am not prepared to offer any opinion about particular cases, but in the map no man who knows the inner working, none who has penetrated below the surface in Spiritualism can doubt that there is abundant need of a clean broom vigorously used to clear out the rubbish. Whether deception comes from this or from the other, whether its restive spring be the vagaries of an elementary spirit, or the bodily wants of a starving medium, it must go forth that we will have none of it. If the medium cheats, then we must impress on that medium that honesty is the best policy. If spirits cheat thro' the medium, we must find means of stopping their pranks, and substituting for them a higher class with more moral consciousness. We

cannot afford to be weighted with dishonesty. It makes the very name of Spiritualism to stink in the nostrils of decent people who know it only by the vulgar side that is presented to the world when some fresh imposture is recorded, or some more than ordinary folly is perpetrated. It makes the task of defenders of the faith indefinitely more difficult, and causes one to blush for the work one would otherwise glory in performing, and worse than all, it gives a handle to materialists for describing in colors that have some pretence of truthfulness, that which they are only too glad to paint as altogether damnable and accursed.

This must be stopped at any cost. Here on this side of the Atlantic, I fear we have too much need of stern censorship. On your side I must believe from what I hear and read that there is more need still. Before me lies a letter from one of your most prominent Spiritualists whose name (were I to mention it) would command universal respect, and in it is this weighty judgment "I have had an extended experience with mediums of all grades, and it is my deliberate opinion that three-fourths of all the public mediums in this country are impostors." Allowing a large margin for over-statement that is a very serious allegation, and one that we must not allow to remain possible in the future. We must put our house in order.

But, admitting all this, we are not the less justly irritated when we find ourselves assailed by men who know nothing whatever of our subject, nor of the difficulties with which its study is beset, with rusty weapons furnished up from the armory of mediæval bigotry, used on the principle that any stick is good enough to beat a dog with. We will resist to the death such treatment, more especially when the victim selected is an innocent man, and it is proposed to include us all in the same category of knavery and folly, and to crush investigation altogether. For this, sir is what it comes to. At a time when Scientists were beginning (save the mark!) to condescend to take some interest in the questions whether perchance they have a soul, and whether it will survive bodily dissolution, we have Messrs. Lankester & Co. stepping in with this old musty vagrant act to tell us that we shall be debarred from investigation altogether, that the "elusive wild beasts" shall be banished to the dens and caves of the earth, while decent people, who have no souls, bask in the sunlight of scientific knowledge. This is to be the end of it—Inquisitorial Persecution—the gauntlet is thrown down.

Well, we will accept the challenge. We Spiritualists, claiming freedom on thought and act, and careful only that freedom does not become license, will fight for what is dearer than life itself. The fight must be begun over Slade's defence, but it will not end there. It will be prolonged till there remains no man so ignorant as to deny the existence of spirit; so bigoted as to refuse those who differ from him the right to seek for truth where I know they will, and so foolish as to think he can stem with a summons of a police court the tide of belief that is now flooding the world.

We appeal to you for help, moral and material, we want both, and we hope that representative men among you will form a committee which may cooperate with us fighting the battle which has been forced upon us.

London, Nov. 5, 1876.

THE PSYCHOLOGICAL SOCIETY, of which Mr. Sergeant Cox is president, opened the third session with an address which referred more than once to the recent prosecution of Dr. Slade. He thinks that under a transparent pretext of protecting the public, this attempt was intended to suppress the investigation of all psychological phenomena, because, if proved to be true, they were fatal to the theory of materialism. He says whether Mr. Slade was or was not guilty, the trial has had the unlooked for effect of directing the attention of the whole public to the fact that phenomena were asserted to exist, and by a great number of competent investigations were declared to be true, and of the reality of which every person may if he pleases satisfy himself by actual inspection, which sweeps away now and forever the debasing doctrines of the materialists who have preached so persistently that soul was but a superstition, man but an automation, mind but a secretion, present existence purely animal, and the future a blank. The president thought such an issue of an attempt to put down psychology by process of law a mighty triumph for the science, and will be commemorated in its annals as a new starting-point in its onward march.

SUBSCRIPTIONS AND ADVERTISING RATES.

Subscriptions.—The *SPIRITUAL SCIENTIST* is published every Thursday by the SCIENTIST PUBLISHING COMPANY, and can be obtained of any newsdealer; or will be sent at the following rates:

Single Copy, One Year, \$2.50; Six Months, \$1.50; Three Months, \$1.00.

Advertisements.—The *SCIENTIST* is a very good medium for Advertisements. It has a large circulation; it is preserved for binding, and the advertisement is not lost to view amid a mass of others. Advertisements will be inserted at the following rates:—

Inside Page, One Square, \$1.00 first insertion, and 80 cts. each subsequent insertion. Outside page, 20 cts. per line each insertion.

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

All communications for the Editor, books for review, &c., should be addressed E. GREY BROWN, Office of the *Spiritual Scientist*, 18 Exchange Street, Boston, Mass.

SPIRITUAL SCIENTIST.

VOL. V. NOVEMBER 30, 1876. No. 13

ENLARGEMENT.

Next week we shall add four more pages to the *Spiritual Scientist*, and to compensate for the reduced size of the past three weeks, we shall occasionally publish a sixteen-page paper. Many kind friends have written us encouraging letters, and we have had a few from the "veterans" and other enemies, who took occasion to gloat over what they considered a triumph of their side. The past few weeks have enabled us to determine the soundness of our position. We were surprised to find how many able supporters the *Spiritual Scientist* had, and what they were willing to do for it.

An announcement is being prepared, which will be published in our next issue. It will interest many.

ORGANIZATION.

The National Conference of Spiritualists at Philadelphia has, we think, been wilfully misrepresented in some quarters, and therefore its plans and purposes misrepresented by others, who, in reality, are in sympathy with it. We consider it is an attempt on the part of a number of disinterested Spiritualists to unite the better portion of our scattered forces in an organization that shall labor for the good of humanity in the various ways that are opened by the teachings of Spiritualism. It recognizes the importance of having societies with settled speakers; colleges for the development of those who can teach us of the relations between spirit and matter, the invisible and the visible; schools for the education of the young and proper training of those who may feel called to labor for the good of the cause. They adopted a provisional declaration of principles and appointed temporary committees. The whole action of the convention was subject to the ratification of a delegate convention to be called the coming year. Until then its action was to remain in force, and the organization to be known as the NATIONAL CONFERENCE OF SPIRITUALISTS. If those who think they mould the opinion of the movement, had shown one-quarter the energy in attacking and denouncing the National Convention that foisted the side issue of social reform on Spiritualism, as they have been in misrepresenting and clogging the movements of the National Conference, there would have been no necessity for the new organization that is now coming into existence.

It is time that there was some standard raised to properly present Spiritualism to the world. It cannot be too pure. A Spiritualist should be something more than a mere believer in spirit communion. He should be a representative in his every-day life of the principles that

underlie the teachings of Spiritualism. It gives us pleasure to announce that the Philadelphia movement is making rapid progress. Brothers Bruce, Peebles, Watson, Dewey, and others, are laboring earnestly with that zeal which is sure to be rewarded with success. They have done well, considering that there is not nor never has been any money in their treasury. Those of our readers who feel moved to help forward the work, can address either of the above in our care.

THE FUTURE OF SPIRITUALISM.

At the present time, in this vicinity at least, there is a great interest manifested in the subject of Spiritualism. The recent exposures, the advent of Bishop with his manifestations that he failed to explain, and the controversy awakened thereby, have all served for topics of general discussion. This affords an opportunity for those who have had an experience to relate it in places where at other times the topic would be tabooed. The many persons of position and education, some of whom have witnessed the phenomena in their own families, as well as in public gatherings, know that there are facts which cannot be satisfactorily explained by any of the theories now eagerly advanced by those who are interested in having Spiritualism relegated either to the domain of disease or trickery and the devil. If all the Spiritualists, not those professing a belief in the subject, but all who have become convinced of the truth of its main principles—if all these could be gathered together, we should have enough of the representatives of every sect to fill one-third of the church edifices in Boston. We are led to make this assertion when glancing at our subscription books, and seeing the many well-known names of prominent persons that are there. What a strong society they would make; and yet without doubt, the one does not know that the other has the slightest knowledge of the subject, much less ever investigated the phenomena. As it is always darkest before dawn, we interpret the present shadow on Spiritualism as indicating a wonderful, immediate change in the public sentiment towards it. The future prospects for the cause are glorious.

FOREIGN DEPARTMENT.

This week we publish the first of a series of translations from our foreign exchanges, embracing the news concerning the movement in other countries. We shall endeavor to make this department interesting and valuable, and furnish everything in relation to the progress of the cause that can be gained. A number of periodicals are yet to be received. We shall soon be able to give reports from every section of the world.

FOR PUBLICATION.

Col. H. S. Olcott has sent a review of "Art Magic," which will appear in our columns next week.

A review of "Ghost Land" is laid over for want of space. We commend it to our readers as an interesting and instructive work. It is in the form of a narrative, the romance is attractive, and the character in their dialogues present the philosophy of Spiritualism and Occultism, the uses and abuses of each, in a manner that cannot fail to be appreciated by those who desire to know more of the claims of the latter.

"The Spiritus Mundi and its Operations in Nature, No. 1," is the title of a paper sent us by Emma Hardinge Britten. She will continue the series at intervals. Our opinion of the productions of this author are too well known to require a repetition at this time, and it is with great pleasure that we make the announcement of her intention to contribute to our columns.

Hudson Tuttle is just recovering from a serious illness that at one time threatened to terminate his earth life. His many friends will rejoice to learn that he has passed the danger. The cause of Spiritualism never needed him more than at the present moment. He will soon favor us with an article.

Papers from "Lex et Lux," "Zeus," "Buddha," "Don Fulano," and other correspondents, will be presented as soon as space permits.

Rev. E. C. Ewing, in the *Congregationalist*
A CURIOUS STORY.

A DREAM FULFILLED—FINDING A LONG LOST WIFE.

Near the opening of the war for the Union a gentleman of Hillsdale county, Michigan, received an appointment as an officer in the United States Army and proceeded to Washington, leaving his affairs at loose ends. An intelligent and faithful colored man was recommended to him and sent to Michigan to manage the farm of the officer in his absence, a service which was performed to the satisfaction of his employer. This colored man had been a slave, but had secured his freedom, leaving his wife and five or six children still in bondage. He knew neither where they were nor how to communicate with them. He was a Christian man, his piety being somewhat of the boisterous kind—after the manner of the blacks—and his prayers being heard by many to whom they were not addressed.

After arriving in Michigan on several occasions he announced that he had dreamed that he should some day find his wife and children somewhere in a crowd or procession where everybody would be crying. He was certain that his dream was to be fulfilled, though he knew not when or where. And, because his present manner of life, on a retired farm, was not likely to bring about the incidents of his dream, he became at times quite restless and discontented.

Finally, in the Spring of 1865, after the assassination of Mr. Lincoln, and when the body of the martyred President was carried through the country to its final resting place in Springfield, this man, with the son of his employer, went one day to Hillsdale to take the cars to Cleveland and join the throng of mourners. He fully expected then and there to discover his long lost family, and was therefore greatly disappointed when they arrived at the railroad too late to take the train.

They were told, however, that in a day or two the obsequies would be held in Chicago, and as the expense was much the same they might observe them there. They therefore returned to the farm, where our friend again dreamed of meeting his wife and children in a crowd of weeping men and women. At the proper time they proceeded to Chicago, and joined the company of mourners. Nor was it long before this man discovered his wife and all his children in every respects precisely as he had repeatedly dreamed. The interview was said by the bystanders to have been intensely affecting, as indeed it might well be.

These facts are well known and currently reported among the inhabitants of Hillsdale county, from one of whom I received them as undoubted truth.

From the *Pall Mall Gazette*.
SUPERSTITION IN CHINA.

It is humiliating to find in so old a civilization as that of China, the prevalence of superstitions from which the younger enlightenment of Europe is free. The Vampire Panic is still, it seems, raging among the Chinese, whereas we have not been troubled with an alarm of vampires in this country for many years, and even the most energetic of panic mongers would probably fail to create much terror by spreading a report of their appearance. The "paper man" superstition, which is connected with the "vampire scare," is another instance of a grossly ridiculous delusion. The Chinese actually believe that a "paper man"—not a flesh and blood "medium," be it observed, but a "sprite" cunningly shaped out of mere paper—may be made by "apt words," as the lawyers say, to mount up to the ceiling. A Chinese lady, we are told by the Times correspondent, performed this magic feat the other day, and that, too, in the "presence of a magistrate,"—a feat notably without a parallel in this country. The séance was held at nine o'clock one evening; the lady sat down at a table and produced a paper sprite, which, after certain incantations, was induced to flutter and mount to the ceiling.

Here the "paper man" is supposed "to make a chalk mark through which he descends at night," a vampire upon pleasure bent. The writer here seems to be conscious that his account of the matter is a little vague, and explains that he only "indicates an element in the process." It is not surprising, however, that a "brass man" was found in the lady's possession, which performed certain wonderful feats at her request. Nothing is more essential to all manifestations of this kind than a "brass man." In the meantime, however, the lady's "accomplices" are in custody, and are to be handed up for trial by superior authorities under the Chinese Vagrant Act.

THE ELEVATION OF THE MASSES.

At New York, Sunday, November 26, Prof. Felix Adler delivered his lecture on the "Elevation of the Masses."

Who are the great men? You will find them as workers. You see them seldom in their houses. You find them in their shops and stores. Between the slums and the most cultivated society, there is a broad belt of people upon whom the country rests. To improve and enlighten and advance these, is to elevate the masses. Is it said this cannot be? That these have always been as now they are? That there can be no improvement with them? That there always have been and always will be the upper and the under—always the master and the mastered; take, eat and enjoy for your share all you can procure, leaving others to their fate? That the wrongs of the past always have been and always will be?

Not so! We can abolish the evils of to day if we will be earnest and faithful.

But how? Not by holding up to the people, as a mirror, themselves in their faults and errors. Not by upbraiding, not by becoming an accuser?

From such a teacher, audiences turn away dissatisfied; not with themselves, but with him; neither with flattery and praise of their acts. Under such they become vain. Thus in the one case you cease to have a hearing, and in the other, there is no stimulus for improvement.

The lecturer said in this dilemma he was turning the leaves of Demosthenes, when he discovered the art of that great persuader of men's minds. He neither praised nor blamed, but laid his hand firmly on the possibilities of their natures, and showed them how, as passing clouds, their present errors obscured temporarily their future capacity for good. So in the treatment of children—not excite vanity by praise overmuch, nor by condemnation decided depress. Never say you are bad—but you have done wrong. Never bore your friends with the wonderful proficiency of your child in and out of its presence. But in moderation and firmness, point to higher and better possibilities.

Does not the dominant religion stimulate pride in its followers? Does it not assure them that they are elect; that the outside ones are lost sheep? Have they not found it in a book, the depravity of man, etc.

What but gross variety kept the cultivated and better classes at such great distance from the peoples? Are they not the same with you? Build up their self esteem by showing them of what they are capable. Do you say this is an abstraction? Then I will give you the concrete.

Enlarge your school houses, make them more numerous and useful. Do you plead the resources of the State are already exhausted upon them? Not so. Husband the means at hand. Where are your churches? How are they used six days out of seven? Are they idle? Need they stand empty six days in seven? Do you say I am Sacrilegious? I would not be so.

Then construct your churches differently. Without interfering with their present uses for the seventh day let them accommodate the children and the people the other days. Do you, cultivated ones, meet them there, and make the meetings instructive, attractive, full of joy and pleasure.

Do the Christians object to this as unsuited to their church? It was thus in the early days of Christianity in the church and in the synagogue.

But if the Christians will not, then let the Liberalists take the lead. They have been over-cold and distant in the past. Let them come up to the nobler—the labor of propagandism.

Thus may the Temple of the future be reared.
The subject of the next discourse will be, The Bible.

NOTES AND NEWS FROM OUR FOREIGN EXCHANGES.

WE HAVE heretofore neglected our foreign exchanges, but in the future we hope to make the *amenda honorable*.

There is in New Granada a little town of some twelve or fifteen thousand inhabitants, which in the history of Spanish America, and in the War of Independence particularly, has occupied a prominent position; this is Carthagena. Here, we are pleased to learn, a new Spiritual "circle" has been formed, meeting with regularity and girding up its loins for a more widespread influence. May the fruition of faith be in the infoldments of its banner.

IN CAMPECHE (Mexico), also, a new *circulo* of Spiritualists has been organized, with material that is substantial and means work.

News from Mexican journals confirm the report that our doctrine is spreading far and wide through the villages of the interior. In the Republic of Mexico there is a dramatic company composed entirely of Spiritualists who devote their leisure hours to a study of the phenomena of their faith.

El Buen Sentido, of Lerida, continues its discussion with the ultra montain periodical *El Consultor de los Parracos*, which makes but little headway against our theories and the truth universally recognized and proclaimed by Spiritualism.

There comes also from Porto Rico, from San Juan and from Utuado, the most encouraging announcements of the progress of our doctrines—the formation of what they call *centros de estudio y propaganda*.

In some parts of Europe considerable stress is laid upon an assertion that Spiritualism is only magnetism. The *De Rots* of Ostend has taken up the subject and will discuss it scientifically.

It seems that a priest in Huesca has been scoldously preaching against Spiritualism. This has proved a great element of propagandism, not only in that capitol but throughout the province, and our doctrines have thus been spread on to villages previously wholly refractory.

FROM a correspondence between Miss Anna Blackwell and the Viscount de Torres-Solanot, the distinguished president of the Spiritual society of Madrid, her work entitled an "Essay on the probable influence of the intercommunication of spirits with man, upon the social progress of the future," is to be translated into the Spanish language, and subsequently into German, French and Italian.

WHEN the Prince of Wales was in Spain he was received in the Cathedral Toledo, by his Eminence, the Cardinal Archbishop, Prince of the Catholic Church, etc. Some of the Spanish papers have noticed it as if exclaiming, What a heretic! Free Mason, to be thus welcomed! Perhaps the Cardinal Moreno in this act admits that neither heresies, nor Protestantism, nor masonry is the invention of the devil for the destruction of souls.

COMPLAINT is made in the Montevideo Magazine, that in the village of Vilagrassa the priests had refused sepulture to a man because he was a Spiritualist. This persecution will augment, says the writer, if the government does not take measures to prevent it.

"A PAGE of gold is opened to us in a serene night if we look upward," says the above named journal; and he who does not recognize God in his work, is one of those who have eyes and does not see. The veiled prophet, however, may speak from interior vision, and this out-glorifies all the glory that can possibly gladden the material in its sensuous night, in its gilded catacomb.

IN THE *Mensajero del Pueblo* appears an article from Pius IX, in which it is said, "That like Jacob he is fighting against an irritated God to save the dignity of the human genus, and he will not be conquered." "What a teaching to impart to the people—a man fighting against God!" remarks the editor.

THE *Colonia Espanola* gives under the head of *Escurose* an extract from *San Esteban Civil* of Durango, the mountain home (to be at least) of many a Spiritualist, a notice of a young man named Analecto Orona, who has the power to fascinate all who approach him. He is without education or any of the advantages of social refinement, yet crowds gather to talk with him in his humble abode, they confess his marvelous influence, speak of him as an angel of peace, and as a prophet come to reform the people. Many persons having large estates have endeavored to get him to reside with them to reform and make moral their employes.

THE French journals, *Figaro*, of course, included, are making some grimaces over the report that at the moment when Mr. Smith died at Aleppo, his friend, Mr. Delitzch, in London, was notified of it by a fearful cry that proceeded from Mr. Smith's residence which he happened to be passing. Comparing the time, in view of the longitude of the two places, they cannot make the statement harmonise; for the dials of Aleppo marked six o'clock in the evening and Mr. Delitzch's watch approached seven. As the difference of longitude is

thirty-seven degrees the watch of the *savant* should have advanced three hours upon the march of the sun, at least, if these gentlemen are not clubbed together to repeat the miracle of Joshua and to make the chronometer of M. D. agree with their notions *cosmographiques*. After all when one is charged with the management of the world—it is allowable to give to the sun a push of the finger.

Figaro smiles broadly over the vast rolls of signatures sent from Europe and America in behalf of M. Leymarie: that from London, he says, was *ten metres* long; that from the United States, not less than *sixty metres* long. "I do not exaggerate," he affirms, "a single centimetre; and you may believe that I did not attempt to count the names. Spiritualism flourishes in America!"

AN ARGUMENT FOR IMMORTALITY.

AMONG other excellent arguments for the immortality of the soul, there is one drawn from the perpetual process of the soul to its perfection without a possibility of ever arriving at it; which is a hint that I do not remember to have seen opened and improved by others, who have written upon this subject, though it seems to me to carry a very great weight with it. How can it enter into the thoughts of man, that the soul, which is capable of such immense perfections, and of receiving new improvements to all eternity, shall fall away into nothing almost as soon as it is created? Are such abilities made for no purpose? A brute arrived at a point of perfection that he can never pass, in a few years he has all the endowments he is capable of, and were he to live ten thousand more, would be the same thing he is at present. Were a human soul thus at a stand in her accomplishments, were her faculties to be full blown and incapable of further enlargements, I could imagine it might fall away insensibly, and drop at once into a state of annihilation. But can we believe a thinking being, that is in a perpetual progress of improvements, and traveling on from perfection to perfection, after having just looked abroad into the works of its creator, and made a few discoveries of his infinite goodness, wisdom, and power, must perish at her first settling out, and in the very beginning of her inquiries.

Man, considered in his present state, seems only sent into the world to propagate his kind. He provides himself with a successor, and immediately quits his post to make room for him.—Hoeres.

Hoeredem alterius, vetut unda supervenit undam.—Hor. Ep. II. 1, 2, ver. 175.

He does not seem born to enjoy life, but to deliver it down to others. This is not surprising to consider in animals, which are formed for our use, and can finish their business in a short life. The silk-worm after having spun her task, lays her eggs and dies.

But in this life man can never take in his full measure of knowledge, nor has he time to subdue his passions, establish his soul in virtue, and come up to the perfection of his nature, before he is hurried off the stage. Would an infinite wise being make such glorious creatures for so mean a purpose?

To look upon the soul as going on from strength to strength, to consider that she is to shine for ever with new accessions of glory, and brighten to all eternity, that she will be still adding virtue to virtue, and knowledge to knowledge; carries in it something wonderfully agreeable to that ambition, which is natural to the mind of man.

The soul, considered in relation to its creator, or like one of those mathematical lines that may draw nearer to another for all eternity, without a possibility of touching it, and can there be a thought so transporting, as to consider ourselves in these perpetual approaches to him, who is not only the standard of perfection, but of happiness.

LONDON, 1711.

THE Spiritualists' Defence Fund Committee in London, says, "Now, however, there is before the body of Spiritualists and psychics the great struggle of knowledge against ignorance, Galileo's fate is repeated. Galileo held a telescope, Slade a slate. Galileo, in the seventeenth century, was sentenced to imprisonment for proving the existence of unseen worlds floating around us. Slade, in the nineteenth century, is sentenced to imprisonment and 'hard labor' for proving the existence of unseen ministering spirits, or of an ethereal force capable of use in various ways for the physical and mental good of man.

How to Form A Spirit Circle.

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

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

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

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

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

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

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

6. The first symptoms 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 us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

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

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

The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and draw 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.

THE PRINCE OF WALES AMONG THE INDIAN JUGGLERS.

ONE day at Parell, His Royal Highness, had an hour of quiet amusement in camp, watching the tricks of some Indian jugglers and snake-charmers, which have been described a hundred times over, and which never lose their interest for the spectator. After breakfast a ragged train of fellows leading apes and carrying bags was seen coming up the main street of the camps to one of the tents. These were followed by seven or eight ugly, shapeless, elderly women in bright drapery, carrying what are considered here musical instruments. They all squatted under the shade of the

trees in front of one of the tents apart—conjurers, ape-leaders, singing women. Presently the Prince sauntered down from the house and took a seat in front of the tent, and his suite sat or stood round him, while the charmers and conjurers prepared for their exhibition, but the natives had no idea of the illustrious person's identity. The camp followers gathered round, and soldiers from the tents near at hand, till one of the suite, remembering what occurred on a similar occasion in India, cleared them away. The jugglers and snake-charmers were the first to show off. They were only two—old chatty fellows whose skin hung on their bones as if it were cracked brown paper. They did some clever "passes,"—swallowed and spat out fire, produced an enchanted inexhaustible water vessel, walked on wooden pattens held on by the action of the feet making a vacuum—in fact the withered, vivacious, old juggler and his ragged old confederate performed all the orthodox tricks of their confraternity. Where did he get the cobras which he produced suddenly out of two baskets which had been turned over, inside out, in our presence? It was not the drumming of his friend or the playing on the dry gourd which drew the reptiles out of cover. A little thrill went through the spectators as the reptiles raised their flaming eyes and hooded crests, hissing fiercely, reared on end as if to strike the garrulous charmer. Dr. Fayer opened the jaws of the larger with a stick while the man held it, and showed the Prince where the fangs were not. The snakes danced to the music of a good gourd drum, but it was with rage and fear, not with pleasure. Meantime a mango under the dirty cloth was growing, and in an interval of snake work, the old fellow dashed at the latter and exposed a fresh bright green mango tree some eighteen inches high in the ground, where he had apparently only put in a mango seed. Expressions of wonder followed; then the cloth was thrown over the tree and another of the famous legendary legerdemain feats was executed. A shallow basket about eighteen inches high and three feet long, with a cover, was placed before the Prince. It was plain there was no deceit. It was a basket and nothing more or less, and it was put on the bare earth before our eyes. At a call there came out from the group, of natives near at hand, a lad of twelve or so, slight of figure and pleasant of face, with not an article of dress, save his loin cloth and a dirty turban. Him the old man, chattering the while, bound hand and foot, *a la* Brothers Anyone, in twine. Then a sack, made of strong netting, was produced, and the old fellow slipped it over the lad, whom the squeezed down on his haunches so that he could tie the cords securely over his head, and lift him from the ground to prove how secure he was. He seemed to use great force to put the lad into the basket, and to have much difficulty in fitting the lid on the top of him. When that was done the music was renewed by one, and the other juggler began to talk to his basket. Presently the lid was

agitated, and the cord and net was jerked out and fell on the ground. Then the juggler ran at the basket in a fury, jumped on the top, crushed in the lid, stamped on it, took a stick and drove it with force through the wicket work. The basket was empty! Then there came a voice as of the lad who had been inside, and lo, there was just such a youth upon one of the trees. It was certainly a very clever trick and very well done with the most simple adjuncts. The mango tree when next uncovered appeared hung with tiny fruit.—*The Times*.

THE PRIMITIVE CONDITION OF MAN.

THAT man was created a form of Divine order follows from his being created in the image and likeness of God; for since God is order itself, man was therefore created the image and likeness of order. There are two origins from which order exists, and by which it subsists—Divine love and Divine wisdom; and man was created a receptacle of them both. Consequently he was created in the order according to which these two operate in the universe; and particularly into that according to which they operate in the angelic heaven; for by virtue of such operation the whole heaven is a form of Divine order in its argest portraiture, and appears in the sight of God as a single man.

In the first ages of the world men acknowledged in heart and soul that they received all the good of love, and hence all the truth of wisdom from God. They were, therefore, called images of God, sons of God, and born of God.

I have been informed that the men of the Most Ancient Church were of so heavenly a character that they conversed with angels, and that they had the power of holding such converse by means of correspondences. From this the state of their wisdom became such that when they looked upon any of the objects of this world they not only thought of them naturally, but also spiritually, thus in conjunction with the angels of heaven.—*Swedenborg*.

AMONG the rare old books most carefully treasured by bibliomaniacs in this country, none is more valued than Elliot's Indian Bible. There are but few copies of the first or 1663 edition extant, and it is very rarely that one of these is offered for sale. The copy sold on Tuesday night from the Menzies collection is an exception, as it has been sold and re-sold several times since it was received here from England in 1862. Never till Tuesday night, however, has it changed hands for less than \$1,000. In face of the fact that it had been recently rendered perfect, and that its real value had been enhanced by perhaps the most beautiful and costly binding with which a book was ever garnished, it commanded only \$500.

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