

SPIRITUAL SCIENTIST

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SPIRITUAL SCIENTIST.

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E. GERRY BROWN, EDITOR.

For the Spiritual Scientist.

TEST-CONDITIONS AND A SPIRIT PHOTOGRAPH.

A COMMITTEE OF SIXTEEN SELECT THE STUDIO OF A SKEPTICAL ARTIST, IN WHICH THE MEDIUM OPERATES. —SKEPTICAL, PRACTICAL PHOTOGRAPHERS HANDLE THE PLATES.—A PICTURE APPEARS.—THE CERTIFICATE OF THE COMMITTEE.

OUR special correspondent, in Cincinnati, Ohio, sends us this week a full account of a most remarkable and complete test of spirit-photography. He also wrote the reports which appeared in the Commercial and Enquirer of that city. In a private letter accompanying the narrative he says:

"While I have not yet succeeded in getting the spirit-form that was to be, to me, the absolute proof, yet partly having charge of this test trial, so exceeding our most sanguine expectations, and so absolutely convincing, that I feel that I can not longer withhold my full assent and endorsement of Mr. Jay J. Hartman's gift of mediumship as a genuine Spirit-Photographer! who, amid the bitter denunciations of press and people, has given a public test trial—accepting cheerfully the offers of the skeptical photographers to go to their own rooms, and then and there, without handling the plates, or entering their dark room, producing a spirit picture. One of which I enclose. (See engraving), which they were compelled to acknowledge to have been produced without any aid or complicity from Mr. Hartman, further than resting his hand on the camera

A SPIRIT-PHOTOGRAPH TAKEN UNDER TEST-CONDITIONS



during the time of the exposure of the plate. It is more particularly gratifying, in that the very paper that a few weeks ago, published three columns of abusive and denunciatory statements, to prove the whole matter a delusion and Hartman a fraud, has voluntarily made a partial reparation by prominently publishing a column, giving the result of the public investigation,—thus refuting and disproving all their former statements. While Mr. Hartman has thus been honorably acquitted, and his claim to the possession of that "occult" power, and his honesty fully established, yet, I hold that the "laws of psychometry" will yet explain much of the mysterious workings of this wonderful power. Unquestionably, spirits do come back and impress their images on the plate, so as to be recognized, as has been done in several instances with Hartman, yet there is a large residuum unrecognized, and whose appearance will, I believe, be accounted for, as said above, by the further elucidation of psychometric laws and their modes of operation. I hope that our friends will give this subject their earnest attention, as I believe that we are on the eve of startling revelations to the Spiritualist, as well as a materialistic, unbelieving world.

Presuming that you will transfer the accompanying full

CERTIFICATE OF THE RESULT.

WE, the undersigned, having taken part in the public investigation of 'Spirit Photography' given by Mr. Jay J. Hartman, hereby certify that we have closely examined and watched the manipulations of our own marked plates through all the various workings, in and out of the dark room, and have been unable to discover any sign of fraud or trickery, on the part of Mr. Jay J. Hartman. And we further certify that during the last sitting, when the result was obtained, Mr. Jay J. Hartman did not handle the plate nor enter the dark room at any time.

"J. Slatter, C. H. Murchman, V. Cutter, J. P. Weckman, F. T. Moreland, T. Teeple, all practical photographers.

E. Saunders, Wm. Warrington, Joseph Kirsey, Benjamin E. Hopkins, E. Hopkins, G. A. Carnahan, Wm. Sullivan, James P. Geppert, D. V. Morrow, M. D., and Robert Leslie."

Cincinnati, O., Dec. 25, 1875.

and fair published statement to your columns, I refrain from any more extended notice at present, awaiting the unfoldment of a theory that *may* partially explain some of the "occult" workings of that power.

"Tell me not, in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem."

"Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returneth,
Was not spoken of the soul."

seems indeed to be fully realized and proven in this wonderful age of startling discoveries. Spirit photography, it has been claimed, solved this momentous question; and various persons from time to time have claimed to have the peculiar power of placing their hands on the camera, by which means the instrument became "sensitized," so as to enable "spirit forms" to impress their image on the plate with the sitter.

Among others, Mr. Jay J. Hartman has claimed this power, and has been producing "spirit pictures" at Teeple's gallery, No. 100 West Fourth street. He has been bitterly denounced as a fraud and trickster by the skeptics and unbelievers, and lately one of our morning contemporaries gave three columns of sensational arguments and statements to prove that the whole matter was a delusion, and Hartman a miserable humbug. Although he gave private "test sittings" that seemed satisfactory, yet even many of his friends began to doubt him, until he, last week, published a card that on Saturday morning, December 25, he would give a free public investigation, addressed to the public generally and to the photographers especially, stating that he would place all the arrangements in the hands of those taking part in the investigation; they to choose the room where the trial was to be held, bring their own marked plates, furnish their own camera, chemicals, in fact everything, Hartman simply asking to manipulate the plates in the presence of practical photographers, to show that he used no fraud or trickery.

Christmas morning came bright and cheerful, and found sixteen gentlemen, five of them practical photographers of this city, assembled at his rooms. Putting the question to vote, it was decided to adjourn to the photograph gallery of Mr. V. Cutter, No. 28 West Fourth Street. Mr. Cutter being an expert in detecting the "spirit picture trickery," and as Mr. Hartman had never been in his gallery, he would be at the double disadvantage of being in a strange room, surrounded by strange skeptics and practical men quick to detect fraud.

Mr. Hartman cheerfully accepted, exacting but one condition, that there should be no arguments, jesting, or unbecoming conduct, in speech or action, liable to produce discord and disturb the harmony and quiet necessary to insure results. As the offer was made by Mr. Hartman in a perfectly fair and gentlemanly manner, it was accepted in a like good spirit, and the party adjourned to Mr. Vincent Cutter's rooms.

Entering the operating room, the party were requested to seat themselves on each side of the camera and join hands. Mr. Hartman then desired to be searched and blindfolded, but the photographers waived this point as being unnecessary. Mr. Hartman then chose Mr. F. T. Moreland to represent him, and see that everything was done fairly. Then, selecting Mr. C. H. Murhman, a practical photographer and strong skeptic, the three entered the dark room, Mr. Murhman furnishing his own plates. The plates prepared, they approached the camera, Mr. Murhman carrying the plate and then setting for a "picture."

Amid breathless silence, the plate was exposed and carried back to the dark room, Mr. Hartman following. Soon came the cry, "No result." Skeptics somewhat jubilant.

Another plate was ordered, Mr. Murhman again following Hartman through. No result. Unbelief above par, and rising rapidly.

Mr. Cutter, the proprietor of the gallery, a strong skeptic, and probably the best expert in the city, was now chosen to go through the workings. Hartman seemed downcast, and, declining to enter the dark room, stood at the camera, seemingly absorbed in deep meditation or prayer. His friend Moreland and Mr. Cutter entered the dark room alone, Mr. Cutter preparing the plate. Coming out to the camera, and giving Hartman the "holder," he seemed to be

so much abstracted as to be scarcely able to place it in position. Calling to two gentlemen to place their hands on the camera with him, the third plate was exposed, with no result.

Affairs looked gloomy, indeed, for poor Hartman and his friends. But he directed Mr. Cutter to prepare another plate, and dropped into a deeper state of abstraction than ever. Mr. Murhman sat close beside Hartman and the camera, closely watching every movement, as he is well calculated to do, from his long experience in detecting "professional mediums."

Mr. Cutter, having finished the preparation of the plate in the dark room, in the presence of Mr. Moreland, brought the fourth plate, in the "holder," and handed it to Mr. Hartman.

Selecting Dr. Morrow as the "sitter," and a third person to place his hand on the camera, the plate was again exposed amid intense, breathless silence. Hartman visibly trembled, and seemed to be engaged in deep, silent invocation. The hands of the persons resting on the camera likewise visibly trembled, showing the presence of some occult power. Finally, Hartman ended the painful suspense by covering the camera, when Mr. Cutter took the plate and, accompanied by Mr. Moreland, retired to the dark room to develop it, leaving Hartman standing at the camera with great beads of perspiration studding his brow, while the assembly looked like "grave and reverend signors," awaiting a verdict that was to blast the fond hopes of the spiritualist—and prove, indeed, that "life was but an empty dream."

But quickly came the joyful exclamation from Moreland, and the astounding cry from Mr. Cutter—a result! A ripple of quiet joy ran over Hartman's countenance, while his friends, scarcely believing the good news possible, crowded with the skeptics and unbelievers, who doubted the evidence of their own senses, around Mr. Cutter, who held the glass-plate up to the light, and there, sure enough, impinging on the head of Dr. Morrow, was the clearly defined face of a young lady, even clearer and more distinct than his own. Every one was astonished at this unexpected result. Murhman looked at Cutter and Cutter looked at Murhman in blank amazement, declaring that he didn't do it, as it was one of his own plates, and he knew there was nothing on it when it went into the camera. There was the picture! *Hartman had never touched the plates, or entered the dark chamber during its manipulation! How it got there, he didn't know; there it was!* While skeptic and Spiritualist were equally astounded, the best of feeling prevailed, and, to the credit of all be it said, not a harsh, ungentlemanly word was dropped during that great and conclusive trial.

Conclusive, in that, while Messrs. Cutter, Murhman *et al.* do not admit the "spiritual" origin of the form on the plate, yet they all agreed that Mr. Hartman did not and could not under the circumstances, of never touching the plate or entering the dark room, produce the "spirit picture" by fraud or trickery. There is the picture of Dr. Morrow, with the face of a young lady, with something resembling a wreath arching over their heads! Whence came it? If it is not what it purports to be, a "spirit form," what is it? And how came it there? All present finally agreed to sign a certificate, as justly due and fairly earned by Mr. Hartman.

[The certificate appears on the first page, with the *fac simile* of the photograph obtained under the circumstances above detailed.—ED.]

Mr. Murhman demurred to the first part of the certificate, not that he had discovered fraud, but that he was not in the dark room when the result was obtained, but cheerfully signed as to the last clauses, and with the balance exclaims, "*There's the fact, who can explain it?*" B. E. H.

"STARTLING FACTS IN MODERN SPIRITUALISM," is the title of a book of 543 pages, handsomely bound, and containing an account of startling and significant phenomena which have occurred in the presence of the author, N. B. Wolfe, M. D. of Cincinnati. He deals with facts and arranges these facts for the critical inspection of the minds eye. The author expresses freely his personal opinions, shows where fraud may be perpetrated, advances and discusses theories and in general it may be said that the subject is handled in so masterly a manner that the book will always remain as it is at present.—A STANDARD WORK on Modern Spiritualism. For sale at the office, 18 Exchange St., Boston, Mass. Price \$2.00.

THE SECOND BIRTH.—THE MYSTERIES.—THE ISLANDS OF THE BLEST.

To the Editor of *The Spiritual Scientist* :

DEAR SIR:—The very valuable article in your paper of December 30th, entitled "The Second Birth," contributed by Hudson Tuttle, is, to some of your readers, one of unusual interest. It outlines the procedure and purpose of the ancient sacred rites, which are known to most of us only by their name, "The Mysteries." A knowledge of them was not open to all the world. It was revealed only to initiates, who were bound by the most solemn oaths never to disclose them. From what scholars have gleaned from the classics, it appears that those mysterious ceremonies were so celebrated as to awaken awe, reverence, veneration for the gods, and aspiration in the devotees for higher and nobler grades of life. The great central truth taught in the Mysteries, and by various startling spectacles and severe personal experiences vividly impressed on the minds of the participants, was that man's earthly life is one of trial, discipline and development, and at its close he actually enters into and dwells in another, though, to most men, an invisible sphere of life. In these sacred rites man's Second Birth was taught and dramatically represented to the senses. The church doctrine of *regeneration*, often so pulled out from evangelical pulpits in metaphysical jargon as to bewilder the minds of the hearers, is the faint echo and the last glimmer of the great truths and pure ethics that the ancient mystagogue presented in palpable demonstration.

Mr. Tuttle has pertinently and distinctly indicated how, in the Mysteries, the great truth of man's "second birth" was symbolized centuries before Jesus declared it in midnight conversation to a Jewish sectary. Persons of gross and lewd tendencies, perhaps not unlike certain intense opposers of social freedom, could in those symbolizations see nothing but vulgarity; but receptive minds, of deeper insight, whose souls were lighted at more aetherial fires, discerned that the occult knowledge there acquired tended to withdraw its votaries from an irrational and savage life, and tamed and humanized them. Cicero (*De Leg., Lib. II, Cap. 14*) remarks that the ceremonies were truly called *initia*, or beginnings, for they were indeed the beginnings of a life of reason and virtue. During the celebration of the Mysteries, the greatest sanctity and highest elevation of mind were enjoined on the participants. When you sacrifice or pray, says Epictetus, in Arian, go with a prepared purity of mind, and with dispositions so previously ordered as are required of you when you approach the ancient rites and ceremonies; Proclus mentions that the mysteries and initiations withdrew the souls of men from a material, sensual, and merely human life and joined them in communion with the gods. Nor was a less degree of purity required of the initiated for their future conduct. They were bound by solemn engagement to commence a new life of strictest piety and virtue.

In the Mysteries, were represented not only the great truth of man's second birth, but also the mental states which are sometimes experienced during the process of death, while the individual is in transit from the outward to the inward life, or what the Roman Catholics describe as going through Purgatory. Psychological history presents many instances of this mental experience; "A deep sleep fell upon Abram, and, lo, a horror of great darkness fell upon him." (*Genesis XI, v. 12*). A. J. Davis, in the thirty-second chapter of *Magic Staff*, describes his feelings when he entered, as did Abram, into the valley of the shadow of death. That this transit from the outward world into the world of spirits may be accomplished, and that the spirit may even afterwards retain its body, appears to be indicated in the thirty-fourth chapter of the *Magic Staff*, where the spiritual instructor of Davis assures him that "Spiritually thou hast left the world where men reside, but physically thou art with them still." This transition is perhaps further explained in the last sentence of the thirteenth paragraph of *Nature's Divine Revelations*, where it is spoken of as "the metamorphosis of the principle of mind to its second sphere of existence."

Stobaeus traced a conformity between death or an actual entrance into the spirit world, and initiation into the Mysteries. As translated in Warburton's *Divina Legation, Vol. I, . 295*, his words are:—

"The mind is affected and agitated in death just as it is in initiation into the grand Mysteries. * * * The first stage is nothing but errors and uncertainties, laborious wondering, a rude and fearful march through night and darkness. And now arrived on the verge of death and initiation, everything wears a dreadful aspect; it is all horror, trembling, sweating, and affrightment. But this scene once over, a miraculous and divine light displays itself, and shining meadows and flowery plains open on all hands before them. Here they are entertained with hymns and dances, with the sublime doctrines of sacred knowledge, and with reverend and holy visions. And now become perfect and initiated, they are free, and no longer under restraints, but crowned and triumphant, they walk up and down the regions of the blessed, converse with pure and holy men, and celebrate the sacred mysteries at pleasure."

Every student of Modern Spiritualism has more or less distinct conceptions of spirit-life and avocations in the "Summer Land." Thanks to A. J. Davis for this beautiful and natural designation of our future home in the heavens, which, to the believing, toil-worn son of earth, lightens up even more beautiful by its contrast with the wintry land in which we now dwell. Centuries before the era of Stobaeus other heathen sages and inspired minds, whose supposed miserable spiritual state has often been bewailed over by conceited, ignorant christian ministers, also had conceptions of it, singularly true, tried by the standard of Spiritualism.

Socrates, in the *Gorgias* (p. 523), tells Callicles to listen to what he believes to be true. Says he, in the days of Cronos there was this law respecting the destiny of man: that he who has lived all his life in justice and holiness shall go, when he dies, to the Islands of the Blest, and dwell there in perfect happiness out of the reach of evil; but he who has lived unjustly and impiously shall go to the house of vengeance and punishment which is called Tartarus.

Half a thousand years before the Christian era, Pindar, in his second ode, sung of

THE ISLANDS OF THE BLEST.

"The islands of the blest: they say
The islands of the blest
Are peaceful and happy by night and day,
Far away in the glorious West.

"They need not the moon in that land of delight,
They need not the pale, pale star;
The sun, he is bright by day and night
Where the souls of the blessed are.

"They till not the ground, they plow not the wave,
They labor not—never! oh, never!
Not a tear do they shed, not a sigh do they heave,—
They are happy for ever and ever.

"Soft is the breeze, like the evening one
When the sun has gone to his rest;
And the sky is pure, and clouds there are none,
In the islands of the blest.

"The deep, clear sea, in its mazy bed,
Doth garlands of gems unfold;
Not a tree, but it blazes with crowns for the dead,
Even flowers of living gold."

Homer, also, in the fourth book of *The Odyssey*, chants of Elysian:—

"The blissful plains
Of utmost earth, where Khadamanthus reigns,
Joys ever young, unmixed with pain or fear,
Tell the wide circle of th' eternal year;
Stern winter smiles on that auspicious clime;
The fields are florid with unfading prime;
From the bleak pole no winds inclement blow,
Mould the round hail, or flake the fleecy snow;
But, from the breezy deep, the blest inhale
The fragrant murmurs of the western gale."

Virgil, who lived, say half a century before the Christian era, in the sixth book of the *Aeneid*, describes the spirit home of good and wise men as a region blessed with perpetual spring, clothed with continual verdure, enamelled with flowers, shaded by pleasant groves, and refreshed by never-failing fountains. Here the righteous live in perfect felicity, communing with each other, bathed in a flood of light proceeding from their own sun, and the sky at eve is lighted up by their own constellations. Their employments in the inner life resembled those on earth, and whatever had warmly engaged their attention in the outward world continued to be a source of enjoyment in the life within.

Occasionally communications, professing to come from departed spirits, have appeared in the *Banner of Light*, declaring that their prior knowledge of Spiritualism—that is, of its facts and philosophy—had been of great benefit to them on their entrance into spirit life. It is worthy of observation that a knowledge of the Mysteries was also believed to be of great benefit to the initiated upon their entrance into the spirit world. For instance, Plato, in his *Phædo*, or *Dialogue on the Immortality of the soul* (p. 69), represents Socrates as saying:—

"I conceive that the founders of the Mysteries had a real meaning, and were not mere triflers when they taught that the unaccustomed and uninitiated person, on leaving the body, stuck fast in mire and filth and remained in darkness, but that he

CORRESPONDENTS.

MADAME BLAVATSKY EXPLAINS.

A RAP AT THE "LUTHER"ANS.—HER OPINION OF THE EDDY'S.—MEDIUMS CRITICISED.

To the Editor of the *Spiritual Scientist*:

DEAR SIR:—For the last three months one has hardly been able to open a number of the "Banner," or the other paper, without finding one or more proofs of the fecundity of the human imagination in the condition of hallucination. The Spiritualist camp is in an uproar, and the clans are gathering to fight imaginary foes. The tocsin is sounded; danger signals shoot, like flaming rockets, across the hitherto serene sky, and warning cries are uttered by vigilant sentries posted at the four corners of the "angel-girt world." The reverberations of this din resound even in the daily press. One would think that the last day of judgment had come for American Spiritualism.

Why all this disturbance? Simply because two humble individuals have spoken a few wholesome truths. If the grand beast of the Apocalypse with its seven heads, and the word "Blasphemy" written upon each, had appeared in heaven, there would hardly have been so much commotion there, as this; and there seems to be a concerted effort to pitch Colonel Olcott and myself, coupled like a pair of Hermetic Siamese twins, into the school of the Diakka. Occultism seems to the superstitious, as ominous as a comet with fiery tail, and the precursor of war, plagues and other calamities. They seem to think that if they do not crush us, we will destroy Spiritualism.

I have no time to waste, and what I now write is not intended for the benefit of such persons as these, whose soap-bubbles, however pretty, are sure to burst of themselves, but to set myself right with many most estimable Spiritualists for whom I feel a sincere regard.

If the spiritual press of America were conducted upon a principle of doing even justice to all, I would send your contemporaries copies of this letter, but their course in the past has made me, whether rightly or not, feel as if no redress could be had outside of your columns. I shall be only too glad if their treatment in this case, gives me cause to change my opinion that they and their slandering theorists are inspired by the biblical devils who left Mary Magdalen and returned to the land of the "Sweet Bye-and-Bye."

To begin, I wish to unhook my name from that of Col. Olcott, if you please, and declare that as he is not responsible for my views or actions, neither am I for his. He is bold enough and strong enough to defend himself under all circumstances, and has never allowed his adversaries to strike without knocking out two teeth to their one. If our views on Spiritualism are in some degree identical, and our work in the Theosophical Society pursued in common, we are, notwithstanding, two very distinct entities and mean to remain such. I highly esteem Colonel Olcott, as every one does who knows him. He is a gentleman; but what is more in my eyes, he is an honest and true man, and an *unselfish* Spiritualist, in the proper sense of that word. If he now sees Spiritualism in another light than Orthodox Spiritualists would prefer, they themselves are only to blame. He strikes at the rotten places of their philosophy, and they do all they can to cover up the ulcers, instead of trying to cure them. He is one of the truest and most unselfish friends that the cause has to-day in America, and yet he is treated with an intolerance that could hardly be expected of any body above the level of the rabid Moodys and Sankeys. Surely, facts speak for themselves, and a faith so pure, angelic and unadulterated as American Spiritualism is claimed to be, can have nothing to fear from Heresiarchs. A house built on the rock stands unspoken by an storm. If the *New Lutheran Church* can prove all its "controls, guides and visitors from behind the Shining River," to be disembodied spirits, why all this row? That's just where the trouble lies; they cannot prove it. They have tasted these fruits of Paradise, and while finding some of them sweet and refreshing because gathered and brought by *real* angel friends, so many others have proved sour and rotten at the core, that to escape an

uncurable dyspepsia, many of the best and most sincere Spiritualists have left the communion without asking for a letter of dismissal.

This is not Spiritualism; it is as I say, a *New Lutheran Church*, and really, though the late Oracle of the "Banner of Light" was evidently a pure and true woman—for the breath of calumny, this raging demon of America has never been able to soil her reputation, and though certainly she was a wonderful medium—still I don't see why a Spiritualist should be ostracized, only, because after having given up St. Paul, he or she does not strictly adhere to the doctrines of St. Conant.

The last number of the *Banner*, contained a letter from a Mr. Saxon, criticizing some expressions in a recent letter of Colonel Olcott, to the *New York Sun*, in defence of the Eddys. The only part which concerned me, is this:

"Surely, some magician with his or her Cabalistic Presto! Change! has worked sudden and singular revolutions in the mind of this disciple of Occultism, this gentleman who 'is' and 'is not' a Spiritualist."

As I am the only she-Cabalist in America, I cannot be mistaken as to the author's meaning; so I cheerfully pick up the glove. While I am not responsible for the changes in the barometer of Col. Olcott's spirituality, (which I notice, usually presage a storm), I am for the following facts: Since I left Chittenden, I have constantly and fearlessly maintained against every one, beginning with Dr. Beard, that their apparitions are genuine and powerful. Whether they are "spirits of hell or goblins damned," is a question quite separate from that of their mediumship. Col. Olcott will not deny that when we met at Chittenden for the first time, and afterwards—and that more than once—when he expressed suspicions about the genuineness of May-Flower and George Dix, the spirits of Horatio's dark seances, I insisted that so far as I could judge, they were genuine spirits. He will also no doubt admit, since he is an eminently truthful man, that when the ungrateful behavior of the Eddys, towards whom every visitor at the Homestead will testify, that he was kinder than a brother,—had made him ready to express his indignation, I interfered in their behalf, and begged that he would never confound mediums with other people as to their responsibility. Mediums have tried to shake my opinions of the Eddy boys, offering in two cases that I can recall, to go to Chittenden with me and expose the fraud. I acted the same with them that I did with the Colonel. Mediums have tried likewise to convince me that Mr. Crookes' Katie King was but Miss F. Cookes walking about, while a wax-bust, fabricated in her likeness and covered with her clothes, lay in the cabinet, representing her as entranced. Other mediums, regarding me as a fanatical Spiritualist, who would even be ready to connive at fraud rather than see the cause hurt by an exposure, have let, or pretended to let, me into the secrets of the mediumship of their fellow mediums, and sometimes incautiously into their own. My experience shows that the worse enemies of mediums are mediums. Not content with slandering each other, they assail and traduce their warmest and most unselfish friends.

Whatever objection any one may have to me on account of country, religion, occult study, rudeness of speech, cigarette smoking, or any other peculiarity, my record in connexion with Spiritualism for long years does not show me as making money by it, or gaining any other advantage direct or indirect. On the contrary: those who have met me in all parts of the world (which I have circumnavigated three times) will testify that I have given thousands of dollars, imperiled my life, defied the Catholic Church, where it required more courage to do so than the Spiritualists seem to show about encountering Elementaries, and in camp and court, on the sea, in the desert, in civilized and savage countries, I have been, from first to last, the friend and champion of mediums. I have done more: I have often taken the last dollar out of my pocket and even necessary clothes off my back, to relieve their necessities.

And how do you think I have been rewarded? By honors, emoluments, and social position? Have I charged a fee for imparting to the public or individuals what little knowledge I have gathered in my travels and studies? Let those who have patronized our principle-mediums answer. I have been

slandered in the most shameful way, and the most unblushing lies circulated about my character and antecedents by the very mediums whom I have been defending at the risk of being taken for their confederate when their tricks have been detected. What has happened in American cities is no worse nor different from what has befallen me in Europe, Asia, and Africa. I have been injured temporarily in the eyes of good and pure men and women, by the libels of mediums whom I never saw, and who never were in the same city with me at the same time. Of mediums who made me the heroine of shameful histories whose action was alleged to have occurred when I was in another part of the world, far away from the face of a white man. Ingratitude and injustice have been my portion since I had first to do with spiritual mediums. I have met here with few exceptions, but very, very few.

Now, what do you suppose has sustained me throughout? Do you imagine that I could not see the disgusting frauds mixed up with the most divine genuine manifestations? Could I, having nothing to gain in money, power, or any other consideration, have been content to pass through all these dangers, suffer all this abuse, and receive all these injurious insults, if I saw nothing in Spiritualism but what these critics of Col. Olcott and myself can see? Would the prospect of an eternity passed in the angel-girt world, in company with unwashed Indian guides and military controls, with Aunt Sallys and Prof. Websters, have been inducement enough? No, I would prefer annihilation to such a prospect! It was because I knew that through the same golden gates which swung open to admit the elementary and those unprogressed human spirits who are worse if anything than they, have often passed the real and purified forms of the departed and blessed ones. Because, knowing the nature of these spirits and the laws of mediumistic control, I have never been willing to hold my calumniators responsible for the great evil they did, when they were often simply the unfortunate victim of obsession by unprogressed spirits. Who can blame me for not wishing to associate with or receive instruction from spirits who, if not far worse, were no better nor wiser than I? Is a man entitled to respect and veneration simply because his body is rotting under ground, like that of a dog? To me the grand object of my life was attained and the immortality of our spirit demonstrated. Why should I turn necromancer and evoke the dead, who could neither teach me nor make me better than I was? It is a more dangerous thing to play with the mysteries of life and death than most Spiritualists imagine. Let them thank God for the great proof of immortality afforded them in this century of unbelief and materialism; and if divine Providence has put them on the right path, let them pursue it by all means, but not stop to pass their time in dangerous talk indiscriminately with every one from the other side. The land of spirits, the Summer Land as they call it here, is a *terra incognita*,—no believer will deny it; it is vastly more unknown to every Spiritualist, as regards its various inhabitants, than a trackless virgin forest of Central Africa; and who can blame the pioneer settler if he hesitates to open his door to a knock, before assuring himself whether the visitor be man or beast?

Thus, just because of all that I have said above I proclaim myself a true Spiritualist; because my belief is built upon a firm ground, and that no exposure of mediums, no social scandal affecting them or others, no materialistic deductions, of exact science or sneers and denunciations of scientists can shake it. The truth is coming slowly to light, and I shall do my best to hasten its advent. I will breast the current of popular prejudice and ignorance. I am prepared to endure slander, foul insinuations, and insult in the future as I have in the past. Already, one spiritual editor, to most effectually demonstrate his spirituality, has called me a witch. I have survived, and hope to do so if two or two-score more should do the same; but whether I ride the air to attend my Sabbath or not one thing is certain: I will not ruin myself to buy broomsticks upon which to chase after every lie set afloat by editors or mediums.

H. P. BLAVATSKY.

FRIENDS who desire extra copies of the *Spiritual Scientist* sent to acquaintances who are interested in the cause of labor, will please send names to this office, and sample copies will be sent free of postage.

"THE SLANDERERS OF 'ART MAGIC.'"

To the Editor of the *Spiritual Scientist*:

DEAR SIR: In your issue of the 23d appears a short article relating to my letter "Important Caution" that appeared in the *Banner of Light*; now I am quite certain your remarks were intended in the utmost kindness, but my attention has been called to them by more than one person who understands from the wording that I repudiate being mixed up, &c., with Col. Olcott, Madame Blavatsky, and the Theosophical Society, and that I consider the association of my name in this connection as the slander of which I complain.

Permit me to beg that you will at once repair this injurious error, and point out to your readers, as I do to you, that it is not the association of my name with Col. Olcott, Mme. Blavatsky, or the Theosophical Society that I complain of. I am most happy to number both the lady and gentleman among my most esteemed acquaintances, whilst I regard my connection with them and the Theosophical Society as a great privilege, and the official position to which I have been named in that society as a mark of distinction which I have felt pride in accepting.

What I desired to convey, by my notice in the *Banner of Light*, and what I thought I had plainly and unmistakably stated, was, that the publication of the book, for which I am acting as secretary, namely, "Art Magic," had nothing whatever to do with Col. Olcott, Mme. Blavatsky, or the Theosophical Society, and that the continued reiteration that it was so related was a gratuitous assumption on the part of those who made it, and a "rank falsehood."

I felt compelled to state the circumstances of my acquaintance with Col. Olcott and the talented lady whose name has been so often and so inhospitably dragged before the public, to show upon what slight grounds envy and detraction can find a charge of "conspiracy," "complicity," &c., but I never dreamed that the necessary duty of disentangling my client's business from my own private affairs could have led to the supposition that I was repudiating my friends, and denying my connection with a society of whose membership I have every reason to feel proud. Pray, Mr. Editor, do me the favor to re-read my *Banner* notice and help me as far as possible to retrieve the very erroneous impression the above quoted paragraph may convey.

I must also call your attention to your closing-statement, namely, "that twenty names have been struck off the subscription list by the author." This is true; the author deeming naturally enough, that those persons who could busy themselves by criticizing a work they have never read a line of, and take pains to circulate such slanders concerning my connections with that work, as would annoy me and injure others who had nothing at all to do with it, were not exactly the worthy students with whom he wished to share the occult of his studies—but to those who have read your notice, Mr. Editor, and not my concluding remarks in the *Banner*, namely that these erasures had left twenty vacancies, which twenty interested persons who really wish to be benefited by studying a noble work on Mundane, Sub-Mundane, and Super-Mundane Spiritism, might fill up—your notice implies, as my correspondents inform me, that twenty names had been struck off because there was twenty too many. This is not the case, however, and I wish it understood, that though several of these vacancies have been filled up there are still a few left, and those who do not fear to learn something more to-morrow than they know to-day, may have the opportunity of doing so by applying to me at once for the remaining vacancies. Very faithfully yours,

EMMA HARDINGE BRITTEN.

228 West 38th Street, New York.

WERE THE labor and capital now spent on the importation and manufacture of pernicious luxuries to be employed in the intellectual moral and religious culture of the whole people how immense would be the gain in every respect, though for a short time material products were diminished. A better age will look back with wonder and scorn on the misdirected industry of the present time.—*Channing*.

CHARITY IS THAT rational and constant affection, which makes us sacrifice ourselves to the human race, as if we were united with it, so as to form one individual, partaking equally in its adversity and prosperity.—*Confucius*.

LET SEVEN HARMONIOUS MINDS form a circle in their desire to obtain the higher knowledge of spirit-life; when this is determined, appoint a Secretary to record the communications given, and it will be found that there are seven attendant spirits whose names will be given; these names will reveal the character and quality of the controlling spirits who are representatives of some human quality of intelligence and affection. If those who are seeking interior truths relating to the human spirit will adopt this course, they will be richly rewarded—so says an English writer.

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:

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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:—

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

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

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SPIRITUALISM NOT FASHIONABLE.

Mr. Algernon Joy, an English Spiritualist who visited this country last summer, has lately given some account of his experiences to his fellow-Spiritualists in London. A portion of his address we printed, with comments, last week. Of the state of things in Boston, he says:

"Very few of the upper classes in America take any great interest in Spiritualism. In Boston, I was staying with an American, a relative of my own, who had never seen anything of Spiritualism or Spiritualists; in fact, he thought the whole subject low and vulgar; and when I told this relative that I was a Spiritualist, he was quite astounded. If I had told him I was a cannibal he could not have been more surprised."

It is true that a great many persons are disaffected towards Spiritualism, or disinclined to look into it; because it has not yet the stamp of fashionable approval. Whether such persons, however, would prove any great accession to the cause is a question.

We are inclined to think that in *mental inertness* and *mental pre-occupation* lie the two greatest obstacles to a general investigation of the facts we offer. People are either too lazy and too cowardly, or else they are too much occupied to give the subject the attention it demands. We have more hope of the latter class than the former, though they are both very hard subjects. We know of at least two eminent clergymen who have been fully convinced, by personal attendance at the manifestations, of their objective reality; and who admit that the spiritual hypothesis is as reasonable as any that could be offered in explanation; and yet, they could not venture to take up the subject and allow it to develop in their minds. One of them said, "It is too big a thing for me, at my time of life; I must try and not think of it, and go on my old track." He was both lazy and pre-occupied. And so it is with many who having ears hear not, and having eyes see not!

SPIRIT-PHOTOGRAPHY.

At considerable expense we present this week a facsimile of the spirit-photograph taken at Cincinnati, O., under test-conditions. It speaks for itself. We have endeavored to secure as close an imitation as was possible; a wood-cut cannot give the soft shades and tints that are seen in a photograph, but the picture on our first page is surprisingly correct in this respect. A photograph, on the wood, was made from the copy sent us by our correspondent. This preserved all the remarkable effects seen in the photograph; it will be noticed that the face of the spirit is so transparent that the outlines of the sitter are seen quite clearly; the body seems

to be a thin mist barely sufficient to throw a shade of light on one arm, hand, and knee of the sitter.

Mr. F. M. Parkes, an intelligent spirit-photographer of London, in a recent address on the "Psychic Elements of Spirit-Photography," takes the ground that it is an error to suppose that spirits must be materialized to be photographed. He thinks that the light emanating from a spiritual body is as spiritual as its source. Mr. Parkes, reasons for his notion are not very clear. We are inclined to think with Mr. Beattie, the photographic experimenter of Clifton, Eng., that the spirit-body is never photographed; that the individual spirit by will-power, projects a body composed of atoms which are in a degree material though invisible to our normal sense. Still the body is material enough to impress itself on the collodionized plate in the camera. The subject involves the eternal question—What is matter, and what is spirit? Some contend that there is a psychic matter which is only a grade of matter in general, but which we must hypothesize to account for many of the spiritual phenomena. Thus they would make spirit itself a sort of matter, which, like all matter is inseparably, united with force, and partly perceptible, partly not to the senses. The experiments in spirit-photography bring us close upon the border of this mysterious subject. Where shall we say that Matter ends and Spirit begins? Are they not both expressions, or evolutions, of a single intelligent force, which by differentiations, concretions, and transmutations, produces all the phenomena of Mind and Matter in the Universe? In other words, is there not, back of all phenomena, a force, which a scientist calls "promise and potency," but which the seer and the saint call—GOD? A force "that makes for righteousness" and means—that only the good and the true shall be the abiding!

SPIRIT-MESSAGES AGAIN!

We see that the Banner is making an attempt to restore its Message Department, made vacant by the death of Mrs. Conant. It has engaged, temporarily, as its medium, Mrs. Danskin, wife of the well-known Baltimore Spiritualist. That Mrs. Danskin is worthy and sincere we do not doubt; but it is obvious that harm, rather than good, must be done to Spiritualism by these unauthenticated messages. Intelligent inquirers are very generally repelled by them. "How do we know, or how can we tell," they ask, "that these messages are not the merest inventions? Give me some proof to the contrary—some record of facts—or even some internal characteristics of style, and we will not object." But none of these proofs are offered. Every message, as far as the reader can see, might be written by a penny-aliner—one not only no medium, but no believer in mediumship.

In a recent issue of the Banner there is a verbose, circumlocutory, pointless letter, purporting to be from Charles Sumner. Find us the first friend of Sumner who will say it bears any marks of his style or tone of thought, that could not have been easily the result of not very skillful imitation! It is stuff like this that has made the Banner the laughing stock of non-believers and thrown discredit on intelligent Spiritualists. "Is it possible," they are asked, "that you believe that twaddle like this came from the spirit of Charles Sumner?" And the poor Spiritualist, thus interviewed, has to hang his head and admit that really the Banner does publish trash that had better be omitted.

Now we do not deny that there may be a spiritual element in these messages; that the medium may not be wholly deceived as to the fact that they come from

dwellers-in-the-spirit; but we contend that so long as they carry no evidence, beyond the mere *say-so* of the medium, of their spiritual character, they are no more entitled to publication than any letters that an ordinary mortal could throw off by the dozen as fast as his pen could travel over paper.

But the Banner's reply to objections like ours is, "We know our own business best, and we know that the Message Department *pays*." Now if it pays, it is because many credulous persons are beguiled by it into imagining that *they* may get, some day, a message from a departed relative. And the question occurs—even if it *does* pay, ought a system injurious to the reputation of Spiritualism to be kept up? Print as many authenticated messages as you please, in which true clairvoyance or super-sensual intelligence is fairly manifested; nay, print even messages from Bacon and Shakspeare if the style is such that educated people will say that it is worthy of either of those great men; but spare us the trash which comes in such profusion, unattended by the slightest evidence of its spiritual origin. We are willing to be bored by a prosy letter if we can be made to believe that it is really the production of a dweller-in-the-spirit, but we, and all serious investigators, are impatient of stuff that is not and cannot be authenticated.

We trust that the conductors of the Banner will give this subject their serious consideration. We believe they wholly over-estimate the importance of the Message Department to their interests; and do not take into consideration the immense detriment it is to the progress of those credulous persons who may take pleasure in perusing it. Intelligent Spiritualists have outgrown it. They see that its effect upon skeptics and inquirers is positively injurious; and that persons of literary taste are repelled and disgusted by the attempt of some fifth-rate spirit or some self-biologized medium to ventilate their platitudes under the name of Charles Sumner, Henry Wilson, or Abraham Lincoln. Spiritualism has had this drag upon it long enough; and it is not for the spiritual press to keep it up, even though it be found to pay.

THE SCIENTIST AT THE CENTENNIAL.

The Committee on the International Exhibition, Department of Education and Science, have determined to exhibit, if possible, a complete collection of all the periodicals published in this State; the collection is to be catalogued, suitably bound in volumes of appropriate size, and at the close of the Exhibition, deposited in the State Library, to be preserved for the next Centennial Exhibition. Having requested us to send our specimen number, as soon as practicable after the first of January, and suggested that each specimen should contain the history of the publication it represents, or any other special facts which its publisher may wish to preserve in this way, we thought it exceedingly appropriate that there should be preserved in the archives of the State a fac-simile of a spirit-photograph, taken under test-conditions.—There may it keep peaceful company with the records of witch-trials and tortures, a silent evidence of the progress of the human mind during the past two hundred years, and a faint glimmering light that indicates the grandest possibilities for the future.

Concerning the Scientist we have little to say; since its establishment we have noted that Spiritualism is rapidly developing out of that condition which is a synonym for credulity and blind medium-worship that induces and favors fraud, into a rational state that seeks to examine and prove all things and hold fast that which is good. Thus are its adherents becoming receptive to these higher truths,—the Spiritual Laws. To diffuse this knowledge, to endeavor to discover and teach the relation between the Universal Spirit and the Individualized Human Spirit, to exhort the latter to "try and understand itself and things in general," to oppose and denounce sensuality as a poisoner of Spirituality; to

confute error, and expose hypocrisy; to create a desire for Absolute Truth; and to hurry forward that golden age, when the "water" of Life or Deific Spirit shall manifest itself untrammelled by the promptings of the flesh—this is a part of the mission of the Spiritual Scientist.

The present number has many other features, besides the "spirit-photograph" that serve to render it a fair reflector of the present condition of Spiritualism.

RECEPTION TO MRS. S. A. FLOYD.

One of the most agreeable receptions that it has been our pleasure to attend since our connection, publicly, with Spiritualism, was that given to Mrs. S. A. Floyd, at the residence of Samuel Carter, Esq., 103 West Chester Park, Friday evening, December 31. The spacious parlors were graced with neat floral decorations, a prominent piece being an elegant upright basket—a presentation to Mrs. Floyd. In the large, though very select company, it gave us great pleasure to see present several gentlemen, well-known in business circles, wealthy, and moving in the first circles of society. Though not publicly in sympathy with Spiritualism, they did not hesitate to show their respect for Mrs. Floyd by their presence. The ladies, too, were of a class which we wish was more largely identified with Spiritualism than it is at present. A number of the members of the society at John A. Andrew Hall, where Mrs. Floyd has spoken every Sunday for the past five years, improved the opportunity to testify their regard for her as a lady and a medium, by presenting several valuable articles. Among these were a large silver ice-pitcher, goblets and salver, a beautiful bronze, and a letter containing a \$100 bill, a unique embroidered quilt, each square having a history. The presentation speeches were appropriate and rendered many tributes to the faithfulness with which she has labored for the cause. The choir was also present, and amid song, social conversation and an occasional speech the old year soon went out. Supper was served at ten o'clock, of which the well-known hospitality of the host renders no further mention necessary. Our limited space presents a more extended notice of this memorable occasion.

The farewell address of Mrs. Floyd, at John A. Andrew Hall, Dec. 26, will be found on another page.

EDITORIAL PARAGRAPHS.

IF YE FULFIL the royal law according to the Scriptures "Thou shalt love thy neighbor as thyself," ye do well.—*James*.

CHARITY IS THAT rational and constant affection which makes us sacrifice ourselves to the human race, as if we were united with it, so as to form one individual, partaking equally in its adversity and prosperity.—*Confucius*.

A HIGHLY INTELLIGENT materialist and disciple of Tyndall, writes as follows: "I've read Sargent's caustic reply to Prof. Tyndall, and, much as I admire the great physicist, I am free to own that he is hoist with his own petard. Facts are such stubborn things."

A PROMINENT LECTURER is reported in the New York Herald as saying, that "Spiritualism has degenerated into a vulgar contest between mediums." We are not surprised to hear such a criticism passed upon Spiritualism, for some of our leading journals in the movement do not rise superior to such tendencies. The future promises a wonderful and gratifying improvement on the past, for the Spiritual Scientist will not stoop to such a course, whether the prompting be the money of the medium or a fear of an adverse influence from parties who would seek "puffs" that they do not merit.

A WRITER in the Religio Philosophical Journal, who signs himself a student of Occultism, criticises an article which recently appeared in the Spiritual Scientist, and endeavors to make a point against us, because it appeared in small type. The writer says "it is a matter of wonder why it should have been printed in small and fine types that they could be easily overlooked, as was really our own case." Judging from this admission we fear that the "Student of Occultism" will never be distinguished as an "Occultist;" for if he can overlook small type, and then, when it is pointed out to him, not have sufficient intuition to know why it was so printed, we think his attention had better be taken from the hidden laws of Nature, for about ten minutes, and given to a study of the first principles of typography.

FAREWELL ADDRESS OF MRS. S. A. FLOYD.
 DELIVERED AT JOHN A. ANDREW HALL, SUNDAY EVENING,
 DECEMBER 26, 1875.

At John A. Andrew Hall, Sunday evening, Dec. 26, the society which has gathered at this place for nearly five years held their closing meeting. The hall was tastily decorated with flowers, the speaker's desk being graced with several beautiful floral baskets. Mr. C. M. Huggins presided, and the excellent choir, as usual, rendered fine selections. Having passed into a trance state, Mrs. Floyd delivered an invocation, and then spoke, saying:—

MR. PRESIDENT: We do not propose to lecture this evening, but simply to give a synopsis of the past. We are here upon this platform to-night probably for the last time. Four years and eight months ago to-day this little hall was dedicated on the Sabbath day to God and the angel world to make known unto humanity the great pathway of immortality, and open up its free gifts of knowledge and revelation unto all God's children. For some little time previous to the organization of this society the great masses of intelligent souls were dissatisfied with the efforts made here in this city to establish the cause, the true cause of Spiritualism. As is well known the Music Hall at that time, on the Sabbath day, was opened by a society of Spiritualists who had gathered together and, from the different States in the Union, were wont to hire finished speakers, orators of power and elegance, to give out their utterance, or, under the light of spiritual philosophy, to bring an audience together that they might gather little glimpses of that great eternal life which Spiritualism was so ardently endeavoring to make known unto the world. We were not wholly satisfied with the efforts being made. The desire of the soul in its return is to make known the fact that the soul lives, that it possesses distinct identity, after it passes through the change called death, that it possesses feeling and faculties, that it is conscious with the subtle intelligence of its spiritual life, and that it possesses all the distinct proclivities that are necessary to establish a distinct individuality. The soul, in passing through the great revelations of eternity and experiencing the profound sensation that knowledge and wisdom yield up unto it, yet retains the loving remembrance of earth-life. Having many yet in the physical life whom it loves it is desirous of making known the reception of the soul's entrance into spirit-life. For these purposes we imparted the knowledge of immortality unto men; we inspired them to open places wherein, under the light of spirituality, they could proclaim the return of the soul. We were at first more than satisfied—gratified—with the earnest efforts and endeavors of our fellow-men and workers; but soon ambition, that human curse—for curse it oftentimes proves to be—arose supreme in the heart of human life and contracted it, so that they departed from the first fundamental rules, from the practical theories of this great belief in their intense anxiety to bring upon the platform, every Sabbath evening orators (?) refined elocutionists (?) who by their elegant combination of beautiful sounds were to inspire men with a scientific theory of spirituality. (?)

Spirits were watching the attempt. We observed thousands, aye thousands, who, in the course of time, were attracted to such meetings; but we found there was an empty place in the soul that all of this eloquence failed to reach; we found that souls departed hungering still; that the great revelation of Spiritualism had not been imparted to them; they were yet ignorant of the stepping way. The great truths were there but they failed to reach them; for this great gift of eloquence, so wary in its indefinite sounds, soars above that distinct conception of immortality which is needed, and the hearers, many of them, went back into the old pathways, feeling that there they could find the fundamental rudiments of divine worship, and find something for their souls to understand.

But as Sabbath after Sabbath passed away, and one speaker would appear before them with an elegant invocation that would touch the souls and melt the hardened hearts of men, and on the next Sabbath another would ignore prayer, who would tear away and uproot from the heart and soul all the sacred relics of the past, we felt that something should be done; that we should locate in the city a trance-medium; that we should array spheres; that we should bring them to bear upon man, that he might see for himself that a mistake was growing into a monstrous error, which time could not erase. We felt the necessity of speaking the truths of motherhood and immortality in such a straightforward way that man, woman and child could readily perceive and accept those truths.

Therefore, we selected a body, who by the love or faithfulness of her belief consented to yield up herself unto us; we informed her that we should throughout the entire course of time use her—at the end as we had at the beginning—simply to give out home thoughts, soul's offerings of great truths clothed in home language, the simplest form of speech, that

every man, woman and child could understand. Out of the great depth of her love for the cause, she consented to yield her substance and life unto us, and we dedicated this place with the understanding that every soul, no matter how wise and intelligent or how great in its profound wisdom it might be, should drop finished oratory and come as a common soul, clothed in the simple garb of truth, and with the real, pure essence of Spirituality make little stepping-ways for your hearts and souls to perceive.

For this purpose we brought this medium here; two hundred and forty-three Sundays, four hundred and eighty-five times has she yielded her body to us that we might give you the broken fragments of immortality, the great bread of truth, that we might break and offer it to you as living morsels of nourishment from the throne of the Almighty; something that you could convey forth from this place feeling that Spiritualism had fundamental principles; that the rudiments of its philosophy could be portrayed in such a way, manner and form of life that you could readily perceive its truth.

And we have gone on independent of the remarks that have been made so many, many times from the prominent leaders of Spiritualism who have sought only the condemnation of such a place, and who have, by their unjust and unkind remarks, oftentimes crushed, for the time being, our speaker, and caused her tears to flow. But we have never swerved from our purpose. The ideas laid down at first in the formation of this society have (thanks to the angel world) been faithfully carried out. Sabbath after Sabbath you have listened to the living God, and the great truths you have heard from time to time, the demonstrations of spirit-existence and the illustrations of spirit-life, were strictly true in every sense. We have gone forward superior to all the slander of envy and every remark prompted by jealousy that have been heaped upon us; we have looked unto these lips only to see what they have done, and what they are doing at the present time, to give love and mercy unto their fellow men.

O, ye upright judges, wise men and women who know so much more than your Father-God, so much more than the spirits who draw on the endless supplies of his wisdom, so much more than they who are eternally dwelling in the realm of thought; upright men and women, idlers by the way, oh, would ye, through the heavy storms of winter and the sultry suns of summer, come unto this place, without money and without price, and give your best efforts unto your fellow men? We say unto such, we forgive you, for you knew not what you were doing; you knew not the purpose of this place; you knew not the intense eagerness of the soul life to lay forth before the people whom they love, little tender thoughts,—thoughts for home, sweet thoughts that can mingle with the stony business hours, that can support men and women in trouble, that can reveal God's precious love, and that can open his great reservoir of strength, knowledge and wisdom.

Those who are so ready to criticise or condemn our work, what are they doing for humanity? Go forth and preach the true principle of life, namely, that in order to become good citizens, in order to be revered by your fellow men, you should at all times and under every circumstance, give out your mercy; it costs you nothing, and ere you so hastily condemn, examine what you would crush by slander and unjust remarks—remarks that cut to the soul like a lash and bow down the drooping spirits. Thankful are we when it rises again with a renewal of strength and with God's purpose ever before: o catch up the wounded lives of humanity and to bind them with love, tenderness and mercy nearer and still nearer together. To teach the sceptical world that Spiritualism is the highest glory of mankind, that it is the universal wisdom of the Father-God. Here in this place, we have gathered together our mottos; the archway is "immortality"; Truth, Love, Honor and Virtue are its elements, exhorting each man and woman to reverence the rights of one another; to look upon the sacred ties of mother love with all the better instincts of their souls; to believe that honor and mercy, love and truth are really the stepping ways that lead up into the high way of our Father-God.

We have given it out, to be sure, in broken fragments, simple language, but it was home truths, and we gave them because we loved you, because we revered the rights of humanity. The great revelations of your Father-God, you had a right to receive, and if we were able to bring them to you and deliver them as messages we were determined to do so, because we respect mother earth and its people so much that we would bless you with peace and fill your lives with honor.

So did we organize this little place that we could call all thinkers together, that we could give you our love, and that when you had mastered the first lessons you could go out of this place into others and listen to the orators whose great scientific discourses you could then understand. Friends must always go back to the original design; if you wish to be respected as a society, if you would have Spiritualism

stand on the great shield of man's glory, if you would have it extend itself and catch every soul within its loving embrace, you must first respect one another; you must look upon your mediums and speakers with mercy, and not as the cynical sceptic looks upon them; you must look upon them as the channels of thought and communication of that progress that you so earnestly desire. Stand by the instruments, say we, that bring forth this glory. Look not upon all the errors of their demonstration, but if there is truth within heart, brain and muscle, and their souls are given to the cause, then cry unto them, "God speed you on your way." But no, you are anxious to condemn; wrangling and strife are in your minds. Your societies have scattered and your people, many of them, have gone back to the folds of the Churches.

Why is this? It is because you and you alone are to blame. We endeavored to make known the truths of immortality, the same now as in the past, the same earnest workers. We know that we stand here before you the advocates of an unpopular cause, and why is it? It is because you lack discretion, because you fail to respect one another, because you lack that courage and determination to stand up at all hazards for the honor of the speaker or medium that appears before you. Instead of this, you gather in groups, you have your favorites, and you defend them at all hazards and the others are left out in the cold, and the consequence is that many of your first speakers have retired in disgust—disgust, because the wranglings of the prominent leaders within your own ranks have given out distrust to the skeptical world. Ask your speakers where condemnation comes from, and they will tell you it is from the prominent leaders of the cause. It is not from among the skeptical people; they look upon them with a feeling of mercy akin to that feeling of sympathy which human beings owe to one another.

The great cause of Spiritualism should place before the entire world utterances that you can swear by, live by, and worship, because they are truths. Open up your thoughts, one to another, and stand out to the world as shining marks, who have received from the beacon light of knowledge, something that gives your souls encouragement to live; then will you inspire respect, then will the masses grow gradually to hear; drawn within the circle of spirituality they will creep up, one after another, unto the Great Leader, and possess truth in their receiving the blessed sacrament of love and intelligence. Build up your fallen societies with a renewal of strength and power, wield your efforts to sustain this goodly cause, make the world respect it, let them look upon it as the great altar of endless life, which gives nourishment to every soul, that recognizes no rank, creed, form, or dogma,—simply the soul's salvation and progression through everlasting love.

Teach your fellow-man that to be a Spiritualist a man must be filled with honor, his soul must trust his physical nature, his life must go out as an example to his fellow-man; then will you be true disciples of that great knowledge that has been given unto you, a knowledge that is divine.

But unto you, as believers in the soul's communion, who recognize the great archway that spans the mystic river—that dark, mysterious stream, which has been designated Death—thousands of loved ones return, never empty-handed, their souls impregnated with love, their whole efforts given in your behalf, because they are commanded by the Universal Giver of all good gifts to return and feed his dear children with the true, pure substance of material life.

For this purpose we have been here, and we have always endeavored to keep truth, virtue, honor, mercy and love upon the end of the tongue that at all times it would come out to you, feeling that in the soul's return it came simply for the highest good to man, to bring you up unto that standard of life which God Almighty designed, and to inspire you with the earnest desire to live; to *live*, because you are to live forever, and in that life, when you have dropped the physical frame, you are to gather something that will make it new and grand. This little place came into light that we might make it a home temple where you would love to gather (to listen to the simplest form of speech, perhaps,) but it was based upon the crude utterance of those toilers of the higher life who would feed you with the fruit that they are fed with, would yield you their blessings, give you the privilege to question and gain the full knowledge of the existence of the spirit.

We have done our work. It has been said by the croakers, those who always know so much more about other people's concerns than their own, that this place would be closed for want of funds, and that the speaker had exhausted her powers and failed to meet the wants of her hearers; that she had failed to represent the Spiritual cause; that she had not developed; that she was simply on the first round of the ladder of progress; that she was a mere child compared with many that were in the city; that it was better for her to retire and the money go for other purposes. That is not so. We feel that our work in this place is done; we feel that we have accomplished our purpose. Our design was, and has been, to establish good platforms where you could organize

societies and develop your speakers, and that after a time you could make it a spiritual church where audiences would mingle together to commune with God and the angel world.

We have done our work here in this place; we retire to-night from this platform because another field, larger in its design, is opening up its way for our speaker's footsteps. The impress of her life is yet to be put forth in a renewal of strength; fresh vigor will be given unto her, for her life is given unto the cause in another field. Only this, this only is the reason.

For those good, noble, thoughtful friends who have sustained us so many, many, many times—for we have never yet been without our hearers, in winter or summer—you have come up to this place as noble standbys who by your presence and sympathy have sustained the efforts of our speaker. Those who have given us their mercy, who have fed her with their encouragement, we say unto you, may the blessings of the angels attend you, the rich treasures from the storehouse of endless mercy feed you, supplying throughout all time, your own wants. We say unto you who have befriended us, unto each and all of you, thanks from the great fount of everlasting life, thanks. By your mercy we have been sustained and we go forth from among you with feelings of love and tender recollections. You have that sympathy, and may it go out into your houses. We earnestly beg and entreat of you never cease to labor until every soul receives the sweet recognition of undying life; and remember that wherever the footsteps of our speaker may roam yet in her heart and soul the tenderness of your kindness will ever linger; and that all you have done to sustain her, when you stood nobly by her and with outstretched hand encouraged her to step into this place and give forth the few thoughts she was inspired to give you, will never be forgotten. Wherever she may live, of these good, noble friends she carries with her, for the future, memories that will ever flood her life with visions of the four years and eight months that she has administered unto your wants. If we have oftentimes only given you "broken truths" those "little fragments" that we have gathered from the great temple of truth, you must remember we were speaking through her brain and muscle, a body not our own, which we were obliged to keep in life and motion while we were portraying to you the great depth of beauty that the soul receives and forever basks in, within that great realm of immortality.

Several questions were asked and answered. After singing by the quartette, the medium delivered the following benediction:—

"Oh, Thou, whom thy children may worship as God, unto the uplifted hearts, unto the altar of these souls, give comfort. Be unto them a staff, the same as in the past, for they are thy children, the children of thy love, the children whom thou has promised to guide through the dark shadow unto the blessed realm of light and love. They are thine; thine mourning children. They are thine; the same as in the past, and let thy mercy fall upon them. Feed them from thy great endless mercies; feed them from thy many wise and kindly blessings. Oh, yield up to them, as thou didst yield unto us in the past, the warming mercies of thy blessed twilight; cool the fevered brow of these children, who sought its embrace to-day. Thus, oh God of life, God of protection and love, as thou didst feed them in the past feed them still, and when, in time to come, they are made to see thy way clearly, and their hearts open up a welcome unto thy senses, and their souls read aright the tablets of thy great truths, then, softly, reveal unto them the blessed way that leads higher and still higher up into thy eternal peace. Here in the name of these souls who have been want to converse together, in the name of those blessed friends invisible, we now throw our love gifts upon their souls.

And may our blessings go out of this place and sustain you in every trouble and care. May you see the light of the great way, may it constantly be pointing to you something that will make you pure and strong. Take from the angel-world the blessings from its Father-God, while thousands of unseen voices and unseen loves mingle with our own in God's blessing, and in the tenderness of thought that would go forth from this place to-night. And may the God of truth and wisdom bathe your souls in the sweet baptismal of his understanding that you may see the great way that is opened up unto you through the lovely truths of immortality.

At the close of the exercises the following resolutions were offered and unanimously adopted:—

Resolved, That the thanks of this society be tendered to Mr. Samuel Carter for his kindness and liberality in sustaining these meetings for the past five years.

Resolved, That the thanks of this society be extended to Mrs. Sarah A. Floyd, for the generous manner in which she has devoted herself to this society for the past five years in sunshine and storm, sickness and health, she has always been willing to come here and cheer our drooping spirits, and we

can truly say the gift she received from heaven she has imparted unto us.

A number of friends of Mrs. Floyd remained at the close of the services to shake hands with her and express their wishes for her future welfare.

CONTINUED FROM PAGE 207.

who had been initiated and purified dwelt with the gods. For 'many,' as they say in the Mysteries, 'are the thyrsus bearers, but few are the mystics; meaning, as I interpret the words, the true philosophers.'

This last platonic quotation was once brought vividly to my mind, under somewhat singular circumstances. It was at a seance that I had with Mrs. Rockwood, a medium in Boston. The first words addressed to me that came from her lips after being entranced were:—

"You were right, you were right, in withdrawing from the church; you received a higher baptism than I could have administered." I was startled by the salutation, for although some years before, I had withdrawn from the Baptist Church, of which I had been a member for about twenty-five years, yet I was not then, and for months before, had not been thinking of this or any part of it. Quite surprised at the reality and the pertinency at such an address, I inquired for the name of the communicating intelligence, "I was Dr. S * * *, but I am Doctor S * * * no longer," was the response, as he specially emphasized the title of his name. Was it the spirit of Rev. Dr. S * * * that was then communicating with me? Such had been the title and the name of the minister of the Baptist Church from which I had years before separated myself. I inquired what had been his experience on awakening into life beyond the grave. "I found myself in darkness," was the reply. Then it was, that what Plato says of the uninitiated person finding himself in darkness, after death, came vividly to my mind." I further inquired whether he had met with Rev. Dr. Wayland in spirit-life. Dr. W. had been an eminent Baptist Minister and Educator, a person of great mental ability and persistency and honesty of purpose, and had died prior to the decease of Dr. S * * *. "Yes!" was the answer. "He dwells in a higher and brighter place than I do."

But I must forbear, I have more than sufficiently trespassed, Mr. Editor, on your columns. ALFRED E. GILES.
Boston Mass.

THE EXISTENCE OF "ELEMENTARIES" TO BE DEMONSTRATED.

IN HIS inaugural address before the Theosophical society, the president, Col. Olcott, said:

Without claiming to be a theurgist, a mesmerist or a Spiritualist, our vice-president, Mr. George Henry Felt, promises, by simple chemical appliances, to exhibit to us, as he has to others before, the races of beings which, invisible to our eyes, people the elements. Think for a moment of this astounding claim! Fancy the consequences of the practical demonstration of its truth, for which Mr. Felt is now preparing the requisite apparatus! What will the church say of a whole world of beings within her territory but without her jurisdiction? What will the academy say of this crushing proof of an unseen universe given by the most unimaginative of its sciences? What will the positivists say, who have been prating of the impossibility of there being any entity which cannot be weighed in scales, filtered through funnels tested with litmus, or carved with a scalpel? What will the Spiritualist say when through the column of saturated vapor fit the dreadful shapes of beings whom, in their blindness, they have in a thousand cases revered and babbled to as the returning shades of their relatives and friends? Alas! poor Spiritualists—editors and correspondents—who have made themselves jocund over my impudence and apostacy. Alas! sleek scientists, overswollen with the wind of popular applause! The day of reckoning is close at hand, and the name of the Theosophical Society will, if Mr. Felt's experiments result favorably, hold its place in history as that of the body which first exhibited the "elementary spirits" in this nineteenth century of conceit and infidelity, even if it be never mentioned for any other reason.

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From The Identity of Primitive Christianity and Modern Spiritualism. Vol. II.
CUI BONO?

What good "Even if we concede all that is claimed for Spiritualism by Dr. Crowell, still the question arises: Cui bono?" This is the question asked by one of the reviewers of the first volume of this work, and we sometimes hear it asked by others; but in a short time no man who has any regard for his reputation for intelligence will venture to propose it. The Scientific American of a recent date, noticing the general attention which the subject of materialization is receiving, answers this question very clearly and forcibly from a scientific standpoint. It says:—

"Now these things seem to justify us in recurring to the subject of Spiritualism, and improving the opportunity to point out some things which science has to do with it. . . . In the first place, then, we find no words wherewith to adequately express our sense of the magnitude of its importance to science; if it be true. Such words as profound, vast, stupendous, would need to be strengthened a thousand-fold to be fitted for such a use. *If true, it will become the one grand event of the world's history; it will give an imperishable lustre of glory to the nineteenth century.* Its discoverer will have no rival in renown, and his or her name will be written high above any other. For Spiritualism involves a stultification of what are considered the most fundamental conclusions of science. . . . If the pretensions of Spiritualism have a rational foundation, no more important work has been offered to men of science than their verification. A realization of the dreams of the *elixir vita*, the philosopher's stone, and the perpetual motion, is of less importance to mankind than the verification of Spiritualism."

If twenty-five years after the crucifixion the disciples had been asked,—What good has Christianity done? no truthful answer would have been satisfactory to an unbelieving mind. And what would a truthful answer have been? Why, that a pure Gospel had been preached; that those who had embraced it had been released from the useless and oppressive formalities of the Jewish religion, or the degrading practices of the Greek and Roman idolatries, and from the tyranny of priestcraft; that in some cases the sick had been healed, the blind restored to sight, the lame made whole, and evil spirits cast out, and that the example of its founder, by the purity of his life, his charity and love, had benefited all who had in truth accepted his teachings. At that time could more have been said which any honest, intelligent Jew or Pagan could have been expected to admit? I think not.

NOTES AND NOTICES.

PAINE HALL LECTURES.—On Sunday morning last a discussion on "Materialization" took place, which was deemed of so much interest that it was announced to be continued that day fortnight. In the afternoon Prof. R. G. Eccles gave the first of a series of lectures, the subject being the "Ultimatum of Sentient Beings." He commenced by paying a eulogistic tribute to the memory of Thomas Paine and expressed a wish that in this centennial year, the services he had rendered this country would be duly acknowledged. Prof. Eccles' lecture was an exposition of the positive philosophy, as exemplified by Tyndall, Huxley, and Spencer, and showed clearly where these thinkers stand in regard to such questions as matter, force, and an unseen universe. Unlike Prof. Denton, who said he *knew* there was a future life, Prof. Eccles only inferred such as not only possible but probable. He is invariably a very decided disciple of the "unknowable" philosopher.

In the evening the lecture was of a scientific character and was the first of a course of five, the first four, as the lecturer stated, being the bricks and mortar to build up the last, which would be on the "Law of Continuity." Prof. Eccles stated that all knowledge consisted of the recognition of facts and that these facts were ascertained through the five senses. Various experiments were then made to illustrate phenomena attending light and sound which were of an exceedingly interesting character, and a great variety of experiments were promised in the future lectures. The subjects are the subjects of the day and every one ought to be "up" in them. The lecturer's style is clear and forcible and persons cannot fail to be profited by these lectures and to be gratified by them.

MRS. THAYER, the floral medium, proposes to remove to Philadelphia.

ART CATCHES Nature's truths and embalms them in beauty's smile on rugged canvass.—*Strolling Player.*

ADVERTISEMENTS.

THE WEEKLY SUN,
NEW YORK. 1876.

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

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

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

3. Before the sitting begins, place some pointed card 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 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 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.

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