

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. 9

Yearly,
Two Dollars and a Half.

BOSTON, NOVEMBER 2, 1876.

Weekly,
Six 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.

From the British Journal of Photography.
ODIC FORCE OR WHAT?

"Do you believe in ghosts, Mr. D.?"

This question was put by a lady friend of mine whom I should have judged utterly incapable of entertaining ghostly ideas of any kind; for a more material, unimaginative soul I never met. Matter of fact, honest and open as the day, and kindly withal, were her characteristics, so that such a query put in a serious manner considerably surprised me.

"Ghosts!" I repeated; "I can't say that I do believe in them, otherwise than existing in the imagination of the seer."

"Because" she continued, "since I last saw you a most curious occurrence has taken place, and perhaps you can help me to some explanation; as it is I am very much puzzled."

I expressed a wish to hear about it, and she at once told me the following:

"You are aware that occasionally when busy in the season, I am accustomed to assist in spotting out the mounted proofs. Last May our principal young lady in this department had been away ill for a few days, and I, in the meantime, continued her work. Thus engaged one night till nearly eleven o'clock with a pile of mounted cards on the table in front of me, from which, from time to time, I took one, touched out the imperfections, and placed aside, I at last came to a portrait I did not recognize as our work. It was the presentment of a middle-aged lady with grey hair, determined of character—altogether a pleasant, striking portrait.

Who was it? I could not call to mind any of our sitters at all like it. I did the requisite touching and laid it with the others, straining my memory as to the person. Another one of the same, another—six in all. On taking up the last I noticed a dark mark extending from the temple over the eye completely ruining the picture. Had I overlooked it in the others? I found I had; it was on all. I thought it strange that I should not have noticed it till the very last; but as I was getting sleepy, I accounted for it in that way. 'How careless of the printer,' I said to myself, 'to go on printing without getting the imperfection remedied; I must show them to him to-morrow and have it altered.'

I brought my labors to a close for the night, locked up, and went to bed; but I could not sleep—a most unusual thing for

me, who generally sleeps so well. There I lay tossing about every sound seeming to startle me, listening and fidgeting, thinking first of one thing, then another, hoping my husband had met with no accident on his journey north, but that he would return with a good book full of orders. Then this spoiled print came into my mind. I speculated as to who it was, and it struck me then as very singular I had not noticed the mark until the very last, conspicuous as it was.

After a time I fell asleep, and dreamed a dream in which the original of the portrait seemed soliciting my help from some danger or other. Vainly endeavoring to make me understand what it was, the scene changed.

In a large, handsomely-furnished room, the same lady appeared in conversation with two men, one of whom snatched something from her hand and gave it to his companion. There was a struggle, in which I heard my name frequently called; but, as so often happens in dreams, I felt unable to stir, though I tried my utmost. I cried 'Help! help!' and in the midst of my excitement woke to find the sun shining into my window, and as genial and bright a May morning as we often see. I hurriedly got out of bed and dressed, unrefreshed by my night's sleep, proposing to myself a dose of medicine. The business of the day commenced; one thing or another prevented me from continuing the employment of touching-out until the afternoon, when I thought of the spoiled prints, and the directions to be given to the printer concerning them. I therefore went to fetch them down stairs for this purpose; but nowhere could I find them. No one had been into the room since I was there myself (to the best of my belief), after locking up the previous night, and the key was in my pocket. Where could they be? I came down, made inquiries, but, as I expected, no one had seen them or had been into my room. The mystery was that no one could recollect anyone being taken in any way resembling my description of the missing cards. The printer said he had no portraits at all like it at press for a week or more, and none then that would exactly correspond with my description. Puzzled and dissatisfied, I was compelled for the time being to let the matter drop. It was somewhat late that day before I could commence the spotting-out. Seated as before, a stack of photographs stood in front of me, from which, from time to time, I took one, touched, and laid aside, when, to my intense surprise, I found the six portraits that had given me so much trouble. Four times had I thoroughly looked through those pictures without seeing them, and yet here they were. I at once gathered them together and went down stairs, to say I had found them, and to make inquiries. As it happened, all the young people had left for the day; so placing the cards in a drawer, kept for the purpose of holding prints requiring alterations, I returned to my work. How I could during so minute a search have managed to overlook them

was unaccountable. One might have been missed, but six! it was a mystery. I was making the table tidy before leaving for the night, when I observed a card on the ground, which I picked up—one of the same lady. 'Dear me!' I exclaimed, 'I must be getting very careless; I'm sure I thought I took all the six down stairs.' I laid it down, turned out the gas, and went to bed. My dressing-table faces the foot of the bed, a gas bracket projects from the wall at the side of the mirror, a few china toilet trays and bottles, with a small hand mirror, occupies the table, with a pin-cushion in front, which I had occasion to move, when I found another of these card portraits beneath it. It was one of the same lady that had so perplexed me. 'Some one is playing me an abominable trick, I see now. I will put an end to this nonsense to-morrow,' I ejaculated. I undressed and got into bed, hoping for a better night's repose than I had on the previous one, leaving the gas burning with a small flame, but sufficient to see all over the room. I may here say that, having once found a thief secreted in a wardrobe, I take the precaution of looking wherever anyone might be hidden, and then lock my bed-room door. This routine I go through every night before getting into bed; then I feel I can sleep in safety. I was more particular than usual that night, as I felt nervous and headache. I might have been, perhaps, an hour in bed when I woke up—not a gradual return to wakefulness, but suddenly I was wide awake, with all my faculties about me. 'What was that noise? Surely I heard something!' I looked in the direction from whence the sound seemed to proceed, and there, sure enough, was somebody—a female—partly kneeling, partly lying on the floor, seeming as if trying to raise herself by the help of the chair. Thus much I saw by reflection in the toilet-glass; the rest was hidden by the end of the bed.

Vexation and astonishment at anyone daring to enter my bedroom without permission were my first feelings, and I spoke in anything but dulcet tones to the intruder, who took no notice, but still seemed struggling to rise. I asked again—'Who are you?' Still no answer. I began to feel frightened at this persistent speechlessness, and raised myself up in bed to get a better view of the intruder. In doing so I got a glimpse of the face, which to my great horror, was that of the lady in the portrait which had so puzzled me. A crimson streak supplied the place of the mark on the temple and forehead in the portrait, and, with the exception of a little rill of blood trickling from the nostrils and over the chin and mouth, the face was deadly pale. To say I was alarmed is not the word for it: I was perfectly horror-stricken, as the poor, pale face looked pleadingly toward me. I rubbed my eyes to make sure I was not laboring under a delusion; I pinched myself; I was as wide awake as ever I was in my life. In the impulse of the moment I jumped out of bed and violently rang my bell, the rope of which, after the bell had sounded a tremendous peal, came down in my hands. I could not call; my tongue stuck to the roof of my mouth. That an attempted murder had taken place in my house occurred to me, and the victim had escaped to my room; but who and how—that was to me the mystery. However, these thoughts seemed to be jumbled in my mind and indefinite. It dawned on me at last to give assistance to whoever it might be (you must bear in mind all this took place in less time than it takes to tell you about it) I moved towards the chair, which was some distance from the bell pull, with this intention, but was interrupted by my servant knocking at the door. I told her to come in. As she did not, but continued knocking, I went to ascertain the reason, and found the door fastened, locked, and bolted safely on the inside as I always left it. I quickly undid the bolt, and the girl, seeing my scared look and hearing my frightened tones, asked me what was the matter. I pointed to the woman: but, lo! she had gone. I looked under the bed, in the cupboards, everywhere, but no trace could I find—no blood, no anything! My dressing-gown hung over the chair back, undisturbed, just as I had put it—nothing to indicate that anything unusual had taken place. I was bewildered. Sleep by myself I dare not; so telling my girl I felt ill and should like her to sleep with me the rest of the night, in case I required anything, once more got into bed; and, what with the excitement and fright, fell into a troubled slumber. Nothing further occurred that night, and in the morning I made another thorough search, but found nothing. Ill as I felt I could not lie

in bed; but in the excitement of business tried to reassure myself I had been dreaming. Nervous and unsettled I felt all that morning I can tell you—especially when, in order to give the cards to the printer, I went to the drawer where I had placed them the previous evening, but found them gone! Nobody, as before, knew anything about it. No cards were to be found. Was I mad? This thought occurred to me. If not, I was ill, so sent for my medical man. I felt I could not tell him what had occurred; but he divined something had upset me, and asked if I had any trouble to cause the symptoms. I said that I had. He advised me to rest, and did not push his inquiries, but suggested that my brain was too much taxed and my stomach a little deranged. He promised to send some medicine, and left.

In the course of the afternoon, as I sat at my workroom window, a carriage drove up to the door, a lady got out, and after a word or two with the coachman, came in, requiring her portrait to be taken. She remained about half an hour, re-seated herself in the carriage with her back towards me and drove off. Now this was such an everyday occurrence I should not have noticed it particularly, but that I saw two disreputable looking men soliciting alms at the window of the carriage, which they rapidly followed as it went away. Our manager soon afterwards came to me, bringing a negative of the lady just taken to be retouched, as she particularly wished to have one that same evening if only a rough proof. I took it from him and nearly dropped it in my agitation when I saw it was the negative, to all appearance, from which the lost prints had been taken *minus* the mark on the forehead and temple, and the resemblance of the intruder of the previous night. I inquired if the lady had been taken before. The manager replied in the negative; he had never seen her previous. She told him she had just returned after a long residence in India, and was very chatty and pleasant. I directed him to get a proof off, and take it himself to the lady, at the same time to call at the police station on the way and deliver a letter for me. I requested him to be sure and see the lady herself and take her order. Our manager was surprised, as well he might, at such unusual directions, but was quite willing to oblige me. He afterwards told me I seemed so agitated and ill he thought there was something on foot, of which I had discovered the clue, connected with the lady, and became as anxious as I was to see the end of the matter. The proof was ready in the evening, and was taken, also my letter to the police station.

I must now relate what occurred, as reported by our manager:—'I went, as you directed, to the station, and an officer was at once sent with me to wait outside the house whilst I delivered my proof. I could not make anyone hear, although the hall door was open, so went into the lobby, which was cut off from the rest of the house by folding baize doors, to wait. Almost immediately I fancied I heard faint screams for help—so faint I could but just hear them. However, I pushed the baize doors open and listened. I was sure that I heard some one call, and without hesitation went in the direction from which the sound seemed to proceed, which appeared to be a room on the left-hand side of the corridor. As the door was slightly ajar I looked in, and saw two ill-looking men ransacking an *escretoire*. I did not wait to make other observation, but at once fetched the policeman, and we entered the room together. The men made a desperate attempt to escape, dealing us some nasty blows before we overpowered them. The lady for whom I had brought the photograph lay partly on the rug in an insensible condition, with blood trickling from a cut in her forehead and temple, and would, in all probability, have died had we not fortunately come to her assistance.'

The lady eventually recovered, although the shock to her system had been very severe, but the scar still remains. She always attributes her preservation to a special interference of Providence. Her account of the matter was as follows.

'As she was leaving my house, after having been photographed, two men asked for relief giving such a pitious account of their condition that she told them to call at her house and she would assist them. When they called the housekeeper and servants were engaged in moving a heavy package below that had been just delivered by the railway people. The men without ceremony, pushed the way into

her room and straightway demanded her money: she was about to summon assistance when she received several blows on the head rendering her insensible. The rest the reader has heard.

I need not say this lady is now one of my dearest friends. Yesterday, on looking over an old box, a portrait was discovered taken some years before in Calcutta, and which, strange to say, was the precise counterpart of the portraits that had given me so much anxiety. A scratch on the surface was the dark mark alluded to. This box had never been unfastened before since her return to England. Now, friend D—, what do you make of it? Can you help me to solve the mystery?"

I frankly confessed it was beyond my powers, and agreed with her it must have been a special intervention of Providence. E. D.

THE EVIDENCE FOR AND AGAINST MRS. HARDY.

To the Editor of the Spiritual Scientist:

DEAR SIR:—I am inclined to give you credit for good and conscientious motives in your attacks on parties and giving you the benefit of the doubts, I shall continue to do so, and even say God speed, and yet I feel I ought to say in your columns a word in justice to myself. No Spiritualist ought to object to any sifting process and certainly I do not, for if fraud abounds as it does in all departments of current life it certainly should not in the domain of Spiritualism. All hail! then to any man's effort to purge it.

I was amused in your early issues by the visits to mediums by "Diogenes;" they were very interesting, and to the writer no doubt true. I followed after him quite a number of times and more or less agreed with him in results; two mediums he praises as being true and testful, to me were eminently the reverse. I could give their names but it is hardly necessary or wise. Two or three gave me fair communications of more or less tests who were put down as shams by "Diogenes."

Their differences did not disturb me, it only proved what I knew before, that mediums were like doctors, some good for one and not for another and vice versa. I do not know why; that is one of the things we have got to learn. I thought under the circumstances those interesting articles would have met the case and been as instructive if the names had been anonymous.

Referring to your article in October 26, page 90, I think it needs a reply from me on the score of justice, hence this article. It is no use to discuss the attitude and claims of the New York Seven, I differ entirely from you, yet I think if I had been Mrs. Hardy I would have "stooped to conquer;" but that is her business not mine, but the connection in that article where you say Mrs. Hardy has never demonstrated the spirit production of her molds and "every seance under strict test conditions has been a perfect failure," is both unfair and untrue and I don't believe you mean to be either. We are all liable to mistakes, but Mrs. Hardy can take care of herself and does not need me for her knight, but you do cut the tail off of my 9, or my 6 and leave me but an 0, and I do not believe you think me either a knave, or a fool or a blind man, and yet I must be one of the three if the above quotation from your article is true.

Fully aware that Mrs. Hardy could not get a mould in the cage prepared, when Doctor Gardner and Miss Doten were present, and the reason was very apparent, though it was not detective eyes that prevented, but the spirits did say they couldn't and wouldn't produce a mould if they were present. I think if I had been one of the spirits I would have jumped my notion and given the mould no matter who was present. This, however, is not the point. We, five or six of us sat with the cage carefully, detectively, examined, and watched all the time, and know it was as well secured by locks, seals, screws, as it could possibly be, and a good mould of a hand was produced, and she had not, and could not have a hand in it or on it, and we, including myself, publicly testified. At no less than six other times, with other parties, the same thing under the same perfect conditions has been successfully done, if I have got a level head, and as I am a lover of truth, I am as sure of those test conditions and the production of moulds, as I am that I belong to the masculine gender. Now because you have not seen that phenomenon done yourself (for there are a great many things as you know done that are true, that may have been beyond your vision or opportunity) you should not say it has not been done, but you know I made this statement, and I think in your paper, I certainly told you of it, hence this refreshing of your memory or re-statement of the fact, and it is due both to me and Mrs. Hardy that this correction should be made, though I write it on my own account, not hers, and I think at this time, while fraud is somewhat eclipsing truth, that the testimony of any genuine materialization is worth being re-stated.

Go on brother, and squelch frauds wherever and whenever you can. I believe in famigation. "Be just and fear not." Don't forget to be just, you will not if you see it, and that is my object in writing.

JOHN WETHERBEE.

A few words in reply to our correspondent. Diogenes visited the "Mediums of Boston" for the purpose of giving an exact account of what took place during the visit. He was at liberty to comment upon each sitting, not the medium, and he followed instructions. He did not pronounce a medium a fraud. It was a statement of facts, so far as the sitting was concerned. It is quite common for Spiritualists to say, "I don't know why." They often have no reasonable theory to give to those who are asking sensible questions that should be answered. The chances are that when the back bone of the solid front that was once presented against investigation is completely broken, as it seems about to be by the recent and coming exposures, that then Spiritualists can ask "why" and not be denounced as skeptics, and marked as victims by a weak ring of charlatans, who care for Spiritualism only so far as it yields them dollars and cents.

We do not doubt Bro. Wetherbee's declaration concerning Mrs. Hardy. He states what he saw, and unquestionably he is honest in his statements. He KNOWS he was not mistaken. Dr. Gardner was equally positive at the great vindication seance in Paine Hall, and yet, a few days after, he was compelled to admit, within himself, that which he did not care to believe, namely, that the paraffine hand, deposited in the box, found its way there from the outside through a crevice in the cover. Not only would the cover yield, but on either side of the aperture thus made, was some paraffine that had been rubbed off in its passage. These remains were scraped off when the discovery was made. Then followed a series of attempts to obtain a mold under test conditions, and on three several times, Dr. Gardner and Lizzie Doten discovered the plainest evidence of fraud on the part of Mrs. Hardy.

Now let us sum up. A year ago last April, at a seance for test conditions on the part of the press, to which we were invited, and to which we went with perfect faith in Mrs. Hardy's mediumship, we proved to our own satisfaction that on this occasion at least, Mrs. Hardy performed the materialization of spirit hands by means of gloves, attached by an elastic to a belt around the waist, and at the proper time brought down, placed on the toes, and then shown through the aperture; the trance or impressionist mediumship enabled her to wave a "yes" or "no" that were probably correct. From this time until the present we called for test conditions for all physical mediums. An exposure of her manipulations in a dark circle ended her manifestations in this direction, and she confined herself to hands in the light. One year passed. Then came the sworn testimony of the New York Seven; it need not be reviewed. The nervous attempts made to sustain her on the part of the Banner of Light prepared us for the developments which followed. The Paine Hall seance; Dr. Gardner's failure; Lizzie Doten excluded from the circle; Mrs. Hope Whipple's testimony of finding the gloves that had been cast aside after serving their purpose; Mrs. Hardy's own conduct in refusing to sit when liberal compensation was offered.

Against all this we have what? The testimony of a few persons invited by Mrs. Hardy for the very express purpose, and no other, of witnessing manifestations that would "VINDICATE" her.

We have only the evidence to determine our position. We are willing to accept the testimony of others where we cannot be present, and did accept and print the favorable account of the Paine Hall seance. Every one was certain that there was no trickery. Even the Editor of the Investigator admitted it. And yet they were mistaken. Her most positive advocate, at that time, Dr. Gardner, did not want to believe that he was deceived but he could not deny the fact. The friends of Mrs. Hardy would be exceedingly glad to feel that she does not and never did resort to trickery; but the evidence is against it.—[EDITOR OF THE SPIRITUAL SCIENTIST.]

LATER.—Since writing the above a number of gentlemen have had an experience with Mrs. Hardy, a short resume of which is given on another page.

PHENOMENAL

From the London Spiritualist.

DIRECT SPIRIT WRITING.

BY HENRY D. JENCKEN, M.R.I.

AFTER the conversation we had yesterday in regard to direct writing, and the many instances on record of the happening of this, to me most interesting manifestation, I have determined—and I admit somewhat reluctantly, for I had resolved not to publish any seances at which Mr. Jencken had assisted—to make known the facts of a sitting which took place on the 6th of September last, at 51 Holland Street, Kensington, the house of Mr. S. C. Hall, the well-known Editor of the Art Journal. Nine friends met there at about eight o'clock in the evening, including Mr. and Mrs. Hall, Mr. and Mrs. Mayo, Dr. Nethercliff, of the Chelsea infirmary, Mrs. ———, and Miss ———, Mrs. Jencken and myself.

After a short sitting in the dark, luminous clouds or patches of nebulous light, some coming from above, others rising from near the ground, settled upon the table, and then disappeared. Mrs. Hall and Miss ——— felt the pressure of a soft hand, and raps indicated the presence of the unseen visitors. I refrain from giving the particulars of the messages, given by raps, as they related more or less to the private life of some of the members of the circle.

After a short pause, the door of the room in which we were sitting was gently opened, and a form was distinctly seen in the semi light, as it streamed into the darkened room, from the hall lamp. The apparition, for I cannot describe it otherwise, appeared to be semi-transparent. I could all but see objects through it, and yet the outline was complete. To make sure that no optical delusion was carrying us away, question as to who saw the figure were put all round, and answered affirmatively, save in the case of two members present who were seated with their backs to the door.

Having thus precluded, I have now to describe the most interesting phenomenon of this evening's sitting.

Several efforts by the unseen beings had been made to give us "direct writing." Finally, we were ordered to hold each other's hands and to contract the circle by drawing close up to the table. A luminous, small, beautifully shaped hand then descended from the side at which I was sitting, that is, to say, at the opposite side to Mrs. Jencken. The hand seized a pencil which was lying on the table and wrote the letters "E. W. E."

The power of holding the pencil, then evidently failed. The pencil which had been held between the forefinger and third finger, dropped on the table, and the hand raised itself high over head, and disappeared. After a short pause it reappeared, descended, touched the table, took hold of the pencil, and wrote the words "God bless y—." At the letter y the strength again appeared to give way, the pencil dropped the hand rose quickly, and was gone.

I have witnessed so many instances of direct spirit writing, that this additional instance would have been but of little attraction to me, but for the fact that others also witnessed the manifestations, some of whom were not Spiritualists, but merely witnesses. This gave interest to this seance. The hand, as sketched by me, was distinctly seen by Dr. Nethercliff, Mrs. Mayo, Mr. Mayo, and others present; each of those present saw the hand from a different point of view; in other words the objectivity of the hand was distinctly observed.

I enclose the original document, containing the direct writing, and on the right hand top of the page is the sketch of the hand. As I was drawing this sketch, several of the guests clustered round my chair, and aided me by suggesting how they each of them witnessed the writing. The luminosity round the wrist was singularly beautiful. The circumstances under which the direct writing happened were exceptionally favourable, as a test of the reality of what occurred. The sitting took place at the residence of Mr. Hall; those who were present retained the greatest self-composure. The medium was seated facing the direction whence the hand descended; the writing was done in the centre of the table, around which we were seated; the position of the hand was at right angles to Mrs. Jencken. I name these circumstances

to meet in advance any theory of optical delusion, hallucination, or any other hypothesis to explain what happened.

During the many years in which I have pursued the inquiry into Spiritualistic phenomena, I have come across numerous cases of direct writing, one even where my little boy was the medium. My sister-in-law, Mrs. Kane, has had direct writing, almost constantly, under conditions rendering suspicion or doubt impossible; only this day the keys of the piano were touched and a tune played in her presence (with difficulty, it is true), but played whilst the lid of the instrument was locked, and the key in my possession. But I must not diverge from the object of my letter, namely, to place at your disposal a narrative of the happening of direct writing, the now much discussed question of the day.

I may perhaps be allowed, in conclusion, to add that whatever may be the prejudices of men, however absurd the many theories may appear to be which have been put forward in the attempt to explain these phenomena, the fact of the occurring of manifestations cannot be sneered away by those who have never investigated. This being the case, I submit that it becomes all but imperative on scientific men to investigate and ascertain the cause of the mysterious manifestations.

The following message was given through the mediumship of Mrs. K. F. Jencken, the mother of Ferdinand Jencken, on the 19th September, 1876. As this little fellow has been so often before the public, and the medial development may interest some of your readers, I venture to transcribe for your information what is now before me:

"Years before this dear boy was born, we predicted his future. Now, at three years old, you have the holy joy of seeing a beautiful promising child, far beyond his years in intellect, far brighter than other children of his age, more delicate in brain, more sensitive, more intellectual. We have some important words of advice to give you on this his third birthday. Never say an unkind word to him; be firm, but never rebuke so as to wound his sensitive nature; let him only hear from all his surroundings that which is refined in character. His little brain stores every word away; guard him from all lowering intercourse. Bear in mind that some day he will act upon the teachings he now garners in; guide him with gentle words, always let his reason guide him; and if you do this all we have predicted of this singularly gifted child will come true. We love him dearly; we shall always care for him, our prophet, our messenger between the two worlds. God bless him! God bless also little Henry, who will have his great duties as one of the brightest stars in England to perform. Do by him the same. God bless and prosper his parents.

M. F., J. B., T., and all the circle."

From the American Spiritual Magazine.

THE PHILADELPHIA CONFERENCE OF SPIRITUALISTS.

It is well known to every individual who took an active part in this meeting convening in the Quaker City, July 5, that the leading purpose, the *very animus* inspiring all those present, was organization—organization for a more systematic and efficient work in the upbuilding of Spiritualism. It is a painful reflection that any could have misunderstood or misconstrued our purpose, and the more so when it is remembered that the whole matter was merely initiatory, looking to a more general dissemination of the heavenly principles involved in a rational and practical Spiritualism.

With this end alone in view, a committee of twelve was appointed, and empowered to supervise this work until the meeting of the General Convention, in 1877. To accomplish this object they should employ missionaries, with authority to organize societies, taking up collections to defray expenses wherever they go. Dr. J. E. Bruce is going ahead in this work. He is an accomplished gentleman, a ripe scholar, and an efficient worker, and we take great pleasure in indorsing his course in this matter.

SAMUEL WATSON.
J. M. PEEBLES.

MORAVIA N. Y. A correspondent writes us that Abby N. Burnham, of Boston, has been delivering a course of lectures in Moravia N. Y., to very large and interested audiences. Not only Spiritualists but persons of all classes welcomed her, and manifested much interest in her discourses, which were grandly eloquent, as well as logical, and, filled with soul power which to me seemed to leave its impress upon many hearts whether they would or no. The weekly press here have also reported the lectures as calling out many commendations.

A DREAM VERIFIED.

A SINGULAR instance of a dream being verified, and a strange fatality, have recently been brought under our notice (says the Hamilton, [Aus.] Spectator). It will be remembered that Mrs. George Lindsay died on the 5th inst.; five days after, Mrs. Rankin, who had been attending her, and who previously had been, apparently, in the best of health, was taken away by the hand of death, brought on by pneumonia. By an obituary notice it will be seen that her husband, Mr. Donald Rankin, has also succumbed to the same disease; and we learn that his second son has been laid low by it, and but faint hopes of his recovery are entertained by Drs. James and Sweetnam, who state they never knew pneumonia or pleurisy spread so rapidly and fatally in one family as it had done in this instance. But the strangest part of this fatal story has yet to be told. After Mrs. Rankin had been so suddenly taken ill, her eldest son, Duncan, who was working at Horsham, dreamt that something had happened to his mother. He at once got up, and in spite of all remonstrance about the absurdity of believing in dreams, mounted his horse, and travelled during the balance of the night and next day, until he came to a house a few miles out of Hamilton where his family was well known. Here he halted to enquire "How the old folks were at home?" and when told that his mother had died that very day, fell fainting from his saddle. Before this, we are told, except so far as the dream was concerned, he had not received the slightest intimation of his mother being ill.

MATERIALIZATIONS.

We find the following letter in the Banner of Light. Our surprise was modified when we learned by a paragraph on another page that the Editor has been in Chicago. The suggestions are in marked contrast to the recent exhortations from the "veterans" and "vindicators" for mediums "to refuse to have their divine powers tested in any way whatever," and to exclude from their circles any person who desired to apply tests. The writer who has been so fortunate in having his valuable view printed in the Banner, is G. Adams, of Franklin, Mass. He says:—

Recent events show the necessity of greater precaution in holding public seances for materializations, in order to protect both the medium and those in attendance against imposition and fraud. The present situation demands that some effectual means should be taken to put a stop to practices which poison the public mind and hinder the progress of truth.

It must be understood that there is a responsibility resting upon investigators and others present, as well as the media, and they who attend seances held under conditions which permit possibility of deception are *particeps criminis*, without whose presence the fraud would not be perpetrated. Mediums who hold seances under such circumstances must encounter suspicion, which in a great measure neutralizes the effect which genuine phenomena would otherwise produce. Real manifestations must be free from just cause of suspicion, or the possibility of fraud, to be of value and carry conviction of their reality to discerning minds.

Disguise it as we may, honest mediums and their attendants have made themselves responsible in no small degree for the present disreputable state of things by the loose manner in which they have held circles. Whenever mediums will confine their seances to absolute test conditions, and Spiritualists will refuse to attend wherever such conditions are not strictly complied with, *then, and not till then*, will fraudulent manifestations come to an end.

The medium should always be so guarded as to render it impossible for him or her to simulate spirit forms. This first condition has been generally disregarded. The cabinet or apartment occupied by the medium has been one and the same as that from which the spirit-forms were to appear, thus making it possible for one so disposed to carry on a successful deception, either alone or by the assistance of others.

To prevent this there should be a separation in the cabinet or apartment, between the medium and the recess or space allotted to the invisibles, which would prevent the medium's or any other mortal's approach from within to the curtain or opening designed for the exhibition of spirit-forms. A thin muslin gauze or netting—no matter how thin or frail, providing it prevents any passage into the room from which materialized forms appear—will secure the desired end. The medium requires only room enough to sit, and may be so contiguous that such a screen need not interfere with magnetic conditions any more than bodily clothing. If forms appear under such conditions, it will be certain they are not cheats but genuine phenomena. There may be other modes of securing the

same object, but this occurs to me as both simple and effectual.

Let it be understood henceforth, that real mediums for this phase of spirit manifestations owe it to themselves, the cause and all concerned, to sit under such conditions only as will prevent deception or even the suspicion of it, and at the same time protect themselves from pernicious influences while under control. All who neglect to furnish such test conditions will naturally be suspected and fail to demonstrate the great truths involved in genuine spirit materializations.

From the London News.

A WOMAN'S HALLUCINATION.

THE newspapers recently contained a story of what seems to be a case of self-delusion, not rare indeed in character, but much more elaborate and more complicated in its operation than is ordinarily found under similar conditions. It is the story of what purported to be a confession of murder, but which appears to have been a statement made under the influence of a complete hallucination. On Saturday evening, October 7, as the facts are reported, a well-dressed woman, not apparently in a state of disordered intellect, spoke to a police officer in one of the streets of London, and told him she had committed a murder. She was at once taken to a police station, and there she gave a long and minute account of the murder which she said she had committed. She described herself as a nurse in one of the Metropolitan work-houses, and declared that for a long time she had been filled with feelings of hatred and revenge against one of the matrons, that she had watched for and found an opportunity, knocked the matron down, stunned her, and then killed her by cutting her throat with a razor. After this, the self-accusing woman said she wrapped the body in her bed clothes, and hid it under her bed. This done, she got a pass for leave, and she intended to make her escape, but afterward she thought there would be no chance for her safety, and she became stricken by remorse, and accordingly she determined upon giving herself up. The story, grim and ghastly as it was, seemed coherent, and had nothing in it that could be called incredible. The police accordingly made instant inquiries, and they found at once that in one rather important point it was incorrect. The woman said to be murdered was alive and well. In the room of the alleged murderess, there was found, indeed, a long bundle or roll under the bed, but the bundle on being opened was found to contain no human body, only a bolster. The woman who accused herself was examined by a medical man, but he appears to have been unable to give any decided opinion at once as to whether she was sane or insane—that is, as to whether her condition, judged without regard to the story she told, could be considered that of madness. She remains, therefore, for the present, in charge of the police. Should the reports which we have read, and from which, of course, we draw our sole knowledge of the facts, turn out to be accurate, and the woman prove really to have been the victim of a delusion, her story will be a somewhat curious chapter in the strange and painful chronicle of morbid human self-deception. Perhaps not the least curious thing about it is that it has been anticipated far more often in fiction than, so far as our knowledge goes, in real life.

A FRIGHTENED HUNTER.

THE Calais (Me.) Times says:

"Samuel Spaulding, of Springfield, while hunting in the vicinity of that town recently, encountered the devil face to face. This he persistently and with trembling declares. In corroboration of his testimony there is a collateral fact. Whereas he formerly passed a great part of his time in the woods with his gun, he now secludes himself at home, hardly venturing from his pre-nises. All questioners obtain from him the same statement, accompanied by a description of his Satanic majesty. For many years the story has been periodically revived of some strange creature in the woods, near Springfield, and lumbermen have seen it as far distant as the head of Musquash stream; but Mr. Spaulding is the first man bold enough to declare that it is the devil. If his story is true, and his manner and character are in his favor, he had a very near view, and might have bagged the creature had he not been afraid to fire his gun. If it was really the devil, there are many who will never forgive him his remissness."

QUERY—What did Mr. Spaulding see?

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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.

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SPIRITUAL SCIENTIST.

VOL. V. NOVEMBER 2, 1876. No. 9.

WORLDLY WEALTH VS. SPIRITUAL NEEDS.

S. B. BRITTON has published a letter in reply to a suggestion that the agents of Belvidere Seminary had better knock at the massive doors of the brown stone fronts, if they want the means to carry forward their enterprise. In closing he says:—

I have to say that I have been there, and that the rappings have been frequent and loud. But thus far I might as well have knocked at the portals of so many Egyptian sepulchres. I have discovered but few and uncertain signs of life. I have visited a number of wealthy persons, and have written earnest letters to several millionaires who are known to be believers in the facts of Spiritualism; but, with rare exceptions, I have found them cold and insensible. They can squander many thousands annually in the various forms of selfish extravagance that at once corrupt the body, enfeeble the mind, and demoralize the character; and, dying at last, leave large sums to wealthy and popular institutions, and princely fortunes to ruin their children. All this is done while enterprises of great moment are neglected, and humanity prays for deliverance from accumulated and gigantic evils.

And now, oh Lord, how long shall these things continue? How long shall Spiritualism be chiefly employed either to feed a morbid curiosity or to furnish a holiday entertainment? Has it no nobler mission in the world? and when shall we begin the serious work that God and Humanity require at our hands? Shall we never witness the practical triumph of its great principles, and the divine incarnation of its holy spirit, in better institutions, and the improved generation, education, and life of the people? We certainly never shall behold this consummation so long as we close our eyes to all unpleasant truths, feed on complimentary speeches, and only aim at recognition in our own mutual admiration society.

Well said, Friend Britton, and the reproof is timely. Not long since, a well-known Spiritualist, who had nothing for the cause of Spiritualism, gave \$500 to a local Baptist church, and told the committee to call for more if they needed it. Even this is better than not giving at all. Show a Spiritualist how to increase his worldly wealth, and he will at once enter upon the suggestion; but you cannot make him see that spiritual wealth alone is eternal, and that an investment of a portion of his worldly wealth for this purpose cannot possibly fail of giving large returns. What else can be expected, however, when many of the prominent leaders of the movement are laboring to direct attention to the materialization of spirits, and neglecting the spiritualization of man. The teachings of the past few years have tended to discourage the investigation that develops spirituality; had it been otherwise, that most excellent periodical, Britten's Quarterly, the most creditable publication that Spiritualism has had, would not have been permitted to die for want of support.

With but a few rare exceptions, Spiritualists do not realize that they are living in the spirit world even now, and that the thoughts and deeds of each day either lower or elevate them spiritually. They frequently assert that

death effects no change, but do they reflect that they are constantly having opportunities, which, if neglected, will cause them great remorse when they are removed from the earth body and the possessions that appertain to it? Oh no! They labor under the delusion that they "know all about Spiritualism;" when the fact is, that they never will "know all about it," for there will always be something to learn. The man who says "I won't contribute to the support of journals and meetings for the propagation of Spiritualism; let people get their information the way I got mine," is supremely selfish; and yet many are actuated by this sentiment. It indicates a lack of spirituality. Spirits universally say that they are happy only in doing good, or in the knowledge of the good they have done. The desire to DO GOOD UNTO OTHERS is the distinguishing characteristic of a true Spiritualist; these will contribute liberally, wherever an opportunity presents itself, and then to the extent of their ability. That there are only a few true Spiritualists must be acknowledged by those who have endeavored to advance the work of Spiritualism.

A FEW SUGGESTIONS.

J. M. Roberts, Esq., of New Jersey has come all the way to Boston to investigate the psychological features of the Bennet fraud, and find out how it is that so many people were deceived. Like some other intelligent Spiritualists, he is inclined to believe that there was something besides fraud in the manifestations at the house on McLean Street. The clairvoyants who "saw spirits" there also maintain that theory.—*Boston Herald.*

The gentleman above referred to is the chief supporter and defender of Nelson and Jennie Holmes, of Philadelphia, who have several times been exposed in their fraudulent practices. As a "vindicator," he has been successful. It is very easy to understand how so many people were deceived by the Punch and Judy show in McLean Street. The woman was brought before the public, in a mysterious way, as a private medium, who had given unmistakable demonstrations of her power to produce materializations. Persons begged admittance, and obtained it only through the recommendation of some one who had previously been admitted and accepted as an investigator not liable to entertain any suspicions. Wonderful stories were told of what was seen and heard. The sceptical Spiritualist, or the inharmonious, as they are now politely termed, were kept at a safe distance. How simple the problem! Whoever went there was sure to meet several individuals who not only firmly believed that materializations did occur, but were actually using their individual will powers to call forth some friend! A mind battery was thus created by the believers, and its influence contributed in a great measure to warp the judgment of those who might otherwise have examined more carefully and detected the imposition. Sensitives or mediums, unless they were very closely in rapport with their guides, would be apt to see clairvoyantly the spirit friends who were in this manner powerfully drawn into the circle. In addition, some *professed* clairvoyance without possessing any clairvoyant power, and thus many things occurred seemingly unexplainable.

One other fact must receive its full share of attention. In conversation with a well-known medium, who, it was said, virtually endorsed Mrs. Bennett by keeping silence as to her impostures, we asked her *why* she had not stated what she knew to be true—namely, that the supposed materialization was a confederate. The answer came prompt and earnest—"Simply because, Mr. Brown, I could not afford it. I am wholly dependent upon my sittings for support. Had I questioned, much less denounced the imposition, the entire ring would have used their power to crush me."

She spoke truly, and furnished another reasonable explanation of the fact that many public mediums *did* endorse Mrs. Bennett. What was the power? Who is active in an endeavor to smother any investigation into the genuineness of the so-called materialization mediums?

She spoke truly; for what has been the reward of those Spiritualists who have honestly exposed fraud when they detected it. The New York Seven were misrepresented, and maliciously defamed. The Brooklyn society that found Mrs. Holmes' masks received no sympathy. We might mention other cases of less importance, but will close with that at present under consideration, and ask *why* it is that Dr. H. B. Storer, who for twenty-five years has been a faithful, earnest Spiritualist, serving the cause in many ways, the friend of mediums, his reports of the phenomena accepted as reliable,—and yet, when he was satisfied of an imposture at Mrs. Bennett's, and so declared himself, it was the signal for a volume of mean suspicions, petty persecutions, and false, spiteful charges against his honesty? Notwithstanding the thorough exposure, the attacks have not ceased. Such conduct might be expected on the part of the exposed and unexposed tricksters and imposters; but there is some of it manifested in other quarters. We may deem it wise to "speak out in meeting," and call a few names if this thing continues.

Such proceedings indicate that certain persons are determined to control the movement of Spiritualism for money. Their decision must be accepted as final. The price of their favor can easily be ascertained. At present the struggle is between this power and those who favor careful investigation, free discussion, and the thorough weeding out of sensuality, corruption, and imposture that will surely follow the efforts that are now being crowned with partial success. We hope Mr. Roberts will give careful consideration to all these suggestions.

AN UNPLEASANT AFFLICTION.

The aged Banner of Light is occasionally afflicted with that most distressing of all occult maladies, the nightmare; and to this misfortune is added the mental infirmity, that leads it to suppose that its meaningless fabrics of fancies are of any consequence to the public at large. Some of its wanderings, when suffering from an over excited imagination, are mere abstractions, bearing no relation to the subject it is considering, even if it happens to have one. The latest effusion is a double-leaded, half-column, leading editorial, headed "To whom it may concern." It commences with a few observations on vanity. "Vanity of vanities saith the Preacher," in the scriptures, "all is vanity," but the wise man in the Banner says:—

There is one vanity in human nature at a certain stage of its maturity that only time can cure; and that is the conceit that change, especially if effected by itself, is of course progress.

An assertion based on experience we presume, and intended by the Banner as an acknowledgment that in its younger days it led the people away from exact methods of investigation to the Hazardonian paths of discountenancing the "resting of the divine powers of the mediums in any way whatever." We are confirmed in the belief that this interpretation is the only one that can be placed on the above quotation, for in the next sentence it says:—

* A very few years put the effectual quietus on such vain dreams, and affairs move on just the same as if they had never been thrust into people's faces with such a flourish of wisdom.

True enough. Time works strange revolutions. The Hazard's, Putnam's, Robert's, seconded by the Hardy's, Seaver's, Boothby's, Bennett's, Hull's, and a host of others, and the combination supported by the Banner of Light, demanded that the medium should dictate the conditions. The Spiritual Scientist urged the application of simple but decisive tests, and took the ground that no genuine medium would refuse to comply with reasonable requests. Who would suppose that any sinner would dare to interfere with a materialization se-

ance, after the solemn declarations and assertions of the Banner and its coterie of advisers, that any such attempt would be followed by the serious illness, if not the death of the medium! Well, a few of them are dead in one sense of the term; after the recent complete exposures no "vindication" can galvanize enough life into their materialization side shows to make them pay.

Following a few illustrations which serve to throw the reader in the dark (a favorite condition for materialization of spirit forms), the Banner seems to recover from the gloomy forebodings occasioned by the ghost of B (Banquo, we mean) and speaks of itself. It remarks that, "except as the advocate and defender of truth, it asserts no sort of claim to the public attention." It is quite certain that it will receive no share of the public attention unless it does serve in the capacity it mentions. Unfortunately the public is the judge in these matters.

We have given our readers all that is really intelligible in this article. Think of it; nearly a column of valuable space wasted. It says something about being "as young as the newest advocate in the cause of Spiritual Truth," meaning, we suppose, the Spiritual Scientist. We welcome its presence in this field. Those who work faithfully in it, have sweet and peaceful visions, and are not disturbed by the dismal croakings of those who are troubled with the nightmare.

ANOTHER EXPOSURE OF MRS. HARDY.

The Herald of Wednesday has an article headed "Cleverly Caught, Mrs. Hardy joins the Spiritualistic Imposters." It is a record of a seance held Sunday evening. It seems that Mrs. Hardy did not like the insinuations of the Scientist of last week, to the effect that she returned to her trance seances for fear of an exposure of her powers of materialization. Consequently she gave out a flaming announcement that a seance for moulds and materializations would be held. The Herald was represented by several of its staff and a few other persons attended for the purpose of investigation. The table, pail, etc. was arranged and the moulds obtained as usual.

The evidence of fraud is in the form of an affidavit published herewith, and the main facts of the report are contained therein:—

I, W. Irving Bishop of New York, on oath depose and say, that Sunday evening, Oct. 29, 1876, I was present at a seance held by Mrs. Hardy, 4 Concord square, for the production of moulds and materialization of spirit hands. A paraffine form of a hand was produced, which Mrs. Hardy alleged was made by the spirits, from the contents of a pail of melted paraffine placed under the table. And I here state that coloring matter had been placed in the said paraffine, and that I took a piece of the hand produced, and also, by dipping my finger into the heated paraffine, obtained an impression of the contents of said pail for the purposes of comparison.

That, subsequently, I submitted both pieces to Professor Horsford of Cambridge, who placed a portion of each in test tubes, and, by the application of proper chemicals, found that the paraffine taken from the pail, exhibited a slight reddish color, while that from the mould gave no appearance of the existence of coloring matters.

W. IRVING BISHOP,
98 Fifth Avenue, New York.

Suffolk, s.s.

Sworn and subscribed to this 31st day of October, 1876.

CHARLES J. BROOKS, Justice of Peace.

THE SLADE CONTROVERSY.

Latest news from London in Dr. Slade's case is by a cable dispatch of Tuesday, October 31, by which we learn that he was acquitted on the conspiracy charge, but convicted under the vagrant act in the Bow street Police Court, and sentenced to three months' hard labor. His counsel gave notice of an appeal. Meanwhile Dr. Slade was released on bail.

The summons of Dr. Slade and Mr. Simmons under one charge read "for that they, on or about Sept. 11, did unlawfully conspire and combine together, by divers false pretences and subtle means and devices, to obtain and acquire to themselves, and of and from E. Ray Lankester, and others, divers sums of money, and to cheat and defraud the before-mentioned persons." That he should have been acquitted on this shows that Lankester and the prosecution failed to prove what they desired.

The vagrant act is very broad in its application. It provides among other things, that any one pretending to tell fortunes or using subtle and crafty means to obtain a living, shall be deemed guilty of having committed an offence. It is under this act that Dr. Slade is convicted.

HISTORICAL AND PHILOSOPHICAL

From the Scientific American.

SPIRITUALISTS' FACTS AND REAL FACTS.

WE have received a polite request to reprint two brief extracts from our issue of September 2. The first, from the editorial "Is Anybody Sane?" runs in this wise.

"Men smitten with the disease cease to be amenable to reason in all matters connected with spiritualistic delusions. The most patent and ridiculous of frauds and follies, reputedly involving spirits and their medium, are accepted by them with religious enthusiasm."

The second extract is from the letter of a correspondent, and carries, we are told, an emphatic censure of the foregoing, a censure requiring the most liberal use of italics and capital to do it justice. We give it without such typographical assistance. Here it is:

"It (the law of gravitation) has been attacked in some quarters even by persons of education, and doubts have been thrown upon its teachings. This was done by the great German poet and philosopher, Goethe, among others; but he was simply ignorant of the facts. Every man judges about things according to the amount of information in his possession; and if Goethe had been informed of the manifold facts verifying this theory, he would surely never have attacked it."

If nothing had been said about censure, we should have taken this communication as a kindly apology for the Spiritualists, as people who mean well but are ignorant of the overwhelming evidence against the genuineness of reputed spiritual manifestations and the reasonableness of their theories of spirit existence and action. But censure implies at least a suspicion of error or wrong-doing; and we can see no call for it, nor any indication of it, in the present case, unless our correspondent wishes to insinuate that, as some well-meaning people disputed the law of gravitation through ignorance, so we have been condemning, through ignorance of spiritual things, a theory as well supported by verified fact as the law of gravitation is.

If such is the case, we beg to assure him that we have taken pains to enquire into a good many cases of alleged spiritual manifestation of the objective sort, and have failed to discover anything to justify the spiritual hypothesis. On the contrary, every case which has been subjected to real scrutiny has been demonstrated to be a more or less clever fraud, abetted by a positive delusion on the part of the receivers of it; and the probability is overwhelming that the untested cases—if there are any—are of like character.

This is especially the case with objective manifestations. The subjective manifestations, and they are probably the more numerous, are less easy to dispose of, since there is nothing real to bring to light. These involve neither physics nor fraud, but disease. The actors are honest—but insane. Taken in time, a few doses of strychnin and iron, or other nerve tonics, will remove the symptoms promptly and completely. Allowed to become chronic, the disease may, and generally does, run the regular course of ideational insanity.

The unexposed are relatively so few that the presumption—the drift of positive evidence—is decidedly against them. And the circumstance that in every instance the exposure of fraudulent mediums has been made by unbelievers shows the utter incompetency of believers to distinguish deceptive mediums from the genuine, if such there be: in other words, their testimony, however trustworthy in other regions of observance and experience, is good for nothing in this. As we have said before, they are the victims of delusion, and mentally incompetent of sound judgment in matters involving their delusion.

Of course we do not imagine that our correspondent, or any like him, will be at all affected—otherwise than displeased—by what we have said. The most courteous reply they can make is that it is our craze, delusion, or what not, to be unable to appreciate the "facts" verifying the spiritualistic theory. We confess the failure; and until we are able first to verify the "facts" (or at least to find out one spiritualistic fact verifiable as neither fraudulent nor foolish), we shall not feel like subscribing to the theory, or even like discussing its probability.

And just here is where we differ from those who disputed the theory of gravitation. They disputed, or wilfully remained in ignorance of, an enormous mass of evidence verifiable by instrumental and mathematical means, evidence that could be verified every time by believers, unbelievers, and the indifferent, alike; evidence, too, which no other theory so easily, simply, and completely satisfied. We, on the contrary, refuse to accept the Spiritualist's interpretation of a mass of facts, so-called, the most of which have been proved fraudulent or delusive over and over again; while for the small residue of fact which may be verified, the Spiritualist's hypothesis is inadequate, inconsistent with the rest of our knowledge, and enormously difficult of comprehension.

SCIENTISTS AND QUACKS.

THE following communication can very appropriately follow the above article from the Scientific American.

To the Editor of The Spiritual Scientist:

DEAR SIR—There are men calling themselves "Scientists" (lovers and followers of Science), who, to my sense, as regarding "phenomena associated with abnormal conditions of mind," (Spiritualism, etc.), may now with much more propriety, and at a future day certainly will, be considered not as scientists, but rather as *stupid*s and *quacks*. These, for the last twenty years, arrogating to themselves to limit the possibilities of God's nature, ridicule and deny intercourse between unseen intelligences and the human race. "Science" is a misnomer for the pursuits of such. They are wanting in many of the elements of the true scientist, among them modesty, docility, patience, impartiality, respect for the testimony and observations of fellow-men quite as credible as themselves. Among the definitions given and quoted by Webster for the qualities incident to science, and needed to entitle any to claim the name of scientist, are knowledge, comprehension, and understanding of facts, investigation *for truth's sake*, systematic and orderly arrangement, enquiry for the sake of knowledge of most high and accurate sort. It will be noticed that sneering and ridicule are not enumerated. Yet these are the predominant qualifications of these shams. The secular press are too widely influenced by them, and so would the people be misled in the matter of supermundane power and intelligence were they dependent on those two, shams and press, alone, for knowledge of the subject.

"Good sense which, only, is the gift of Heaven:

And, though no science, fairly worth the seven"

come to their rescue from the benighted condition in which the false ones, whether of science, press, or pulpit, would fain keep them. All over the land, in every household, neighbor is relating to neighbor, and for five and twenty years have been, occurrences in their own households; occurrences which display intelligent purpose originating outside the earthly sphere, and which assert themselves, in so many words, to come from spirit minds—minds which once inhabited this earthly form. Well may the human race give thanks to the Great Power of the Universe, that there is sent so widely in this day evidences of a superior state of existence, and that good sense, "gift of heaven," enables it to rise superior to quacks of science, and judge for itself the real origin of the phenomena. BRONSON MURRAY.

STRANGE FULFILMENT OF A DREAM.

The Pittsburgh (Pa.) Dispatch says: Mr. Frank Barnum, of Barnum's Hotel, Kansas City, who was murdered for the valuables on his person at Sulphur Springs, near Brownsville, Mo., on the 6th or 7th inst., had a singularly vivid presentiment of his end sometime before it came. He dreamed of being attacked by two men, who struck him savagely on the head. Then the phantom of a young Spanish lady whom he had known in South America appeared at his bedside. In one hand she held a cross and in the other a photograph with drops of blood upon it. She addressed him in Spanish saying: "Francis, your life is in danger; may God help you!" She then dropped the photograph upon the floor and disappeared. He arose, he thought, and attempted to pick up the blood-stained picture, but as he approached it also vanished. This strange dream so impressed him that he wrote about it to his wife. The letter was dated the 6th of October, and between that day and the next he was killed. His murder was effected by repeated blows on the head—a strange fulfilment of his dream. Mr. Barnum was born in Syracuse, N. Y., and when a young man was Secretary of Legation in Chili. At the time of his death he was general agent of the Chattanooga Railroad.

THE SPIRITUALIZATION OF MAN.

IN THE material world air is necessary to sound, and organized nerves to animated motion. The emotions of the spirit within man, though acting through electricity, are only made audible through the material medium of the atmosphere of the earth. Consequently spirits out of the material body cannot of themselves make man hear their language; they may enter partially into living or embodied forms and speak. As by such partial possession they could do but feebly. Also they would partake of the nature of the temperaments of the organism through which they might manifest themselves—and any peculiar prejudices of the mediate mind would become more or less apparent, according to the control of the spiritual presence.

Again, written language from spiritual sources, would be more or less modified by the similar conditions as above, of the media, with respect to all except air, and that of course indirectly, in the matter of writing without articulation of words. Great allowance would therefore be made for the imperfections of communications from these sources through the imperfections of these channels. Conditions of great nicety are necessary, in all the operations of man, to obtain any standard accuracy.

For instance, in chemical arrangements how needful it is, first, that each material used be found to be exact in its supposed qualities, and then that all the substances be brought together in proper proportions and in a requisite given or equal time.

And in the ordinary operations of electrical and magnetic action—that man may gather and circulate the same to his uses—how particular he is as to insulation, atmospheric conditions, influence of surrounding substances and state of the subject to be affected;—and how careful, too, he is in the construction of the compass, and in the calculation for its variation, that is to guide the mariner over the trackless seas, and that is to determine locality on lands that may affect the tide of feeling from individuals to nations and humanity at large—that restless rolling sea of turbulence and sorrow—and how imperfect were the first throes of action in the magnetic telegraph, because the conditions were not harmonious—how the great Atlantic cable began its work—words unintelligible even, as if they came from a sea-horse, or some half-human monster of the deep, came through the huge laocoon, as the last struggling utterances of the dying, rather than as they were the first thrill of the voice of nations born in a day—and whose knowledge should increase and run like the lightnings to the ends of the earth.

These things being so, how much more necessary—in proportion to the pneumatological fineness of the spiritual substances above these things named—that the conditions of the operation of spirit should be most delicately arranged, and even at the best, they would be such under the material surroundings and channels through which the action must pass, as to render the results exceedingly imperfect—though beginning in truth, might end in error after passing through the labyrinthian mazes of the great grossness of materiality.

The difficulty for spiritual to move material substance, would render it almost impossible to give any impression through spoken or written language that could be fully reliable—and if a spirit so communicated, it would necessarily be in such a close connection with the material as to render any light shed therefrom but little more than that ordinarily radiated through the material itself.

To secure a greater accuracy, the material must be less dominant and more passive, and then more and more the fine electricity of the spirit would work to perfection.

There is an intermediate state—where the thief on the cross was with Jesus—Paradise from whence Jesus returned to his Disciples, until his final ascension to the Father. In that state, spirits holding strong attachments to earth might be detained—and the nerve-spirit that accompanies such—after what men call death, is of so much material essence, especially if of positive power, as to cause a spirit more readily to amalgamate with the material organs of mind and of speech and motion in a negatively, susceptible, embodied earthly form, as to give very few ideas of such things as either man might understand—according to the varied capacities of the spirit when in the earth state, and the extent to which it might

be capable of using the medium's power of speech in giving to man an entirely new order of things—could they but find comparison that we might comprehend—but, after a certain point, so different are things spiritual from things temporal, that even the lowest or most material of spirits could describe little, in our language, of things with them, or give guidance to man. Nearly or quite all such communications would, by the necessity of material law, come from the middle state—where the highest would not be so elevated above the best condition of the earth-state as to make their wisdom an infallible state.

ANOTHER ONE CAUGHT.

THIS TIME MRS. HUNTOON, OF THE EDDY FAMILY.—SPIRITUALISTS MAKE THE EXPOSURE.

THE following article appeared in the Sunday Herald. Mr. and Mrs. Flint, at whose house the seance was held, are subscribers to the Scientist and known to us personally. We believe them to be careful investigators, and honest in their statements. Their experience confirms that of a trusted correspondent of the Scientist, who, many months ago, in company with Dr. Slade, visited Mrs. Huntoon at Chittenden, Vt. He was unable to get any evidence in her favor. She refused to have any tests applied, even though she was offered one hundred dollars for two seances. His experience with the Eddy Brothers met with the same results, and Mrs. Mar-kee-Compton of Havana was the only one who would or could give any satisfactory manifestations.

The Herald account says:—

The exposure of mediums is becoming so frequent of late that the question, "Who will be next?" is scarcely asked before it is followed by the report that another has fallen. This time it is Mrs. Huntoon, of "Eddy family" fame. For some days past, Mrs. Huntoon has been delighting the faithful in Worcester and vicinity by those manifestations so often described as beyond the possibility of human production. Could it be feared that the spirits would fail her here in the equally aristocratic town of Webster.

"Alas! for human expectations, when dependent upon the invisibles!" She was invited to this town and gave her first seance here on Tuesday evening. As "to the pure all things are pure," so to the believers all things are true.

People saw or believed they saw, the spirit hands and faces of their departed friends, and were assured of the presence of their loved ones. There were, however, some who believed they took the medium's hand instead of that of a departed relative, as was claimed. Without giving expression to this belief, however, the medium and the assistants were invited to the house of Mr. and Mrs. John Flint, persons well known in this town and vicinity, through their intimate business relations with all classes of the people during the past fourteen years.

She consented to go there last evening and "the circle" was arranged accordingly. Among the prominent persons present were Courtland Wood, lawyer; Clinton W. Davis, John Heatherington, Dr. E. G. Burnett, Mr. and Mrs. Hines, Mr. and Mrs. Butler Bates, Isaac Regan, Mrs. John Haven, Mrs. Susan Wood, Delia Wood, George O. Davis, Sanford Fisk, and others.

At about 7:30 o'clock the circle was arranged, the lights were turned low, and the invisibles soon manifested their presence, at first faintly and with interruption, but as "conditions" improved by some re-arrangement of the parties present, there was a marked change in the degrees of their power and daring. At length the curtain was thrown out at one side, and some of us could see a low, bending figure, with apparently a night-capped head, seeking recognition. It was however, shy of the light, which it was found necessary to diminish considerably. Hands were now presented at the orifice in the curtain, faces appeared behind it and at length an old lady, professing to be the mother of Mrs. Flint, desired recognition. Mrs. Flint approached the curtain, when the delicate fluttering hand of the spirit could be seen in eager effort to grasp her daughter's hand, which, of course, continued by its earthly magnetism to repel the ethereal form, causing it to dance before her, but to elude the grasp it professed to seek.

With the question, "Is this my dear mother?" to which was replied in a hoarse and broken whisper, "yes I am your

mother." Mrs. Flint succeeded in arresting the attention of the supposed spirit, and at that instant seized and held the proffered hand.

Instantly Lawyer Wood turned on the gas, which had been left burning for that purpose, revealing to the audience Mrs. Huntoon secure in the hands of her captor, but endeavoring to sink upon the floor. Both Mr. Davis and Mr. Flint rushed to the rescue. Mr. Flint raised her, and succeeded in setting her on her feet, but while he was still endeavoring to support her, and in the face of the entire audience, in the full light of the gas, she threw herself from his support, with the exclamation, "There, you've broke both my arms!" and fell nearly prostrate upon the floor. No sooner was she again raised, than she declared that Mrs. Flint had never touched her hand until she broke into the cabinet, and dragged her from her seat.

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To the readers of your paper, the only publication in Philadelphia that recognizes the value of reliable information upon this subject, it will be of interest to know that in our city the anxious seeker can obtain valuable evidence of the continued existence of beloved friends and relatives, passed from this life into the existence of the future. Drawn hither by the great Exhibition of the world's products, many "mediums" or "sensitives," human instruments through whose organisms the invisible intelligences prove their being, have located

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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.

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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, to 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 which earthy 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 Church of England, says a London letter, has of late years departed from some of her old austerity in matters of detail. Formerly, for instance, she set her face against services being carried on anywhere else than in duly consecrated places of worship; but lately she has gone in, to some extent, if I am not mistaken, for open air missionary meetings in various parts of the metropolis. She has also recognized the fact that it is well to encourage temperance societies within her fold, instead of sticking to the old idea which she held in common with many other Christian churches, that every churchman belonged to a temperance society that was good enough for anybody—that is, the

church itself—a society which enjoined moderation, and that to go farther was anti-Scriptural and a work of supererogation. And, finally, to state what I was coming to, she has gone further still, and has begun carrying the war into Africa by starting street stalls in various thoroughfares for the sale of cheap, light, wholesome temperance refreshments, with her name written up on the outside, as a sort of recommendation. I suppose, for the genuineness of the article. Whether she will culminate by opening Church of England public houses remains to be seen.

THE religious journals keep up their fire against scientists. Prof. Huxley has aroused their indignation very effectually. They all condemn, and very justly, we think, his device to give a thrust at the Bible, by calling the account of the Creation in Genesis the "Miltonic Theory of the Creation." It was a dodge wholly unworthy a man of science, and richly deserves the chastisement which he is getting. Nearly every notice of his lecture which we have seen, claims that his proofs of evolution were not satisfactory; that they fall far short of what he claimed for them, and were wholly insufficient to form a basis for so important a doctrine as evolution claims to be. From the tone of the notices of his lectures, both by the secular and religious press, we infer that he made no decided impression in favor of evolution, or in the scientific fairness with which he treated it. We know how difficult it is to dissent from any theory of the Church, or to advocate any doctrine contrary to those generally received in the churches, without being suspected and accused of gross unbelief, however careful one may be to disavow it. Men will think that you are infidel if you dissent from their belief. But the scientists have a sarcastic way of speaking of the Bible and of Christian ministers, which is not creditable to them, nor calculated to enhance the value of science in the eyes of religious men. Prof. Huxley claims that the scientists are working in a sphere entirely distinct from that of the theologian, and therefore he does not judge of the truth of their doctrines. And yet he alludes to them in a way which implies that they are blind, and that science possesses an immense superiority over religion. Science has done, and is doing, much for humanity on the natural plane of life. But her use falls far short of that which has been rendered by religion.

THE first thing a truly religious man should seek to be is a perfect animal. Holiness, wholeness of body and perfection in bodily structure are the first triumphs a religious man can win. To be strong with all possible strength; to be beautiful with all possible beauty; to be perfect in that which is least, as a stepping-stone to perfection of that which is greater, is the first ambition of intelligent piety.—W. H. H. Murray.

AGENTS WANTED

in every town in the United States to canvass for the SPIRITUAL SCIENTIST. Address,

THE MINISTER'S WIFE.

UNDER the head of "The Minister's Wife," the London Baptist Magazine has the following bit of pleasant satire:

"The ministers wife ought to be selected by a committee of the church. She should be warranted never to have headache or neuralgia; she should have nerves of wire and sinews of iron; she should never be tired nor sleepy, and should be everybody's cheerful drudge; she should be cheerful, intellectual, pious, and domesticated; she should be able to keep her husband's house, darn his stockings, make his shirts, cook his dinner, light his fire copy his sermons; she should keep up the style of a lady on the wages of a day laborer, and be always at leisure for 'good works,' and ready to receive morning calls; she should be secretary to the Band of Hope, the Dorcas Society, and the Home Mission; she should conduct Bible classes and mother's meetings; she should make clothing for the poor and gruel for the sick; and finally, she should be pleased with everybody and everything, and never desire any reward beyond the satisfaction of having done her own duty and other peoples' too."

We should be exceedingly slow to conceive of God as having a body; we should beware of any imagination that anchors Him down to a spot, or that makes him a kind of colossal man. In the earlier stages of our Christian experience it may help us to conceive of God as on a throne, like a king, and having a human figure; but the prayer and wish of a Christian, and the tendency of Christian growth, should be towards deliverance from such childish conceptions of Deity, and to have an idea like to Stephen's, that God is not body but Spirit, that heaven is not a big house or palace with a monstrous throne and an outlying city of splendor round about it, but that God is the universal and all-pervading fashion, and habit, and energy of it.—W. H. H. Murray.

THE population of Constantinople, with the suburbs, is now estimated at 800,000, and the burden of vessels clearing the port at about 4,000 tons. The Roumelian railroad connects the city with the northern provinces, passing through a wonderfully rich but wretchedly cultivated country, and before long there will be a more direct railroad communication with Europe by a line meeting the Ruschuk Varna Railroad, and crossing the Danube at Gurgievo, to join the terminus of the Roumanian trunk line. Pera, thanks to frequent fires and foreign residents, bids fair to blossom into a pleasant place for a Christian to dwell in. Two-thirds of it was burnt in 1870, when three thousand houses, including the British Embassy, were destroyed. It is not being rebuilt on the former site, but a large town is arising around the spot where the old town stood and about Galata, covering a wide area. A very important Christian city is probably destined to grow up here, under the auspices of the embassies which cluster on Pera's heights.

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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.

THE Church of England, says a London letter, has of late years departed from some of her old austerity in matters of detail. Formerly, for instance, she set her face against services being carried on anywhere else than in duly consecrated places of worship; but latterly she has gone in, to some extent, if I am not mistaken, for open air missionary meetings in various parts of the metropolis. She has also recognized the fact that it is well to encourage temperance societies within her fold, instead of sticking to the old idea which she held in common with many other Christian churches, that every churchman belonged to a temperance society that was good enough for anybody—that is, the

church itself—a society which enjoined moderation, and that to go farther was anti-Scriptural and a work of supererogation. And, finally, to state what I was coming to, she has gone further still, and has begun carrying the war into Africa by starting street stalls in various thoroughfares for the sale of cheap, light, wholesome temperance refreshments, with her name written up on the outside, as a sort of recommendation, I suppose, for the genuineness of the article. Whether she will culminate by opening Church of England public houses remains to be seen.

THE religious journals keep up their fire against scientists. Prof. Huxley has aroused their indignation very effectually. They all condemn, and very justly, we think, his device to give a thrust at the Bible, by calling the account of the Creation in Genesis the "Miltonic Theory of the Creation." It was a dodge wholly unworthy a man of science, and richly deserves the chastisement which he is getting. Nearly every notice of his lecture which we have seen, claims that his proofs of evolution were not satisfactory; that they fall far short of what he claimed for them, and were wholly insufficient to form a basis for so important a doctrine as evolution claims to be. From the tone of the notices of his lectures, both by the secular and religious press, we infer that he made no decided impression in favor of evolution, or in the scientific fairness with which he treated it. We know how difficult it is to dissent from any theory of the Church, or to advocate any doctrine contrary to those generally received in the churches, without being suspected and accused of gross unbelief, however careful one may be to disavow it. Men will think that you are infidel if you dissent from their belief. But the scientists have a sarcastic way of speaking of the Bible and of Christian ministers, which is not creditable to them, nor calculated to enhance the value of science in the eyes of religious men. Prof. Huxley claims that the scientists are working in a sphere entirely distinct from that of the theologian, and therefore he does not judge of the truth of their doctrines. And yet he alludes to them in a way which implies that they are blind, and that science possesses an immense superiority over religion. Science has done, and is doing, much for humanity on the natural plane of life. But her use falls far short of that which has been rendered by religion.

THE first thing a truly religious man should seek to be is a perfect animal. Holiness, wholeness of body and perfection in bodily structure are the first triumphs a religious man can win. To be strong with all possible strength; to be beautiful with all possible beauty; to be perfect in that which is least, as a stepping-stone to perfection of that which is greater, is the first ambition of intelligent piety.—W. H. H. Murray.

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We should be exceedingly slow to conceive of God as having a body; we should beware of any imagination that anchors Him down to a spot, or that makes him a kind of colossal man. In the earlier stages of our Christian experience it may help us to conceive of God as on a throne, like a king, and having a human figure; but the prayer and wish of a Christian, and the tendency of Christian growth, should be towards deliverance from such childish conceptions of Deity, and to have an idea like to Stephen's, that God is not body but Spirit, that heaven is not a big house or palace with a monstrous throne and an outlying city of splendor round about it, but that God is the universal and all-pervading fashion, and habit, and energy of it.—W. H. H. Murray.

THE population of Constantinople, with the suburbs, is now estimated at 800,000, and the burden of vessels clearing the port at about 4,000 tons. The Roumelian railroad connects the city with the northern provinces, passing through a wonderfully rich but wretchedly cultivated country, and before long there will be a more direct railroad communication with Europe by a line meeting the Ruschuk Varna Railroad, and crossing the Danube at Gurgievo, to join the terminus of the Roumanian trunk line. Pera, thanks to frequent fires and foreign residents, bids fair to blossom into a pleasant place for a Christian to dwell in. Two-thirds of it was burnt in 1870, when three thousand houses, including the British Embassy, were destroyed. It is not being rebuilt on the former site, but a large town is arising around the spot where the old town stood and about Galata, covering a wide area. A very important Christian city is probably destined to grow up here, under the auspices of the embassies which cluster on Pera's heights.

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