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"TRY to Understand Yourself and Things in General."

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ANSWER TO AN OPEN LETTER PUBLISHED IN THE SCIENTIST OF APRIL NINETEENTH.

REV. JAMES EDWARD BRUCE:

MY DEAR BROTHER.—I have carefully perused and duly considered your "Open Letter," addressed to me through the *Spiritual Scientist*, in which you propose to retire from the work of organization among Spiritualists, and suggest that I should succeed you in your official relation to the Philadelphia Conference. Your views of the spiritual situation are pleasantly and forcibly expressed, and, as it seems to me, in a spirit that is above reproach. You will permit me to say that in the unsatisfactory results of your own experience I find no incentives to immediate action, in this particular direction. I am sure the spiritual public will give you credit for intelligence, a conscientious purpose, commendable industry and a loving zeal for the truth. These are the elements that appeal with the greatest force to the faculties and affections of the human mind. If with all these, and an earnest spirit baptized with fire from heaven, you were permitted to walk unrecognized among the crowds of professed believers in the new forms of the everlasting Gospel, can I rationally hope to secure extensive co-operation in any attempt to arrest the careless and awaken the dead?

Of course I regard organization as a fundamental law of the whole living creation, from the lowest forms of vegetable life up to the highest types of humanity. In this view of the subject I am bound to conceive of organic formation and action as altogether possible, even among Spiritualists, unless it can be shown that we have wandered so far from Nature as to be forever beyond the laws that govern the organic creation. I apprehend the difficulty may be, that we have not yet hit upon a plan that is wise enough to at once conserve the *true freedom* of the individual and, at the same time, represent the unshackled spirit of the living age. When at length some inspired master of the moral and social harmonies shall strike the key-note, each will find his place in the scale; the jarring discords that disturb the world's peace will be hushed, and the grand "harmony not understood" be translated into the actual life of mankind. But to mature a plan of organization which shall cover the relations of Spiritualism to Science and Philosophy; our Individual Rights, Social Life and Political Institutions; and, withal, the great interests of a true Religion and a Spiritual Worship, would involve the expenditure of much time and labor. I am inclined to distrust my ability to perform a work of such delicacy and magnitude, and I have no desire to become the victim of an empty ambition. Nor is this all. If I could be persuaded to hazard the experiment, it would be quite out of my power, under existing circumstances to command the necessary time for such a work. I could not give the subject the mature deliberation which its importance obviously demands. Such a work must not be disposed of in haste, and I must remind you that I am not a man of leisure. I am all the while serving on this everlasting "committee of ways and means," with no hope of being discharged until I shall receive my passport to the better country. I cannot

second your wishes in so far as they have a personal relation to myself, and you may be entitled to a fuller expression of my reasons.

The truth is, after devoting thirty years to the illustration and defence of a cause that has all the while been nearest to my heart, I now find myself with impaired health,—at the age of nearly sixty-two — with neither home nor temporal resources; without the fee-simple of a single foot of God's green earth, save and except a cemetery lot — and with no other possessions in this world but my golden and unclouded hopes of our great Immortality.

There is much that I would be glad to do with my pen; but how are our better aspirations stifled by the force of circumstances, and our souls coerced into unwilling submission by the iron law of our daily necessities! If it were possible, I should devote the brief period that may yet remain for me of the life on earth to the preparation of several books on the great controversy of the nineteenth century — the science, philosophy, history and religion of the Spiritual Movement. But it only remains for me to suppress the natural inclination of my mind and the strongest desire of my heart, for the reason that this labor has no present commercial value, even among Spiritualists, and would not therefore, enable one from day to day to keep the wolf from his door. How then can one so situated devote the requisite time to such a work as you would be pleased to assign me? The schools of popular science and theology can command all the means necessary to advance the interests they respectively represent; but Spiritualists as a class have hitherto made no similar provision for the advancement of their principles. We are indeed an anomalous people, with no organic relation; no common purpose in view; no clearly defined methods for united action; and not enough real work on hand to keep us from running after buffoons, jugglers and mountebanks. All this and much more will lead many a true lover of Rational Spiritualism to sympathize with you in the feeling of sadness that finds undisguised expression in your letter.

I am accustomed to make a sharp discrimination between Spiritualism *per se* and that vast aggregation of incongruous moral elements and fanciful creations which the vulgar mind embraces in its conception. It is a pleasant reflection that while the disciples of many masters with their polyangled theories and questionable practices may desecrate the name of Spiritualism, they have no power to change its intrinsic nature. That is essentially pure and beautiful, and will forever resist the infernal chemistry of all evil. It is never to be confounded with that miserable pack-horse which selfish and ignorant people employ to exercise their hobbies, to exhibit their pet conceits and air the superstitions of a darker age. No! a thousand times no! On the contrary, when that name is mentioned, I recognize a living child of God, whose image is radiant with morning light; and I am deeply conscious that the clouds that darken our atmosphere can never dim the luster of that sublime philosophy which, like the Patriarch's ladder, rests on this dim orb while it reaches away upward to the highest heaven. It presents for our con-

templation the everlasting life in higher spheres of being, and opens wide the gates of the celestial paradise to the quickened vision of the sensitive soul. These are divine realities, and not the less to be appreciated because many are cold and insensible, and the Iscariots of our time make haste to speculate in the solemn interests of liberty and life.

The history of an earlier period is repeated in our day. The blind stumble by the way; the sluggard sleeps in the daytime; and not a few men and women of ungovernable passions.

"Steal the livery of heaven to serve the devil in."

It was even so in the great revival of Spiritualism at the beginning of our era. The Jewish and Gentile converts brought along with them all the old lumber of their vain traditions and incongruous superstitions to corrupt the new faith. It is the testimony of an Apostle that the simple freedom of the Gospel was made "an occasion to the flesh." The memorial supper became a bacchanalian feast before Paul had closed his ministry. Multitudes wore the Reformer's mantle for the sake of a decent seeming and to hide the manifold iniquities of a grossly sensuous life. Regarding these evils and their consequences, the inspired Teacher thus admonished his disciples: "And because iniquity shall abound, the love of many shall wax cold."

But let us not lose our courage and run away from the truth because we find its white banner in the dust, and infidels have desecrated its holy temple. Shall we leave careless, reckless and abandoned characters to possess the spiritual Zion alone? Is it not better for every person of moral influence and intellectual ability to remain and do whatever may be done to cleanse the sanctuary and keep the celestial flame alive on its altars? I am persuaded that whenever the true spiritual fire exists it only burns to enlighten the mind, to warm the heart, and purify the life. Personally, I regret that you have felt constrained to formally withdraw from the ranks of the unorganized host that may one day constitute a grand army of the Spiritual Republic. I am happy to know, however, that this action on your part neither indicates a diminished interest in the truths of Spiritualism, nor any lack of sympathy for those who honor its claims by a becoming conversation and a well ordered life. I recognize the fact that to this end you have labored conscientiously, both in and out of the church. For this I thank you. A careful review of your experience may very properly determine your present judgment and future course of action. It is not for me — not for any one else but yourself — to determine in what particular relation you can best serve the truth. "Let every man be fully persuaded in his own mind"; and let him also respect the deliberate conviction of every other man. This is the essential spirit of our philosophy, and it shall be the glory of the Eclectic Religion of the Future.

Recognize all the disappointments to which you refer as a part of my personal experience. Yet in spite of this cold and apathetic state which too closely symbolizes death, I still hope that the true Spiritualism will yet work out a purer life and a higher destiny for man. Long experience has checked, if it has not chilled my enthusiasm; and a deeper insight into human nature has modified my expectations. The cowardice of faint-hearted friends and the audacity of hollow pretenders have saddened me. But I cannot afford to let go the anchor that has enabled me to outride the storms of thirty years. I expect to reverently cling to the same hope to the last hour of mortal life. If the too ardent aspirations and promises inspired by the fervor of our first love are not realized here, it may yet be our privilege to contemplate — from some higher eminence in the moral world — a new Golden Age and a nobler career for man on the earth. S. B. BRITTAN.

232 West 11th Street, New York, April 21, 1877.

LET US look and see whether any and what help can be derived from the spiritual philosophy, as made out by Swedenborg. And here I may say, in passing, that I am not what is termed a Swedenborgian; but a peculiar psychological experience made me gravitate toward him, to hold up my facts in his light, to see what we could make of them. This has led me to look up to him as one of the most specially illuminated minds since the advent of Christ—one who has done more than any other to make the world of spirit solid ground for men to tread.—*Gerald Massey concerning Spiritualism.*

THREE EVENINGS WITH MAUD E. LORD.

AT SECOND AND THIRD SEANCES.

BY BRONSON MURRAY.

The second and third seances were open to the public at the house of Mr. and Mrs. Phillips, where Mrs. Lord was temporarily stopping. The doors and windows were securely fastened, and the circles arranged as at the first. The touches, the handling of persons, playing of musical instruments requiring two hands for the purpose, the depositing articles directly and with great precision in the hands, and rings on the fingers, and flowers into the mouths of various persons, as well as voices whispering names and sentences in many parts of the room at the same time, were freely enacted. To be specific, in my own case: to me came the touches on knee and hand, a voice whispered the first name, "Warren," of a friend latterly deceased, known to no one this side of Michigan as being my friend; but could not give the surname. Right into my mouth, plumply, without feeling its way, the stem end of a small bouquet was pushed. At request, and without the least bungling or feeling for it, it was snatched away again. So a pencil was pushed directly and squarely, without feeling for it, into my closed fist and left there some minutes. Then, at request, it was jerked with great force and promptness from the same, and the operation, by request, repeated after the pencil had been carried to another party in the same manner. Without breaking the circle, I passed the hands of those each side of me together, and, so, released my own hands. With both these, I now reached down to touch the dress of Mrs. Lord. Her back was toward me. I found her dress. She did not appear to move at all, yet all the phenomena were going on the same as before. Parties were touched all around me.

I quietly withdrew my hands and rejoined the circle. Presently a voice whispered to me, "Bronson, did you find any of us when you were feeling around there?" Mrs. Lord could not have known I was doing this. I had trusty and tried friends each side of me. Mrs. Lord at length turned towards me, placed her feet upon those of a lady near me, rested her left arm upon my knees, placed her left hand within the hand of my friend on my left, and then continued the operation of striking her right hand against her left. Yet the phenomena of touching, and voices, and the raising of the guitar and its playing were reported and heard while this patting of both hands was thus demonstrated to me to be a matter of certainty. For I had, previous to the seance, said to Mrs. Lord that some persons apprehended she might be striking her one hand against her forehead or cheek and using her other hand. She took this method to convince me that apprehension was unfounded. It would be too great a tax upon your space to enumerate, if I could, with any degree of clearness, the many personal tests which were given to others in these circles, if one may rely upon their assurances. I do not propose to do this. I give you that which I observed in the interest of the truth — whatever that may be — whether for or against Mrs. Lord—whether for or against Spiritualism.

In conclusion I may say who Mr. and Mrs. Phillips are. They are believers in spirit communion standing with the highest of them in respectability and integrity. They opened their house to Mrs. Lord on her coming here a stranger, being favorably impressed with her appearance. They have been in daily intercourse with her for several weeks. Their opinion is favorable to her integrity. Had they detected any deception in her, they would immediately have exposed it. As it is, they are sorry that she has left them. It may be proper I should say that in a conversation with Mrs. Lord about the manner of Heller performing his trick by which Miss Heller announces, when blindfolded, whatever article Mr. Heller touches, Mrs. Lord assured me that the feat is not performed through clairvoyance, but by electric telegraphy, wires being run along the passages connecting Heller with an operator behind the scenes, who repeated in a low voice to Miss Heller what Mr. Heller telegraphed him, and so she was able to tell the audience. Mrs. Lord said she knew this to be so because her own brother had been years with Blitz and was an accomplished trickster, and that he told her this was the way this was done by Blitz and this lady now called Miss Heller.

SPIRITUALISM IN THE UNITED STATES.

Boston.—Readings and Discussions on Spiritual Science.

Despite the stormy weather, a large audience assembled last Sunday evening, to hear Mrs. Britten's reading from Art Magic, and the brilliant discussions which generally follow. The subject of the night was "Magic in Egypt," and the reader presented with unusual declamatory force and power a striking picture of the training, culture and intellectual achievements which were deemed necessary to perfect the far-famed Egyptian priest, and endow him with those magical powers which constituted "the wisdom of the Egyptians." Many a listener felt a thrill of awe at the vivid portrayal of the initiatory rites by which the neophyte of the celebrated Osiric Mysteries became the Hierophant. The Temple sleep, Theurgic methods, and strict discipline of the Priestly order were fully explained.

Mrs. Britten's comments and lecture, given in her most glowing style of oratory, completely carried away her audience, and when she sat down, after inviting remarks or questions from those present, it seemed difficult to follow up such an address without breaking the spell which held every listener enchained.

In obedience to a general call, Mr. Wetherbee responded in his usual happy vein; he declared his inability to cope with "the flights of eloquence that had been listened to," still he pleaded for the vast advance which physical science had made in the present day; compared with the works of art, utilitarianism, and mastery over the forces of nature, which marked the nineteenth century, with the fearful struggles for spiritual power which those ancient magicians had subjected themselves to, and decidedly gave in his verdict in favor of the status which the present age had acquired.

Miss Doten being also loudly called for, followed Mr. Wetherbee in his views of advanced art and science in the nineteenth century. She doubted whether any one would now be found willing or able to emulate the far-famed Egyptian Magicians in their tremendous systems of spiritual schooling and mental discipline, still she acknowledged that there was a lack in modern Spiritualism which nothing but science, knowledge, and high spiritual culture could fill up. She spoke with deep pathos of her own mental struggles for light, of the yearning with which she had watched and waited for the higher revelations of the new dispensation. She described in a strain of fervid inspiration her own great sympathy with the tone and subject of the meetings, and concluded one of her very best inspirational efforts by calling upon all present to aid the work of unfoldment by aspiration, and effort to attain to the highest possible status of spiritual culture and scientific Spiritualism.

A gentleman present desired to ask the lecturer whether she did not think that the Rev. W.H.H. Murray gave very fine Spiritual sermons.

Mrs. Britten replied that nearly all the ministers of religion who aimed to be popular must follow the lead of public opinion, and give spiritual sermons, or be forsaken by the advanced minds of the age. There was a wide difference, however, she argued, between those who gave spiritual sermons under the pressure of public opinion, and those who, like the mighty magicians of old whom she had been describing, fasted, prayed, devoted long years of life and talent to study of Nature and her occult forces, and all to spiritualize themselves so that they might spiritualize, heal, bless and teach others. The one was a true priest, physician and Christ to the people, the other was only a professional priest, who, if he saw the Melchisedecs of the day, such as the modern spirit mediums, planting the standard of a natural spiritual priesthood amongst the people, would be very likely to call in the aid of some Bishop of impostors and jugglers to try to turn the obnoxious Spiritual priesthood into ridicule under pretense of "exposing" it. To which class of spiritual speakers the Rev. W. H. H. Murray belonged, she—Mrs. Britten—did not pretend to say. She had heard that a large proportion of his enormous fees were paid by pew-renters who were known to be openly convicted Spiritualists. If so, the spiritual preacher who invited rogues and vagabonds to try and "expose Spiritualism," and the Spiritualists who sustained him and left the ministers of their own faith to starve, were equally well matched.

Dr. Gardner followed with some outspoken remarks on the conduct of Mr. Murray in denying all knowledge of the Spiritualists, and disclaiming their acquaintance, etc. He related an incident of a gentleman who, having visited Mr. Murray's church from curiosity, and having been obliged to give up the only seat he could find, because that, like every other in this "house of the Lord," was let, had quietly taken his stand in a passage where he was in no one's way; but he was immediately ordered off by the ushers, and after being repeatedly advised that he must not stand there, the threat that he would be put out by the police, compelled him to "depart in peace," well instructed in the reception that strangers might expect to find in such a Christian assemblage.

Dr. Gardner added that he believed this story, first, be-

cause he had it from the gentleman himself, and next, because that gentleman was the good and truthful William Denton.

After several more short speeches and some very interesting questions and answers, Mrs. Britten summed up in a short but burning speech, which called forth a perfect storm of enthusiastic applause from the audience.

Mrs. Clapp sang a magnificent anthem composed by Mrs. Britten, and a charming cantata of Verdi, with exquisite taste and feeling, and was loudly applauded in each *morceau*. The subject for the next meeting was announced as "Curious modes of Divination amongst the Ancient Jews."

THE TELEPHONE. INFORMATION WANTED.

To the Editor of The Spiritual Scientist:

DEAR SIR.—Can any of your readers give the exact date of a lecture delivered by Mrs. S. A. Floyd, in John A. Andrew's Hall, in which, in answer to a question in regard to the telegraph, put by one of the audience, she prophesied the use of the telephone. She did not call it by any name, but so exact was her description, and her saying it would be in use within five years, that we have proof it is one and the same. She stated that Franklin was then studying upon it, and the result would be communicated to earth life through the necessary channels of the brains of man, and made useful to us. I heard the lecture, but took no date or notice, merely thinking I should remember it all, if the prophesy should prove true, which seemed to me then improbable. It was, I think, a little less than three years since.

EXPERIMENTS IN OD-FORCE.

To the Editor of the Spiritual Scientist:

On the 8th page, (or p. 294) I observe a reference to the "radioscope," with the little mills attached to the glass tube, and offering an inverse . . . movement, in accord with the black color of the wings, . . . one taking up the motion, then the other, without any one being able . . . to give a reason for the difference."

I am no scientist, and do not know the nature of the "radioscope;" but infer that the glass tube has, somehow, by the action of light, a magnetic current flowing through it.

The article reminded me of the results of some of my experiments in the principle of od-force. The odometer (I think it a misnomer, and would rather call it a poleometer,) has satisfied me that everything, derived from the earth, as minerals, glass, earthen ware, and stone, are equally polized with the needle of the compass. The little pendulum will oscillate on the North side in one direction and on the South side, at right angles with the other motion; while on the East side it will rotate in one direction, and on the West side in an opposite; like the "two little mills." The subject thus experimented upon, must stand a few minutes in its relation to North and South, if it shall have been moved from its former standing position; or, if its position shall be changed or reversed, it will, in a very few minutes, be found to be re-polized, and again, like the needle, with North and South poles.

Almost any material may be polized by human magnetism, and the effect will be the same on the pendulum or poleometer. Then let a polized subject lie in what relation it may to North and South, its poles do not change. Another curious result of human magnetism is, that, if the magnetism is applied to the upper surface, the poles of the under surface will be in opposition to the other side. All this does not account for the rotary motion of the "little mills," nor for the rotation of the poleometer, though both may be facts.

This wonderful principle of Odinic Force opens an interminable field of curiosities to the investigator.

Yours, a lover of Nature, JULIUS A. WILLARD.
327 Fulton St., Chicago, Ill., March 27, 1877.

THE SOULS who voluntarily linger around your earth are those whose motive-spring is love, or they whose mission is animated by the same master principle. Personal affection and universal love are the motives that draw the higher spirits down to you. And when the duty is discharged they too will ascend to the common Father and the universal God.—*A Spirit Communication.*

SOUTHERN Spiritualists are organizing rapidly and rallying around Rev. Samuel Watson, formerly a Methodist minister and for some years editor of the Memphis Methodist Quarterly. He is editing a monthly Spiritual magazine and drawing largely for its support from the Methodist churches. Thus far there is a marked difference between Northern and Southern organizations, the latter being more religious in their nature.

REMEMBER.

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

Written for the Spiritual Scientist.

CREDO; I BELIEVE.

BY GEORGE WENTZ.

Lord Amberly, in his "Analysis of Religious Belief," says that the Spiritualist, "in consoling certainty of his belief that those whom we have lost on earth sometimes appear to us in bodily form and converse with us in human speech, enjoys a source of comfort in his faith which more rational creeds can offer nothing to supply."

It is difficult to imagine what can be more rational—if there are degrees in reasoning—than a belief founded on demonstration. If the Spiritualist believes in the reality and language of spiritual beings, it were little short of idiocy if he had not both seen and heard them. It is the literal fact that they have been seen and heard by many not so called, (as though it were a term of reproach) long before the distinctive name of spiritualist came into use. Unless what we call holy writ be entirely unworthy of belief, then Peter *was* delivered from prison by angelic aid; the ponderous stone *was* moved from before the sepulchre by so-called supernatural power; Abraham *did* hold communication with divine messengers as he sat before his tent; the fires of Pentecost were not the phosphorescent flames of a Syrian magian; and making due allowance for the fallibility of purely human writ, (I do not say profane writ, *profanum vulgus* being an institute of dynastic exclusiveness) there may be some basis of truth in the legends of levitating saints in the Middle Ages. Even the practical, old Hesiod felt himself constrained to say:

Countless spiritual creatures walk the earth,
Alike when we wake, and when we sleep.

But his antiquity would not, perhaps, be altogether acceptable to the new lights of this materialistic age. Nor more so, probably, the experience of very ordinary people who from time to time through the social records of several centuries have both seen and heard. Less still, no doubt, the "cloud witnesses" of to-day, who are without the sale of orthodoxy or the flavor of fashionability.

We may draw reasonable conclusions of the existence of individualities, in a mediate manner, by secondary evidence from traces they may have left; but to be cognizant of form and speech requires the immediate action of the perceptive faculties.

Why are other creeds, though they do not supply such a "consoling certainty," more rational? Is a mere "intellectual conviction of a future state" more rational than conviction of it by the evidence of the senses? What other system of belief is there by which the materialist *must* believe in a future life?

The importance of this question cannot be too seriously entertained. What is truth? In the moral world as in the world of matter, existence is the test of truth. That which is not amenable to proof, though it does not exist for us, and is not available for either affirmative or negative use, is not necessarily absolutely untrue, as its existence might be capable of proof by other means and under other other conditions than our own; but that which is proven not to exist, that whose existence, if assumed, would negative what exists, is certainly false. The intellectual process by which we deduce one thing from the existence of another thing is an abstract or logical process, and results in belief. The process by which we ascertain the existence of the thing itself, (and which may be called the cerebral process,) is a concrete or mathematical process, and constitutes knowledge. The former is a matter of speculation; the latter a matter of fact. Both processes are rational in the sense of being methods of the several faculties with which we are gifted, though they are not the same; the difference being that in the case of pure belief mentality is the chief constituent, while in the case of knowledge assistance is derived from the use of the physical senses. The former process, that of drawing conclusions, depends much for its accuracy upon mental clearness and capability; the latter, that of ascertaining facts, upon the perfection of the organs of sight, touch and hearing. As these latter functions, being essential to immediate existence, are more universally distributed than those of the former, they are more constantly called into use, and more certainly depended on as means of contact with and explanation of man's surroundings. And the difference of certitude between the two processes is in favor of the latter by the same measure of difference which

exists between a thing which is spoken of, and a thing which we see, feel and hear; one being in the mind and the other in the grasp. These two methods of attacking the subjects of consciousness, that is, the things within us and without us, are the methods of reason and perception. That which is founded in mind or matter as invariable and persistent is truth established. Its metes and bounds are discovered by the perceptive senses; its philosophy, or use and meaning, by the nationalizing faculties. In a case of balanced probabilities, we may choose not to believe either side until the positive proof of one side shall overbalance the negative evidence of the other; but absolute knowledge necessitates belief. Such is the constitution of the human mind that when truth is presented to us, its acceptance is no longer a matter of choice but of compulsion. It is impossible to think out of existence a right line, whether it be abstract, a line in the mind, or practical, an instrumental line, or to think it a zigzag, or an undulating line, or anything than what it truly is—a right line, and an instance of truth established. The discovery of truth then is the recognition of the established or existent.

Knowledge and belief may be wide as the poles apart. What a man may believe, he does not always know; but when belief is made knowledge by the union of thought with matter, the body of truth is complete, the two processes have reached their ultimate terms, about which there can be no further doubt or dispute.

Now, if a creed which is the deduction of an intellectual process merely, be put in comparison with one which is the result of demonstration, the difference between what we may believe and what we know; between the abstract and the concrete, between the ideal and the real. Hence, Spiritualism which is nothing if it be not subject to positive demonstration, is, as compared with creeds which are not demonstrable, much the more rational.

This is the sphere of matter and spirit, or of matter *with* spirit. The two modes of existence being intermingled here, we cannot separate each from the other and live in both worlds at the same time, nor in either one exclusively. As it is, the predominance is on the side of the material, with the spiritual in abeyance; and our first duty should be in accordance with its demands, by no means to the exclusion of the spiritual, for it also is a part of us, but to the extent of its just balance and claims as a preparative for that mode of being in which the spiritual itself is to be the larger element. No claim of the spiritual, however great, can absolve or disconnect us from this necessitous claim of the material world in which we live and move, and which is obligatory upon us by the reality of our physico-spiritual nature—a reality which makes duty, though a content of the moral nature, as real as mathematics itself.

While spiritualism, therefore, would err in propagating a purely spiritual life on the material plane, other creeds would equally err in disparaging an attempt to certify the spiritual by means of the physical. The two modes of existence are both necessarily divine, neither of them to be evaded, but both of them to be used together for the more comprehensive culture of our dual selves. We may not be all spiritual while we are yet physical, but we may be more spiritual than historic mankind aforesaid has been. At least we may begin to know more, and speculate less, about the soul's relations, and thus gain a clearer appreciation of our duties.

I would deprecate the opinion that Spiritualism is a form of religion. Religion is the *idea* of worship, and can dispense with forms, which are mere husks that conceal and often impair the fruit within. In primitive times, man's spiritual discernment, being latent, assisted itself by the use of signs and symbols as outward guides to that which was within; but during his advance his insight has cleared, until now adventitious aids may be dispensed with. The spiritual minded Hamlet was not more sure of his "facts," than the Spiritualist of to-day may be of the main points of his creed, and might equally well say, to both the doubting Thomas and recusant Peter:

"Seems!—nay, it is; I know not seems;
For I have that within which passeth show."

His "faith" has become knowledge, and the test of its truth is in the fact of its palpable existence: and therefore to him the formal prayer, oblations, prostrations and ecumenical ordinances are as idle as the ecclesiastical dogmatism from which

they proceed, while the gaudy ceremonial and tinselled pomp of the "service," are but the accessories which a more or less æsthetic taste might permit in the representation of a dramatic spectacle.

Let orthodoxy rationalize her teachings; Spiritualism needs no such caution, inasmuch as it moves hand in hand with science; remembering how great the responsibility of those who lead, and that to those who follow, the way that has no turning is long indeed. If we may judge of the inward aspiration from outward forms, the unfinished condition of the chief examples of the Gothic style of church architecture, as the cathedrals of Milan, Paris and Strasburg, would indicate an incompleteness in the ideal of the Christian world. The religious system, like the temple structure, soars grandly, and the keystone is in the arch by the martyrdom of the gentle and helpful Jesus; but the capstone is not yet laid, just as his mission was misunderstood in his day, and misinterpreted in our own.

Let orthodoxy also make ready for a new guest, for this "fellow in the cellarage," as Spiritualism may now be called will soon rise to higher scenes, and take a part of more royal proportions on the stage of life.

REMARKABLE PHENOMENA. — A CHANCE FOR CONJURORS.

S. C. Hall, F. S. A., has drawn attention to Spiritualism by challenging Messrs. Maskelyne and Cooke, clever conjurors, or any other person, to do any one of the following eight things: (1.) Mr. Maskelyne shall take in his hand, from a clear fire in my drawing-room, a large blazing coal; put it on my white head, let it remain there two minutes, and not singe a hair. (2.) He shall be seated on one of my drawing room chairs, and be raised thence to the ceiling, where he shall make a pencil mark, and descend and again sit on the chair. This in sufficient light for on-lookers to trace his course. (3.) A piano, closed and locked, at a distance from the table, shall play a well-known air of three minutes' duration. (4.) On a sheet of paper, marked so as to be identified, some power write (in the dark) a sentence in Greek — first assuring the persons present that it is a language of which he is ignorant. (5.) He shall read a name written by me lightly in pencil on a slip of paper, which slip I will enclose in seven thick envelopes. (6.) He shall, in sufficient light, cause a handbell to be taken by a hand (perceptible) from the table, and to be rung in distant parts of the room, as well as over the heads of the sitters. (7.) He shall, in the dark, make a drawing that competent judges shall declare to be of excellence as a work of art, the subject chosen by me at the moment; or paint a landscape in oil-colors, the colors provided by me, and placed by me with brushes and (marked) canvas on my table. (8.) He will take my accordeon, hold it in one hand, his other hand being held by one person present, and cause it to play good, true and beautiful music, of seven minutes' duration.

Mr. Hall asserts that all these things have been done in his own drawing room, and among the names of some of his guests on one or more of the eight occasions were Lord Dunraven, Lord Lytton (the late), Robert Chambers, Sergeant Cox, W. Crookes, F. R. S., Rev. J. G. Wood, M. A., William and Mary Howitt, Colonel Drayson.

From the Religio-Philosophica Journal.

PRAYER.

BY HUDSON TUTTLE.

There has been but little change in the form of supplication, man the atom, has addressed to God the Supreme, since the fear of the unknown was thus expressed. Whether to Jupiter or Jehovah, Allah or God the Father, the same ideas find expression. As an illustration take the following written in Sanskrit, a language dead before the dawn of authentic history. It is far superior to the average Orthodox prayers of Christian pulpits of to-day, and expresses many of the dogmas of Christianity; considering that Vasishtha lived certainly four, perhaps six thousand years ago, we fain would ask where there is any indication of religious progress. Certainly not in form, and new ideas of theology are of rare occurrence. Religion traverses continually the same weary circle, once a green oasis, but now a barren desert swept by the dry winds of doubt:

PRAYER OF VASISHTHA, A VEDIC PROPHET, ADDRESSED TO VARUNA (THE GREEK URANOS.)

Wise and mighty are the words of him who divided ~~asunder~~ the wide firmaments (heaven and earth.) He lifted on high the bright and glorious heaven; he stretched out the ~~starry~~ sky and the earth.

Do I say this to my own self? How can I get near ~~unto~~ God? Will he accept my offering without displeasure? When shall I with a quiet mind see him propitiated?

I ask, O God, wishing to know this my sin; I ask the ~~wisest~~. The Sages all tell me the same—"God is angry with me."

Was it for an old sin, O God, that thou wouldst destroy ~~thy~~ friend who always praised thee?

Tell me thou unconquerable Lord! and I will quickly ~~turn~~, freed from sin to thee.

Absolve us from the sins of our fathers, and from ~~those~~ which we committed with our bodies.

Our sins are not our own doing. O Varuna, it was a slip; an intoxicating draught, passion, dice, thoughtlessness. The old is there to mislead the young; even sleep is not free from mischief.

Let me, free from sin, give satisfaction to God, like a slave to his bounteous Lord.

The Lord God enlightened the foolish; he the Wisest leads his worshipers to wealth.

O, Lord Veruna, may this prayer be acceptable to thy heart! May we prosper in keeping and acquiring!

Protect us, O God, always with thy blessings.

ANOTHER "SPIRIT BRIDE."

A short paragraph in these columns last week alluded to another "spirit bride" in Memphis, and now the secular press of that city are giving full particulars of this "marriage in big life." The Rev. Samuel Watson solemnly performed the ceremony of marriage over the natural body of Mr. C. A. Stillman of this world and the materialized form of Miss Alice Roberts, of the other — the spiritual world. These are the main facts as stated. They would be rendered none the more intelligible even if the details were given, and to make them worthy of repetition would require more evidence in their favor than has yet been given. If Spiritualists generally would pay more attention to the spiritualization of men and much less to the materialization of spirits, it would be quite as well for all who are directly or indirectly interested in the subject.

A CHINESE PLANCHETTE.

As a vehicle for spirit communications the Chinese strew a table with sand and on this the written characters are traced by means of a pencil made from the twig of a peach tree. It is said that "the motions of the pencil are quite extraordinary, and apparently not produced by the medium, on whose open palms the handle of the pencil rests." Irreverent lookers-on are sharply rebuked by the ministering spirit. After each sentence the sand has to be smoothed, and while this is being done the whole company unite in praising the poetical talents of the spirit, which responds by tracing on the sand the characters, "It's ridiculous." When wearied it "jots down as if in a great hurry the two characters, 'Excuse me, I am off,'" whereupon the company say, "if there was any want of respect or attention, great spirit, we beseech thee forgive us this sin," after which the seance comes to an end.

THE MYSTERIES OF SPIRIT CONTROL.

When doctors disagree who shall decide, and when S. S. Jones is said to communicate through different mediums, and each time tells a different story, which in reality is from the individual? The question is apropos, for at least four mediums have been heard from, and to the candid reader, if the communication through one is like Brother Jones, the others are not. So, too, through one he tells us that everything in the spirit world is just as he said it would be in his paper, and corresponded exactly to his belief, and through another he says that his entrance into spirit life was not in accordance with his ideas of the spirit world. A few weeks ago T. Starr King spoke through a medium in a public place, giving as his reason, that the opportunity was the only one afforded him, and he could find no other; and yet in another city a circle and monthly paper claim to be under his especial guidance and he speaks his little piece regularly. Many explanations could be offered, but the facts stand as above stated.

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MAY 3, 1877.

No. 9.

PROF. BRITTAN'S REPLY.

We direct attention to Prof. Brittan's reply to the open letter addressed to him by Rev. J. E. Bruce. He regards organization as possible, but sees the difficulties that will attend any attempt in this direction. Like a wise general he surveys the field upon which he may be about to enter, and discovering the weaknesses of his forces points them out in the hope that they may be remedied. He says:

"The difficulty may be, we have not yet hit upon a plan that is wise enough to at once conserve the *true freedom* of the individual and at the same time represent the unshackled spirit of the living age."

He realizes that to mature a plan requires much time, and time is money, especially with one who, like Prof. Brittan, can say:

"After devoting thirty-three years to the illustration and defense of a cause that has all the while been nearest to my heart, I now find myself with impaired health — at the age of nearly sixty-two—with neither home nor temporal resources; without the fee-simple of a single foot of God's green earth—save and except a cemetery lot — and with no other possessions in this world but my golden and unclouded hopes of our great Immortality."

What a commentary is this upon Spiritualism as a movement! Does it indeed make men more generous and less selfish to have the light of a future existence demonstrated, shine upon them? Are they one and all animated with the desire to do unto others what little good it may be in their power to do? Can it be claimed that the spirit lessons, teaching men how to live true spiritual lives, have been sown in good soil when even one of the promulgators and defenders of the doctrine can truthfully write the above?

How well the truth will sustain one in time of adversity can also be seen by his exhortations to all true Spiritualists "to do whatever may be done to cleanse the sanctuary and keep the celestial flame alive on its altars."

Dr. Brittan's letter is replete with timely suggestions of existing evils, and it is not difficult to see the value of what a movement for organization should be if it aims at success.

NEW PAMPHLETS.

"A Treatise on all the known uses of ORGANIC MAGNETISM, Phenomenal and Curative," by Miss Chandos Leigh Hunt, (London, James Burns.) Price 10 cents.

"Vaccination brought home to the People," by Miss Chandos Leigh Hunt. A book that every one should read. It is in the interests of the Anti-Compulsory Vaccination Society. It deals with the Failure of the Theory—Barbarous Origin of Inoculation — Glowing Statistics—People frightened and Blood Poisoning—Horrible effects—Stupidity of the Doctors. Price 15 cents.

"Spiritualism and Insanity," by Eugene Crowell, (Pamphlet form.) Price 3 cents. An excellent document for distribution.

HAZARD-OUS MATERIALIZATION.

"While I was quietly regarding them, the folds of the curtain opened, and out stepped again the beautiful Princess, and turned her face archly toward me. As I returned to my seat in the circle, the little coquette instantly joined me and danced by my side, until I had nearly reached my place, when she went capering back on the tips of her toes, and vanished for the evening behind the folds of the cabinet. Directly after this the sainted Elizabeth de la Rue again suddenly opened the folds of the curtain and stood within a yard of me. I thought her aspect was more pensive than I had ever seen it before, but whether this was caused by the little piece of flirtation she must have witnessed in connection with the little Princess, I am unable to say."

A correspondent says, "I send you the above from the 'veteran's' last letter to the Banner of Light. I had intended to send the last number to an Orthodox friend in Utah, but had to conclude that it was altogether too Hazard-ous."

EVIDENCE FOR MATERIALIZATION.

There has previously appeared in these columns a notice of the peculiar vacuum tube arrangement, invented in Paris, France, by which a beautiful light is obtained that is not objectionable to materialized spirits. The Hon. J. L. O'Sullivan, formerly American Minister at the Court of Portugal, having returned to Paris from California, records a series of experiments made in the presence of the Count and Countess Bullet. Under this light Mr. O'Sullivan, at a distance of five feet from it, could read the time by his watch or the written names of airs on a music box. The materialized spirits seen by him were two males, two girls and his own mother; he says:—

"Their faces were so distinct that their portraits could have been drawn. They showed at full length, in copious soft white drapery. The expressions of countenance were clear and marked. They would generally appear first with a transparent veil before the face. The veil would then be removed. The blue and violet colors of our light would cast upon them a genial whiteness of complexion, as they also did upon our own. Several times we have seen two or three, and even four of them together at the same time, and the medium (Firman) asleep in his chair in the middle, the two halves of the curtain being drawn aside to show this wondrous spectacle, with "John King" parading his moonlike lamp over all of them, one after the other, so as to show the whole group, himself inclusive, at the same time."

Mr. O'Sullivan describes minutely the test conditions, also his thorough searching of the medium before and after the seance, to show the "absolute impossibility" of trickery, and declares upon his honor and his oath that all he has written is true, and the Count confirms it.

A SEANCE WITH THE "SPIRITS" LEFT OUT.

A Mrs. Eldridge, claiming to be a medium for slate-writing and materialization, and indorsed as such by some persons at her home in Memphis, Tenn., has met with poor success in Denison, Texas, so far as demonstrating her power is concerned. The editor of the Daily News of the latter city, who is favorably inclined towards Spiritualism, was one of a club of investigators at a series of seances that were given. Everything that was done could have been done by the so called medium, and nothing that would serve as a test was permitted. A shawl enveloped the table and inclosed the medium. Her hand, holding a slate, was passed under the table into the darkness, and there the messages were written; there was every opportunity, however, for the writing to have been done on the knee. Almost invariably names, especially the given name, dates, locations and the like, were very obscurely written, thus leaving the ingenuity of the investigator to decipher it. The medium explains that her guides usually abbreviate names, and this gives a still wider latitude for guess-work. Occasionally writing is given which some one will decipher as the name of a deceased relative, or friend, or casual acquaintance, but a very large proportion of the names are not recognized, and in some cases the control manifests an ignorance of the correct orthography. As every request for writing between closed slates, or on a slate glued to the table, or on a different slate than that employed, was repeatedly refused, the editor is forced to the conclusion that there is nothing supernatural or mysterious in the phenomena produced in the presence of Mrs. Eldridge. He adds, "This is, of course,

negative evidence only, and no amount of negative will disprove a positive, but we will never attribute any occurrence to a supermundane cause so long as there is any natural explanation to account for it." In which position he is quite correct. — Spiritualism claims to be founded on facts, not on faith. Unless there is an absolute demonstration of the agency of spirit force, so called, any phenomena attempting it are worthless as evidence.

EDITORIAL PARAGRAPHS.

PURITY, not belief, will be the passport to the higher spheres in the spiritual world. — DR. HENRY SLADE and his partner, G. Simmons, have been elected honorary members of the Spiritualistic Society, Ormase, at the Hague. — CHARLES FOSTER, the medium, is giving private seances at the Winthrop House, free to the clergy who desire to investigate the phenomena of Spiritualism. — ONE AMERICAN only, Mr. C. H. Farnham, of New York, was present at the Liverpool Conference at which was founded the National Association of Spiritualists, in August, 1873. — LATEST ADVICES show that Brother S. S. Jones is active in his new quarters; this past week he has manifested through H. T. Child of Philadelphia, a medium of Rochester, N. Y., Helen M. Dodge of Chicago, and J. V. Mansfield. — THE SPIRITUALISTS OF Pennsylvania resolved that "society has no right to punish any individual, but to restrain and endeavor to reform those who violate the moral laws, crime being a disease often resulting from external conditions."

SPIRITUALISM is not the only "ism" that is suffering prosecution, if not persecution, in England. Charles Bradlaugh, editor of the National Reformer, has been arrested for publishing a book on the population question, and another materialist, Mrs. Annie Besant, has also been arrested. — AN EXCHANGE names the sum of \$30,000 as representing the gains of Mrs. Mary M. Hardy in the paraffine mold business, and says that \$10,000 will be paid to her husband, John Hardy, at the separation. The name of Mrs. Perkins of Hyde Park, is suggested as her possible future cognomen. — IT IS SAID that Abraham Lincoln sent S. S. Jones of Chicago, a message through a medium on Jan. 1, in which it was plainly foretold that the latter would be shot. It is difficult to see why the former should assume the duty of communicating the news unless "he knew how it was himself."

A SPIRITUALIST having been introduced as such to a thoughtful and theological Teuton, the latter privately expressed his opinion of him to a mutual friend, saying: "He believes in nothings. He does not believe in Ghott, nor in ter tufel. Now, ven a man does not believe in Ghott, vy, der he ish; but ven he does not believe in ter tufel, ver ish he?"

THE FOLLIES OF SPIRIT COMMUNION.

Not many years ago we were acquainted with a gentleman, who, having lost a dear wife and received communications through a medium purporting to come from her, was led into numerous extravagancies. The medium's wardrobe had grown sensibly through the additions from that of the deceased wife, and possibly the gentleman might have been on the verge of a greater folly. Casually, while travelling, and being many miles away from this locality, without seeking or expecting it, a lady, a private medium, was controlled against her will, and then in truth the wife did come, affording him every opportunity of testing her identity. The result was an awakening on his part and an investigation which brought him to his senses. As a drama, it is a type of many that are being enacted to-day. In some cases the medium is a shrewd, calculating, designing woman, with an eye to the main chance, as circumstances often prove after a wretched experience; in others the control may be genuine. Proper investigation will determine. Boston, at the present time, is agitated with the rumors of a credulous man, who so far believes that he has conversed with his wife that he has made the medium a present of a horse and carriage because his "wife liked to ride." The infatuation, under the psychological manipulations of the medium, has gone so far that she is to pension her husband and separate from him, for the purpose of being more closely related to the other. Such a result is one of the most degrading phases of Spiritualism, although as a system it cannot justly be held responsible for that which it expressly deprecates. The spirit having passed through the change called death, is supposed to enter upon a life of spiritual progression, and those remaining should be careful that their acts do not retard it. To draw the spirit into close relationship with earth scenes either by intense yearning, desire, or grief, is to commit an injury that will make itself manifest. There will

undoubtedly be a sequel to the above little arrangement, in which the old developments will be at once interesting and exceedingly instructive to credulous Spiritualists who have been supporting what they supposed to be genuine, but which may yet be thoroughly proved to be an extensive fraud.

VICTIMS OF CIRCUMSTANCES.

A private of the English army having shot himself with his rifle, April 12, while performing sentry duty at the Commissariat Stores, Stonehouse, and he being the third sentinel who has committed suicide at the same place and in the same manner during a comparatively recent period, the Daily Telegraph of London is moved to comment thereon, asking for an explanation. It need not have waited for this occurrence to exhibit surprise, for there are many cases of a similar nature, well authenticated, all tending to show the existence of a law governing these events. Some twelve years or more ago there was a sentry box in Paris in which the sentry there on duty committed suicide by hanging. A second and a third met a similar fate and the facts were reported to the Emperor (Napoleon). He sensibly concluded that there must be a cause and that the sentry box was intimately connected with it; therefore he ordered it removed and destroyed. On the Union Pacific railroad in June, 1872, the Pullman "Michigan" was known as the "hearse" or "coffin." There were then fourteen of these drawing-room cars on this road, and they had been running three years and no death had occurred on any of them but the "Michigan," and that had then already had *twenty-three*.

The philosophy of Spiritualism demonstrates that every individual impresses his or her qualities and influence, whether moral or physical, upon every surrounding object, animate or inanimate. The very walls of a habitation retain the influence of their tenants and radiate it upon all who afterwards enter them until they shall be neutralized or overpowered by stronger influences, which is difficult to accomplish. A sensitive person can feel the influence of a house and gain a knowledge of its inmates without even meeting them.

THE OUTLOOK.

NOTES AND NEWS FROM OTHER COUNTRIES.

England.

IN THE year 1855 there was no weekly newspaper connected with the spiritual movement in England. There were magazines for essays, but nothing for reports of meetings and records of the ordinary current events of the day. The Spiritual Magazine was first published in January, 1860; Human Nature, April, 1867; Daybreak, in June, 1868. It has now two weeklies in addition to the two monthlies first named, the London Spiritualist and the Medium and Daybreak.

THE NATIONAL Association is discussing the correspondence or connection between the mechanical force exerted by man derived from food and what Spiritualists understand by "psychic force," the motive power in the production of "physical manifestations."

THE LONDON correspondent of the Liverpool Mercury is shocked because, at a recent spiritual seance at the capital, attended by half-a-dozen persons of title, including a lady allied by marriage to royalty, a spirit appeared and danced wildly without nether garments, in very much the same style as the witches in "Tam O'Shanter."

THE LONDON Spiritualist notices that the Hon. Edwards Pierrepont, United States Minister at the Court of St James, has received a largely signed petition from his countrymen, asking him to do what he can in the matter of the attack upon Dr. Slade, to prevent the latter falling a victim to the onslaughts of ignorance and prejudice. It adds, "All along, the American Minister might have shown more sympathy towards his two fellow countrymen than he actually did. Some six months ago much ridicule was showered upon him in American newspapers for his own inquiry into Spiritualism; perhaps, therefore, he had a personal inclination to keep away from the Slade case as much as possible."

ROBERT MAITLAND, of Malvern Link, England, considers it of interest that fifteen respectable witnesses aver that a dog which was killed in that district last fall still barks. How distressing it would be if all the unfortunate felines which have met untimely deaths on wood-sheds or in back yards should continue to me-ow in the place where they met their fate.

THE VERY REV. CANON GILBERT, D. D., is to deliver a series of sermons on Spiritualism; "Its manifestations and its scientific and religious aspects," at the Roman Catholic Church of St. Mary's Moorfields.

THE DEMAND for good professional mediums in London is exceedingly good now. During the season now commencing Spiritualism makes faster progress in intellectual society in the metropolis than during any other part of the year.

SPIRITUAL SCIENTIST.

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

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

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

The corps of writers the coming year includes

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

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

Buddha, J. W. M. and Zeus.

ENGLISH CORRESPONDENTS,

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

EXCHANGES WITH SPIRITUAL JOURNALS.

in Mexico, - - South America, - - England, - - France, - - Spain, - - Belgium, - - Germany, - - Italy, - - Turkey, - - Russia, Egypt - - Australia, - - from which translations will be furnished each week by our editorial corps.

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

Invaluable to any Spiritualist

or investigator, no matter how many other spiritual journals he or she may take. It is essentially different from any other, as will be seen by observing the contents of a few numbers. For this purpose we offer it to trial subscribers

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We ask the co-operation of our subscribers, their prompt renewals, accompanied by the subscriptions of their friends and neighbors. We have only the heartiest words of thanks for what you have done in the past, and we look forward with confidence that your efforts will be continued in the future. Help us in every way you can in our purpose to make the paper do

Larger and Better Service

in the cause of Spiritualism. Speak of the paper to your friends as the organ of the

BEST AND HIGHEST THOUGHT

on the great subject that is destined to have such a leavening effect upon all existing systems and creeds, and bring them to a decision by stating their subscriptions, and when you forward your renewal, will you see that it does not come alone.

IMPORTANT PROPOSITION.

Recognizing the fact that the circulation of the Spiritual Scientist can be increased largely through the

Personal Efforts of Subscribers

and believing that some who are eminently fitted for obtaining subscriptions cannot afford to give the time, we offer them the following

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

Ten New Subscribers.

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

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In any city or in any county either east, west, north or south, four hundred persons can be found who would take the Scientist at once if it could be brought to their notice. We are constantly in receipt of letters asking for specimen copies from persons who at once take the paper when they receive one. Any person with a little perseverance can obtain this number within a radius of a few miles from their residence. As an inducement we offer a \$200 Geo. Wood organ. The merits of the instrument need not be enlarged upon. They can be seen in any large city and any section of the United States. The person getting the four hundred (400) subscribers and remitting \$800, will receive one. Thus it will be seen that they will make \$200 cash and a \$200 organ or

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

HOW TO SEND MONEY BY MAIL.

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

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

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

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

BEGIN AT ONCE,

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

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

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

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

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From the London Times.

MESMERISM AND SOMNAMBULISM.

THE DIFFERENCE BETWEEN MESMERIC AND ORDINARY SLEEP,
PECULIAR EXPERIMENTS WITH A PATIENT.

At a meeting of the Psychological society, at their rooms in Chandos street, Cavendish square, on Thursday night, a paper read by Mr. Coffin on electrobiology gave rise to a discussion, in the course of which Mr. Sergeant Cox, the president, said he had tried mesmeric experiments very often at one period of his life, and he was quite satisfied of their genuineness. The mesmeric sleep, he was convinced, was a self-induced condition; all that the operator did being to fix the mind of the patient on some one idea.

There was a marked difference between the mesmeric and ordinary sleep; in the former a person did not lose the control over his limbs—he acted in a dream; whereas in ordinary sleep he was bereft of the power, and did not act the dream he thought he was acting. In mesmerism there were several stages.

The first was a stage of mere sleep, and if left in that stage patients would remain in that stage for a very long time indeed. He had known them to remain asleep for fourteen or fifteen hours. The difference between mesmeric and ordinary sleep could be noticed by lifting the eyelids. When in the former sleep they would be seen pointed upward and in a state of nervous quiver. And, again, the hand, or arm, or leg of the sleeper could be raised, and by making a pass over it would remain fixed in a perfectly cataleptic condition. In this state if the patients were left in that condition no more phenomena occurred. They remained in a passive cataleptic condition, that gradually merged into a condition of ordinary sleep, from which they awoke in more or less time, much refreshed. He had once put a young man in a mesmeric sleep, from which he was unable to wake him, and he became much alarmed in consequence. It was, however, late at night, and the sleeper was carried up to bed, and when he went the next morning—of course, in a state of great anxiety,—he found the young man, who had woken up during the night, considerably benefited by the sleep he had. Some patients were awakened in a very few minutes.

In the next stage of the mesmeric condition the whole body could be thrown into a cataleptic state at the will of the operator, and that will must be manifested by action; mere bidding would not do. It was necessary to make some motion indicative of the act the operator desired the patient to perform. To stiffen the arm for instance, it was only necessary to take the arm and make one pass, and so with every member of the body. The body could be so stiffened that the edge of the foot could be placed on a chair and the top of the head on another chair, and it would not fall to the ground, a condition which was perfectly impossible in a normal state. He had known a body to remain in that position half an hour, and three people could stand on it, while the patient was utterly unconscious of what was being done. This was what he called the bodily state of somnambulism.

The next stage was the mental one. It was nothing more than somnambulism artificially produced. He had no doubt if an ordinary somnambulist was operated upon while asleep the same phenomena could be elicited. Persons in a state of somnambulism had been known to walk on a very narrow ledge at the top of the house, where no person with his senses about him could walk with perfect safety, and it was obvious, therefore, that some sense must guide them in doing so. It was certain it was the result of some supersensuous perception. He had always found that when the patient had been brought to a stage of mental insensibility it was necessary for experiments partially to awaken him—to rouse the mind gently and judiciously, just sufficient to bring him to consciousness—a limited consciousness, but still a consciousness. The patient could then be made to do almost anything, although the eyes were in that upturned position at which vision was physically impossible, because the retina of the eye was turned quite out of the line of vision. In that state the mind was more active than it was in a more awakened condition—that is to say, that every faculty which could be called into exercise was then multiplied in the most commonplace patients ten-fold, though he had seen it multiplied, he would almost say a thousand-fold in power. The most astonishing things were done, but not all the faculties were so multiplied at once.

The difference, therefore, between the normal and the mes-

meric sleeper was, that one dreamed and realized in his own mind that he was going through a certain course of action which he really was not, while the other positively did act his dreams.

Ordinary dreams come we know not how—they were suggested by the spontaneous action of our own minds; while mesmeric sleepers never acted anything unless it was suggested to them by another mind. It was not necessary, however, to suggest the whole action; it was enough to give the patient a perception that set the mind in action, and that being done, the mind acted upon that perception precisely as it did when we were dreaming ourselves, and constructed upon that perception a perfect dream, which was really acted. If, for example, it were suggested to the mesmeric sleeper that he was a preacher, would perhaps, although but an illiterate boy, stand up and preach an eloquent sermon, provided he had ever heard one. If it were suggested he was a singer, he would sing. The curious part of it was that if he were told to sing a comic song, he would sing one, and if stopped in the middle of it, and a hymn suggested to him, he would leave off the song in an instant, and sing a hymn; and if some time were allowed to elapse before he was operated upon again, and a comic song was suggested to him a second time, he would commence the song at the very note at which he previously broke off, and so with the hymn. During all that action of the mind the patient had no memory whatever of what occurred during his sleep—not the faintest. Another remarkable fact was that if a long interval—he had known it as much as twelve months—were allowed to elapse after a mesmeric operation before a patient was mesmerized a second time, he would remember everything that occurred in his somnambulious condition before.

Mr. Sergt. Cox said he preferred the term somnambulism to mesmerism, which meant nothing. It was a psychological and not a physical condition at all. The condition was simply that of will paralysis, leaving the mind without its volitional power. The brain was thrown into a semi-paralyzed condition, in which it had not the power of exercising control over the body, and the brain was set in action by the will or by some influence which another person might have, and in that condition the patient fell in a curious state of sleep. After a good deal of study, the speaker said, he came to the conclusion that the cause of such excessive exaltation of the mental faculties was that the whole of the nerve force of the brain was directed through particular organs, concentrated in particular faculties. In our waking state, the whole nervous force of the brain, or whatever might be the force that moved the mind, was distributed about all our faculties; in a state of somnambulism only a few faculties were excited, and it seemed as if the whole of the nerve force was excited through them, and therefore magnified by that concentration in the manner he had described.

Prof. Plumtre asked by what process Mr. Cox aroused somnambulistic patients to partial consciousness for the purpose of experimenting.

Mr. Sergt. Cox said he always did it by talking to them. The organ of hearing seemed to be the only faculty that was awake. It was very extraordinary that they always heard the operator's voice, although they would not hear any other sound in the room,—not even the sound of a pistol being fired off; indeed, the lower he spoke to them the better they seemed to hear it.

Mr. Owen said, according to his theory it was the will that acted on the patients.

Mr. Sergt. Cox said it was difficult to say whether they heard the operator's voice, or were moved by his will. Of course he could not use the bodily words without having mental ideas of their meaning. The phrenological aspects of the question were remarkable, and it was difficult to say when the operator touched the patient's head whether it was his will or not that influenced them. He was inclined to think it was the touch and not the will. He once tried to touch the organ of benevolence on a patient, who moved his head on one side accidentally and caused him to touch that of combativeness instead, whereupon he immediately became pugnacious, thus throwing some doubt on the will theory. Mr. Sergt. Cox concluded by observing that if people who were sceptical on the subject would only inquire for themselves they would enlarge their views on what must be admitted to be a most interesting and important subject.

A TRIAL FOR SORCERY IN THE FOURTEENTH CENTURY.

The Dublin (Ireland) University Magazine, edited by Messrs. Hurst and Blackett, has, in its "Portrait Gallery," a likeness of the Rev. Mr. Martineau, brother of the late Miss Martineau. As usual, there is some good poetry, and interesting papers on Joan of Arc and Egyptian topics. We likewise have the commencement of "The History of the Chief Justices of Ireland," which contains the following description of a trial for sorcery in the fourteenth century, at Kilkenny. These were some of the charges:—

CHARGE OF WITCHCRAFT.

That the aforesaid accused were wont, as of their custom, to meet in the darkness of the night on a wild common, and there enkindle a fire of green oaken billets, upon which they placed the dried skull of a robber who had been hanged; that into the skull they threw a portion of the entrails of a cock that had been sacrificed to the devil, together with toads and black vermin, and nails cut from corpses digged in the dark from their graves; that they also threw in portions of the brain and hair of unbaptised children; and that they then emptied the contents of said skull, which they pounded in a mortar, into a cauldron filled with water, which they had drawn from a graveyard; and then they seethed all together, until they reduced it to the consistency of a gruel, and from this vile hell-broth they extracted powders, ointments, and phylters, whereby they excited amongst the faithful unlawful loves, hatred and revenge; and that they afflicted God's people with divers sore disorders. That many of the sons and daughters of the aforesaid Alice by her former husbands, demanded vengeance upon her and her co-conspirators; that she so bewitched her aforesaid three husbands, and so deprived them of reason, that they bequeathed to her and to her son, William Outlawe, all their worldly wealth; that her present husband, John de la Poer, by means of her enchantments, was reduced to such a state of emaciation that his nails had fallen off; that in proof of the aforesaid statement, the aforesaid John de la Poer, by means of keys, which he obtained from a female servant, opened an oaken chest, and found the blessed host with the devil's name instead of that of Christ written upon it; that the said John de la Poer then took from out of the said chest those horrible charms, and committed them to the care of two reverend priests, who took them to the Most Reverend Father in God, Richard, Lord Bishop of Ossory. That the aforesaid Dame Alice was wont to, and in the constant habit of, sleeping in one and the same bed with a certain devil, whose name was Roland FitzArtis, who might sometimes be seen in the shape of a black cat, and at other times in that of a mangy dog, accompanied by two black slaves.

THE TRIAL.

The trial went on, and the above facts, which were sworn to by the witnesses for the prosecutors, were denied *in omnibus* by the wretched defendants. The unbounded wealth, too, of which the Dame Alice and her son were possessed, was given in evidence against her, and it was proved beyond all contradiction that the sum of £3000 was dug up from under the hearth in the kitchen; that all this wealth must have come into their coffers by the aid of the demon; that she used to go out on the first appearance of the new moon and sweep the filth of the streets to the house of her son, muttering all the time—

"To the house of William, my sonne,
Hie all the wealth of Kilkenny towne."

And further, that the said consecrated host, with the devil's name imprinted, was found in her closet; that they had found a pipe of ointment wherewith she greased a broomstick, upon which she ambled and galloped through the foggy air in whatsoever manner she liked. The counsel for the prisoner denounced the accusations as groundless, and contended that the Dame Alice and her son were industrious and clever people, who put together vast riches without a charge of dishonesty having been ever made against them. As for witchcraft and sorcery, it was a charge made by those who endeavored to work their ruin and possess themselves of their wealth. When all the pleadings, proofs, and addresses of counsel had closed, the matter was referred to the consideration, not of a jury, but to that of a single judge, and he therefore framed

his interlocutory sentence, which was afterwards referred to the bishop, and by him made definitive. On the appointed day the prisoners were brought up to hear their doom, and the judge having dwelt on the enormity of the crime they were charged with, felt no doubt on his mind that the Dame Alice, Basil, and Petronneuil were guilty. The doomster was then called on to read the sentence, which he gabbled over after the clerk, condemning them to the flames.

THE "DEVIL" AT WORK? OR WHY A PREACHER LEFT HIS PULPIT.

An extraordinary scene occurred a few Sundays back in a church near Gartmore, in the county of Stirling, Scotland. The minister, one of those Orthodox Calvinists, whose habit was at frequent intervals to warn his congregations against the machinations of Satan, was delivering a discourse into which more than the usual allowance of brimstone was interjected, when suddenly a large window-blind and roller behind the pulpit lost its hold, falling right over the preacher, and completely concealing him for a time from his flock. A number of window panes were broken, and the unusual clatter of the falling glass added mystery to an affair which the preacher, enshrouded as he was, did not understand. Ignorant of the cause of the sudden darkness and horrible noise, the clergyman thought he might have exceeded the bounds of discretion in his denunciations of the devil, who had thereupon arrived hastily in person, bent on retaliation. A frightful shriek of despair, and the exclamation, "I'm a goner!" echoed through the sacred edifice, and with one bound the maddened clergyman cleared the pulpit, nor stopped until he reached the extreme outer door of the church.

ANOTHER ZERAH COLBURN IN NEW YORK.

Mr. John N. Outwater, an expert accountant employed in the office of the Erie Railroad, has discovered a youthful prodigy in arithmetic. A little humpbacked boy, vending his wares in the Trinity Building, surprised some of the clerks there by his talent for calculation. A man sent him to Mr. Outwater, who thoroughly tested him. He readily multiplies five and six figures by tens and hundreds of thousands mentally, and finds the answer in a minute or less, carrying all the figures in his head. If he makes a mistake he discovers it at once and corrects it. His name is Solomon Stone. His father is dead. His mother, a German Jewess, went home four years ago, leaving him to take care of himself, and, with his wits sharpened by the necessity, he seems to have done it very well. He has worked his way to Germany twice, he says, to see his mother, since she left him. Mr. Outwater took him to his home in Greenville, N. J., last week, and gave an exhibition of his powers to invited friends, testing him in every kind of mental arithmetic. His performances were wonderful, and Mr. Outwater says he will outdo the best of the lightning calculators. He has had very little school education.

From the London Weekly News.

EXTRAORDINARY CASE OF SUSPENDED ANIMATION.

A singular circumstance was narrated to the Cambridge (Eng.) Board of Guardians, on Wednesday morning. It appears that a Great Eastern Railway Company fireman, residing at South-street, Cambridge, named Charles Lawrence, became ill at the beginning of the previous week, and on the Friday night he was supposed to have died. He was "laid out," and in due time was put in his coffin. Some rumors being circulated as to the suddenness of his death, a communication was made to Mr. C. F. Jarrold, the deputy coroner, with a view to his holding an inquest. The coroner learning that one of the medical practitioners of the town had been in attendance on the man, wrote to know what the cause of death was. The following is the reply:—"Dear Sir.—In answer to the above, I attended Mr. Lawrence for five days with asthmatic bronchitis and valvular disease of the heart, of some standing. His death was very sudden, as was to be expected. Believe me, my dear sir, yours faithfully, —. He must have been suffering at least three months, and his disease was quite incurable." Upon receipt of this letter, the coroner properly determined that he would hold no inquest. On Tuesday afternoon Lawrence sat up in his coffin, and was astonished at his position. On Wednesday, it is understood, he was up and walking about.

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