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"GHOST LAND."

The unknown author of "Art Magic" has given to the world, through the hand of his friend, Emma Hardinge Britten, as editor, another work known as "Ghost Land or researches into the Mysteries of Occultism."* It consists of a series of Autobiographical sketches in two parts—the Neophyte and Adept.

The author commences with an allusion to his parents. It is a singular coincidence that the circumstances therein narrated should correspond so closely to the historical facts concerning the Prince Salm-Salm, a person who has visited this country, is well known in England, and a profound occultist. If he is numbered among Mrs. Britten's friends we name him as the author of "Ghost Land" and "Art Magic."

Louis, as the biographer calls himself in these sketches, is sent to college at the age of twelve where he joins the class of Professor Felix Von Marx, who was a member of a society of mystics, but pursued the occupation of a teacher as these secret organizations had been forbidden by the government. The professor discovers that Louis is a "dreamer" and causes him to be initiated in the society in that capacity. This gives him an opportunity to acquaint his readers with the philosophy of the "Berlin Brotherhood." Much of it would be familiar to Spiritualists, portions of it might be considered visionary, but a few of its principles will awaken anew the controversy regarding elementaries. For instance:—

Thus, as man was composed of earthly substances, vegetable tissues, mineral, atmospheric, and watery elements, so all these had realms of spiritual existences, perfectly in harmony with their peculiar quality and functions. Hence, they alleged there were earthly spirits; spirits of the flood, the fire, the air; spirits of various animals; spirits of plant life, in all its varieties; spirits of the atmosphere; and planetary spirits, without limit or number. The spirits of the planets and higher worlds than earth took rank far above and of those that dwelt upon or in its interior.

Louis soon found that his new associates denied the continued existence of the soul after death, but believed that its essence progressed by entering into organic forms. He was imbued with this teaching, by their forms and ceremonies,

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and by repeated arguments and conversations with his friend the Professor. We have not space for one in fifty of the many strange views that are advanced in this way, many of which are worthy of careful attention and deep thought. The lodge, while in session, receives a message from another in Germany, by means of a "flying spirit," and here we are treated to a graphic description of the ceremonies attending this method of communication.

Another character is soon introduced that plays an important part in the romance. Constance, a female clairvoyant used by another section of the lodge in their studies, makes the acquaintance of Louis. At this time he is already under the darker influences that might reasonably be supposed to attend a body holding the views of the Berlin Brotherhood. He "falls in love" with her and endeavors to dissuade her from entering on this path, but she seems to be possessed with a desire to attain the state of a "dreamer." He, knowing the effect on his own health and also having the clairvoyant power developed, knows that she goes to her death, and a sadness falls upon him. Often he meets her "flying spirit" while she lives, when it has been liberated at one of the seances and had not taken the path prescribed by the will of the liberator. At times she tells him of the higher spheres she has visited and that she knows the spirit is immortal. In proof of her assertion she promises to revisit him when death shall release her from the body and their power.

Studies call him away to England and one evening her spirit appears to him, and he notices the difference in her appearance while she tells him of the manner of her death, and gives him many details to serve as "tests" of her identity. She leaves him, and in a conversation with his friend the Professor, are admirably presented arguments that may be advanced by Spiritualists against the views of those who doubt the fact of a future existence. When they both return to their home they visit the house where Constance died and the result is a triumph for the Spiritual theories.

From this time Constance appears as the bright spirit that would lead Louis up from the gloomy depths into which he is cast by the chilling arguments of the Professor and the Berlin Brotherhood. Were we not assured by the editor that the experience is that of a living gentleman the work would take high rank as a symbolical representation of the beauties of Spiritualism in contrast to the teachings of annihilation.

In company with the Professor Louis travels in England and we hear from him of some of the marvels of clairvoyance. Louis, himself, sees many things which are on the animal plane of Spiritual creation; but when released from the Professor and left to himself comes the ministrations of the spirit Constance. The contrast between the two states is very marked, and there is a dramatic effect in the disposal of the characters yet there is nothing unreal in the scenes, indeed

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THANKSGIVING.

Thanksgiving Day has passed once more, our churches were not filled with worshippers, but quite a good number of thankful souls assembled at those places of worship which were open and enjoyed the services of the day. Although many neglected giving the thanks due to "the Source of all Good," none who could possibly indulge in the annual feast neglected to partake of the proverbial Thanksgiving dinner, and the happy faces which surrounded the board, especially those of the children, were in themselves indicative of Thanksgiving in a measure which must have been acceptable to the Great Father of the Universe.

Many of us missed familiar faces around the board; some tongues which were wont to make merry prattle and which sometimes we wished more silent, are now alas! silent forever on earth; some fond looks which we had grown so accustomed to as to regard as a matter of course, beam on us no more in this life and a sudden wave of suffering and sorrow rushes over our hearts as we think of past Thanksgiving days and the absent ones who made it a genuine thanksgiving to us. Yet we have reason to be thankful, thousands surround us whose lot is less enviable than ours. Our loved ones have solved the problem of life and are at rest, they at least are saved from the anxieties, cares and discouragements of these days—we may suffer, they are exempted. Long may New England people enjoy the time-honored and honorable feast of Thanksgiving.

HUMAN institutions do not perish until they have fulfilled their uses; when that time comes they die; and from their ruins others arise, to take their places, and perform new and higher functions. The germ of truth that is in them is the vital thing. That does not become extinct, but is transmitted from one to another. Look at the history of the church. The mission of the Jewish Theocracy was to preserve a pure Monotheism. When that was accomplished the church of the old dispensation died. But the spark of life was not lost. It dwelt, quickened, and enlarged in Christianity. The mission of The Holy Catholic Church was to protect and spread the Gospel until it had gained a firm, steady footing in the world. When that was accomplished it died as a church universal, and from the side of effete Romanism sprang the churches of the Reformation. Doubtless when the mission of the Protestant denominations, which is the many-sided development and propagation of Christian doctrine, is effect-

ed, they in their turn will give way to another and a higher form of religious life.—*Presbyterian.*

MISS SUSAN B. ANTHONY has done a noble thing, which deserves to be widely known. She has lectured 120 times during this season, it is said, and has paid off the last of the debt of \$10,000 which she was compelled to assume in the failure of the *Revolution*. In the days of its weakness, when the advocates of woman suffrage were hopelessly divided into two rival organizations, and the *Woman's Journal* was flourishing in Boston, Miss Anthony courageously took the *Revolution*, and became financially responsible for it. That she has felt obliged to work for years after its failure to pay its debts, at a time when thousands of men avail themselves of the privileges of the Bankrupt act, is a phenomenal exhibition of moral sensitiveness and personal honor. A woman is thoroughly qualified to plead for the claims of her own sex when she respects the rights of human nature so keenly.—*Demorest's Monthly Magazine.*

THE RIGHT of unprofessed people to form opinions on scientific questions is ably defended by Dr. Taylor, in the *Christian at Work*, and by Dr. James Freeman Clarke, in the *Independent*. A writer in the *Nation* had incautiously advanced the dogma that clergymen are incompetent to judge of scientific matters because they are not trained in scientific studies; but Messrs Taylor and Clarke pertinently retort that the right of private judgment is not confined to the department of religion, and that it is as intolerant and intolerable for scientific men to deny to the public the privilege of scrutinizing their conclusions as for clergymen to deny to the laity the liberty of accepting or rejecting theological doctrines. The subject is one which interests all classes, and the articles we refer to will no doubt be widely read.

A ST. JOHN paper says: Beecher lectured here Saturday evening, preached Sunday, and lectured again Monday evening. He had very large audiences for St. John. The agent here is in trouble with the Kedpath Bureau, through which Beecher was engaged, the bureau having assured him that Beecher would not preach, and Beecher declaring that he had made no such arrangement with the bureau, and that he would preach if he chose. Our Mayor, the Hon. A. Chieman Smith, a gentleman of the highest social and moral standing, declined to sit on the platform or introduce the lecturer on the ground that the scandal is not yet elucidated. Still many of our clergymen were glad to take his hand, and the ladies were delighted to see him.

REFERRING TO the evolution hypothesis, Prof. Sir Wyville Thomson said at Edinburg recently, that he had in the fossil remains contained in the rocks a sculptured record of the inhabitants of this world, running back incalculably further than the earliest chisel mark inscribed by man—inclaudibly further than man's existence on this planet—and al-

though we found from that record that thousands of species passed away and thousands had appeared, in no single case had we yet found the series of transitional forms imperceptibly gliding into one another and uniting two clearly distinct species by a continuous bridge which could be cited as an undoubted instance of the origin of the species. Darwin's theory had undoubtedly shaken the veil, but it had not raised it.

THE SIGNIFICANCE of a human life is determined by its angle of elevation. To sweep the stars the telescope must be directed upwards. To make the most of life a man must have a high purpose. That he will attain a higher point than he aims at, is contrary to the everyday experience of men. We are constantly falling below what we intended; it would be quite unusual to rise above it.—*Zion's Herald.*

THE STUDENTS in the Wesleyan Theological School, in Boston, have adopted into their creed the doctrine that no man can be a Christian and at the same time be a Democrat.

We would suggest to these embryo teachers of Divinity the advisability of canonizing a few of the saintly Republican leaders, and would nominate as examples of especial sanctity—Zack Chandler, Don Cameron, Bob Ingersoll, Jim Blaine, Boss Shepard, Poker Schenck. Some of the whiskey thieves might be canonized as lesser lights, and with Belknap, Babcock, Orville and a few brothers-in-law, a brilliant constellation might be set in the Republican heavens for admiring thousands to adore.

We pity the congregations to whom these divines will be sent.

LONDON, Nov. 23.—A dispatch to the *Standard*, from Madrid, reports that two Protestant ministers, one of whom is a citizen of the United States, were recently forbidden to hold religious service by the Maire of the village of Llanes, near the French frontier, in the province of Santander. They were subsequently detained pending a prosecution begun against them, although a prayer meeting which they held was conducted according to law, only eighteen persons being present.

MACAULAY, the great historian and statesman, made a speech in 1853, in the British Parliament, from which we extract his remarks on the usefulness of the Sabbath. He says: "We are not poorer but richer, because we have through many ages, rested from our labor one day in seven. That day is not lost. While industry is suspended, while the plough lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of nations as any process which is performed on more busy days. Man, the machine compared with which all the contrivances of the Watts and the Arkwrights are worthless, is repairing and winding up, so that he returns to his labors on the Monday with clearer intellect, with livelier spirits, with renewed corporal vigor."

"GHOST LAND."

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it is a well written description of the beauties of spirit appearance.

Obsession, its cause and how they may be removed receives the attention of the author in the same interesting style as the other theories are served. They might be dry in detail but when under his pen they become attractive. Magicians, Invocations, Planetaries, Mirrors, Christs, Fairies, all figure in the romance.

A singular statement is found in the seventh chapter, to the effect that personifications in a Spiritual form of plagues and diseases have been seen through a telescope by several persons at one and the same time. If it could be substantiated in the manner indicated in the work it would be a fact worthy of closer attention than it now will receive from many who will look upon it as a flight of fancy. Others will see the possibility of such an event and it will direct the thought into new channels.

The Gipsies make a pretty background for a conversation concerning them between the Professor, Louis, and a gipsy queen. The camp life of these singular people and their habits, passions, and prejudices lends a scenic effect to the adventures of two persons who sought a closer acquaintance with them.

Louis becomes separated from the Professor and one day while reclining in the woods, overburdened by an influence that seemed a forewarning for the news that was to follow, he sees the Professor, who tells him to read the letter that he had confided to his care to be read after his death. Louis then knows that it is the spirit he has seen, and after reading the letter hastens to the lodgings of the Professor, finds his clairvoyant perceptions to be true, and then in an agony for his loss, that completely overpowers him, he rushes away, farther and yet farther he knows not where, taking neither food nor drink. Finally he is in a starving condition and tells of the visions that come to him. He visits the spheres and returns to earth.

One of the mystic lodges, presided over by a friend of Louis and the Professor's, is startled by the entrance of the latter, who is supposed to be flesh and blood, until the melting away and disappearance without passing through closed, locked and guarded doors, satisfies them that it is his spirit. He tells of Louis, his starving condition, gives directions how he may be found, and at the close of a subsequent meeting directs through one of the clairvoyants, the movements of the officers who go in search.

The insensible body is brought to the home of one of the latter who appear in the romance as John Cavendish Dudley. He keeps a diary and from this the blank in Louis's life is filled out. When the body awakens, after many weeks, it is found that it is animated by the spirit of Professor Von Marx; his spirit in Louis's body. After a series of experiences all of them possibilities, conditions enable Louis to again take possession of the body and he soon after sails for India, having in the meantime become a firm friend to the family and regarded as such by them.

In India he sees and relates many wonderful things concerning the secret societies in that country. The magicians and jugglers receive a share of his notice. The uses and abuses of occultism are treated of, and one may here gain a clear idea of the relations of Spiritualism to this much discussed subject.

Mr. Dudley, having written to Louis to accompany his daughter, who is a spiritual medium, when she returns from Calcutta, he has an opportunity to renew his acquaintance with her, which ultimates in marriage. Previous to this event, there appears on the scene a Russian Princess, Mdme. Helene de Laval, who is given the title of enchantress. She is learned in the occult arts, which she uses against the Lady Blanche, Louis' wife. Then follows the contest between black and white magic, and we see the power of each. Spells, charms, angels and evil spirits, Voodooism, and the arts, powers and possibilities of sorcery are minutely portrayed. The professional novelist would have made the good triumphant. The author says:

The effect of will or psychological impress depends upon its uninterrupted action. So long as it can reach its subject

without the intervention of cross-magnetism or opposing currents, it will surely succeed.

Blind force is inexorable, whether it be directed in the interests of vice or virtue. Let us not mistake law for principles. The law of psychological effect is the law of strength, of magnetic potency, of positive and negative reciprocity.

Our best safeguard against evil powers and evil machinations in general, is to cultivate a pure and innocent nature, which in itself is a repelling force against evil. But when that pure and innocent nature has become the subject of magnetic influence, it is imperative for us to deal no longer with moral but with magnetic laws, and these, as I have frequently alleged before, act upon principles of their own which do not regard morals at all.

The true safeguard against all occult influence of an adverse or malignant character, is an understanding of its nature and existence, the laws that govern it and the means of thwarting and overruling its effects.

KNOWLEDGE IS POWER, IGNORANCE IS IMBECILITY.

He was obliged to pass through a fearful ordeal. The magic arts of the enchantress who had conceived a passion for Louis were turned against the Lady Blanche and her unborn child. Louis was away on business, and the conditions were favorable for the success of the hellish design. He was deaf to the impressions that called him home, until they fully controlled him, and then, travelling without an interval of rest, he arrives in time to see her die, the child having previously been born dead.

The feelings of mingled grief and a desire for revenge, his visiting the house where the black art was worked, tearing down and burning the paraphernalia, challenging and frightfully wounding the brother of the enchantress, then the fever which followed, and finally his reconciliation with his fate, and the joy which possessed him when he finds that she, in the spirit world, is as real to him as when on earth, are told in the same graphic manner which marks the book throughout.

In closing, we can not do better than re-echo the words in the author's preface:

If the narratives herein detailed faithfully represent the mystic action of mind upon mind, the fearful phenomenon of obsession, the possibility of an actual life transfer, and the interposition of beings in human affairs whose existence supplies the missing link which connects the realm of animate and inanimate nature, then is this work; however crude in style or imperfect in philosophical deduction, a most important and noteworthy one; it ought to be thus regarded, because it narrates step by step and incident by incident, actualities which may one day become the experience of the many rather than the few.

OPINIONS DIFFER.

THE London correspondent of the Chicago Times, says:—

A good many persons in London smile over Mr. M. D. Conway's enlightenment to the readers of The Cincinnati Commercial. When he makes the statement that "the downfall of Slade brings Wallace, Crookes and Prof. Barrett, who read the paper on the subject of psychology at the British Association at Glasgow, into a disgrace from which they can never recover," one can only be amused over the stand point of intelligence, the amount of breadth and insight involved in the statement. Scholarship, invention, experience, character, talent, standing and sublimest courage, all that is supposed to man manly, great and useful to humanity, are unconsciously accorded to these English scientists by their own countrymen, whether sympathizers or opponents in one especial direction, into which their independent researches have sometimes led them. It is true, with a certain modesty and lack of assumption, they are far from considering that they have attained the finality of all knowledge through history and books of past ages, and experience and observation of their own age; nor do they believe that nature has closed her avenues of knowledge if man can bring the mind and perception to find her hidden secrets. Nor would they hesitate to search for a new law or force, suggested by some phenomena, however trifling—if not explained by other men to their satisfaction—if they incurred the disrespect of the living world. They do not lose sight of the meaning of true philosophy and science, which seek to know the ultimate essence of things; and that in searching for truth, if it voluntarily circumscribes its range it ceases to be philosophy. They move and live and think upon the assumption that there may be some truths "beyond the reaches of our souls to-day," that may be revealed to-morrow, and the "disgrace" is in the minds of a few secularists, that they have not the natural disinclination to admit any agency whatever in the world but that of matter.

THE SPIRITUAL SITUATION—WHO'S TO BLAME?

BY EMMA HARDINGE BRITTEN.

It is impossible to expect that any person who for nearly twenty years has given time, talent, heart and soul, life, and all that makes life dear, to one object, can gaze upon its deliberate shipwreck and destruction without grief and indignation, without making at least one effort—if it be but to put in a protest—against its final overthrow. It is in this spirit, Mr. Editor, that I now write; it is for the sake of the well-beloved cause in which for the last twenty years I have labored enthusiastically, untiringly and unselfishly, that I now ask the question which heads this article, in behalf of Spiritualism.

Not all the sophistry or mere blatant talk of those whose interest it may be to misrepresent the truth, can mask to the candid mind the sorrowful fact that Spiritualism is now under the darkest shadow that has ever fallen across its path. Not all the sophists or blatant talkers in the world can disguise the equally patent fact that much, if not all, the disgrace and ill odor that has fallen on this cause, proceeds from the misconduct of those in its own ranks; in fact, that its worst foes have been, and are, "those of its own household."

And in this charge let me be understood not to cast the blame entirely on those who, in the eyes of the superficial observer, are the most notorious pirates on this great truth—to wit, the fanatics who have deformed its true genius by thrusting their angular one-idea hobbies upon its platforms, nor yet the impostors who have tried and failed to make capital out of simulating its phenomena.

I do not believe, nay, I boldly claim, that the ability to break up, destroy, or utterly disgrace any great cause has not been, and never will be, delegated to the bad and worthless. Spiritualism could have survived all the ill odor which wrong-headed fanatics might have put upon it, had there been but a counterbalancing force brought against them. Spiritualism could now, as formerly, have held its own against all the tricks of impostors and driveling of "recanters," provided there had yet been a faithful few left to come forward and match the true against the false, the good against the evil, the trust-worthy against the charlatan. To my apprehension, the real strength of this or any cause lies in the amount of good inherent in itself and its ranks.

Its only weakness is in the absence of good, not in the mere presence of evil; it is therefore upon those who think and call themselves "good," and who were, and still could have been, strong to save, yet who have deserted this cause, that I attach the responsibility of its many failures, its notorious disgraces and paralyzing weaknesses. Permit me, Mr. Editor, to go over some few of the steps which we have been obliged to tread, whether we would or no, and then let my readers judge how far my response to the question, "Who's to blame?" may be justified, when I emphatically point to those who, knowing the facts of spirit communion, have neither the zeal, courage or manliness to act out their belief, as good Spiritualists.

Some four or five years ago the observant world heralded forth the fact to itself and all concerned, that Spiritualism had been absorbed, swallowed up and killed by the "Social Reformers." Whilst strongly protesting against the right of any set of reformers to fasten their peculiar ideas upon Spiritualism, and label it with their idiosyncrasy, I took the ground then, and repeat it now, that Spiritualism need never have succumbed as a cause to this old phase of thought, provided its real friends had been zealous to proclaim their opposition, steadfast in maintaining the integrity of their belief, and firm in the support of their own opinions. The "Social Reformers" were all this, and hence they carried the cause of Spiritualism along with them. Their opponents were not zealous, not steadfast, not firm—on the contrary, they contented themselves with guarding their own reputations by withdrawing from a cause that the world began to look upon as disgraceful, and left the cause they knew to be true to shift for itself; left it at the mercy of its foes within and without its ranks. As regards the flood of imposture and consequent exposure which is now parading its shameful and disgusting details before the world, let us analyze with equal candor the sources alike of error and weakness.

A vast number of persons have found themselves endowed with the gift of mediumship, whose circumstances have not

enabled them to give their time and services without remuneration. Thus it is that a large staff of professional mediums has been raised up, and that in numberless instances, without any desire or volition on the part of the persons thus engaged. Now if the investigators into this sublime and scientific truth had been contented to investigate it carefully, wait for its revelations, and treat them in the spirit of religious reverence, the mediums would have had no temptations to impose, no necessity to please their greedy patrons by manufacturing marvels, or feed the insatiate appetite of wonder seekers by stuffed dolls and masquerading clowns. Let it be understood, I am not offering any excuse or palliation for the shameful deceptions that appear to have been practised in the holiest of all names and with the most sacred of all human ties—our relations with our beloved dead. But the truth is the majority of those who have surrounded the defaulting mediums have not visited them with any ideas of holiness or sacredness at all. Spiritualism has been persistently and consistently treated as an evening pastime, a curiosity, an amusement; and unless the show was equal to the expectation of those that came to see it, it would not be worth paying for; hence, the real medium, no less than the fraudulent pretender, has either been obliged to resort to trickery to produce the necessary show, or abandon the calling into which he or she has been forced. I have long seen this tendency, and observed with the deepest regret the growth of this fatal mischief at the few circles I have of late visited.

Another and still graver error has been the unpardonable and unscientific opposition to all attempt at critical investigation at most spirit circles. In my own early mediumship, I was not only desirous to afford my sitters every possible opportunity to test and try the influence amongst us, but I insisted upon doing so myself, and the result was invariably favorable to the presentation of new developments. Miss Laura Edmonds, Mrs. Dr. Sweet, Mr. Thomas Pittee, and several others, who, like myself, were non-professional mediums, adopted the same course, and we never found that honest skepticism interfered with or marred our influences; on the contrary, the more we tried, tested and proved our mediumship, the more varied, mobile and ingenious were the spirits' method of satisfying our doubts, and responding to our demands. The Misses Fox—my most intimate friends—have, on hundreds of occasions, when I have been present at their circles, suggested new modes of "trying the spirits," and always with the result of new and pleasing evidences of spirit power in altering, varying and demonstrating phenomena. How different has been the conduct of those calling themselves "old Spiritualists" at the present day! Their motto appears to have been, "If you are a Spiritualist you must believe everything you see and hear, without question; if you are not a Spiritualist, we don't want you here, and your presence will disturb conditions and mar our enjoyment of the sport."

Again and yet again I have been present at circles where I could discern palpable fraud and barefaced imposture, but I had not been ten minutes in these hateful scenes before I found myself surrounded with those who would treat the slightest attempt to test, question or try the manifestations with indignation, and consider any expression of dissatisfaction as unworthy of a "true Spiritualist." On one occasion, when at least half-a-dozen marvel-seekers claimed the same barefaced mask as their dear grandfather, uncle, friend, brother, etc., etc., and I, in shame and scorn of their gullibility, and the audacity of the fraud, ventured to suggest that some one should lay a hand on the face and examine its texture, I was greeted on all sides with the remark, "Guess you're not much of a Spiritualist now, that you're wanting so many tests." whilst a chorus of indignant FRIENDS of the cause poured forth a torrent of advice to the *much abused medium* not to submit to be tested any longer! "Those that wanted tests should not come there to disturb the harmony of those who were so well satisfied," etc., etc.,—and thus the imposture was first necessitated to please a set of grown-up children running to circles as they would to puppet shows, and next sustained by the senile gullibility of those who rejoiced in being humbugged. When I remember the prevalence of such a spirit as this, at the very circles where every condition was surrounded by suspicious circumstances, and then add thereto

he poverty, dire necessity, and, not unfrequently, the ignorance of those who have been thus encouraged to the practices of fraud, I am confident it is upon the well informed well-to-investigator, rather than upon the poor and necessitous practitioner, that the onus of the present cloud of imposture and folly should be visited.

Take again our public meetings—once Pentecostal gatherings where the spirits of every listener became exalted; where the sorrowful and broken-hearted could find consolation, and the evil and vicious gather in warning and strength for a better life. Where are they now, and what have they become? In many of the great centres where they were once so flourishing, they have ceased altogether. In the cities, where heart-break and wrong most abound, their glorious and consoling ministrations are ended, and those who were rendered better, happier, holier and wiser, in sitting thus at the feet of angels, are driven either into the effete and lifeless ranks of theology, or they must be deprived of religious life and light altogether. "Who's to blame?" Let us inquire still further.

This time last year I was lecturing for a society in Brooklyn, N. Y., which I commenced addressing in August, 1875, and continued with until April, 1876. During this time I never missed one Sunday. I never missed finding a good audience, and such a growing one that we were obliged to move from a small to a large hall, and finally the proposition was made to remain as the permanent speaker of the association.

Why did such an organization as this fail? and why, when so much mutual good will appeared to subsist between speaker and auditors, should the unkind spirit of division enter its severing wedge? Who was to blame? One of the chief promoters of this effort was the excellent, philosophic and admirable writer, Dr. Eugene Crowell. When this gentleman first laid his proposition before me, it was in that spirit of unselfish liberality which distinguishes his whole character. It was under the advice, nay, the solemn charge of my spirit guides, however, that I assured him it was not his place to bear the financial burdens of such an undertaking alone, and that when he put the financial part of the proposition before my enthusiastic admirers, he would find their highly prized, much-lauded meetings would not prove to be worth the modest cost of hall rent, and a speaker's salary of \$1200 a year. Dr. Crowell's experience verified my words only too amply, and yet within half a mile of where this failure to raise a salary of \$1200 a year and hall rent occurred, a popular preacher holds forth at the fixed salary of \$20,000 a year!—a salary too, derived from an audience of whom, as I well know, quite one-half are thorough believers in spirit-communion. The very Spiritualists, then, who cannot or will not, contribute \$1200 a year to hear their faith openly taught, find no difficulty in paying at the rate of \$20,000 a year to listen to doctrines they care nothing about, beyond the fact that they are enunciated beneath a popular standard.

Who's to blame?

How many long years have I seen Spiritualism opening the largest and commodious halls in Boston for the distribution of spiritual bread, and holding its own in the midst of every storm, and proof against all attacks, in the strength and influence of its noble Sabbath day meetings! Where are they now? and why has that firm, well-trying, veteran hall-manager, Dr. Gardner, been obliged to retreat from his latest attempt to establish public meetings with severe pecuniary losses? Why? because \$30,000 a year must needs be raised to support the last popular sensation in the preaching line in Boston, and a very large proportion of those who contribute their money toward that said modest clerical stipend are Spiritualists. A few nights ago, a youthful juggler, who makes capital out of the shortcomings and frauds of unprincipled mediums undertook to "expose Spiritualism," and of course explode at the same time millions upon millions of veritable spiritual truths, by showing how a few tricks were performed, which should never have been labelled "spiritual" at all.

To make the expose subserve the interests of true religion, and protect the morals and manners of pious Boston, by clerical sanction, the reverend recipient of the thirty thousand dollars a year stipend appends his name to the said juggler's programme as his patron. Mark the corollary. The clerical patron helps by his influence to expose Spiritualism on the Saturday night whilst at least five hundred well-convinced

Spiritualists sit and listen to his preaching on the Sunday morning, not only drinking in his doctrines with open mouths but rewarding him for helping to turn their faith into ridicule and contempt with open purses, and returning his patronage of a shallow trickster, and testifying their appreciation of his good service in the cause of truth by swelling his income to the modest stipend of thirty thousand dollars a year.

Is it any wonder that our public meetings cannot be sustained, or that Spiritualists have no money to spare for spiritual meetings?

But Brooklyn and Boston are not the only places where Spiritualists find themselves unable to sustain spiritual meetings on the most inexpensive scale, because so many of their numbers rejoice in sustaining theological meetings of the most costly kind. The same course of procedure operates all over the country, and there is not a popular preacher in America who does not now command his hundred dollars a seat from some thoroughly convicted Spiritualist, who has suddenly found himself unable to contribute his ten, or even five dollars a year, to sustain the faith he actually believes in.

It is quite true that the impure teachings of ultra radicalism which have been permitted to usurp our rostrums, and the shameless tricks practiced at our spirit circles, have formed the plea upon which these defalcations have been excused; but I would ask whether that plea is just, reasonable or manly? Will it be received as such in the hour of judgment, and the day of inevitable reckoning hereafter? I think not. But I do think it will some day be as apparent to the million, as it now is to the solitary individual who dictates these lines, that if those who claim to be the good, the true, the strong and the wise, had stood by the noble ship as steadfastly as those whom they denounce as the bad, the false, the weak and the foolish, Spiritualism need never have been given up to the evil doer, never have been disgraced by the errors and shortcomings of its ranks, in a word, that it might have become what it so fairly promised to be, the world's redeemer from the darkness and error which now disgrace the age; the true Messiah, for which mankind is watching and waiting. It has been betrayed by its friends, given up to its foes, and permitted to fall into the very hands which are now struck a and buffeted for misrepresenting it.

I think, nay, I know, we might do much to redeem its degradation and rebuild it in strength, majesty, usefulness and beauty, did we unite to sustain and uphold it in the right spirit. Instead of attacking, slandering, and back-biting each other, instead of out-heroding the cruelest of our ancient enemies, in heaping up rancorous denunciations, envious criticisms, and spiteful attacks against each other, why are we not now, as formerly, joining hands to help and strengthen, comfort and aid each other, and in the success and well-being of one of our own ranks, recognizing the triumph and elevation of our entire army? I can speak with all confidence, and from the most bitter experience on this point, and affirm that in all my public career, commenced as a little child, and conducted according to my highest light up to the present hour, I have never experienced from any classes of society, never endured from the envy of individuals, or the jealousy of cliques, half the amount of rancor, spite and abuse, that I have received at the hands of "Spiritualists" during the last four years, and that for no earthly cause that I can divine, save my untiring efforts to preach, teach and prove Spiritualism in its purest and most unadulterated truth. Let this unkind, ungenerous, and ruinous spirit of diabolism cease from amongst us. Let us once more unite, shoulder to shoulder, hand to hand, voice to voice, to proclaim the new dispensation in its highest, holiest and most salvatory, not in its lowest, meanest and most degraded form. Let us come together in council to devise means for its scientific culture and investigation; means for its religious propagandism; means for the distribution and utilization of its many gifts. Let us return on our footsteps, begin again, and with clean hands, clean hearts, resolute purposes, and unselfish desires for the general good, help to rebuild the beautiful temple which the vices, follies and errors of our own ranks have done more to destroy than all the enemies who have ever assailed us from without; enemies who would never have prevailed against us, had not the seeds of corruption and weakness found their stronghold in the very camp of Spiritualism.

Who's to blame? Let each one ask his own heart this question, and if he cannot answer it as satisfactorily as his conscience requires, let him change it into the atoning cry,— "What can we do to save, and be saved?"

THE SPIRITUAL SITUATION—WHO'S TO BLAME?

BY EMMA HARDINGE BRITTEN.

It is impossible to expect that any person who for nearly twenty years has given time, talent, heart and soul, life, and all that makes life dear, to one object, can gaze upon its deliberate shipwreck and destruction without grief and indignation, without making at least one effort—if it be but to put in a protest—against its final overthrow. It is in this spirit, Mr. Editor, that I now write; it is for the sake of the well-beloved cause in which for the last twenty years I have labored enthusiastically, untiringly and unselfishly, that I now ask the question which heads this article, in behalf of Spiritualism.

Not all the sophistry or mere blatant talk of those whose interest it may be to misrepresent the truth, can mask to the candid mind the sorrowful fact that Spiritualism is now under the darkest shadow that has ever fallen across its path. Not all the sophists or blatant talkers in the world can disguise the equally patent fact that much, if not all, the disgrace and ill odor that has fallen on this cause, proceeds from the misconduct of those in its own ranks; in fact, that its worst foes have been, and are, "those of its own household."

And in this charge let me be understood not to cast the blame entirely on those who, in the eyes of the superficial observer, are the most notorious pirates on this great truth—to wit, the fanatics who have deformed its true genius by thrusting their angular one-idea hobbies upon its platforms, nor yet the impostors who have tried and failed to make capital out of simulating its phenomena.

I do not believe, nay, I boldly claim, that the ability to break up, destroy, or utterly disgrace any great cause has not been, and never will be, delegated to the bad and worthless. Spiritualism could have survived all the ill odor which wrong-headed fanatics might have put upon it, had there been but a counterbalancing force brought against them. Spiritualism could now, as formerly, have held its own against all the tricks of impostors and driveling of "recanters," provided there had yet been a faithful few left to come forward and match the true against the false, the good against the evil, the trust-worthy against the charlatan. To my apprehension, the real strength of this or any cause lies in the amount of good inherent in itself and its ranks.

Its only weakness is in the absence of good, not in the mere presence of evil; it is therefore upon those who think and call themselves "good," and who were, and still could have been, strong to save, yet who have deserted this cause, that I attach the responsibility of its many failures, its notorious disgraces and paralyzing weaknesses. Permit me, Mr. Editor, to go over some few of the steps which we have been obliged to tread, whether we would or no, and then let my readers judge how far my response to the question, "Who's to Blame?" may be justified, when I emphatically point to those who, knowing the facts of spirit communion, have neither the zeal, courage or manliness to act out their belief, as good Spiritualists.

Some four or five years ago the observant world heralded forth the fact to itself and all concerned, that Spiritualism had been absorbed, swallowed up and killed by the "Social Reformers." Whilst strongly protesting against the right of any set of reformers to fasten their peculiar ideas upon Spiritualism, and label it with their idiosyncrasy, I took the ground then, and repeat it now, that Spiritualism need never have succumbed as a cause to this one phase of thought, provided its real friends had been zealous to proclaim their opposition, steadfast in maintaining the integrity of their belief, and firm in the support of their own opinions. The "Social Reformers" were all this, and hence they carried the cause of Spiritualism along with them. Their opponents were not zealous, not steadfast, not firm—on the contrary, they contented themselves with guarding their own reputations by withdrawing from a cause that the world began to look upon as disgraceful, and left the cause they knew to be true to shift for itself; left it at the mercy of its foes within and without its ranks. As regards the flood of imposture and consequent exposure which is now parading its shameful and disgusting details before the world, let us analyze with equal candor the sources alike of error and weakness.

A vast number of persons have found themselves endowed with the gift of mediumship, whose circumstances have not

enabled them to give their time and services without remuneration. Thus it is that a large staff of professional mediums has been raised up, and that in numberless instances, without any desire or volition on the part of the persons thus engaged. Now if the investigators into this sublime and scientific truth had been contented to investigate it carefully, wait for its revelations, and treat them in the spirit of religious reverence, the mediums would have had no temptations to impose, no necessity to please their greedy patrons by manufacturing marvels, or feed the insatiate appetite of wonder seekers by stuffed dolls and masquerading clowns. Let it be understood, I am not offering any excuse or palliation for the shameful deceptions that appear to have been practised in the holiest of all names and with the most sacred of all human ties—our relations with our beloved dead. But the truth is the majority of those who have surrounded the defaulting mediums have not visited them with any ideas of holiness or sacredness at all. Spiritualism has been persistently and consistently treated as an evening pastime, a curiosity, an amusement; and unless the show was equal to the expectation of those that came to see it, it would not be worth paying for; hence, the real medium, no less than the fraudulent pretender, has either been obliged to resort to trickery to produce the necessary show, or abandon the calling into which he or she has been forced. I have long seen this tendency, and observed with the deepest regret the growth of this fatal mischief at the few circles I have of late visited.

Another and still graver error has been the unpardonable and unscientific opposition to all attempt at critical investigation at most spirit circles. In my own early mediumship, I was not only desirous to afford my sitters every possible opportunity to test and try the influence amongst us, but I insisted upon doing so myself, and the result was invariably favorable to the presentation of new developments. Miss Laura Edmonds, Mrs. Dr. Sweet, Mr. Thomas Pittee, and several others, who, like myself, were non-professional mediums, adopted the same course, and we never found that honest skepticism interfered with or marred our influences; on the contrary, the more we tried, tested and proved our mediumship, the more varied, mobile and ingenious were the spirits' method of satisfying our doubts, and responding to our demands. The Misses Fox—my most intimate friends—have, on hundreds of occasions, when I have been present at their circles, suggested new modes of "trying the spirits," and always with the result of new and pleasing evidences of spirit power in altering, varying and demonstrating phenomena. How different has been the conduct of those calling themselves "old Spiritualists" at the present day! Their motto appears to have been, "If you are a Spiritualist you must believe everything you see and hear, without question; if you are not a Spiritualist, we don't want you here, and your presence will disturb conditions and mar our enjoyment of the sport."

Again and yet again I have been present at circles where I could discern palpable fraud and barefaced imposture, but I had not been ten minutes in these hateful scenes before I found myself surrounded with those who would treat the slightest attempt to test, question or try the manifestations with indignation, and consider any expression of dissatisfaction as unworthy of a "true Spiritualist." On one occasion, when at least half-a-dozen marvel-seekers claimed the same barefaced mask as their dear grandfather, uncle, friend, brother, etc., etc., and I, in shame and scorn of their gullibility, and the audacity of the fraud, ventured to suggest that some one should lay a hand on the face and examine its texture, I was greeted on all sides with the remark, "Guess you're not much of a Spiritualist now, that you're wanting so many tests." whilst a chorus of indignant FRIENDS of the cause poured forth a torrent of advice to the *much abused medium* not to submit to be tested any longer! "Those that wanted tests should not come there to disturb the harmony of those who were so well satisfied," etc., etc.,—and thus the imposture was first necessitated to please a set of grown-up children running to circles as they would to puppet shows, and next sustained by the senile gullibility of those who rejoiced in being humbugged. When I remember the prevalence of such a spirit as this, at the very circles where every condition was surrounded by suspicious circumstances, and then add thereto

he poverty, dire necessity, and, not unfrequently, the ignorance of those who have been thus encouraged to the practices of fraud, I am confident it is upon the well informed well-to-investigator, rather than upon the poor and necessitous practitioner, that the onus of the present cloud of imposture and folly should be visited.

Take again our public meetings—once Pentecostal gatherings where the spirits of every listener became exalted; where the sorrowful and broken-hearted could find consolation, and the evil and vicious gather in warning and strength for a better life. Where are they now, and what have they become? In many of the great centres where they were once so flourishing, they have ceased altogether. In the cities, where heart-break and wrong most abound, their glorious and consoling ministrations are ended, and those who were rendered better, happier, holier and wiser, in sitting thus at the feet of angels, are driven either into the effete and lifeless ranks of theology, or they must be deprived of religious life and light altogether. "Who's to blame?" Let us inquire still further.

This time last year I was lecturing for a society in Brooklyn, N. Y., which I commenced addressing in August, 1875, and continued with until April, 1876. During this time I never missed one Sunday. I never missed finding a good audience, and such a growing one that we were obliged to move from a small to a large hall, and finally the proposition was made to remain as the permanent speaker of the association.

Why did such an organization as this fail? and why, when so much mutual good will appeared to subsist between speaker and auditors, should the unkind spirit of division enter its severing wedge? Who was to blame? One of the chief promoters of this effort was the excellent, philosophic and admirable writer, Dr. Eugene Crowell. When this gentleman first laid his proposition before me, it was in that spirit of unselfish liberality which distinguishes his whole character. It was under the advice, nay, the solemn charge of my spirit guides, however, that I assured him it was not his place to bear the financial burdens of such an undertaking alone, and that when he put the financial part of the proposition before my enthusiastic admirers, he would find their highly prized, much-lauded meetings would not prove to be worth the modest cost of hall rent, and a speaker's salary of \$1200 a year. Dr. Crowell's experience verified my words only too amply, and yet within half a mile of where this failure to raise a salary of \$1200 a year and hall rent occurred, a popular preacher holds forth at the fixed salary of \$20,000 a year!—a salary too, derived from an audience of whom, as I well know, quite one-half are thorough believers in spirit-communion. The very Spiritualists, then, who cannot or will not, contribute \$1200 a year to hear their faith openly taught, find no difficulty in paying at the rate of \$20,000 a year to listen to doctrines they care nothing about, beyond the fact that they are enunciated beneath a popular standard.

Who's to blame?

How many long years have I seen Spiritualism opening the largest and commodious halls in Boston for the distribution of spiritual bread, and holding its own in the midst of every storm, and proof against all attacks, in the strength and influence of its noble Sabbath day meetings! Where are they now? and why has that firm, well-trying, veteran hall-manager, Dr. Gardner, been obliged to retreat from his latest attempt to establish public meetings with severe pecuniary losses? Why? because \$30,000 a year must needs be raised to support the last popular sensation in the preaching line in Boston, and a very large proportion of those who contribute their money toward that said modest clerical stipend are Spiritualists. A few nights ago, a youthful juggler, who makes capital out of the shortcomings and frauds of unprincipled mediums undertook to "expose Spiritualism," and of course explode at the same time millions upon millions of veritable spiritual truths, by showing how a few tricks were performed, which should never have been labelled "spiritual" at all.

To make the expose subserve the interests of true religion, and protect the morals and manners of pious Boston, by clerical sanction, the reverend recipient of the thirty thousand dollars a year stipend appends his name to the said juggler's programme as his patron. Mark the corollary. The clerical patron helps by his influence to expose Spiritualism on the Saturday night whilst at least five hundred well-convinced

Spiritualists sit and listen to his preaching on the Sunday morning, not only drinking in his doctrines with open mouths but rewarding him for helping to turn their faith into ridicule and contempt with open purses, and returning his patronage of a shallow trickster, and testifying their appreciation of his good service in the cause of truth by swelling his income to the modest stipend of thirty thousand dollars a year.

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SUBSCRIPTIONS AND ADVERTISING RATES.

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

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

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ANNOUNCEMENT.

In presenting the *Scientist* once again in its accustomed size, we would take the opportunity to render our sincere thanks to those kind friends who have so nobly come to our support during the past three weeks. One has sent fifteen subscribers, another ten, and several have sent five and three each, thereby swelling our list quite appreciably. We are grateful for donations from several unknown friends.

We intended this week to announce a list of premiums for clubs of subscribers but we are obliged to delay it for one or two weeks.

PSYCHICAL "CONDITIONS" OR ACCURATE EXPERIMENTS.

In another column will be found the record of some experiments tried in Paris by Count Bullet, for the purpose of obtaining rays of light that will be unobjectionable to the spirit force manifesting at materialization seances and dark circles. The London *Spiritualist* says, that the same result might be obtained in a cheaper and simpler manner by fixing a plate of uranium glass in the door, or in one of the walls, or in the roof of the room, and in projecting upon it from the outside some blue or violet light from a common bull's eye lantern, with a sheet of glass of the requisite color placed in front of the lens. The editor, however, declares that psychical conditions have far more influence over the results at all seances than almost anything of a physical nature. He says:—

If the medium is thoroughly happy and comfortable; if he is confident that he is among friends who will bear with him through a protraction of suspicious conditions; who will sit patiently waiting for that residuum of phenomena which they can separate from the doubtful majority, as beyond the power of mortal man to produce, then are the manifestations obtained in the greatest perfection. In the presence of those with whom the medium feels happy, manifestations go on in broad daylight which ordinarily take place only in darkness.

Much has been said and written about "conditions," but we would ask what system of experiments have ever been conducted that will enable anyone to say authoritatively what are and what are not favorable or unfavorable conditions. One circle with a certain medium has no manifestations, another circle obtains everything that could be desired. What is the almost universal conclusion among Spiritualists? Why that one was harmonious and the other was not. Is there any idea in the nature of an explanation conveyed by these words. We think not. It is by no means a legitimate conclusion, that because one person doubts a medium and ob-

tains nothing, while a second believes and witnesses the phenomena, that therefore the belief or disbelief are the favorable or unfavorable conditions; nor can it be asserted that the phenomena of Spiritualism will be obtained in the greatest perfection when the medium is surrounded by friends.

Are the manifestations given or permitted for our amusement or our instruction? Are they the result of a happy combination of circumstances and obedient to them as a law, or are they produced by an intelligent force for a purpose? Spiritualists are certainly united in a belief in this respect. The phenomena of Spiritualism, it is claimed, prove the fact of a future existence. To whom should it be proven; those who already believe or those who doubt and live in ignorance of the true relations between spirit and matter?

Psychical conditions may have an influence over the results at a seance, but to attach to them an importance that will prevent an investigation to determine beyond a question the existence of the force that produces these results, is to neutralize their value as an evidence in this direction. Psychical conditions where investigators fear to propose instrumental aids to sharpen the natural senses lest the medium or his friends should suspect them of doubting his honesty, have been a most prolific source of the immense amount of imposture and corruption that is now dragging Spiritualism into the very mire.

Count de Bullet's experiments are made from a proper standpoint. He evidently starts with an assumption that the manifestations to be of any value must be seen as well as felt. He finds that a portion of the phenomena cannot occur in common light because of certain destructive chemical rays. He seeks to eliminate those rays, and after a close application of many results he has succeeded in doing so. He is a systematic and scientific investigator. We wish that more of them were interested in the phenomena of Spiritualism.

We advocate a system that shall first determine that the person to be experimented with *does* possess the necessary mediumistic power; next by a series of experiments and careful observations to determine what diminishes and what increases that power. Let the facts be collated in a number of cases and from them can be deduced a conclusion that shall approximate to exactness.

It is evidence that under the present management the imposter succeeds better than the genuine medium; for when the "psychical conditions" are good, the former can distance the latter by showing masks, obtaining paraffine molds, masquerading in a transfigured expression, transmogrified in the apparel of Washington, Lafayette, some sailor boy, some ancient ancestor in white hair, a "beautiful maiden" (Hazard) in radiant white, and so on through the entire list of Holmes, Hardy, Hull, Huntoon, Jennings, Bennett, Warren, Filmore and many more already exposed to say nothing of the scores whose "psychical conditions" are so very delicate that they admit none but gullible friends and thereby avoid the risk of losing their occupation.

A NEW "PETER THE HERMIT."

The London Post prints the following story in a leading article. If true, (and it is told with much particularity) it is not only very curious but very important:

"A new 'Peter the Hermit' has appeared, it is announced in Russia, and is employed under the highest auspices in inflaming the populace to the requisite pitch of fury which the Russian Government may care to cultivate in support of the official policy in the Eastern question. He is the ex-Captain of Guards, Alexander Prohostchikoff, one of the wealthiest inhabitants of Moscow, who, from long acting on the Slav-

Committee, has come to conceive or to pretend that he has received a special mission from heaven to rouse the Russian people for a crusade against the Turks, declaring that he has been inspired by the Holy Spirit to lead Russia to the redemption of the Slavs. He came before the people of Moscow and preached the holy war. From Moscow he went in company with excited multitudes to neighboring towns, and everywhere was hailed as a heaven-sent prophet. The Governors and officials were conspicuous in their attentions to the new saint. When the enthusiasm had been nursed to a sufficient pitch to allow of a further development, the prophet departed in state for Livadia to announce the will of the Most High to the Czar of all the Russians and Vicegerent of God, upon earth. The gravest statesmen conducted the presentation with the most admirable composure. Prince Gortschakoff appeared as devout a believer as the humblest Moujik. The Czar gave the fanatic or imposter a lengthened interview, and ever since the prophet declares that he is authorized to announce that the father of his people will not fail the cause of God at the coming crisis. His return to Moscow was a triumphal march. In all the cities the magistrates, municipal councils and corporations went out to meet him, and conducted him to his residence amid a procession of the inhabitants. At Moscow the Town Council granted ten millions of roubles, at his demand, toward the expense of the military preparations."

THE BIBLE.

At New York, Sunday, Dec. 3, Prof. Felix Adler delivered the first portion of his lecture on "The Bible," saying:

Neither invective nor denunciation shall deter us from approaching the subject in sincerity and truth. Firm conviction is the support, as uncertainty is the bane of all things. We must enquire, to attain. Discussion, fair play be allowed to either side. Facts are the very possessions of our souls. Conservatives hold certain doctrines and say they believe them. Ask, "Why do you believe," and they find no answer. Absence of firm conviction prevails also among liberals. Too much are they influenced by feeling, without inquiry or reason. If we accept, we must show why we accept. In this spirit we approach the Bible. The task is a large one, and we divide it into several heads. The first division is; Its Authority. There is nothing left but to submit to it, if it is from God. But what is Revelation? Its doctrine is of two-fold aspect. First, interference with the order of nature; second, that it teaches or conveys what the mind of man is incompetent to receive if left to its own natural course and powers. What are these? "Miracles!" Look at the record: water turned into blood, rod into a serpent, an axe floating, and, if we may turn to the later records, walking on Genesaret. What shall we do with them? Refuse them! Like causes produce like effects. Science and experience assert this. Fire burns you once and you know it will again. You find water (two gasses united) assuage your thirst, and while drinking you never fear it will be turned to blood. The very security of life depends on the constancy of nature. Constancy of nature is asserted by science, and it is able to predict eclipses and reveal discoveries of the hidden world. If one "miracle" were established, what would result? The whole order of cosmos would be shattered, and confusion ensue. If this is possible, science is a mockery. Miracles are advocated as supporters of religious faith. They would be destroyers of faith in nature. You would not have faith to take a single step but for faith in the infallible laws of gravitation. They who hold and preach implicit faith in miracles, watch them, biblical laborers, are child-like in their efforts to deal with nature. The more advanced theologians abandon the position of miracles, and assume their next stronghold; that Revelation is necessary to teach what could not be reached without it. Now teaching, learning, is not like pouring wine into a flask. The race learns by mastering facts. At the beginning those incidental to the bare support of life, simply mental activity; later in pastoral life, observation of order of the heavens; then in tillage, the sort of chemistry of production; now in city life the higher powers of invention. Art, science, knowledge increase with opportunity. The savages of the woods have thus become Newton and his companions.

Moral knowledge in the same way has grown. Moral

knowledge, the power to distinguish what is right and what is wrong.

The education of the individual mind is only an abridgment of the process by which the race was taught. Truth is everywhere discovered. The race was a thousand years till it discovered the alphabet. Now it is taught to little children. Education is a saving of mental effort. So we give to the children what has cost the race thousands of years to achieve, and they can use it. Now we return to the teaching of Revelation, i.e., truths taught which mind could not, in the natural way, secure. In effect, then, Revelation means, to teach what is unteachable, an impossibility. Revelation is founded on the impossible; a great mystery and against reason; cannot be proved. So far we have undertaken what is asserted of the Bible. What is its own assertion? It is not true that it asserts its origin in revelation. It does not. The first chapter does not assert or assume any supernatural source of information. Some later portions do. Instance the ten commandments. From their golden letters we are the last to detract. But were they conceived by human souls, or came they from God? Man is of divine origin, author of all that is divine, good not less good because distilled from a human soul. Neither do you forbear to kill because, alone, you are told God said it. You feel that good is good, wrong is wrong. The sanctity of life cannot be destroyed. It lives in the great moral facts of our nature. What is sacred is not lost. Of the origin of these ten commandments, there are different accounts. We can compare and collate. Do they agree? One gives us what? A lonely mountain, dark and threatening. Lightning plays upon its top. No form of deity to be seen. A voice only is heard. Who witnessed it? Here it is stated Moses alone. Another account says Joshua also, another, seventy with him, and now it is stated they actually "saw the God of Israel, and they feasted and ate and drank."

I have been astonished to find there is even another version of the commandments themselves. You cannot be more so than I was, to find this in Exodus. The first is, Worship no other Gods. The second, Make no divine image. The third, Celebrate feast of unleavened bread. The fourth, All first born shall belong to Jehovah. The fifth, Six days labor, etc. The seventh, Keep the early harvests. The eighth, the latter harvests. The ninth, Thou shalt not sacrifice, etc. The tenth, Keep the first fruits sacred. The eleventh, Not seethe the kid in mother's milk, and it states Moses wrote down the words. Does it not look of priestly origin these?

If the ten commandments were inspired, why are there different versions in the inspired book? Is divine Intelligence contradictory? They were written down centuries afterward. Of how little weight to say if not by God whence came the commandments. Among the ancients ten was a sacred number. It was held desirable to formulate in lists of ten. Priestly interests induced them to frame them to be easily numbered and the Prophets whom the people venerated were eager to register their moral precepts of which the priests had the advantage. Great are those precepts and deserving of all observance. But not, therefore, more moral. Man's moral sense is sufficient to discern them. If you found an ancient volume of poetry without an author's name would you necessarily say it was of divine origin? From Apollo? If you detected a discrepancy in it, part was full of fire, passion and poetry, and the other tame and common-place, you would declare two authors; part first, the work of some great poet of antiquity, breathing his soul into it. So in this affair of Sinai. The mandates of his own soul Moses clothed in language. Conscience is the supreme judge of religions, and by its standard we weigh them. Free are we to receive or reject as they were to give. And free are we to struggle and aspire to goals of which they could not even dream.

The Bible, then, not a book. Some parts we reject, some reserve. It is composite. But true morality, true religion is growing larger and vaster as the ages advance. It is for the truth's sake we challenge the doctrines. We aspire to better things than the present—to the priceless boon of inward freedom. We hope for the establishment of institutions for the cultivation of the heart, where the truths of the past shall be honored and cared for, and the truths of the future prepared for.

The subject of next lecture will be, "The Bible: Its history and practical influence on past and modern times."

NOTES AND NEWS FROM FOREIGN EXCHANGES

IS "HARK FROM the tombs a doleful sound," &c., to be any any longer the dirge of this nineteenth century? The bells that swing high in the soul's new temple proclaim a *finis*. To aid us in our Herculean task, a new periodical is to be published in Paris, entitled *La Religion Laïque*. It is facetiously said that this announcement may startle the timorous consciences of an already too sensitive multitude; but they are requested to be soothed, for no "new church" is indicated; in fact, love and charity are to be its watchwords, and social renovation its aim. Its editor is Mr. Fauvety, a man distinguished in both literature and philosophy.

SO SUCCESSFUL in France and Algiers has been Monsieur Babin's *Catechisme spirite*, a third edition is already in press. This indicates the value of the little work. The price is thirty cents.

IN SPAIN an almanac called the *Almanaque Expiritista* has been issued annually to the cheering acceptance of the people, and the advancement of our cause. Some delay in that for 1877 appears to have been unavoidable. Would not such a work pay well in these United States, and do us much good?

THE MADRID *Critic* notices also Francis Ward Monck's work, *Philosophia Spiritista*, containing a portrait and biography of said distinguished person. We are not aware that it has yet been translated into the Spanish language.

WE ARE much pleased to learn that the Society (of Cadiz) for the Protection of Plants and Animals, is not idle. It has lately distributed an admirably printed document, presenting to the "authorities" its views, particularly regarding the atrocities connected with bull-fights, (for which Cadiz, an Andalusian gem, the Phœnician Goddir has been famous,) and to impress upon all who think and dream of better days, the importance of discontinuing such exhibitions,—exhibitions that must necessarily tend to harden the hearts of all who witness them, and make them callous to bloodshed and cruelty.

THE *Estudios Expiritistas* of Santiago, Chili, comments upon the public discourses against Spiritualism, by one Padre Leon, a famous Jesuit of the college of San Ignacio. The defensive is taken up by an equally learned gentleman, Senor Don Francisco Basterica; and as much talent is displayed on both sides, the subject attracts great attention. There can be no question about the result, though, be it understood, a Jesuit floored is never defeated, more particularly if he has the strong arm of the law to back him; that arm which has been used, to the disgrace of Catholicism, in France, and in Spain and its dependencies.

THE *Psychological Review*, of Barcelona, Spain, thrusts its sharp sickle into "delusions and errors" of the times, and notes with a supremacy of judgment not to be unheeded, the little tolerance which animates us in view of our weaknesses, our own short-sightedness. Under the head of "A Terrible Plague," it also notices with unfeigned regret the spirit of indifference to religious matters which characterizes the age, that which above all others crowns the mountain top of our forward vision—an indifference to be deeply deplored, while philosophical speculations, by no means to be discountenanced, marks the soul by an infinity of caprices.

IT HAS just come to our notice that Senor Damiani, of Naples, a man himself of notable scientific attainments, obtained an insertion in the *Gazeta de los Tribunales* of that city, of the proceedings at the trial of M. Leymarie, and that it had caused a good deal of comment among the judges and the reading public. We do not learn how far the *Gazette* favored the unholy decision of the French court.

DR. J. R. SIMONI, an eminent brother in the faith, has recently arrived in New York from Central America, bringing with him the good wishes of his confères. May his reception be everywhere genial and kind.

THE REINCARNATIONISTS of France have been not a little excited over the opinions of the German Baron, C. D. Holmfeld, who, with humorous severity, criticises not only the work recently translated by the able and entertaining writer, Miss Blackwell, but the lady herself. The *Paris Review* quotes from the Baron thus: "But after all, Miss Blackwell is only secondarily responsible for the errors she endorses, for she is

only a woman, and women often err, whilst man alone (resting upon his spurs firm as a rock, as per Victor Hugo) knows how to reason without the risk of going astray." The Baron, too claims that reincarnation is of Jesuit origin, traitorously put in circulation, to be enabled the more easily to combat Spiritualism on its own proper grounds.

MISS EMILY KISLINGSBURY, who has translated from foreign languages so much for Mr. Harris' able exponent of Spiritualism, the London *Spiritualist*, and who is secretary of "The British National Association of Spiritualists," has had her journeyings on the continent particularly noticed. Her visit to the family of Prince Wittgenstein, at St. Valery-en-Caux, to Miss Blackwell at her lovely retreat near Boulogne-sur-mer, to the honored widow of Allen Kardec, at the villa Segur, and to M. Leymarie in prison, have been particularly recorded as being eminently agreeable to all parties concerned.

THE SPIRITUALISTS throughout France mourn the loss of M. Rollins, Commander of Cavalry, who, converted to our faith, became, wherever stationed, an active and highly esteemed laborer in the cause of Spiritualism. Just, generous, independent, faithful, tears and regrets follow him to the tomb at the early age of fifty-eight years.

ON PAGE 312 of the French Review, there is copied from the *Spiritual Scientist* (translated by Miss Henebry) an article written by Capt. McKay, of Norwich, Ct., an account of a veritable visit which he made in spirit to his family in New York, while he was on board ship in the Pacific Ocean. The scenes which he witnessed, and the facts he then learned, were all corroborated on his arrival at home.

"THE SECRET of Hermes" is the name of a book by Louis F., for sale at the Spiritual Library rooms, Rue de Lille. No. 7, Paris. It is probably by Louis Figuier, the well-known writer, and would doubtless be of much value to all occultists. Price 3f. 25c., or 65 cents. At the same "bureau" is announced the sixth edition of "La Genese, les Miracles et les Predictions, according to Spiritualism." These are bright feathers in the wing of progress.

From the London Spiritualist.

ON THE USE OF FLUORESCENT RAYS AND THE LIGHT FROM VACUUM TUBES AT MATERIALIZATION SEANCES.

BY LE COMTE DE BULLET.

Allow me to write to you upon a subject which I consider important to those who hold regular seances, or who are interested in the wonderful phenomena of Spiritualism. I will be brief as possible.

The ordinary lights employed at materialisation seances have always, in my experience, been a drawback to complete manifestations. This must also be the experience of Spiritualistic investigators in general, except in cases of extraordinary and concentrated medial power. To overcome the difficulty, I have been constantly searching for an appropriate light. I have used every description of ordinary light, having had lamps made expressly of all conceivable shapes, sizes, and colors, together with appliances for subduing and softening the rays emitted, but ever with the same unsatisfactory results. It would seem that all light produced by combustion is objectionable, and the philosophy of this I have not yet solved. But about two months ago the idea crossed my mind of trying the electrical light by the induction spark in an approximate vacuum. Accordingly I ordered one of Ruhmkorff's coils, giving a spark of 0.05 centimetre, and two cells of a bichromate of potash battery, each cell of the capacity of 5 litres, or a little over a gallon. The zinc and carbon plates were attached to a rod, for the purpose of raising them out of the acid, or of depressing them, and the spark was given in a Geissler's tube, containing a concentric spiral tube, of about 0.9 centimetre in diameter. A nitrogen vacuum was contained in the spiral, and the globe enclosing the spiral was filled with a solution of sulphate of quinine. The tube is about 15 inches long, and is fixed upon a pedestal, about 10 inches high.

After a series of experiments, I have succeeded in producing a beautiful pink and blue light to completely illuminate the whole room, so as to make the smallest objects clearly visible. The illumination may be compared to that given by a

bright, full moon. The success has been most satisfactory and I may well say this, as I have used the light every day now for six weeks. The spirits face it and stare at it, without the least shrinking. I may add that my experiments are made in a small room about 15 ft. by 10 ft. in dimensions. I have also used a similar globe, with the spiral made of uranium glass, whilst the globe was filled with nitrate of uranium, or some other fluorescent liquid, and the light produced answered admirably. The whole apparatus is placed upon a table, with the tubes in a vertical position in relation to the curtain in front of the opening from which the spirits emerge. The entire apparatus can be made here in Paris, at a very reasonable price, especially the tubes, which require to be constructed with great care.

Those acquainted with electricity understand and can easily fit up and manage the apparatus, but the uninitiated should consult an electrician, who will readily instruct them how to proceed, and how to avoid the powerful shocks given by a Ruhmkorff's coil of the size required. To guard against all such danger, I have had the poles of my coil covered with a glass cap, and the wires with a good insulating substance. I use the bichromate of potash battery because of its simplicity and cleanliness, and particularly as it gives no nitrous acid or other noxious emanations whatever. The intensity of the light is increased or diminished as required, by turning a commutator.

Since I have used this light, our seances have improved in a wonderful manner in all respects. Before starting the light it is best to remain a few minutes in darkness; by so doing the power to see all objects in the room is gained at once by the dilatation of the pupil of the eye; otherwise from ten to fifteen minutes are necessary for the eye to see clearly by the subdued light.

Reflecting a few days back on the similarity in appearance of this light to that sometimes brought by the spirits themselves, I thought that perhaps I might make use of mine in the dark seances, when spirits materialize around the table, and upon asking the question of them, the answer was that it might be used with success to make them visible under such conditions. I have, therefore, ordered a small coil battery and tube to be fixed in a light case of about 6 by 3 by 4 inches, with a handle, so that the spirit may hold the case and start the light when he is ready for it. In a few days I will make a trial of this light, and if the result is satisfactory I will communicate it to you. If by any means we can be enabled to suddenly illuminate a room during a dark seance (the spirits permitting it), and to show several spirits at the time around the table, it would be a grand point gained against scepticism.

Hotel de l'Athenee, Rue Scribe, Paris.

ART MAGIC.

BY HENRY S. OLCOTT.

Whatever differences of opinion may exist as to the views of the author of this work, all will concede that it is interesting in a high degree. With the exception of certain details of ceremonial magic, extracted from Peter d'Albano, the language is fluent and the ideas picturesquely set forth. It is a book calculated to disappoint that large number of its subscribers who fancied it would give them the key to the secrets of the Universe—that their five-dollar bills would serve as passports to the innermost crypts of the temple of esoteric wisdom. To Spiritualists, as a class, it must be exasperating; for while it shakes one's faith in the purity and infallibility of mediumistic controls, it prescribes conditions for the acquisition of magical power so severe as to bar all but the very few from attempting to comply with them. To these few, "Art Magic" will be most welcome, and by such appreciated long after the first enjoyment of the rhythmic law of its periods and the nobleness of its sentiments has passed.

The student of Occultism must be well satisfied that Mrs. Britten's labor was pursued to the end, despite so many obstacles. He cannot fail to so admire this exhibition of moral courage by one of her sex, in bringing out a volume upon a subject long since *taboo* in the circles of science and society, as to overlook its little partialities towards mediumship, and see only its very conspicuous merits. The latter are beyond cavil. Few writers have handled the subject of primitive re-

ligion with more ardor or perspicuity. In the sketch of the rise and progress of solar, sex and serpent worship, a great subject is brought within the easy comprehension of even the general reader. Portions of the work present in a striking manner the style of Bulwer, and one often finds himself recalling the language in which that most poetical of modern prose writers weaves mystical fact into the web of romance.

Mrs. Britten tells us in the "Editor's Preface" that the volume was produced under the double disadvantage of a severe pressure of other duties upon her own time, and "haste enjoined by the author." It is a pity that this could not have been avoided, for in such case, a still greater credit would doubtless have been reflected upon both author and editor, in the replacing of all matter not original, for instance, the quotations from Peter d'Albano with their own discussions and charming elucidations of the subject, such as are contained in the early chapters.

Art Magic will confer two conspicuous benefits upon such of its readers as were previously unfamiliar with the subject: (1) It will suggest to them the tremendous power of the human will, in the instances quoted of magical phenomena; and (2) It will warn them that there are other invisible beings than disembodied human spirits with whom we may have relations. The book certainly does affirm what all other authorities deny, viz.: that "*Mediumistic Endowments* are far more available to procure communion with and control of spirits, than any arts, &c." But it also teaches the necessity of personal chastity and moral discipline; so that those who adopt the above theory have at least the best of advice as to how they may attract high spirits about them.

Mediumship, as appears from every spiritualistic author with whom I am acquainted, and every injunction ever received in a circle, requires total passivity. Without this we are taught there can be no receptivity of spirit influence. In fact, the author of Art Magic himself gives a very satisfactory definition (see pp. 159-160) of the difference between the medium and the magician. "The medium," says he, "is one through whose astral spirit other spirits can manifest, making their presence known by various kinds of phenomena. Whatever these consist in, the medium is only a passive agent in their hands. He can neither command their presence, nor will their absence; can never compel the performance of any special act, nor direct its nature. The magician on the contrary, can summon and dismiss spirits at will; can perform many feats of occult power, through his own spirit; can compel the presence and assistance of spirits of lower grades of being than himself, and effect transformations in the realm of nature upon animals and inanimate bodies. He can control his fellow-men physically and mentally by will, irrespective of distance, and even cause change in the destinies of individuals and societies. These powers seem in rehearsal fabulous, nevertheless they have been achieved, and we know that they are still attainable.

How the exercise of such an active deific will power is compatible with the passive and helpless condition of mediumship painted to us by our eloquent author, I cannot understand. It conflicts with all my reading and experience. I have often seen the magical power practically exemplified in the production of a wide range of phenomena, from raps on a table to evocations of elementaries, and the adept was always most active and dominant, instead of passive and expectant.

I know one of the the most splendid mediums living—a man pure, wise and universally respected—who, nevertheless, is beset by elemental spirits and returning human elementaries, until life is a burden, and his only relief is found in close mental application. And this is a man far above the common average of men, and one whose chief desire is to become an adept. I know another who has not half his learning, his chaste past, or his spiritual experience, who, in an equal time, has made greater progress towards the common object in view. The difference between the two men is that the former, notwithstanding the higher powers which protect him, is still an easy and natural prey of "lower grades of being than himself," while the latter is not mediumistic at all, and hence invulnerable.

At page 294 the author states a fact of scientific importance in saying that psychological powers are largely dependent upon the climate and soil to which the experiment has been

accustomed. A Siberian schaman, or priest, who at home was levitated and displayed other remarkable powers, upon being taken to London could do nothing. Many have yet to learn that locality has as much to do with magic and mediumship as with the mineral, vegetable and animal kingdoms. Nature wisely adapts man to locality as locality to man.

The chapters upon elementary spirits should be put into tract form and circulated at every meeting of Spiritualists. Not that they are perhaps wholly orthodox or thoroughly elaborated throughout, but because they give information that no medium or investigator should be without. The curses that have been entailed upon the cause and its adherents are the product of ignorance of these facts. Sensitives have unwittingly submitted themselves to the foul magnetism, and even the corrupting embraces, of human spirits positive to their physiological and psychological passivity. Think of a negro lynched for rape, or a debauchee whose whole life was devoted to immorality, coming into a circle as an invisible spirit, and overpowering a medium with his magnetic effluvia before the danger is suspected. The thought is horrible to contemplate. And yet this thing has been going on for thirty years. American Spiritualism has been sensibly retrograding into mere wonder seeking, and dogmatism shows itself in the angry denunciation of those who insist upon test conditions and proof of the authorship of phenomena.

The author of "Art Magic" tells us that he has made three visits to America to study the spiritual manifestations. He sums up the situation by saying that he "has observed with more regret than surprise, a gradual but evident decadence in the general feeling of grateful appreciation which these manifestations at first awakened. Some believers have become accustomed to what was at first an exciting wonder, and their curiosity satisfied, they need no more. Others have slackened in zeal because they have been disappointed in some special results they anticipated; but a still larger number have withdrawn their public support from a movement where the taint of human folly and impurity has become so evident as to brand every class of believers with the evil reputation fastened upon it by the few. Hallucination and imposture, too, have prevailed to an alarming extent in the ranks of spiritism, and these two last elements combining with the before-mentioned causes, have shaken the faith of many, and repelled still more from the cause."

This is severe, but unfortunately too true. We will all concur with him that the remedy consists in studying the laws of spirit intercourse, "and endeavoring scientifically to master its methods, so as to control the communion, and be enabled to conduct it at pleasure." That "Art Magic" will help to bring about this result cannot be questioned. One slander, the transparent absurdity of which did not prevent its gaining currency is effectually refuted by this book—neither the author nor editor are playing into the hands of the Jesuits. No one could ask a more hearty or scornful denunciation of the theology of Rome than is given in the following lines;

"The attitude of the Christian Ministry towards the spiritual side of man's nature, has been that of unceasing hostility and presumptuous denunciation; can we wonder then that a final eclipse of faith has fallen upon the people thus materialized by the very power to whom they have entrusted the charge of their spiritual relations, or that the soul of Christian humanity has become secularized, and its spiritual functions dwarfed almost to annihilation by such a process of training?"

The author's views of the "Fall," the origin of man, sex, generation, and other matters of a kindred nature, are told in some striking passages claimed to have been given by a planetary spirit through the mediumship of a little Hindoo child of six years, which I would be glad to quote did space permit. I know of nothing in the way of spirit communication to excel them in sublimity of language, purity of sentiment or clearness of statement. Would to Heaven we had such gifted mediums in this country to charm and instruct. A few more volumes like "Art Magic," and Spiritualistic literature would cease to be the sport of the critic, and the despair of the student who would economize time.

Remember that the Spiritual Scientist will be sent to any address in the United States for five months for the sum of one dollar.

SINGULAR PARALYSIS AND RECOVERY.

THE Peekskill Messenger has the following account: "One morning during the past week a gentleman doing business in Peekskill went from his house to his store. On his way to the store he met an acquaintance, and on attempting to greet him he was surprised to find that the only word he could utter was 'Well.' Again he attempted to speak, and 'Well' was the only possible utterance. Horrified at this sudden dumbness, he proceeded to his store, and shortly afterwards a gentleman came in on business, but still the only word which would pass the merchant's lips was the inevitable 'Well.' He then attempted to write what he wished to say, but the pencil refused to obey until after a determined effort of will, when a few words of explanation were written. He then proceeded home, where he remained until four o'clock in the afternoon before his refractory vocal organs became obedient to his will. Since that time they have behaved themselves with absolute propriety."

THE AUTHOR OF "ART MAGIC."

A Western exchange gives under the head of "curious literary gossip" the following: "The anonymous authorship of the celebrated work 'Art Magic,' which created so much excitement and comment in literary circles, last winter, is at length assigned to a well-known, distinguished Hungarian Noble and refugee, who served bravely through the late American war. Emma Hardinge Britten, the editress of 'Art Magic,' has just issued a series of autobiographical sketches, entitled 'Ghost Land,' said to be a work of extraordinary power and merit, on 'Occult Scenes,' in which the hero—although surrounded by the artifices of fictitious names and characters—is obviously identical with the handsome royal adventurer of the war. Emma Hardinge Britten, with true womanly devotion, keeps her friend's secret at the expense of her own reputation with her spiritualistic allies, who are up in arms against the damaging revelations of the great Hungarian Cabalist.

BOOKS RECEIVED.

THE SKELETON IN ARMOR. By Henry W. Longfellow; with illustrations. Boston: J. R. Osgood & Co. 8 vo.; price \$5.00.

Messrs. Osgood & Co. have been happy in their selection of a poem for their Illustrated Gift Book of the Centennial year. Longfellow's *Skeleton in Armor* suggests pictures at every stanza, and these suggestions have been caught by Mrs. Mary A. Hallock, the same artist who illustrated in great part "The Hanging of the Crane," and "Mabel Martin," with rare felicity and excellent judgment. Each stanza is printed in old English characters, in the centre of a delicately conceived and finely executed vignette, some of which are very beautiful indeed, and the pictures which interleave them are spirited and strong. The lad who "with childish hand tamed the ger falcon," the hunter, tracking the grizzly bear to his lair in the savage fastnesses of Norway; the women, lifting their despairing hands to the gloomy heavens for vengeance for their dead, are fitly accompanied by the lovers repeating among the forest glades the story Adam told to our first mother.

One can almost hear the scoff of old Hildebrand as he waves back the adventurous suitor for the hand "a prince's child," or the crash of the "ribs of steel" as the corsair turns upon his pursuer, and the last yell of baffled vengeance as the waters close upon the ill-fated vessel and its crew.

And the closing scene, when having lost all that made life sweet, the discoverer of a continent he cared no longer to own leans upon his spear pondering the leap into the great unknown which the Northland sages dimly foreshadowed—the pines whispering sadly above him, his head bowed, his locks disheveled, his whole form bent but not broken with the anguish that rends his heart, is very high art.

The book is a collection of jewels, and the casket is worthy of its contents.

MR. RICHMOND, to whom Cora L. V. Tappan is just married, is a nephew of the Mrs. Richmond who was Mrs. Tappan's companion in England. He is a young man of sterling character, and high standing, connected with an old Chicago family, long identified with Spiritualism; he is in entire sympathy with her work, consequently the new relation will in no way interrupt her public ministrations. Mrs. Richmond is in San Francisco, filling an engagement in that city during the winter months.

How to Form A Spirit Circle.

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... 1. Let the circle consist of from three or five to ten individuals, about the same number of each sex. Sit round an uncovered wooden table...

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We ask then the co-operation of all friends of the cause here and in Europe in strengthening our hands, that we may make the "Spiritual Scientist," what we hope to make it, and what it ought to be—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. Now is the time for effectual aid.

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