

SPIRITUAL SCIENTIST

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SPIRITUALISM AND INSANITY.

The edition of the *Spiritual Scientist* containing "Spiritualism and Insanity," by Eugene Crowell, has been exhausted, and the orders now on hand will be filled with the pamphlet form of the article, with additions and corrections. Price 3 cents. Send in orders for copies of this valuable document. An excellent tract for distribution in bigoted communities. Circulate it widely.

Written for the *Spiritual Scientist*.

EVOLUTION COMPASSED.

BY GEORGE STEARNS.

CHAP. 3. IMPLICATIONS OF SPIRITUAL TRUTH IN PHYSICAL SCIENCE.

Section V. Conclusive.

According to the theory of tides originated by Datus Kely, referred to in the close of the foregoing section of this chapter (which seems entitled to be called scientific, in distinction from the popular theory which is currently speculative), when the earth's crust, in effect of its cooling process, shall have become thick and rigid enough to render it inflexible, the tidal wave will of course have so far diminished as to offer no resistance to the earth's axial rotation. What then can hinder our planet from rolling onward in its orbit forever?

In answer to this question Prof. Helmholtz deserves a hearing. He contends that the sun itself may lose its radiant power and cease to shine. He affirms that, "even though the force store of our planetary system is so immensely great that by the incessant emission which has occurred during the period of human history it has not been sensibly diminished, even though the length of the time which must flow by before a sensible change in the state of our planetary system occurs is totally incapable of measurement, still the inexorable laws of mechanics indicate that this store of force, which can only suffer loss and not gain, must be finally exhausted."

But this statement is rebutted by the researches of Dr. Mayer, who ascertains to a moral certainty that "the sun, like the ocean, is constantly losing and receiving equal quantities of matter." Yet, as an agent of radiation, may it not draw upon a limited fountain? "Nature as a whole," continues Helmholtz, "possesses a store of force which cannot in any way be either increased or diminished." This in its totality "we may divide into two parts, one of which is heat and must continue to be such; the other is capable of the most varied changes of form, and constitutes the whole wealth of change which takes place in nature;" always, however, according to an ominous law, namely, "Only when heat passes from a warmer to a colder body, and even then only partially, can it be converted into mechanical work." According to this law, "at each motion of a terrestrial body, a portion of mechanical force passes by friction or collision into heat, of which only a part can be converted back again into mechanical force; * * * so that if the Universe be delivered over to the undisturbed action of its physical processes, all force will finally pass into the form of heat, and all heat come into a state of

equilibrium. Then all possibility of a further change would be at an end, and the complete cessation of all natural processes must set in. * * * In short, the universe from that time forward would be condemned to a state of eternal rest." And to this conclusion Dr. Mayer subjoins, without a dissenting word, "Quiescence is darkness and death; motion is light and life."

How logically consistent and cogent, how mathematically just and perspicuous, is all this reasoning! Nevertheless, its inductive purport is altogether fallacious. Reduced to a syllogism, its major premise is the determinate measure of force. That which "constitutes the whole wealth of change in Nature" is assumed to be limited in quantity, so that when this "pond is out," to use a familiar form of illustration, the wheels of evolution must stand still. But is not this notion purely assumptive? It certainly is not an axiom — not self-evident; and no scientist has ever attempted to demonstrate its truth. It belongs to the category of speculative thought, and however respectably scientific, it has no claim to recognition as an element of science. The opposite assumption is therefore equally in order, namely, that the inceptive force wherewith the mechanism of nature was originally charged has been subsequently augmented, and is constantly enhanced, proportionally to the growing extent and diversification of her works. In regarding these as issues of evolution, do we not conceive their incessant progress from minute beginnings? How could these contain the stupendous gauge and multifarious variety of force which are now manifest in the expanded realm of Nature? Is it possible that the nebula from which our planetary system was evolved contained within itself, as Helmholtz says, "all kinds of matter," as well as "the whole store of force which at one time must unfold therein its wealth of action?" There seems to be no better reason for this opinion than for the supposition that life itself, with all vegetal and animal instincts thereof was somehow latent in the nebular nucleus of cosmical evolution. In fact, the broad assumption involves the narrow conceit. It carries the implication that the course of Nature "whistles itself." A minor issue of this notion of spontaneous development is adverted to by Dr. Carpenter, namely, the once prevalent opinion that the force of botanic evolution is inherent in the seed or germ of a plant; in virtue of which it builds itself up into the likeness of its parent, at the same time imparting a fraction of it to each of its progeny. In this mode of viewing the subject, all the organizing force required to build up an oak or a palm, an elephant or a whale, must be concentrated in a minute particle, only discernible by microscopic aid, and the aggregate of all germ-forces appertaining to the descendants, however numerous, of a common parentage, must have existed in their original progenitors. Thus in case of the successive viviparous broods of *Aphides* a germ-force capable of organizing a mass of living structure which would amount (it has been calculated) in the tenth brood to the bulk of five hundred millions of stout men, must have been shut up in the single individual, weighing perhaps the 1-1000th of a grain, from which the first brood was evolved.

And in like manner the germ-force which has organized the bodies of all the individual men that have lived from Adam to the present day, must have been concentrated in the body of their common ancestor. A more complete *reductio ad absurdum* can scarcely be brought against any hypothesis; and we may consider it proved that in some way or other, fresh organizing force is constantly supplied *from without* during the whole period of the exercise of its activity." The principle which Dr. Carpenter here sets in its true light is not merely germane to the postulate of Prof. Helmholtz, but identical with it, differing from it only in application. If false in vegetation, it cannot be true in cosmical development. Indeed, the climax of absurdity is not reached by the foregoing *reductio ad absurdum*. The postulate under consideration assumes that a *quantum sufficit* of force for all the vegetation and all the animated life that flourishes, or ever will flourish, not only on our globe, but on our neighbor planets, including several posterities of other Adams and Eves, was deftly compacted in the nebula which gave birth to the solar system. Is it not more reasonably presumed that the *vis viva* of the physical world has been and is imparted to matter by the medium of gravitation (which is due, as I have said, not to attraction but to impulsion), and by radiation, which supplements the aggregation of inorganic matter, with its organizing or vegetal force? If heat is what Helmholtz says it is, "a peculiar shivering motion of the ultimate particles of bodies," is it possible that its cause should have been inherent in the particles themselves while resident in diffused matter? Must not the shivering motion of particles be due to their *reception* of force? and since matter is inherently inert, must not the cause of primeval heat be super-material? If matter consists of inert globules of force, and gravitation is due, not to attraction, but to impulsion, as may be reasonably presumed, then the original store of force may be assigned to the three divisions of the orb of existence, namely, the protoplasmic agent, the cosmoplastic medium and the pericomic medium, each of which is of finite capacity. But in imputing to one of these agencies of evolution the collateral function of a reservoir, and to another that of a propagator, of force, I did not intend the implication that either is dynamically adequate to its proper function without a replenishing source. This is to be looked for, not *in* Nature, but *above* her realm. The cause of existence is preter-existent. This, though not reducible, is scientifically apprehensible. Even Prof. Tyndall, with all his affected desire to promote the reputation of matter, betrays his apprehension of a super-material creator, when, in speaking of certain forces in Nature, he asks with emphasis, "*Who or what planned their manner of action?*" This is imputable to the cause of existence, the originator of force, and to nothing else.

The Hand of Power that inchoated the process of existence was not weakened by the act; nor does its yield of force lessen its potency. That a measure thereof equal to the completion of this process was evolved in the epoch of its inception, since when the operations of Nature have been spontaneous, is as unlikely as the myth of Genesis, that in six days God created the world, and rested on the seventh and thereafter. In fact, as motion implies the presence of force, so force in Nature implies the constant will-power of its Actual Cause. Prof. Grove says truly, "Causation is the will, Creation the act, of God." The apprehension of an intelligent preter-existent Cause of existence is the kernel of natural Faith in the supernatural, which in sophical science becomes conceptibly identified with all-creative MIND, to the potency of whose will there are no assignable limits, but whose evolutions of force are always commensurate with definite purposes and effective means of achievement. The physical world will endure to the fulfillment of its use — the objective purpose of its Creator. To know whether this requires sempiternal or merely diuturnal period, it is necessary to penetrate that purpose, which is possible only by a *quasi*-comprehension of absolute Mind. This is partially and practically attainable through study of the human mind as the mirror of its preter-existent source — as the impress of Mind absolute. But the method of this study is inverse to that of Science, whose scope of sight it complements with insight. The latter is foreign to the subject of this chapter, which must close with a mere glimpse of evidence that the physical

universe is not doomed to perish; that the verbal wreck of matter and crash of worlds whereof we hear report, is prospective only to poesy and speculation, a false alarm excited by a distorted view of the transitional order of mundane existence, whose sequel of development transcends the range of physical observation. *Transcendental Philosophy ratifies all the rational predicates of Natural Faith as to the ultramundane fruition of mundane Hope; and this determines the sempiternal integrity of Nature, as well as the solidarity of all the personal units of sentient existence.* Science may demur to this word of its superior, though unable to withstand it; but is moved to accept it in proportion to her growing ability to fathom Existence as a whole, and to discover, by induction from the comprehended constitution of its orb, the mutual dependence of the seen and unseen worlds, as well as of the trine agencies of its process of evolution: from which it appears that Nature is either perishable or imperishable as a unit. The maxim that force is indestructible, yet cannot persist to any purpose without a substantial basis of objective action, certifies the perpetuity of *some* sphere of existence. But the physical world is the basis of the spiritual; the latter is not only developed out of the former, but is sustained by it. Should the cosmoplastic medium be annulled, the pericomic would collapse. If both remain for mutual support after the dissolution of the cosmical system, the function of the cosmoplastic medium would be reduced to merely that of a pedestal. In view of its consistence as a sphere of force equivalent to that of the surviving world of sentient existence, it would seem too costly, involving a waste of energy which it is absurd to impute to the Cause of Existence, whose economy is otherwise universally manifest. Moreover, inasmuch as the spiritual world is developed out of the physical, it is evident that its extent is determined by its antecedent. If the mundane become extinct, the ultramundane must lose its resources for enlarging its capacity, as well as for multiplying the elements of its population; for every im-mortal spirit is a promoted earthling — born on the surface of some terraqueous planet belonging to one of the myriad solar systems whose shining centres sparkle in the "firmament" of one and the same cosmical sphere of existence. If this should ever be extinguished, a time would inevitably come in the celestial world, after diuturnal ages, when its inhabitants will have learned all that is to be memorable in the history of Nature; will have grown familiar with the territorial precincts of life's last-developed *terra firma*, and by association will have penetrated the differential characteristics of human nature (or what is more fatal to the spiritual love of novelty, may have become so assimilated by intercourse and interchange of ideas, as to annul the social effect of personal variety), as to recognize nothing new under the celestial sun, and find nothing to do but to endure an intolerable sameness of consciousness. The only obvious way to avoid this predicament is to perpetuate the process of existence whereof the physical operations of Nature are the prime and indispensable agencies, and whereby the borders of the spiritual world are constantly enlarged, and its progressive, social peoples are opportunely animated with new-born examples of personality, and edified with endless discoveries of something new.

This chapter presents but a partial digestion of its subject, the study of which I have not completed, and this imperfect discussion of which must terminate abruptly. The approaching finis of the latter I hope to render shapely by adumbrating two corollary adjuncts to the doctrine of force

1. I have heard the tale of an idiot who approached a river which he wished to cross, but durst not breast its tide. Judging from the hurried rush of its waters that their source would soon be drained, he waited, expectantly, for his opportunity to pass the vacated channel dry-shod. If his patience was as lasting as the torrent, he is waiting still; for surely the river runs on. That river typifies the drift of force-through cosmos, and the mistaken idiot, the scientist who imagines that the Fountain whence it issues is liable to be exhausted.

2. As to the apparent waste of this force by radiation into scientifically-unexplored ultramundane regions, it has been estimated by Dr. Mayer to be in quantity 2,299,999,999 times greater than the portion thereof utilized by our terraqueous globe. Regarding this minor quantity as a tenth of what is appropriated by all the planets and satellites of the solar sys-

tem — calling the earth's share a unit and that of Venus and Mercury two units respectively, because of their near relation to the sun, and those of the exterior planets and satellites in aggregate five units, which seems ample in consideration of their average remoteness from the source of light, — the ratio of this fraction to the totality of solar radiance is found to be as 10 to 2,300,000,000. And this enormous disparity between Nature's known use and apparent non-use of light is exemplified by the whole sidereal system. But judge not according to this appearance, behold rather a scientific basis for the logical induction that belief is an ultra-mundane sphere of existence, as the possible future abode of this world's dying inhabitants, is 230 million times more reasonable than disbelief in the reality of a Spiritual World. This belief is confirmed, the induction which prompts it being seconded, by another whose import is consummate and decisive. It is scientifically ascertained that the whole "store of force" in Nature, or rather the *drift* thereof through her physical domain, even that portion which is employed in the mechanical, chemical and vital processes which obtain in every planet, is ultimately converted into heat, which takes the way of light in exit from the sphere of its mundane uses, whither Science does not follow; but her strained abortive gaze begets the alternative either to reject her axiom that force is indestructible or to accept its persistence as demonstrating a state of existence ulterior to the physical, wherein all the issues of sublunary evolution culminate, to fulfill the purposes of Creative Power and to verify the superlative Use of Nature.

SPIRITUALISM IN THE UNITED STATES.

New York—Conference of Spiritualists.

At the New York Conference of Spiritualists, Dr. White in the chair, Dr. Weeks said Spiritualism was preparing the way for the burial of the Devil of the Orthodox churches. He was no longer useful, there being a better way of saving mankind than through him.

Mr. Parker had a word in favor of dark circles. He himself and two others, weighing at least 500 pounds, had been carried in the air, while in his own house, for ten minutes. Only two persons, and they ladies, who could not lift them, were present beside those on the table. He had had many good tests and evidences in dark circles.

Dr. Hallock commended Spiritualism to those calling themselves Christians. They do not get the full benefit of the Bible without it. What they falsely call Christianity is not a Bible system. Neither is the Bible a system at all, as Christianity asserts it to be, but a collection of facts and injunctions upon which a system was formed by scholastics and which was falsely called Christianity, dating from their day. There is truth in the modern Spiritualism, if there is any truth in the ancient Spiritualism whose record the Bible is. It must not be forgotten that Jesus Christ never wrote one line of that record. He trusted to the continuance and the full ability of the Heaven given phenomena and lessons to lead the world into righteousness.

Dr. Lewis said he adhered to his doctrine of the transfer of estates to account for about all that others call spirit action. A man went to a medium and asked for a message from his first wife Hannah. He got the message and took it home to "his first wife Hannah," who was at her usual house duties. That was not a case even of transfer of estates. Many Spiritualists, however, might gulp even that. He knew a lock of a sick man's hair to have been sent a Mrs. Tuft, who knew nothing about the patient or his friends. She described the disease, the pathology and patient, better than the patient could himself. Dr. Lewis said he did not know what to call this faculty; but it is a fact. It exists. There is no evidence it is from disembodied Spirits rather than a transfer of estates. So of the case of the Chinaman to whom a Yankee medium gave a letter she had written in Chinese characters purporting to come from his father and mother who were dead 3000 miles away, and the Chinaman at the time did not know it, but the letter told him of their death, which proved to be correct. He accounted for this as a transfer of estates. The "double" of the Chinaman went to China, saw his dead parents, came back, took possession of the medium and wrote the letter to himself, which she then gave to him. So of the case of the sea-captain, well authenticated, named Norway, who dreamed he saw his brother murdered under certain circumstances which proved to have been true though they were thousands of miles apart. It was the Captain's double. Wherever the solution of the "double" would not fit the case, the person seeing "a spirit" was hallucinated. There was no instance in his knowledge of two persons seeing what is called a spirit at the same time. If there should be such a case it would be "collective hallucination." He never heard of such a case.

Mr. Murray said he would relate one where the grandmother and grand-child both saw the deceased half-brother of the child. This interesting case has been published at length in the *Spiritual Scientist*, January 25, 1877. Mr. Murray said the origin of these phenomena was a fair subject for difference of opinion. The phenomena themselves were not to be disputed, but to determine the origin of these, was the purpose for which this platform is made free to all, whether Spiritualists or materialists like Dr. Lewis.

Judge Culver said the phenomena all point to one fact, and that is, intelligent spirits outside the human body, outside of ourselves; and Dr. Lewis gives the best of evidence for that solution.

Mrs. Perrine, in a very interesting manner, gave notice of a "secret" as she called it, which she charged no one to tell to any body else, namely, that like the "Church people" Mrs. McAllister, Mrs. Kerns, Maud Lord, Mrs. Goodwin and herself (acting for John Wesley) were going to give a seance and collect half a dollar from each visitor at Mr. Newton's residence next Thursday evening, the object being to give an overworked medium, Mrs. Reed, a trip for change of air. Mrs. Perrine then said Jesus has come in the home of the lowly in the little tiny rap, and there are plenty to crucify him. He has come not in the flesh but in the spirit. The crucifiers can no more stay it than stay the lightning in the heavens. Mr. Davis announced that Mr. Laut, pardoned from the penitentiary, to which sectarian persecution had sent him, would publish an inside view of those charitable and reformatory institutions, Sing-Sing and Auburn Prisons.

Mrs. Kerns and Mrs. Lord then gave very interesting but by no means conclusive exhibitions of their powers for "discerning of spirits."

Boston.—Readings and Discussions on Spiritual Science.

Emma Hardinge Britten's readings from *Art Magic* and the discussion on Spiritual Science attracted a very respectable audience last Sunday evening, despite the storm of the day. The subject of the reading included an elaborate description of the ancient prophet and sybil and a comparison of their gifts and modes of vaticination with modern mediums. The author of *Art Magic* has given a profound and instructive analysis of natural mediumship, also of the force or "Astral fluid" (astral spirit) by which communion between the two worlds is effected.

Mrs. Britten in illustration of some of the positions assumed in answering questions, read from the same author some curious theories concerning the modes in which spirits could construct fleshly bodies from the atmosphere when charged with emanations from a physical medium and his surrounding circle. The theories enunciated concerning mediumship and its mode of culture were striking and worthy of careful consideration.

No discussion ensued upon the close of the reading, but the audience continued to ply the energetic and inspired lecturer with questions until a late hour. The answers elicited loud applause and the audience separated with many expressions of interest and satisfaction.

The subject announced for next Sunday is "Black and White Magic."

CAMP-MEETING ASSOCIATION.

The annual business meeting of the New England Spiritualist Camp-Meeting Association will be held on Monday, April 2, 1877, at Sovereign's Hall, Springfield, Mass.

The meeting opening at 10 A. M. will be for the purpose of hearing reports of Committee, also the election of officers for the ensuing year.

On the Boston & Albany R. R. the fare will be reduced one third—call for convention tickets at the stations.

Persons coming over the Connecticut River, Athol & Connecticut Central Railroads will be furnished free return tickets at the convention.

A cordial invitation to come is extended to all the friends of the enterprise.

THE WAY the N. Y. Evening Telegram puts it: Dr. Eugene Crowell, an ardent Spiritualist, has been investigating the charge that his religion is particularly conducive to insanity. He sent a letter of inquiry to every insane asylum in the United States. In fifty-eight institutions from which he received answers, there were 23,328 patients, of whom 412 were reported insane from religious excitement, 59 of these being attributable to Spiritualism. These figures show that more Spiritualists, in proportion to their numbers, become insane than do persons who are deranged by other religions, but the total number is not alarmingly great.

THE CHILDREN'S PROGRESSIVE LYCEUM will celebrate the 29th anniversary of modern Spiritualism which occurs March 31, by a series of exercises at Paine Memorial Hall, March 30, 31, and April 1.

SPIRITUAL SCIENTIST.

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

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

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

The corps of writers the coming year includes

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

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

Buddha, J. W. M. and Zeus.

ENGLISH CORRESPONDENTS,

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

EXCHANGES WITH SPIRITUAL JOURNALS.

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

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

Invaluable to any Spiritualist

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

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

IMPORTANT PROPOSITION.

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

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

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

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BEGIN AT ONCE,

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

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

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

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Written for the Spiritual Scientist.
MEDIUMS AND MEDIUMSHIP.

BY MRS. SERENA MILNER.

Mediums so called or media are divided into four grand divisions representing a temple classed as follows: 1st, the foundation, 2nd, the main body, 3d, the dome, 4th, the tower. The first is upon the earth plane, the last towering above the earth, pointing heavenward. Within these four divisions are comprised all the phases of mediumship known to earth, the three lower being subdivided, making in all seven phases of mediumship with their various grades.

The mediums of the lower plane being physically developed from earthly particles, and having appetites akin to the earth, are used by spirits of that grade whose mediumship corresponds with their own, whilst those of the higher planes are used by correspondingly higher spirits. Those in second division or main body of the temple are further removed in organization from the earthly plane, partaking of more refined natures mingled with elements from above and below. The great body of psycho-spiritual media are of this class. Then again, the third division, the dome which overlaps those below, and is still another remove from the elements of earth, partaking of still higher natures, joined with elements from below, and reaching up toward the one above. Then last of all the tower is seen, and the culmination is reached in developed spiritual media pointing heavenward.

We class them thus to designate them. All the various manifestations are produced by one or the other class of media. We will give a delineation of each. First, the strong physical media whose manifestations affect gross matter with its varied phenomena. Second, developed media whose manifestations combine physical with intellectual phenomena. Third, mediums developing spiritual and intellectual manifestations. Fourth, developed spiritual media, whose manifestations are material, spiritual phenomena, or materialized spirit, being the highest development of mediumship, the nearest approach to spirit life, which is the foundation of another grade of manifestations on the spirit plane.

The first introduced in the new dispensation was upon the lowest plane or foundation upon which all others have been successively reared, culminating at last in materialization as the highest phase of mediumship. The wise Creator builds by degrees the temple of spiritual manifestations for his worship. Manifestations of one class have prepared the mind for another higher phase of mediumship, till man now begins to believe it possible for mortals to hold converse with spirits in visible, tangible form. This will make intercourse easier between the two worlds.

Much that has been said and written on the subject of materialization has been both false and injurious, confounding materializing of spirit with material manifestations. This has grown from ignorance of the laws regulating spirit intercourse, and also from paucity of language to express manifestations of spirit power. Materializing so called should be termed vividizing, as the spirits who manifest themselves are not materialized nor rendered gross by the process, but become vividly distinct by gathering around them organized spiritual particles. They are incapable of retrogression in the scale of being, and therefore cannot materialize themselves again as an actual body of flesh and blood; but, by gathering elements around the medium, they so construct, by chemical combinations, a body through which the spirit may manifest itself, thus giving to the chemical combinations formed all the appearance of organized physical bodies.

This is the highest phase of spirit manifestations known to earth, the mount of transfiguration the highest type of that manifestation the world has ever witnessed, in which the two worlds seem to mingle, the spirit appearing in tangible form, and the medium becoming enveloped in spirit aura, a wonderful instance of the harmony of God's laws.

The more perfect the medium for spiritual vividizing, the more perfect will be the manifestations. Consecration of body and soul to divine service is necessary to produce the grand manifestations of spirit power. The higher spirits endued with wisdom and power will give the world grand manifestations when mediums are prepared to receive them. Consecration of life and purpose with desire to benefit humanity will ultimately bring to earth the kingdom of heaven and

glory of God in the form of his angel ministers. The divine being operates through angels to lift man up to a higher state, and will ultimately redeem the world.

MAGNETISM.

Last Thursday morning a reporter for the Sentinel called upon William Cottingham, Esq., of the Bayless House, to gather some information regarding sad affliction, under which his little daughter has been laboring for some time past, and the remarkable relief she has recently obtained.

The gentleman was found at his place of business No. 36 Clinton street. He received our reporter courteously and expressed his entire readiness to give all the information desired. In response to questions Mr. Cottingham made, in substance, the following statement: "One year ago last November my daughter, who will be fifteen years old this month, had a severe attack of scarlet fever, one of the consequences of which was a severe and painful affliction, from which she has been suffering ever since. This affliction was in the spinal column, of which there was a softening, and which became crooked in two spots, threatening permanent deformities. Since last August she has been confined to her bed, and was perfectly helpless. Her limbs below the hips were entirely paralyzed. She was unable to move in bed or help herself in any way, excepting that she had the use of her arms, and that her brain was active and unclouded. I tried nearly all of our city physicians, who confessed the case hopeless, and used many remedies without avail. I had no hope of doing my daughter any good, but at her earnest appeal I went to see Dr. Ormsbee at the Aveline House last Tuesday. I had no faith whatever in him, but I saw his announcement in the newspapers, and at my daughter's earnest request I decided to give him a fair trial. The results thus far are wonderful. The doctor paid her a brief visit on Tuesday evening, and after his departure, she, for the first time last August, was able to draw herself up on her pillow and to move her lower limbs. On Tuesday and Wednesday Dr. Ormsbee spent several hours with her, and her improvement has so far been wonderful. She can at last sleep well, and her appetite is improving fast. She is already gaining strength and courage, and I have strong hopes that a cure may be effected. Dr. Ormsbee is also hopeful; but even if he should fail in this instance to effect a cure, he has certainly shown the possession of some healing powers which I can only say are wonderful."

Rep.—"Have you any objections to a publication of your statement?"

Mr. Cottingham—"No sir; I will be glad to have it published, as I want the world to know it. I will say for Dr. Ormsbee that he makes no claims to supernatural or miraculous power. He is a gentleman who is perfectly fair and candid, and makes no rash assertions. He has not given my daughter an ounce or drop of medicine. I think the doctor has the power to relieve a great many sufferers who are now hopeless, and I should advise all to give him a trial.

Mr. Cottingham is a gentleman of excellent character and undoubted integrity. The Sentinel presents his statement to the public without comment, as it speaks for itself.

TO LECTURERS.

LECTURERS and speakers on Spiritualism and Spiritual mediums should read carefully our Important Proposition' on page 215. They have abundant opportunities for obtaining subscribers to journals devoted to the cause. Ministers in the various denominations are given commissions for their influence in extending the circulation of journals devoted to their interests, and they do not hesitate to speak from the pulpit for the purpose of advocating the necessity of supporting these papers. Should not lecturers on Spiritualism do the same, especially when we have only four or five Spiritual journals in the whole United States? We do not ask this service of them *gratis* but propose to give them a premium on what new subscribers they obtain in this manner. We are convinced that Spiritualists will give us their endorsement in this respect. Who will be the first to labor? Any lecturer or medium who desires a paper for his or her own use can have it on special terms, by addressing the Publishers.

The Spiritual Scientist will be sent to any address in the United States FIVE MONTHS FOR ONE DOLLAR.

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VOL. VI.

MARCH 22, 1877.

No. 3

THAT ONE SUBSCRIBER.

Have you obtained that one subscriber? It is slow and laborious work gaining subscribers, and it requires a great many to pay even the actual cost of so small a paper as the *Spiritual Scientist*. Until that point is reached, a great burden is imposed upon the editor, and if our readers would more generally interest themselves in the paper it would bring great relief. Come, one and all, look about you for at least one more subscriber. If you cannot get one, be resolved that you will send the paper and journal to some one and pay for it yourself. Is not any number with its contributions and sections, worth the price of a whole year's subscription?

Passed to the spirit world, Thursday afternoon, March 15, at the hands of an assassin, Stephen S. Jones, aged 63 y. 7 m. 23 d.

STEPHEN S. JONES.

Stephen S. Jones was born in Barre, Vt., on July 22, 1815. His parents were intelligent, liberal-minded people. His father was a farmer in moderate circumstances. His mother was a woman of very great executive ability, many of whose traits of character her son inherited. He was her only son. During childhood and youth his health was very delicate, yet he was trained to habits of industry from which he has never departed. At the age of 19 Mr. Jones entered upon the study of law, and was admitted to practice at the November term of Court—the first term held by Judge Isaac F. Redfield at Montpelier, Vt. He entered upon a successful practice of his profession in Hide Park soon after he was admitted, and remained there until his removal to St. Charles, Ill., in the spring of 1838.

He was married to Lavina M. Camp, the daughter of Philo G. Camp, on the first day of May, 1838, and on the 10th day of May they started for their new home in Illinois.

For many years Mr. Jones confined himself to his profession and ranked high as a lawyer. He was twice elected Judge of the County Court, and discharged the duties of the office to the general satisfaction of the public.

At an early day in the history of railroads of the Northwest, Mr. Jones was actively engaged as a railroad man. At the age of 38 he was delegated by the Iowa Central Air Line Railroad Company as their sole representative at Washington to obtain a land grant from Congress to aid the State of Iowa in building four parallel roads, these projected roads to run west from the Mississippi River across the State of Iowa. For four years he attended upon Congress urging the propriety of making the grant of land to aid in developing the resources of that now great and prosperous State. Even the Senators and Representatives from that state were opposed to the great Central route on the forty-second parallel, which was finally, through his perseverance, incorporated into the grant which passed Congress in 1855.

Mr. Jones always belonged to the liberal school in religion. His parents were Universalists, and he, for many years after arriving at manhood, was an active member of that sect. He was generally the presiding officer at the State conventions, associations, and representative gatherings of the order dur-

ing the first fifteen years of their history in the State of Illinois.

He dates his conversion to modern Spiritualism, mainly to the perusal of that remarkable work given through the early mediumship of Andrew Jackson Davis, called "Nature's Divine Revelations, and a Voice to Mankind." The perusal of that work soon after its publication prepared his mind for the reception of the truth of *spirit communion* as given through the mediumship of the "Fox girls." Once having been convinced of the truth of spirit communication, he fearlessly proclaimed it on all proper occasions, never obtruding his views, however, upon unwilling ears; and in 1865 he founded the *Religio Philosophical Journal*.

Mr. Jones' publishing house was entirely consumed in the great Chicago fire of Oct. 9, 1871. His loss was very heavy, and he received nothing from insurance companies. Some small sums were loaned him, but all was refunded within six months afterward. He then went directly to New York and purchased an entire new outfit, and in five weeks had the *Religio Philosophical Journal*, full size, in the United States mails on its way to its subscribers. In the meantime between the fire and the printing of the paper in its new dress, full size—he every week greeted his subscribers with the *Religio Philosophical Journal*, small in size, that they might not be in the dark as to the progress being made by him to reinstate his publishing house. None of the publishers in Chicago on that memorable occasion excelled him in enterprise.

Mr. Jones has been well known for many years in Chicago and has enjoyed the esteem and confidence of all who had any dealings with him. He has always been regarded as an upright, honorable citizen, a man of great industry, and benevolent almost to a fault in his disposition. He was an ardent Spiritualist, but an uncompromising foe of "free-love." He invariably and on all occasions denounced the doctrines advocated by Mrs. Woodhull, and so bitter were his attacks that he laid himself open to a suit for libel, which is still pending against his paper.

DR. SLADE AGAIN.

The counsel of the Government in the Slade case seems determined to have the case argued on its merits rather than dismissed on a technicality, even though Dr. Slade is not within reach. He thinks that the appeal has not been heard; and, next, that it was not the court, but the assistant judge, Mr. Edlin, who had determined the matter. He says that this action was taken without the consulting the opinions of the other 28 justices, the majority of whom were opposed to the action taken by the assistant judge. The court granted a rule calling on the magistrate to show cause why the mandamus commanding them to hear the case should not issue.

EDITORIAL PARAGRAPHS.

THOMAS WALKER, the English boy trance speaker, has sailed from San Francisco for Australia. — DR. SLADE and Miss Slade will go to St. Petersburg. Mr. and Miss Simmons will return to the United States. — HON. EDWARD PIERREPONT, United States Minister at the Court of St. James, acknowledges the receipt of a petition in behalf of Dr. Slade, forwarded to him by the proprietors of the *Banner of Light*.

THE EMOTIONAL element in Spiritualism is retiring into the background and giving place to a critical appreciation of the facts.

THE CHICAGO Journal says; "The times are fast coming when a man cannot profess to be a Spiritualist without being looked upon as a fraud or a lunatic."

THE "HELPING HAND" is the name of a society of benevolent Spiritualist ladies of New York city, organized for the purpose of aiding and sustaining honest mediums who are in need of assistance.

IAMBLICUS, ONE of the best authorities of ancient times on spiritual phenomena, speaks of spirit forms growing and disappearing—some part forming first and the rest growing round it, some parts dense and others almost transparent.

IN A paper read by Charles Bray, Esq., of London, on "Cerebral Psychology," is set forth that in fishes the proportion of brain to nerve was as two to one; reptiles, three to one; birds, four to one; higher animals, six to one; in man, 23 to one.

THE ONLY effect credible testimony ought to have is to

induce investigation; not to produce conviction. All sensible investigators desire unbelievers to follow this course. Some of the warmest enthusiasts among Spiritualists were once confirmed sceptics.

SHELBYVILLE, Ky. has a spectre that floats into sight at 10 A. M. It represents the body of a man in white garments, moving to and fro with wonderful grace and ease. Many persons other than negroes have seen it and are willing to substantiate the story.

THE ERIE (Penn.) Dispatch says that a Miss Minnie Russell, a young lady aged about twenty years, daughter of George J. Russell, has been restored to comparative health by the "laying on of hands," Spiritualistic treatment, after being confined to her bed for over two years.

THE LINCOLN (Neb.) Journal hints that the verdict of guilty in the case of Warren Clough of Seward, charged with the murder of his brother, is intimately connected with "mysterious revelations from the other world." A 6 year-old medium, a deaf and dumb child, who ordinarily can neither read nor write, grasps a pencil that readily answers all questions. The bodies of several persons who have been murdered have since been discovered.

THE MURDER OF S. S. JONES.

On Thursday of the past week Mr. Stevens S. Jones, editor and proprietor of the Religio Philosophical Journal, was shot and killed by "Professor" William C. Pike, a phrenologist. The deed was done in the private office of Mr. Jones, between 1 and 2 o'clock. Nobody in the building heard the shots fired, and it was only through the courtesy of the assassin that the discovery was first made. Pike went straight from the chamber of the dead to the Police station, and said to the station keeper "I've killed a man." There was no appearance of excitement in the man's demeanor, and the policemen in the station, who are not unfrequently made the subject of grim practical jokes, simply thought that "here was some sell." The man looked quite serious, however, and then they made up their minds that he was a lunatic, and began to chaff him, but he handed over a revolver, which proved to have two newly-empty chambers, and said, "I have shot him in the offending part. I am a phrenologist and know where to shoot."

This began to look like a serious matter, even to a policeman, and Captain Buckley dispatched Officer Kirch to No. 127 Fourth avenue to investigate. Kirch arrived at the tall building of the Religio Philosophical Journal a little after 2 o'clock, and found the usual bustle and stir which is to be seen at a thriving printing establishment, but nothing indicating that anything unusual had happened. He went up stairs, and, meeting some of the employes of the house, told his errand. He had come to find the man who was shot. Nobody had heard of a man being shot, but there was a search at once begun. Room after room was gone through, and eventually they came to Mr. Jones' private room, which was locked with a self-locking latch. There was no one there to answer the summons. Some one looked through under the door and saw a form stretched out on the floor. The door was broken open, and there, to the horror and grief of all present, lay the lifeless body of the venerable old man as he had fallen from his chair. Mrs. Robinson, who lives in the building, ran and lifted up his head. Mr. Jones was still breathing, but quite unconscious, and in a few moments he passed away. He had his hat on, and, from the position of the body and the undisturbed appearance of the room, it was evident that he had fallen without a struggle, possibly without knowing what had happened. He had been shot, like Lincoln, from behind. One ball had entered the base of the brain at the junction of the spinal column. Another ball had penetrated under the right ear. The murderer had evidently stood behind his chair, and had taken deliberate aim at the spot he knew to be a vital one.

When the excitement following the discovery had partially subsided, circumstances were related which shed some light upon the possible motives which may have impelled the assassin to commit the dastardly deed. The different stories are conflicting, and the history of the relations existing between the parties plunges us into a labyrinth of statements and counter statements concerning matter which, even if true, it would be painful to reveal, and which are based on testimony of a very doubtful character.

It appears that Pike and his wife had up to a recent time occupied rooms in the building owned by Mr. Jones. Pike called himself a professor of phrenology or physiology, or

something of that kind, and was regarded by the people about the building as a queer outlandish sort of a creature. "The boys" were in the habit of calling him the Philosopher in derision. He and his wife, it is said, used to have rows frequently, whether between themselves or with others who came to visit them is not asserted; but, at any rate, they succeeded in annoying the other occupants to such an extent that Mr. Jones finally concluded to eject them. There was some back rent due and Mr. Jones took Pike's note for \$28, the balance that was owing him. Pike agreed to pay him by instalments, and Mr. Jones, with characteristic good nature, told him he would take it at a dollar a week, or in whatever way was most convenient. Pike had paid up \$4 of the amount in this way, reducing the note to \$24.

Some time between 1 and 2 o'clock in the afternoon the long-haired phrenologist was described by some of the boys in the office approaching the building. They were heard to call out, "Here's the philosopher coming up." Jones was in his private office about that time, attending to his work with his accustomed assiduity. It is situated at the rear part of the building, and is removed from the business offices (presided over by his son-in-law, Colonel Bundy) by a long, narrow passage. Here he pursued his editorial labors in comparative retirement, so that the entrance of a visitor would be rarely noticed by any of the employes.

About the hour before mentioned Mr. Jones went into the business office while Colonel Bundy was at dinner, and asked the clerk for the note against Pike. It was handed to him, and he went back to his room. That was the last time he was ever seen alive. As already said, no one heard the report of the pistol, which was a No. 1 Smith & Wesson, and does not make much noise in doing its deadly work.

On searching the pockets of the murdered man only \$2 in money was found in them. The note was not there.

This was all that the friends of the deceased could tell about the affair.

Pike when giving himself up alleged as the motive for the deed, that Mr. Jones had seduced his wife and handed what purported to be a confession from her to this effect. She was soon after arrested and told stories that no one who is at all acquainted with the Religio Philosophical Journal could or would believe. Therefore we do not consider them of sufficient importance to merit a publication in our columns. The Chicago daily papers, while publishing them as news, take the same view of the matter. No one was in the room with the murderer and his victim, and he refuses to tell what passed between them before the deed was committed.

Pike is a traveling lecturer on phrenology and psychology; he is not recognized as a professional phrenologist, nor does he claim to be a spiritual lecturer. He is described as a tall, cadaverous-looking man of 65 years of age, who looks like a maniac. He has a brother, William B. Pike, of the firm of Bates & Pike, lawyers, Rochester, N. Y. His brother-in-law, Mr. P. H. Watson, is a well-known railroad man, one time president of the Erie Railroad.

Mrs. Pike is a blonde of 33 years of age, born in Ireland, a Roman Catholic. She has three daughters living with her brother at Hammondsville, N. Y. A notice of the life of Mr. Jones is given in our editorial columns. He resided with his family, a wife and daughter, at St. Charles, a suburb of the city. The business of the Journal will continue as usual.

The testimony at the coroner's inquest indicates that the scandal is utterly false. It will be noticed that Pike refuses to tell what passed between him and Mr. Jones prior to the murder. It is clearly shown that Mr. Jones had the note \$24 in his possession when Pike entered the room; also that Pike had it in his possession after the murder; lastly that Mr. Jones did not have its equivalent in money about his person. Pike was committed by the coroner's jury for murder in the first degree and his wife as an accessory before the act. Both without bail.

CHICAGO, March 19.—The plea for the defense in the case of Pike, who murdered Mr. Jones, will be insanity.

THE OUTLOOK.

NOTES AND NEWS FROM OTHER COUNTRIES.

England.

THE 1877 conference of Spiritualists has closed; the proceedings were unusually interesting.

DR. MONCK, the medium, imprisoned at Wakefield, is in the hospital, but none of the physicians are able to tell what is the matter with him.

ALL OF the London Spiritual papers are subsidized. The

Spiritualist published its subscription fund thus far received for '77 and '78, and it amounts to about \$1500, contributed from some twenty persons.

WITH MEDIUM and circle all visible to each other in the light of a dull grate fire, a form of the full proportions of a man rose slowly from the floor to about the level of the edge of the table, and then sank downward and was no more seen. Witnesses—one clergyman, one editor, one lawyer, one doctor and five ladies.

A LETTER from the Secretary of State has been sent to the British National Association of Spiritualists, intimating that no unusual steps have been taken by the Government in relation to the prosecution of mediums.

A MAN and his wife, who always dreamed on the same subject at the same time, were presented before the Psychological Society of Great Britain at its last meeting. Also a reporter, who fell asleep while taking an important speaker in Parliament, and yet afterward discovered that he had unconsciously taken down every word which the speaker had uttered.

Mexico.

REFERRING DOUBTLESS to the evils that had arisen from the late senseless revolution in Mexico, several spirits announce themselves in *La Ilustracion*, and as it were with tears in their words protest against cherishing the ignoble passion vengeance, and plead for charity and mercy. The gentle Martha says: "To day, more than ever, my brother, more than ever to day we come to remind you of your duties, to show to the world that Spiritualism is of the heart." And the loving little Simonita proclaims with earnest words, and we doubt not with equally earnest look, her "vehement desire that her brethren shall partake of all those qualities, those divine virtues which constitute the happiness of the future; that prayer should be offered to the Supreme for the poor victims of pride and ambition."

FROM THE circle Esperanza of Tezuitlan come also some noble appeals though the medium H. L. L., some sublime conceptions of the power of the spirit when it says, "I go now to voyage through space, to approach those worlds which whirl in cascades in your stellar region, leaving behind me this atom of the great sideral sea." After pitying us for being obliged to dwell in these miserable caskets, it refers to its own busy life, and says that it has much to learn before being incarnated in a world more advanced than this.

MONS. JOCOLLIOT still continues his admirable communication to the *Ilustracion*. The fakir Covindassamy performs those wondrous feats in his presence which show that it is he, the Indian, who commands the spirits and the elements, and that the spirits do not control him. As these fakirs have no cabinets or curtains and are themselves sometimes entirely nude, the manifestations occurring in their presence are supremely satisfactory.

South America.

THOUGH A few sentiments here copied do not pertain particularly to our southern sister republics, they are to be found in the Montevideo *Revista* which is a tower of strength mid crumbling Catholic dogmas. J. de E. re-capitulating very briefly what the bishop of Minorca has recently been publishing, says: "His circular is divided into seven parts; but without giving our attention to any but the seventh, though all are characterized graphically by a marked ignoring of 'love to our neighbor,' we quote this stroke of love and Christian charity born of a Romanist bishop." Here follows a list, involving ex-communication of those who attack the Catholic religion, fathers, teachers, all upholders of false doctrines, those who give alms or bequeath property to opponents of the church, etc. The writer adds, "that probably the bishop forgets the passage, that with what measure you measure the same shall be measured to you; and as without right without fear he excommunicates his fellow creatures, ex-communicated will be the bishop of Minorca by the said maxim of the same Christ."

WE CANNOT pretend to say in what spirit the following question is asked, but it appears in the *Eco* of Buenos Aires: "We ask our blessed Pope Pius IX, which he likes most, the fulfilling of the 'bull' by which the metropolitan cathedral of Buenos Aires was erected, or the three thousand dollars annually collected in the feast (*la fiesta*) of San Louis?"

We see that the *Eco* notices the "inauguration of a monument to Christopher Columbus, by the Italian residents of the United States, in the grounds of, and during the great 'exposition' in Philadelphia." In closing its December number the same paper says: "one year goes another comes. We live in a world where there is no unalloyed pleasure, a pleasure that is complete: we are full of dreams, plans, aspirations, projects, always deriving and never satisfied." Very few are the hearts that do not echo to this; and some even youthful, hear in it a requiem without a note of joy.

France and Belgium.

IN THE "Cherchez, Penseurs" of the *Messenger*, are some very sensible suggestions. The article concludes thus: "Spiritualism explains according to these theories many things which up to the present time had remained in profound obscurity. It shows the causes of phenomena which had appeared contrary to the established laws of nature, and gives a rational explanation of something which to the physician had seemed inexplicable. Spiritualism merits then the most serious consideration."

False mediums come in for a share of well-merited condemnation. And here the United States is particularly singled out as the place where such vile creatures do most abound. The Boston Scientist gets its share of commendation for what it has done and is doing to put our pure and noble cause on an honorable basis.

MONS. C., in the *Review* of Paris, has entered also into the discussion respecting the merits of Christianity independent of Buddhism as illustrated by the "Bible in India" by M. Jocolliot, and other works treating of the Brahminic and Buddhist faith.

Spain.

Dictated from "beyond the tomb," we find many cheering sentiments in *La Revelacion* of Alicante which like pearls of great price strewed along the shores of time may be gathered by the careful seeker. Grant that we may be rag-pickers, *chifoniers* in the dirt of a humble destiny, treasures are nevertheless sometimes encountered. Like the Jewish *cabala*, everything in nature and much of antique scrip has its esoteric energy and expression. In the above named "tradition" of the rabbins, every word, nay every letter, number, and accent, of the law, as interpreting the Scripture, is said to contain a mystery. Alas! when perhaps too late, we many discover that we ourselves are a mystery walking amid mysteries.

"Spiritualism," says the *Revelacion*, "through the medium P. which to-day is the object of ridicule and sarcasm, will to-morrow be the universal belief because its doctrine is based in that philosophy which is the clearest expression of rational sentiment and reason." . . . If we call it "very new, very original, coming ages will be called upon to perfect it; raising to it sumptuous monuments in place of the present Catholic efigies," etc. After referring to the thousand phases of revelation and only made, says the spirit, to demonstrate the existence beyond the tomb, it continues: "The intelligence will work incessantly to acquire, day by day, better knowledge, thus opening new avenues to greater happiness."

AND WHAT says our able contemporary of Barcelona, the *Revista*? Amid a thousand good things for which we have not space now, occurs this friendly greeting: "We have received the following spiritual periodicals, and to whom we tender our fraternal salutations and with pleasure remit ours in exchange: *Spiritual Scientist*, of Boston; *La Galileen*, of Ostend; *La Revelacion*, of Buenos Aires." And further: "The news which we have from all parts of the world could not be more satisfactory. The propagation of Spiritualism is upon a grand scale in every country and among men of distinction of all sects and of all known religions. There is no faith which in so few years has made so many millions of converts."

Italy.

WE HAVE had occasion, several times, to notice the *Annali dello Spiritismo*, published in Turin. Space forbids our doing justice to its more lengthly and certainly ever interesting articles. We now quote only a few lines: "In the north of Spain, in the capital of the Asturias, an effort is being made to make permanent a 'circle' for the study and propagation of Spiritualism." It refers to our Scientist for some information it affords its readers respecting several media, including Mrs. Markee-Compton. It states that doubts had been thrown upon her mediumship, but that at Rochester a committee of investigation had ruled in her favor.

IT WOULD give us much pleasure to translate the whole of the "*Istoria Vera*" which is now appearing in the columns of the *Annali*. We will try to give an outline of it at some future time. We regret that this Italian magazine does not reach us more regularly.

THE *Annali* publishes also that portion of M. Jacolliot's account of one of his seances with the fakir in which the following phenomenon took place. The fakir brought, in a sack, some very fine sand which he spread out on the uncarpeted floor. A pen handle was laid upon it and Mons. J. was told that when he saw the pen handle rise up, he could make upon paper, before him on the table, whatever figure or writing he pleased and the stick would draw in the sand corresponding letters or design. In a few moments the little stick did rise up slowly, and as Mons. J. drew some strong figures, it produced at once to copy what he did and in the most faithful manner.

Written for the Spiritual Scientist.

WHY I AM A SPIRITUALIST AND WHY I COULD NOT BE.

NUMBER IX.

I have now given the prominent portions of my spirit-manifestation experience had during twenty-five years, but confining myself to what has occurred in my own or other private families, and not referring to any portion of a great stock received through professional or paid mediums. I have so confined myself, not by any means because the latter are to be discredited, but, because so many readers justly feel that money furnishes temptation to deceive, and would very properly consider I was liable to have been misled by them who received it. I have given the names, as well of private persons, as public, and dates as well as localities, that they who wish may verify my statements for themselves; and, for the further reason, that such is the practice with historians and scientific relators of occurrences, and I would surround the history of these occurrences with the usual safeguards and guarantees in order that no one caviller, should be justified in decrying them. He who thoroughly examines into their truthfulness cannot belittle them, nor deny them. When I say that I am a Spiritualist I may properly explain what that, to me, implies. In these latter days, and to me, the term implies Webster's third definition, "one who believes indirect intercourse with departed spirits, through the agency of persons called mediums," and that the human race is never alone in its pilgrimage on the earth. That much. No more. It does not imply that one assumes any particular line of life or endorses or defends any theory of improved life here, or any change in the old social or political life. It does not properly imply, as its opponents falsely assert, superstition, hallucination, ignorance, or fraud. On the contrary it, justly, rather implies openness for conviction to truth, and willingness that God should have his own way—on the part of its recipients. For only to such minds does it come. The high and mighty, self-sufficient minds are seldom its recipients. Priests and Pharisees (they who "know it all") are not among the number. The common people receive it gladly.

May I now be permitted to sum up these experiences so as to give the reasons for my being of the number.

1. Because the Bible asserts such intercourses to have occurred (Matt. 17, 2, Rev. 22, 9 and elsewhere) and is replete with allusions to certain numbers, and forces, of a nature not explained, or ventured on, by the Orthodox clergy (see my number III). Also it asserts that kindred phenomena shall continue to the very latter days—whenever that is, or shall be—(Hosea 2, 28,) and nowhere denies the existence of such intercourse—as all ministers used to do twenty years ago, and some, foolishly, do still.

2. Because, there is and long has been fulfilled, the prophecy uttered by the "raps" through the Fox girls in 1848 (when they two were the only mediums) that these manifestations should spread over the whole country, till all should know of them. Orthodoxy taught me that fulfillment of prophecy was just and sound reason to assign for belief. To them I assign it now.

3. Again, my own organism has been taken possession of by an outside power, after it had been paralyzed to my own senses, and made to produce speech (No. VI.) to produce writing (No. VI.) and drawing which I could not copy, much less originate, and all by a power similar to that in other cases, claiming to be of human spirit emancipated from the flesh. Dying people of all creeds and of no creeds (No. IV, No. V, and No. VII,) are known to have seen spirits, corresponding to and endorsing the teachings of Spiritualism, and often to recognize them as the spirits of departed relatives (No. VII, and elsewhere) the mouth of the father being made to address his own children as "mortals," "mortals," the very phraseology used by professed spirits coming through mediums, and declaring the person speaking was transmuted from some past condition, all of which is solved by the explanation which Spiritualism affords, and by no other.

4. Because the writings of Plutarch, Pliny, Virgil, Socrates, and all the ancient worthies, and the history of all nations in all ages, as well as the bibles of all peoples are replete with, or founded upon phenomena and teachings similar to those which Spiritualism presents and demonstrates.

5. Because to reject Spiritualism I am driven to accept the more unlikely—the preposterous—explanation that my own body was raised up and my own lips spoke, moved by God (as one would have it) by his angels, not being of mortal origin (as another would have it) or by my own mind, while I was wide awake and wondering and unconscious of any mental effort except the wonder as to what should come next; which last, is the solution, the absurd solution "men of science" have to offer. To reject the spirit action as the solution, I must believe that wood, mounted on wheels, has in it, or communicated to it, intelligence of its own and can convey its ideas to us (No. VIII,) or else that that wood, mounted on wheels, can collect from our minds that of which we are not conscious, or cognizant, and communicate it to our consciousness, so that, we first learn certain of our own thoughts through the ability of a piece of wood to give them shape and present them to our own minds. This I will not say is beyond God's power, but certainly is contrary to the ideas of about all the world and a much more farfetched solution than that universal among nation, and asserted by the phenomena itself (No. VIII,) that spirits do it after being released from flesh.

For these reasons I have concluded to accept what seems to me the most reasonable assertions of Spiritualism, which are the assertions of the phenomena themselves also, that our friends once in the body are present with us in spirit, and, so, we are not alone in our pilgrimage here.

But why could I not have been a Spiritualist from the beginning of my life?

1. Because my parents taught and their associates all believed it was impossible and preposterous that such things could be.

2. Because I listened to and leaned on them and on a salaried priesthood rather than upon the direct assertions of the Bible, and the wide spread experience of the masses in every nation.

3. Because I supposed, most erroneously, that men called scientific and philosophic could not be in error, when they pronounced such a belief ridiculous, unfounded and superstitious.

4. The fear of the Devil and want of confidence in God to protect me searching for truth.

5. Because the influence of social position, and of the remonstrances of family, dissuading from pursuit of what one knows to be the truth.

From all of which adverse influences I am thankful, that, by my own growth of popular intelligence and liberality of thought, I am now freed and a Spiritualist.

BRONSON MURRAY.

CLAIRVOYANCE NOT THOUGHT-READING.

Mr. F. A. Munton, honorable secretary to the Psychological Society of Great Britain, at a recent meeting, cited in support of his position, that clairvoyance was not thought-reading, a communication from Mr. S. C. Hall, F. S. A., editor of the Art Journal, setting forth that in or about the year 1850 he dined with Mr. Lytton Bulwer at Fulham; Lord Brougham was also one of the guests. The celebrated clairvoyant Alexis was expected, and when the hall bell rang Bulwer went to meet him, and took a handful of cards out of a tray and put them in his coat-tail pocket. He (Mr. Hall) saw him take the cards out of the tray. After dinner Bulwer put his hand in his pocket and said "Whose card am I holding now?" Alexis replied, "Mr. James Johnson's"; he (Mr. Hall) had forgotten the exact name, but the clairvoyant correctly read the name upon the card. Mr. Bulwer, until he produced it, did not know himself whose card it was. He did the same thing six or seven times, always with the same accurate result. In every case Alexis gave the name correctly before Mr. Bulwer had taken the card from his pocket. In one case the same name was given twice, and there were two cards of that name in his pocket.

Mr. Serjeant Cox said that he could vouch for the reality of the powers of Alexis. Once a party of physicians at Exeter tested Alexis. One of them wrote to a friend at Tiverton, asking him to write a word and enclose it in three or four envelopes, so that none of those present should know what was in it; if the word was then read, the thought-reading theory would be inapplicable to that case. Nobody in the room knew the word inside the note, yet it was read in five minutes by Alexis, who merely took the letter and pressed it against his stomach.

Written for the Spiritual Scientist.

SUICIDE.

BY GEORGE WENTZ.

Polonius. My honorable lord, I will most humbly take my leave of you.

Hamlet. You cannot, sir, take from me anything that I will more willingly part with; *except my life, except my life, except my life.*

Nothing seems truer than the saying of Shakspeare that the Almighty has fixed his canon against self-slaughter. To the thinking mind such an assertion must be self-evident—a proposition requiring no proof; and yet the frequency of the act of suicide would infer the contrary. But no suicide has ever justified his own act. The great majority of persons who take their own lives leave some record or token, setting forth or indicating the reason for so unreasonable a proceeding on their part, which is usually a rehearsal of obstacles or untoward influences in their path of life such as a resolute will or a philosophic spirit might readily overcome. But it need not be insisted on that an explanation of the causes which precede an act is not necessarily a justification of the act.

The attempt at suicide is a crime—and many modern governments so recognize it—because a man's life is not his own. The only absolute basis of ownership is origination, creation. A man's life is not his own because he is not self-created. His existence is a trust, not a possession. He neither makes nor unmakes; he aspires, combines, invents, discovers, holding and using what has been given him, his responsibility resting in the pro and con of use and misuse. And their can scarcely be any question as to the misuse of life by suicide. Self-preservation is instinctive in every living creature to such a degree that it has been called the first law of nature. So dear is it that homicide itself is justified in self-defence; though outraged honor can never justify the taking of life either in the form of homicide or suicide, for honor is a quality of the spirit which overrides the needs of the material, and whose loss the material cannot make good again. What would become of the honors of martyrdom if it were not for the inalienable sacredness of life. Insanity, then, is the only justification for suicide, since in that case the ordinary action of the human will, as well as all sense of responsibility is lost in the disturbance and disorganization of the faculties. But suicide is not the result of insanity of the mind or reasoning faculties, for many insane do not commit self-murder. It is the consequence of disordered affection or emotive faculties, overpowering and misdirecting the will.

Hamlet in the soliloquy says that one should be deterred from suicide for fear of encountering unknown evils in another sphere. That is a motive of policy; but our objection should be founded on the reality of duty. We cannot master the ills of life by striving to annihilate conditions, but by rising superior to them by efforts of the human. Suicide, wrong in morals, can never be anything but futile in practice if we consider that it is not *we* who die, but merely our bodies that change in death; that matter itself is indestructible, and furnishes in its combinations in the natural kingdoms many analogies of continued existence; and that though the state may lose a citizen, the family a head, charity a follower and love a devotee, modern belief assures itself that the individual man is deathless, appearing betimes from that bourne whence travellers oft return to tell us that, in a sphere beyond he takes up the thread of life and effort where they were dropped in this.

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Here are two specimens of his visions of the dead. In Mr. Williams' diary, that of the gentleman who was drowned with Shelley, is found the following: "After tea, while walking with S—— on the terrace, and observing the effect of moonshine on the water, he complained of being unusually nervous, and, stopping short, he grasped me violently by the arm, and stared steadfastly on the white surf that broke upon the beach under our feet. Observing him sensibly affected, I demanded of him if he was in pain; but he only answered by saying, 'There it is again! there!' He recovered after some time, and declared that he saw, as plainly as he then saw me, a naked child (Allegra, who had recently died) rise from the sea, and clasp its hands as if in joy, smiling at him." Allegra was a daughter of Byron. Again: "One night loud cries were heard issuing from the saloon. Entering the saloon, the Williamses found Shelley staring horribly into the air, and evidently in a trance. They waked him, and he related that a figure wrapped in a mantle came to his bedside, and beckoned him. He must have risen in his sleep, for he followed the imaginary figure into the saloon, where it lifted the hood of its mantle, ejaculated '*Siete so dispatto?*' (are you satisfied?) and vanished." Thus was Shelley practically clairaudient and clairvoyant.

Here is something that looks very like Byron being a powerful psychical medium. Shelley's unhappy widow—she was a daughter of Godwin, and the author of *Frankenstein*, and many other works—thus writes of Byron, whom she calls "Albe": "My feelings have no analogy either with my opinion of him or the subject of his conversation. With another I might talk and not for a moment think of Shelley—at least, not think of him with the same vividness as if I were alone; but when in company with Albe—Byron—I can never cease for a second to have Shelley in my heart and brain with a clearness that mocks reality—interfering even by its force with the functions of life—until, if tears do not relieve me, the hysterical feeling, analogous to that which the murmur of the sea gives me, presses painfully upon me."

In 1852 Dr. Rogers, then of this city, published his philosophy of mysterious agents, human and mundane. The phenomena of Spiritualism he ascribed to a force emanating from all bodies, more especially the human organism, which force might be controlled by the will or unconscious action of the brain simulating intelligence. The book is seldom heard of now, but the theory is still maintained under the names of "nerve fluid," "nerve-zura" and "physic force."

HOW TO FORM A "CIRCLE."

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

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

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

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

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

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

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

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, they say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

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

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

The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles, with no strangers present, are usually the best.

If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

SPIRITUALISM.

Written for the Somerville Citizen by a Investigator

PAPER NO. 13.

One great cause of the low opinion of Spiritualism held by the thinking classes is found in the tendency among mediums to give satisfactory "sittings" whether their spirit influences are favorable or otherwise. A medium has a sitter, the spirits are invoked, they refuse to answer, the medium fears to have the visitor suppose them not up to their business and also dislikes to lose the fee, and so yields to the temptation to manufacture messages or manifestations which are swallowed without scruple by the confiding believer, but only disgust the more

sceptical investigator. Dozens of such instances have come within the knowledge of the writer, who gave no sign to the medium of his detection of the intended imposture.

Again, some mediums are ambitious to surpass their fellows, and thereby not only build up a big reputation but add to their pecuniary welfare, and so deliberately set to work to manufacture materializations, etc., with full intent to defraud the public. They generally succeed for a while, owing to the credulity of Spiritualists, but get caught sooner or later, and thus lead to the denunciation of Spiritualism in general. Through such means a great many are led to believe that all the phenomena of Spiritualism is the result of clever trickery, and that there is no such thing as spirit communication.

Again, we believe there are some spirits who mislead and deceive purposely, who are given to lying as was the lying spirit who deceived Ahab. When such spirits control a medium they not only deceive the medium, but impress them to deceive others. Some authorities say the medium is not blamable in such a case, but we doubt if the Courts of Justice would accept as a plea the defence that a thief was impressed by spirits to steal, or in a murder case that the murderer was influenced by spirits.

Some spirits seem actuated by a desire for mischief, like Shakspeare's "Puck," and so lead their dupes into innumerable difficulties, through believing their communications or following their advice. This brings us to a consideration of the character of the spirits, and the philosophy held by the mass of believers.

Most Spiritualists are Universalists in faith; they hold that as the spirit leaves the body, so it appears in the spirit world. That the more imperfect the man, here in this life, the more imperfect he will appear in the next, but that his probation continues, though under more favorable auspices than he enjoyed here. Knowledge is considered by them as man's real saviour, and therefore the belief that some low spirits are led by the consciousness of their ignorance to come back to earth for the sole purpose of instruction at the hands of people yet in the flesh. Others are attracted to earth from partaking more largely of the earthly than of the Spiritual nature, and believing in the laws of affinity they claim that these are drawn back by their earth ties.

Still others come to watch over earth friends, to warn them of danger, direct them in business and act as guardian angels generally.

Then again we are told that some from the more advanced spheres revisit earth, impelled by the power of love—the God-principle which they imbibe to a greater extent the more they grow in knowledge and the higher they progress, and by their ministrations to humanity in general, give expression to this love.

They deny the possibility of any spirit getting beyond the pale of salvation, and believe that in process of time even the most wicked will be won to leave their wickedness and gradually attain to a condition of purity and consequent

happiness. This does away with the idea of an atonement as it also does of a local heaven or a personal God, sphere rising above sphere in infinite gradations and eternal progress being the spirit's destiny.

Their argument in regard to a Deity is, If God is perfect, he can not progress; if he has "a local habitation" it must correspond to his perfection, and consequently be supreme: being perfect, no imperfection can enter, therefore perfection being a necessity, all progress must stop there. But, if human spirits progress eternally, while God does not, they must sometime catch up with and pass God in their infinite progress. They therefore discard the idea of a personal God or a local heaven, or claim that both are imperfect, and must progress in proportion to the progress made by human spirits.

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Written for the Spiritual Scientist.

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BY GEORGE WENTZ.

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Hamlet. You cannot, sir, take from me anything that I will more willingly part with; *except my life, except my life, except my life.*

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In the *Shelley Memorials*, edited by Lady Shelley (H. S. King, 1875), there are some interesting revelations concerning that mystical and wonderful poem, *Epipsychidion*. In a letter to his publisher, Shelley writes: "It (*Epipsychidion*) is to be published simply for the the esoteric few, and make its author a secret to avoide the malignity of those who turn sweet food into poison." Again he says: "the *Epipsychidion* is a mystery; as to real flesh and blood, you know that I do not deal in those articles; you may as well go to a gin shop for a leg of mutton as expect anything human or earthly from me."

The fact is, "The vision veiled from him so many years," which "At length into the obscure forest came," was nothing more or less than the spectre of a living person, which, commonly as such sights are acknowledged to be seen during the body's sleep in the present wave of Spiritualism, certainly in those days, could only safely be hinted at to the esoteric few. Here is the history which shows that Shelley "did not deal in flesh and blood," and that one accustomed to visions of the dead as he was, saw the spirit of living persons also: "In 1821 Shelley wrote that piece of radiant mysticism and rapturous melody, *Epipsychidion*. The subject of this poem, 'the noble and unfortunate lady, Emilia N——,' was the daughter of an Italian count, and was shut up in a convent by her father until such time as he could find for her a husband of whom he approved. In this dreary prison Shelley saw her, and was struck by her amazing beauty, by the highly cultivated grace of her mind, and by the misery which she suffered in being debarred from all sympathy." He saw much of her. She was subsequently married, and died early, but her death occurred long after Shelley's.

Here are two specimens of his visions of the dead. In Mr. Williams' diary, that of the gentleman who was drowned with Shelley, is found the following: "After tea, while walking with S—— on the terrace, and observing the effect of moonshine on the water, he complained of being unusually nervous, and, stopping short, he grasped me violently by the arm, and stared steadfastly on the white surf that broke upon the beach under our feet. Observing him sensibly affected, I demanded of him if he was in pain; but he only answered by saying, 'There it is again! there!' He recovered after some time, and declared that he saw, as plainly as he then saw me, a naked child (Allegra, who had recently died) rise from the sea, and clasp its hands as if in joy, smiling at him." Allegra was a daughter of Byron. Again: "One night loud cries were heard issuing from the saloon. Entering the saloon, the Williamses found Shelley staring horribly into the air, and evidently in a trance. They waked him, and he related that a figure wrapped in a mantle came to his bedside, and beckoned him. He must have risen in his sleep, for he followed the imaginary figure into the saloon, where it lifted the hood of its mantle, ejaculated '*Siete so dispatto!*' (are you satisfied?) and vanished." Thus was Shelley practically clairaudient and clairvoyant.

Here is something that looks very like Byron being a powerful psychical medium. Shelley's unhappy widow—she was a daughter of Godwin, and the author of *Frankenstein*, and many other works—thus writes of Byron, whom she calls "Albe": "My feelings have no analogy either with my opinion of him or the subject of his conversation. With another I might talk and not for a moment think of Shelley—at least, not think of him with the same vividness as if I were alone; but when in company with Albe—Byron—I can never cease for a second to have Shelley in my heart and brain with a clearness that mocks reality—interfering even by its force with the functions of life—until, if tears do not relieve me, the hysterical feeling, analogous to that which the murmur of the sea gives me, presses painfully upon me."

In 1852 Dr. Rogers, then of this city, published his philosophy of mysterious agents, human and mundane. The phenomena of Spiritualism he ascribed to a force emanating from all bodies, more especially the human organism, which force might be controlled by the will or unconscious action of the brain simulating intelligence. The book is seldom heard of now, but the theory is still maintained under the names of "nerve fluid," "nerve-zura" and "physic force."

HOW TO FORM A "CIRCLE."

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

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

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

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

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

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

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

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

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

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

The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles, with no strangers present, are usually the best.

If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

SPIRITUALISM.

Written for the Somerville Citizen by a Investigator
PAPER NO. 13.

One great cause of the low opinion of Spiritualism held by the thinking classes is found in the tendency among mediums to give satisfactory "sittings" whether their spirit influences are favorable or otherwise. A medium has a sitter, the spirits are invoked, they refuse to answer; the medium fears to have the visitor suppose them not up to their business and also dislikes to lose the fee, and so yields to the temptation to manufacture messages or manifestations which are swallowed without scruple by the confident believer, but only disgust the more

sceptical investigator. Dozens of such instances have come within the knowledge of the writer, who gave no sign to the medium of his detection of the intended imposture.

Again, some mediums are ambitious to surpass their fellows, and thereby not only build up a big reputation but add to their pecuniary welfare, and so deliberately set to work to manufacture materializations, etc., with full intent to defraud the public. They generally succeed for a while, owing to the credulity of Spiritualists, but get caught sooner or later, and thus lead to the denunciation of Spiritualism in general. Through such means a great many are led to believe that all the phenomena of Spiritualism is the result of clever trickery, and that there is no such thing as spirit communication.

Again, we believe there are some spirits who mislead and deceive purposely, who are given to lying as was the lying spirit who deceived Ahab. When such spirits control a medium they not only deceive the medium, but impress them to deceive others. Some authorities say the medium is not blamable in such a case, but we doubt if the Courts of Justice would accept as a plea the defence that a thief was impressed by spirits to steal, or in a murder case that the murderer was influenced by spirits.

Some spirits seem actuated by a desire for mischief, like Shakspeare's "Puck," and so lead their dupes into innumerable difficulties, through believing their communications or following their advice. This brings us to a consideration of the character of the spirits, and the philosophy held by the mass of believers.

Most Spiritualists are Universalists in faith; they hold that as the spirit leaves the body, so it appears in the spirit world. That the more imperfect the man, here in this life, the more imperfect he will appear in the next, but that his probation continues, though under more favorable auspices than he enjoyed here. Knowledge is considered by them as man's real saviour, and therefore the belief that some low spirits are led by the consciousness of their ignorance to come back to earth for the sole purpose of instruction at the hands of people yet in the flesh. Others are attracted to earth from partaking more largely of the earthly than of the Spiritual nature, and believing in the laws of affinity they claim that these are drawn back by their earth ties.

Still others come to watch over earth friends, to warn them of danger, direct them in business and act as guardian angels generally.

Then again we are told that some from the more advanced spheres revisit earth, impelled by the power of love—the God-principle which they imbibe to a greater extent the more they grow in knowledge and the higher they progress, and by their ministrations to humanity in general, give expression to this love.

They deny the possibility of any spirit getting beyond the pale of salvation, and believe that in process of time even the most wicked will be won to leave their wickedness and gradually attain to a condition of purity and consequent

happiness. This does away with the idea of an atonement as it also does of a local heaven or a personal God, sphere rising above sphere in infinite gradations and eternal progress being the spirit's destiny.

Their argument in regard to a Deity is, If God is perfect, he can not progress; if he has "a local habitation" it must correspond to his perfection, and consequently be supreme: being perfect, no imperfection can enter, therefore perfection being a necessity, all progress must stop there. But, if human spirits progress eternally, while God does not, they must sometime catch up with and pass God in their infinite progress. They therefore discard the idea of a personal God or a local heaven, or claim that both are imperfect, and must progress in proportion to the progress made by human spirits.

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