

# SPIRITUAL SCIENTIST

A WEEKLY JOURNAL DEVOTED TO THE SCIENCE, HISTORY, PHILOSOPHY, AND TEACHINGS OF

## SPIRITUALISM.

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### SPIRITUAL SCIENTIST.

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#### BOGUS MATERIALIZATIONS.

THE Boston Herald of Sunday contains a statement of Mrs. Bennett, the exposed imposter, who by means of trap-doors managed to run a materialization show for many months. The article is in the form of an interview. We extract a few questions and answers on points of general interest.

Question—Your assistants must have had quite an extensive wardrobe to be enabled to personate so many characters, eh?

Mrs. Bennett—Wardrobes, indeed! No; a very few garments sufficed, the imagination of those looking on aiding to supply the variety needed. They did nearly all the recognition for themselves. I never helped them. Indeed, there is not one who can say that in answer to such questions as "Is that for me, Mrs. Bennett?" "Is not that the spirit of my sister or brother?" that I ever said yes, that I ever said it was a spirit at all. I invariably answered I did not know, or asked them if they recognized it as theirs. And they would (here Mrs. Bennett's eyes twinkled merrily) always recognize it as theirs, and go into raptures over it.

Question—Did not Dr. Grover see spirits at your seances?

Mrs. Bennett—Ha! ha! ha! He said so! He used to describe them at the pails during the moulding seances. He must have seen a spirit when he said he met Sunflower, for he never saw her in his life, or else he lied. I'll tell you about his power of seeing. He called on me one evening with Dr. Taylor of Baltimore. That was after I had returned from my vacation. He said, while sitting in his office, his control came to him, and said, "Your medium has returned." "What medium?" he asked. "Who else could be your medium but Mrs. Bennett?" Well, when they came,—it was of a Monday night—Dr. Taylor wanted to see the spirit of his wife, and, of course, she came out, and, of course, he recognized her. "That is my Phemy!" he cried, in rapture, and when she advanced and put her hand on his head, he wept like a child. That was the time Dr. Grover said he came to detect my tricks. But it did not look like it when he cordially bid me good-by, after his wife kissed me, and invited me to call at his house. He never asked to go into the kitchen that night. He did some time after, and was refused.\*

They all indorsed me, that is, all the mediums. Here are some of those who fully indorsed me, and I am as genuine a medium as any of them; Charles Foster, Dr. Storer, Dr. Grover, Mrs. Folsom, Mrs. Nelson, Mrs. Bagley, Thomas

Nash, Mrs. Hardy, Mrs. Wildes. By the way, I will tell you a story of the latter medium. She came one evening, and Sunflower, who did not know her, said "Misse Wile." "What does she mean?" they asked, and I know that Sunflower herself could not answer it. But Mrs. Wildes immediately spoke up and said she fully understood it, as it was given in response to a mental request for the spirit to call out her name. It was a most wonderful test.

Question—What induced you to give the seance at Mrs. Brigham's.

Mrs. Bennett—I must tell you that I went there against my will, but was urged to go by Mrs. Hardy, who helped me out.

Question—Didn't you have Sunflower?

Mrs. Bennett—No, I did not. I'll tell you how it came about. On the Thursday morning previous, Mrs. Hardy came to my house, and hugged and kissed me. She said I was a dear, persecuted woman, and asked if their was no way of warding off the accusations against me. She said if I could only give a seance at Mrs. Brigham's, and show the spirit forms, all would be right. I replied that I feared I could not do it. "O do go," she pleaded. "Give that seance. It is going to save us. I wrote an eight-page letter to Mr. Perkins this morning, in which I told him I believed you were honest, and hoped you would vindicate yourself." After she left me, I sat down and thought the whole matter over, but was puzzled what to do. I sent for Sunflower, and asked her how, under the circumstances, we could get through such a seance. She was at as great a loss to know as myself, but said she would like to go and assist me. She then thought she would go and see Mrs. Hardy, who did not know her. After calling once and finding her engaged, she called again, and was admitted. Mrs. Hardy pretended to go into a trance, (but this is all nonsense; she is as conscious all the time as I am now), and whether she shrewdly guessed it or not, said to Sunflower that she must help me out in the seance at Mrs. Brigham's. Sunflower replied she would do so if she could only get in. "I will give you a note to Mrs. Brigham, introducing you as a lady from the West, and a Spiritualist, who had heard of Mrs. Bennett and was most anxious to see her wonderful performances." The note was accordingly written, and Sunflower departed.† This was the only time she ever visited Mrs. Hardy. When the Saturday night of the seance came, she started for Mrs. Brigham's; but when she got into the horse-car, she saw some one in the forward part of it she did not care to encounter, and immediately left the car, and did not go.‡ When Mrs. Hardy arrived at Mrs. Brigham's, she said to her, "A beautiful lady, a stranger, came to me yesterday, and said she had heard it whispered around that the seance was to be held, and begged me to let her in, she having heard of Mrs. Bennett, and wanted so to see her. The lady was very mediumistic, and I thought her womanly sympathy would be a great assistance to us in our seance, so I gave her a letter of introduction to you." Mrs. Brigham replied: "This is too bad; I do so wish she had come." Mrs. Hardy made the remark that perhaps she would yet come. But she didn't. Was I ever guilty of such lying and duplicity? Never.

Question—So Sunflower could not help you? Who did?

CONCLUDED ON PAGE 75.

## NOTES AND NOTICES.

## THE SPIRITUALIZATION OF MAN.

THE spiritualization of man is the first great work of the world. Susceptible to a higher spiritual life, age to age, in one country and another, and often the world over at the same time—as baptized at once with the brooding electricity of God—like the influx and efflux of Spring and Summer upon the material globe—man has felt with power the upward-drawing influences to a nobler life, and out of it all has sprung, in various degrees, a gradual elevation. This uplifting power had at all times been much greater had man divested himself of ignorance, superstition, prejudice, intellectual pride and the pride of life. Cropping out here and there, like mostly hidden up-heaved points of buried stratifications, the grand intuitions of man have taught him loftier paths than he or his forefathers had hitherto trodden, and truth beyond the boast of his intellectual ken—yet he would not receive that truth but in part, leaving the infinite balance—fearing that to embrace it would not be popular—to so called fanatics. And these have had to battle for truth, too often, with the surging floods of an ignorant world, a hostile state, and a pre-determined clergy. So poor old Galileo found himself baffled, by threatened excommunication, but his glorious Copernican theory of the revolutions of the globe was true nevertheless. So Geology was styled the engine of infidelity, till it unrolled its parchments written all over, through untold ages—the indelible records on the masonry of God. And it has been true of every supposed novel idea, though embodying a mighty science, that it has been derided and refused by the scribes and pharisees of every age, until its formidable truth compelled it to be admitted to its high place among the oracles of the universe.

## THE MIRACLES AT LOURDES.

Monsignor Capel, writing to the London Times, says: "As to the miraculous cures which are effected, I would refer your readers to the calm, judicious work, 'La Grotte de Lourdes,' written by Dr. Dozous, an eminent resident practitioner, inspector of epidemic diseases for the district, and medical assistant of the Court of Justice. He prefaces a number of detailed cases of miraculous cures, which he says he has studied with great care and perseverance, with these words: 'I declare that these cures effected at the Sanctuary of Lourdes by means of the water of the fountain have established their supernatural character in the eyes of men of good faith. I ought to confess that without these cures my mind, little prone to listen to miraculous explanations of any kind, would have had great difficulty in accepting even this fact (the apparition), remarkable as it is from so many points of view. But the cures, of which I have been so often an ocular witness, have given to my mind a light which does not permit me to ignore the importance of the visits of Bernadette to the Grotto, and the reality of the apparitions with which she was favored.' The testimony of a distinguished medical man, who has carefully watched from the beginning Bernadette, and the miraculous cures of the Grotto, is at least worthy of respectful consideration. I may add that the vast number of those who come to the Grotto, do so to repent of their sins, to increase their piety, to pray for the regeneration of their country, to profess publicly their belief in the Son of God and His Immaculate Mother. Many come to be cured of bodily ailments; and on the testimony of eye-witnesses, several return home freed from their sickness. To upbraid with non-belief, as does your article, those who use also the waters of the Pyrenees, is as reasonable as to charge with unbelief the magistrates who inflict punishment on the peculiar people for neglecting to have medical aid. Health obliged me to pass the winters of 1860 to 1867 at Pau. This gave me the opportunity of making the most minute inquiry into the apparition at Lourdes. After frequent and lengthened examinations of Bernadette and of some of the miracles effected, I am convinced that if facts are to be received on human testimony, then has the apparition at Lourdes every claim to be received as an undeniable fact. It is, however, no part of Catholic faith, and may be accepted or rejected by any Catholic without the least praise or condemnation."

## THOUGHTS FROM J. H. PEEBLES.

Counting the cost is the part of both prudence and wisdom. This pertains to all understandings. Starting a grove or camp-meeting, influential men—men in whom the public have perfect confidence, should be put at the head as pilots and financiers. The funds should be raised and the music secured before the meeting is publicly announced. Then with competent speakers and worthy mediums, such meetings can only result in vast good to Spiritualism.

Something over a year since, I was invited by a committee to attend a camp-meeting west of the Mississippi, under the promise of my travelling expenses being paid, with a reasonable compensation for my lecture services. Wisely did I preserve the correspondence with the committee. Suffice it to say, that I went from my Hammonstown home in New Jersey to this Spiritualist camp-meeting west of the great father-of-waters, at a cost for railway fare, sleeping-berth and meals, of \$7.00, and received not one cent from either of the gentlemen constituting the committee, or from any one else! I would have said nothing of time, fatigue and lecture labors, if they had barely paid my travelling expenses! And finally to cap the climax, one of the volunteer speakers upon the rostrum, called me a "hireling priest." Let us join in the hymn:

"How vain are all things here below;  
How false, and yet how fair."

What encouragement have good, true, genuine mediums, when a class of imposters are better sustained by a crowd of gaping, credulous gullibles? What encouragement have superior trance mediums, when they receive for their services but the most beggarly pittance? If any trance speaker in this country excels Thomas Walker, a lad eighteen years old, it is Cora L. V. Tappan; and some pronounce him her equal. How is he recompensed? He only goes, remember, where he is invited—and he takes what is offered.

In Swanton, Ohio, for two lectures he received sixty-one cents; in Gainsville, Ohio, for three lectures he received eighty-seven cents; when visiting Clyde, Ohio, the first time, he was out of pocket fifty cents; but on lecturing there the second time to crowded houses—all honor to Bro. A. B. French—he was better paid; going to Green Springs, Ohio, he paid his own fare, and received nothing but hearty thanks. Urged to come a second time, he received \$5.00; on his way to Iowa, he addressed the Spiritualists of Sturgis, Mich., twice on Sunday, and gave one seance, for which he received two dollars and seventeen cents.

Dr. Scoby, of Shell Rock, Iowa, invited Mr. Walker to visit this stirring village and lecture, promising to be a father to, and to do well by him. The people were delighted with the two lectures and seances, for all of which he received a little over two dollars. The above are samples: not the worst that I might put in print. And yet this young man, everyway upright and worthy—this young man away from his parental home in England, delighting American audiences, has as the cold weather approaches (or had last week) no woolen underclothes; nor even an overcoat of any kind, till Bro. A. J. Fishback gave him his. These statements may mortify Mr. Walker—if so, they should mortify the Spiritualists who have invited him to speak, infinitely more. I believe in prayer. Let us pray:—

"O Divine presence, Thou whom we call God—oh, angels and ministering spirits! Oh, common instincts of a divine humanity, grant to regenerate badly generated Spiritualists; grant to revivify and quicken their religious faculties; to expand their selfish natures, and warm their cold stoical hearts with heavenly love, and especially grant, oh, immortalized intelligences to so touch and inspire the souls of all the stingy, niggardly, penny-pinching Spiritualists of the land, that they shall cheerfully open their pocket books, and liberally support such genuine mediums, such trance and inspirational speakers, as the heavenly hosts have raised up to demonstrate future existence, to heal the sick, comfort the afflicted, and wipe away the tears from the mourners eyes.—AMEN.

I know Spiritualists, who, when in the churches, used to pay their hundreds each year to support creeds and dogmas; but now, out of the church and out of the fear of hell and the Devil, they tighten the grasp on their greenbacks, spudge their spiritual food, and expect to sail into the sunniest spot of the Summerland, to fatten on the harvests of others' sowing! I feel like praying again.

On the other hand, it is but justice to say that some of the most generous natures, some of the most royal-souled men of earth are Spiritualists. Angels knowing have written upon their foreheads—"WORTHY!"



CONCLUDED FROM PAGE 73.

Mrs. Bennett—Mrs. Hardy most of all.

Question—Were not figures shown?

Mrs. Bennett—Some thought they saw a figure or two; but [with a peculiar smile] only faces and hands showed. When the seance was going on, Mrs. Hardy wanted all to go up, so that the spirit could touch them. She went up, and said she felt the touch of Sunflower as tangibly as if it were in life, and while there grunted and uttered sounds to imitate Sunflower's voice. Indeed she did all she could to prevent an utter failure of the seance, and I thanked her heartily after it was over for what she had done, as I considered she had helped me out of a tight place. And yet when I reflected upon it, I concluded that after all, if I was to be shown up, what would become of her wax moulds?

Question—So that, after all, the very name of Sunflower and Mrs. Hardy's timely aid did the business for you that night?

Mrs. Bennett—It did. Sunflower was splendid, and if she had been there I would have been vindicated.

Question—Now, Mrs. Bennett, will you tell how it was you were induced to hold the final seance, on Thursday evening last, when Sunflower was caught?

Mrs. Bennett—I will tell you the truth of this whole affair. When I read in the Herald, of yesterday, about the treachery of that woman, Mrs. Hardy, it struck me to the heart, and I cried all night about it. I now see, too late, how I was betrayed into a trap to ruin me, and all because of jealousy. For I had a better show than they could get up; was making more money by it than they could by theirs, and they wanted to ruin me at the first opportunity, so that they could flourish; but if I am to go down, they will find they must go down, too; for if I am a humbug they are all humbugs, and many of them are worse. Well, to tell you how it happened—You must know that, on Saturday last, Mrs. Hardy and Mrs. Brigham drove out to my house in a carriage, and while Mrs. Brigham waited below in the carriage, Mrs. Hardy came up and said Mrs. Brigham wanted me to hold a seance at the McLean street house. I replied that I did not see how I could get through with it in the way things were. She said here was Susie White making a fool of herself by telling Gordon that a woman cut the hole through the floor, that was discovered where the trap-door had been. Mrs. Hardy said: "Don't the woman know better than to tell such a story as that? She also told Mrs. Brigham that Father Taylor promised, if another seance was held in the McLean street house, that he would walk out into the room." She urged me to hold the seance, saying that if it could be done everything would be all right again, and if I was successful she knew of a number of wealthy gentlemen who would back me up with any amount of money, and I could have as nice a house as could be found in Boston, or as nice a one as would suit my wishes. She said she wouldn't have anything happen to Sunflower for the world. Said Mrs. Hardy; "She is a dear, good creature, and I love her." She then said, "Is there no way you can get her in there?" I told her I did not know of any way of hiding her. I paused a moment, and thought the register might do if a place could be made there to stow her away. Mrs. Hardy then wanted to know if she could not be fixed in there so that even if they took up the register they could not find her. "For" continued Mrs. Hardy, "I would not have anything happen to her for the world." She further said; "John (meaning her husband) don't know anything about this affair. He is too honest to trouble himself about it."

Let me here tell you something. The Friday before the seance was held at Mrs. Brigham's I was at Mrs. Hardy's house, and while there Mrs. Hardy told me that herself and sister had tried all one Sunday forenoon to make wax moulds but could not get them more than half off their hands before they were spoiled. Mr. Hardy remarked that it was no matter whether they could or not; they had never seen a mould made in their life.

Question—You believed this, of course.

Mrs. Bennett—(with peculiar shrug of the shoulders)—Of course I did. I finally told Mrs. Hardy I did not know if what would be done. I would ask Mr. Bennett, and see if anything of the kind could be accomplished. Mrs. Hardy remarked: "It has got to be done. That is just what is going to save you." I said to her: "I do not want to do it. I think the seance given at Mrs. Brigham's ought to be sufficient to vindicate me." But she said it would not, and that I had better see Sunflower and learn if she would not co-operate.

Mrs. Hardy also suggested that I should have a supply of stuffed figures with me, so that if Sunflower failed I could use them. In answer to this suggestion I asked her if it would not be a risk to carry such figures in case a search was demanded. Then she made up a story to tell Mrs. Brigham that I will not repeat. It was an excuse to prevent search.

She even said that Sunflower could not come out alone unless we had some such contrivances to aid her.

She went off, and I consulted with Mr. Bennett and with Sunflower. Mr. Bennett went over to the house to make a survey. Sunflower was very averse to the undertaking, and only consented to take part by my most earnest solicitations.

Mr. Bennett came back and said he did not want to do the job; but I told him he must do it, as Mrs. Hardy had said it was going to save us all.

On Monday following both Mrs. Hardy and Mrs. Brigham again came over, and the latter came up, when I told her I would give the seance on Tuesday night—that was last Tuesday. On Tuesday afternoon Mr. Bennett went over and made the trap, and everything was in readiness for the evening seance, the result of which has been given in the Herald. You can see how I was ensnared by that woman under the guise of friendship. When she was last here, urging me on to my betrayal, she gave me a most loving kiss at parting. I would die before I would do such an act of perfidy! Whatever may be said of me it can never be said that I betrayed my friends, or, under pretense of friendship, led them to their ruin. This is the whole truth of the story, and you will see that it differs very widely from that published in the Herald on Thursday. Well, you can see the reason. I was beating them all in the business, and they wanted to kill me. But I'm not dead yet, and they will find they have a harder job on their hands than they bargained for.

#### \* NOTES BY THE EDITOR OF THE SPIRITUAL SCIENTIST.

The person referred to is T. B. Taylor. He was confidentially informed by Dr. Storer, to whom he had said that he was to attend a seance there, that he (Dr. Storer) suspected fraud and wished an opportunity to go there in Dr. Grover's circle. Dr. Taylor was to see Dr. Grover, and arrange for Dr. Storer's admission, but did not do so. Dr. Storer suspected fraud soon after the close of the seances in the summer and in company with several Spiritualists attempted an expose before the trap-door was discovered; in justice to him it must be said that he was one of the first to move in the matter.

† Mrs. Hardy did write such a note upon the request of this woman, and admits it.

‡ That person was Mr. Gordon. The woman supposed he was going to Mrs. Brigham's also and therefore did not go.

§ "John" knew all about it the day of the seance, however, and was quite busy informing several gentlemen of it; among others the correspondent of the Herald and the gentleman who acted as counsel for Mr. Bennett until the first trap was discovered.

#### A CONVENIENT WITNESS.

THE BANNER OF LIGHT is determined to make a medium out of the imposter Bennett. It says:—

"Powers of clairvoyance and some genuine medial gifts were undoubtedly mixed up in the business, and had a natural effect in inspiring confidence in the minds of her patrons."

It thinks the report in the Herald complete and final. We should think so; the only wonder is that the monomaniacs on vindication will accept it as such. It says further:—

"Mr. Charles H. Foster, the medium, who was present at one of Mrs. Bennett's seances, unhesitatingly declared to us long ago, that he witnessed nothing in the manifestations he could accept as genuine."

If Mr. Foster's opinion is of any value in determining these questions, ~~sunflower~~ the Banner permit Uncle Thomas Hazard and other "veterans" to make use of its columns in advertising Mrs. Seaver and Mrs. Boothby? He has been in seances given by both of these persons, and given the same verdict. When Mrs. Seaver was on Eliot Street, we were with him in a private circle, and he pronounced against her. At the same circle he prophesied an early failure of the Scientist, of which mention was made at the time (June, 1875). The point we desire to make is, that if Mr. Foster's predictions are looked upon as worthless, why publish them as important after an event has occurred. Perhaps the Herald furnishes an explanation of the convenience of this method when it says, speaking of the Banner's article:—

"As far as Mr. Foster's opinion is concerned, he both indorsed and repudiated the pretensions of Mrs. Bennett, first declaring her to be a true medium and afterwards an unmitigated fraud. He indorsed her paraffine gloves and writing as of spiritual origin, and in one instance designated the hands from which a pair of gloves were taken. As the names corresponded with those in the mind of the person who had received the gloves, it was reasonably regarded as a somewhat remarkable test."

## HISTORICAL AND PHILOSOPHICAL

From the Spiritual Magazine.

## NEW ESSAYS ON OLD SUBJECTS.

BY NEWTON CROSLAND.

## Mortification of the Flesh.

THERE is in active existence a certain class of pseudo-philosophers who love to discourse elaborately upon the great distinction which they conceive is apparent between one set of "thinkers," termed "Materialists," and another set termed "Spiritualists." I am at a loss to know why there should be these two hostile camps, and why there should be this division and antagonism. Why can we not reconcile Materialism and Spiritualism, and accept them both as a precious and loyal brotherhood? To aim at being all Materialist or all Spiritualist, is as senseless as to wish to be deprived of one-half our faculties.

We know that God made us both material and spiritual. Let us cultivate ourselves in accordance with this knowledge, and not seek occasion to be ashamed of either moiety of our nature. The same pseudo-philosophers, to whom we are indebted for so much profitless analysis of spirit and matter—creations and principles which ought never to be divorced in any useful and practical teaching—have of late complacently prattled away, with characteristic flippancy and fluency, on another metaphysical aberration which we can only describe as an attempt of the Mind to analyse itself. This last literary craze has occupied the misdirected attention, the learned shallowness, and profound charlatanism of some men, who, with mournful irony, are accounted "thinkers," and who have, unfortunately, nothing better to do than parade and ventilate their wordy, worthless and afflicting eccentricity in newspapers, magazines, and big books, whose leaves we turn over with a sad elevation of the eyebrows. What else can we do with such confusing and confounding "thinkers?" The poor creatures are dead to experience and demonstration; and although they may be a little troublesome, they are comparatively harmless. Common sense is in no ultimate danger from their disquisitions.

These straw-crowned metaphysical monarchs can always be known at once by their phraseology. Their favorite cant is conveyed in such expressions as "mental problems;" "scientific cerebration," and such like jargon, which is cunningly devised to impress the reader with a vast opinion of their supreme qualifications of the guidance of mankind.

One of the unfortunate indirect results of thus setting up an antagonism between Matter and Spirit, is manifested in a certain morbid form of religion which inculcates the blessedness of "the mortification of the flesh." Now, there can be no doubt that, to a proper and temperate degree, the animal nature of man ought to be subject to his higher mental and moral powers, but only by cultivation, not suppression. Human beings could not consort together if they allowed their inclinations to riot, and their wants to be satisfied at any cost. Civilization means wholesome restraint, so that each member of a community shall make some sacrifice for the general good, and peoples live together in harmony; our appetites and passions must be so trained, that we shall not injure our neighbor by their indulgence; and the happiest civilization is that which keeps us in the best order with the least trouble, and most swiftly and successfully punishes any infraction of the laws which control the well-being of society. There is, however, a set of persons who are not satisfied with this modest and moderate government. Having ascertained that rare spiritual gifts and privileges are sometimes vouchsafed as a recompense for bodily infirmity and suffering, they endeavor to attain a superabundance of these celestial advantages, by mortifying the flesh; they are willing to endure the physical penalty for the sake of the psychical rapture. This condition of ecstasy is, however, purchased at too high a price. True wisdom teaches us that God's purpose in our creation is best fulfilled by giving equal attention to the cultivation of the faculties of man; his body, soul, and spirit must be taught to work together in this life without discord; and one part of his nature must not be allowed to tyrannize over another. Even though the special exercise of any particular gift in excess may be a temptation difficult to resist,

it must be controlled, if we would taste a fair share of the joys of which humanity is capable, and which are equitably distributed through all the grades of being.

We are often told that "it is necessary to resort to self-denial and mortification for the purpose of subduing what is earthly and carnal in our human nature." But who is to decide what is unworthily, earthly and carnal, and where shall we draw the line of the subduing discipline?

May we not, in our ignorance of what is right and wrong on this point, tamper with our souls, and irretrievably injure our bodies? If we resort to penance as a religious exercise, may we not, in attempting to trample out something we deem a sin, run the risk of letting into our souls some colossal enormity with a more injurious tendency—such, for instance, as fancying that our asceticism is acceptable in the eyes of God, and that we are doing him a service by conquering and dispersing the natural appetites and instincts which he has implanted in us? May not this self-imposed mortification and self-conscious righteousness be the grand trump-card with which the Devil wins us away from the noble worship of Divine truth? I can imagine that there is nothing that Satan more deliberately and fascinatingly chuckles over, in a well-bred way, than any overstrained system of Sacramental penance. It favors the profound artifice with which he decoys us from our entrenchments, and compels us to do battle with him in the open. How? Simply by sapping our health and strength; by diminishing our powers of doing the sturdy work of the world; and by setting us to dream of salvation in an ecstatic mood, instead of allowing us activity and joyfully to grapple with all the difficulties with which our path of life is crowded.

Let me illustrate my meaning and argument by a little story. I once knew a young lady who was comely and clever, attractive and lively in manner, correct and amiable in her conduct. She was kind to the poor; she worshiped God in a gentle, loving, earnest way. She was strong in mind and body, and she thoroughly and properly enjoyed the good things of this world; in short, she was just such a woman as God intended to people this earthly paradise. I believe that it was "a disappointment" that first turned the current of her life, and she flew to a gloomy form of religion as a source of consolation. She got a hold of wrong books, wrong teachers, wrong influences; and at last she decided that everything that gave her pleasure must necessarily be evil, and especially that anything in shape of a "desire" must be mortified. She kept fast-days very strictly; went foodless to early and late Communion, and sacrificed her originally refined taste for dress. The want of proper physical sustenance and recreation soon rendered her irritable, especially in her own family; and not perceiving that debility of body was the cause of her loss of temper, she considered she had not done enough to crush her passions and to crucify her sinful nature; accordingly she plunged into still greater depths of self-immolation. A plump saint, in hearty condition, with a good appetite, and a face beaming with smiles, could never, she imagined, enter into the Kingdom of Heaven. She still humanely visited the sick and afflicted, but, unfortunately, she carried to them the same lugubrious, ill-directed consolation which she perversely thought was working out her own redemption. Disregard of the ordinary rules of health has finally rendered her a permanent invalid. She is now an anxious, care-worn, uncomfortable, religious disciplinarian, the victim of a mistaken theory. If, when her first trouble visited her, she had known and felt that true religion is a relief, a restorative, and source of joy, not a cruel task-master, not a punishing rod, she might easily have recovered from the depressing sorrow; but she rushed into a state of trial only fit for the correction of spiritual malefactors of the coarsest type. Naturally people who are satisfied that a certain course which they have adopted is the right one, will rarely be converted from their belief by citing any special instance calculated to prove the error of their convictions. They will always be ready to say at some turning point in the moral of the story, "Ah, we should have avoided such a mistake;" or, "there your hero was injudicious and misguided;" or, "here he was wanting in knowledge and faith;" so that we debaters can seldom promise ourselves much success in attempting to overthrow a creed by controversy. Truth will grow or decay, flourish or fade, according to the soil in which it is planted. The winds



of doctrine will not help it much; they will only blow it about hither and thither. Let us beware, however, of one great cardinal error, that of supposing that any "system" will ever turn out such a saint as would be acceptable to a high ideal of religious worthiness.

We are constantly told that "Suffering is frequently a necessary part of a religious life." Granted: but I altogether oppose the doctrine that this suffering may be rightly sought or self-imposed. I accept the sentence that "through much tribulation we enter into the Kingdom of God;" but this tribulation must not be of our own manufacture—it must be sent to us from above, as a test of our faith, and as a test of our Christian virtue. Endurance of affliction is part of the discipline of our souls, and is intended to develop the heroism of our natures; but let us observe carefully how this grand scheme of Redemption has been abused, falsified, and corrupted. Fakeers, Jews, Mohammedans, certain sects of so-called Christians, and fanatics of all denominations, in all ages and all countries, have imposed upon themselves mortifications, penances, fastings, lacerations, vigils—thinking and hoping thereby to make themselves more acceptable servants of the Most High. Now I believe that our Saviour came on purpose to put a stop to this miserable, stupid, and wicked delusion. In his own person he endured the repentant sufferings of all mankind, for all time; and he came avowedly to teach us, that, to cast off the troubles, cares and anxieties connected with our salvation, we have nothing to do but to bring them to him in prayer. When in the Garden of Gethsemane he had sufficiently conquered "the world, the flesh and the devil;" he told his followers that they might "sleep on now and take their rest." From that moment the infliction of suffering ceased to be a badge of anything deserving to be called a religion. Belief and repentance became the only method of properly propitiating Deity; and henceforth religion was intended to be a mission of peace, joy, and love.

The temple of our Saviour is not a torture-chamber. His service is essentially that of "cheerfulness and good will." His mission is to bring "glad tidings;" and I can quite conceive that there is no sinner whom he would treat with so little regard as one who approached him with a sunken cheek and a lacerated shoulder, and said to him, "Lord, I imposed these mortifications upon myself for thy sake, and in imitation of thy example; accept my penance as an atonement for my sins!"

I am presumptuous enough to imagine that our Saviour would receive, with his most rebuking look, such a perverse devotee, and say to him, "Depart from me—you are one of my greatest enemies. You have altogether failed to apprehend my mission: you have failed to accept the simplest elements of the truths I came to teach the world: you have failed to feel the full value of the atonement I alone offered once for all! You have set up as a miniature suprious Saviour on your own account. The thief on the cross is more worthy of heaven than you are: he had more faith in me than you have. But stay!—although I rebuke sinners, I cannot harbor eternal animosity against them. Because you thought you were acting rightly, you are worth saving. I wish all mankind to know that 'my yoke is easy and my burden light!' Enter thou into the joy of thy Lord!"

The Gospel of gloom, sadness and suffering, which is a contradiction in terms, must be dispelled by the higher Gospel of light, life, and gladness.

#### A STRANGEMALADY.

In the *Clarksville (Tennessee) Review*, P. H. Pearce says: Nine miles west of Moulton, in Lawrence County, Alabama, lives James Stokes, a poor country wagon-maker. His daughter, Lydia, about twenty-two years of age, is the subject of this sketch.

For two years past she has been the victim of a strange malady. During this time there has been taken from her body, at different times, over one hundred pins and needles, besides wooden splinters. No great number have been extracted at any one time. They have appeared and been taken from all parts of the body, viz.: face, head, neck, back, breast, arms and legs. She believes that she is bewitched. Her regular physician, is David Dinsmore, who will vouch for the facts. The peculiarities of the case are that the pins

are headless, the needles are sometimes taken out in bundles, or rather as many as five twisted together as though made of soft iron wire, and while they are mostly corroded and more or less decomposed, as though they had passed through the stomach, yet some are bright as though but recently inserted from the surface. Every effort so far has failed to detect how she becomes possessed of them. She has been deprived of both pins and needles, all such feminine conveniences being carefully concealed from her for long periods of time without materially checking the trouble. Where she gets them, how, when, or by what agency is yet to be discovered. The location from which they are taken is first indicated by a small pustule or pimple. She is delicate, apparently consumptive.

Dr. C. W. Ligon, who lives about five miles from Stokes, is familiar with all the facts and parties named, and it is to him I am indebted for the notes from which I write out this statement, which is no sell or sensation, nor overdrawn, though in reference to Miss Stokes' age my notes are not clear. They are taken in the neighborhood and verified by other corroborative testimony.

Medical records furnish accounts of similar cases in the past, with the eccentric causes. The cause in this case remains to be discovered.

From a Lecture by Mrs. Chandos Leigh Hunt.  
CLAIRVOYANCE.

CLAIRVOYANCE and thought-reading are different, though so often mistaken and confounded by those not acquainted with all the phases of this science, in their many delicate intricacies. A clairvoyant is one who can see without the use of his visual organs, at an unlimited distance, and without being inconvenienced by intervening solid bodies. Thus persons born totally blind have seen clairvoyantly. This power is possessed by almost everyone and can be developed and cultivated by a proficient magnetizer to various degrees of perfection. Some subjects can see the aura rising from various metals in daylight and in darkness, and should a dozen clairvoyants examine the same object separately, they will be discovered to accurately agree in their evidence concerning the color and intensity of the aura, etc., and thus could well supply to chemists, magnet makers, and others, some information of a highly interesting and instructive character. Baron Von Reichenbach's work enters much into the details and minutiae of this class of clairvoyant observation.

Most subjects are able, when in the magnetic trance, to see and discern what is known as the magnetic fluid emitted from the hands of the magnetizer, and they will be able to distinguish by experience, the comparative strength or weakness of the emanations arising from different magnetizers; also if a dozen articles are magnetized and presented to the subject for examination, he easily detects the magnetized from the non-magnetized, thus proving that the influence from the hands of the operator is a real tangible something.

Now, I feel absolutely certain, if such powers are cultivated to a high degree of perfection, that in certain branches of science which vivisection now causes to be publicly discussed the clairvoyant sight could be substituted for the knife, without interfering with the accuracy of the observation, and certainly much more to the comfort of the poor animal soul.

Then there is the travelling clairvoyant, who, at the command of the magnetizer, can be made to spiritually hear, see, feel, and smell persons and substances situated an unlimited number of miles from the spot, where her body is located.

I gain some very curious and extraordinary experiences in this branch, as nearly all my subjects turn quickly clairvoyant when under my hands. I have sent them to the habitations far distant, and they have related the conversation between persons, felt the solidity and explained the quality of substance read correctly a sealed letter lying in a post-office box directed to me from Australia, which I received the following morning, examined photographs in albums, and performed many other equally extraordinary and (to those unversed in the science) impossible feats. Yet these same clairvoyants at first made many errors, all of which I could easily attribute to my own mismanagement; but this has only given me more experience, and enables me to guard my pupils against committing similar errors.

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## SPIRITUAL SCIENTIST.

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## THE SITUATION.

"THESE are the times that try men's souls." To those who have placed their faith in every manifestation that was given the name of spiritual, to those who have no other foundation than these for the belief that is in them the recent exposures in this and other cities come with overwhelming force. On the contrary, to others, who have investigated carefully, using reason and common sense, preferring to doubt rather than let an error get possession of the mind, the developments now being made, are but confirmatory of the suspicions that came unbidden but could not be dismissed in the absence of the positive knowledge that would dispel them.

As one of the latter class we hail with joy any effort that shall tend to eliminate from Spiritualism a portion of the vast amount of imposture and corruption which has so long crushed it to earth. The Spiritual Scientist came into existence, having this as one of its objects. As an earnest, true Spiritualist, after an extended investigator previous to its inception, we became satisfied that Spiritualism, as a movement, was synonymous with anything and everything other than spirituality. Public mediums driven by inexorable spiritual laws, of which they knew nothing, into low conditions. Shrewd individuals, familiar with the occult laws governing physical manifestations, using their knowledge to defraud credulous people of their money. Weak lecturers and weaker self-constituted leaders psychologized and controlled by these debasing influences are bending to the wills of these impostors who were thus enabled to build a wall of popular opinion that shielded them from detection, and dictated the policy of the spiritual movement, which has been to smother all investigation that seeks to elucidate the truth concerning the relations between the physical and spiritual in man.

The Spiritual Scientist in undertaking the work of exposing this fraud and corruption did what no other spiritual paper had done, was doing or dared to do. The little rings that had always turned their batteries against anyone who spoke against them, tried their best to make the enterprise a failure. It was denounced, and its purposes misrepresented, but like every truly spiritual movement, it prospered. Alone and unaided, save by the unseen powers, the editor carried the Spiritual Scientist, in spite of heavy losses, through the greater portion of a year. It has always advocated the reform which is now dawning, and prophesied that sooner or later, those who were not true to the spirit power and themselves would be sadly humiliated. We have repeatedly declared that the so-called materialization seances in Boston were shams and

would prove to be so on the application of the simplest tests, other Spiritualists and careful investigators have thought the same. This class find cause for rejoicing in the downfall of those who have so long deceived the public, created inharmony, and a want of concerted action among Spiritualists by a division of opinion as to their honesty.

## A QUERY?

THE HERALD says that the bogus materializations given by Mrs. Bennett were endorsed by a large number of clairvoyant physicians and mediums. Mrs. Bennett in her statement names several who were present at her seances, and cites instances where they "saw the spirits materialize." We have personal knowledge that several public mediums in the city of Boston *did* endorse Mrs. Bennett, and *did* send their patrons there with a promise that some spirit friend would materialize. Jennings, the Cincinnati impostor, who, when detected in that city, also made a statement, claimed that *he* was endorsed by many public mediums. Is it legitimate to ask an explanation of these remarkable phenomena? Or will the spiritual journal which calls attention to the fact be accused of heresy? That some mediums were aware of the imposture on the part of Mrs. Bennett, and of the fraud still perpetrated in other shows, we know. Why do other mediums support, endorse and defend them?

## MRS. HARDY IN A NEW ROLE.

WHO was the medium that decoyed and trapped Mrs. Bennett has been the inquiry often made last week, and as often answered by those who knew with the name of Mrs. Hardy. The Herald tells one story, and Mrs. Bennett through the same source another, whatever may have been her motive, certain it is that Mrs. Hardy finds herself in no enviable light. That the woman who personated the materializations, should, after an expose of the trap-door in the corner, visit Mrs. Hardy, be recognized, and then confess to her share in the work does not seem improbable; thus far both Mrs. Hardy and Mrs. Bennett agree. That the woman should afterwards consent to take part in a "vindication" seance, and enter a new trap in the floor with Mrs. Hardy knowing to the trick and present as one of the circle—would she do this without feeling a fear of detection through this knowledge unless previously assured to the contrary? We leave our readers to determine the question. Mrs. Hardy arranged the seance; and Mrs. Bennett says that Mrs. Hardy gave her ample assurance that the "vindication" should be a success, as only true vindicators were invited. On these representations she consented only to be betrayed by the one whom she had fully trusted. Certainly no one will believe that Mrs. Bennett and the woman entered into an arrangement for a seance for the purpose of being detected!

Mrs. Bennett's paraffine moulds have been, in times past, accepted as genuine and the casts "recognized" by many experts. Now that she has been demonstrated to be an impostor, and her paraffine moulds to be clever manufactures produced by a natural process, what is the logical inference concerning Mrs. Hardy's manifestations in this direction especially when we remember the sworn testimony of the "New York Seven," the defect in the box at the Paine Hall vindication seance, the failure to obtain any mould under test-conditions with a responsible committee, to say nothing of the fraud detected by Dr. Gardner and Lizzie Doten on these occasions, but not yet made public, and the statements of Mrs. Hope Whipple, who resided in the house, and made important discoveries while Mrs. Hardy was in Europe? Whom



the gods would destroy they first make mad. Let the imposters take warning for the handwriting is on the wall. Their downfall is at hand. The wave of low influences is breaking beneath the incoming tide of the new dispensation. Spirituality is to triumph over sensuality, and the victory is to be a glorious one.

#### THE SLADE CONTROVERSY IN LONDON.

LATEST London papers contain reports of the trial of Dr. Slade. He has appeared twice and twice been remanded. The court room on both occasions was crowded with prominent Spiritualists and great interest was manifested in the evidence of the prosecution and the cross-examination. As stated by our correspondent in a letter appended to this article, the justice before whom the case is to be tried is undoubtedly prejudiced against Spiritualism and will show favor to the prosecution. Several rulings indicate that fact. The prosecuting attorney shows his utter ignorance of the whole subject of Spiritualism. He is very bitter in his attacks. Prof. Lankester on a cross-examination could not swear that the writing was done with one or two fingers, or explain how it was done when the slate was held to the table, as he admitted was done on his first visit. The council for the defence announced his intention to call forty witnesses because of the ground covered by the prosecuting attorney in his opening speech. It is probable that Dr. Slade will give an exhibition in open court as the prosecution have illustrated their explanation of how it is done. A large bail was demanded but the judge fixed it at fifty pound for two sureties apiece. There was an instant rush from all parts of the court room of the friends of Spiritualism. Cries of "I will be bail for them both," "I for another," "I will be bond" etc, were everywhere heard, and in a few moments Dr. Slade and Mr. Simmons were at liberty. Our London correspondent says:—

DEAR SIR.—In the belief that your readers will like to know at first-hand what is being done in England in respect of the prosecution of Dr. Slade, I venture to take on myself the office of reporter.

It will be known to you before you receive this letter that Slade is being prosecuted at the instance of Prof. Ray Lankester F. R. S. for conspiring with his manager, Mr. Simmons to defraud the public. There is another count against Slade alone but it is for conspiracy that he is being tried. It would be rash to predict the result of a trial which has only just commenced, and which must be prolonged: but it is safe to say that every thing that prejudiced rancour and bigoted hostility can do to crush Spiritualism will be done. So much the tenor of the opening address before the Court assures us. The advocates tone and language were alike monstrous, and what is worse, were unchecked and even greeted with applause and laughter.

We have retained for the defence the Secretary of the Psychological Society of Great Britain, and in case of conviction (which may the gods forbid!) we shall employ the best available talent. The British Association of Spiritualists has taken the matter up and no pains will be spared to ensure your country man an energetic defence. I wish I could also say that the subject which he represents would receive fair and even handed justice. I say, the subject which he represents, for there is no doubt whatever that Slade is only a scapegoat and that it is desired to stamp out Spiritualism altogether. The typical scientist detests it, chafes at its very mention, and, dogmatically deciding against its claims on *a priori* principles, anathematizes it with as much immotion and in very nearly as bad language as any Pope ever used against heresy. I expect one day to see the whole Royal Society going down in procession to the rooms of the National Association of Spiritualists to excommunicate them with bell, book, and candle: Tyndall beating the drum (scientific) and Lankester in the rear blowing his own trumpet. It is not for lack of will that we have not the Inquisition set up amongst us: and so much of its spirit as can survive 19th century daylight is sadly too apparent. We are not better than our fathers. Scratch a Russian (it is said) and you find a tartar. Scratch Slade's persecutors and you will find them much akin to the men who fumed at Galileo's telescope.

Your readers know Slade's record in America better than I do. I can only say that having Prof. Lankester's explanation before my eyes, I rigidly tested Slade, and found that the phenomena were in no wise explained by the Professor's theories. Anything less scientific than his method of investigation it would be hard to find. For myself, I avow unreservedly that I have found Dr. Slade an honest and straightforward man, and the phenomena that I have seen in his presence have been unexceptionable.

I still hope that we may succeed in preventing this melan-

choly display of intolerance from reaching its desired consummation. Rest assured that we shall spare no efforts to that end. Mischief enough will be done anyway; for many here will be deterred from investigation by the odium cast on all who meddle with the forbidden subject; and I sadly fear that the St. Petersburg journey will have to be given up. But I do hope there is sufficient fairness left to prevent pig-headed scientific bigotry from doing all it fain would accomplish. With all good wishes, fraternally yours,

M. A. OXON.

London, Oct. 6. 1876.

#### EDITORIAL PARAGRAPHS.

PRESIDENT HOPKINS sees no more difficulty in believing in a personal God than in an impersonal force.

SOME one hazards a suggestion that the American slate-writing medium will be done for by the exposures in the Times. Spiritualism isn't killed, though this particular professor of it is Slade.—*Punch*.

THE Hebrew population of Jerusalem has been greatly increased the past five years by the return of Jews from all parts of the world, especially from Russia. The Jewish Herald (Eng.) says this movement is unprecedented.

IN the general Circuit Court at Chicago, on Tuesday, Mrs. Cora L. V. Tappan was divorced from her husband, on the ground of wilful desertion for two years. Mr. Tappan did not appear. Scott, Daniels, Hatch, Tappan,—next

ALMOST all educated men who have looked into the subject have come across phenomena in the circles of their own friends, without going to professional mediums at all, which cannot be explained by the hypothesis of either fraud or self-delusion.—*London Spectator*.

WE do not aver that spirits cannot communicate with the lower sphere, though we fail to see any evidence that they ever do so. We do not aver that there are no forces, mental or physical, the full nature of which science has not yet comprehended. We think it very possible there may be.—*Christian Union*.

THE only trial in modern times that forms any precedent for that of Slade was the prosecution of Captain Morison of the navy, better known to the world as "Zadkiel, the Astrologer." It was on that occasion that the late Lord Lytton (Bulwer) and other personages appeared in court and declared their faith in astrology.

AT a meeting of Spiritualists at Lurline Hall Sunday, J. H. Toohey delivered a lecture on the recent exposure. Dr. Storer took the opportunity to make an explanation concerning his relations with the affair. H. S. Williams also made a few remarks. The Banner of Light was severely criticized for its position in regard to the imposters.

IT is a good time now to make a general cleaning out of the frauds in Spiritualism. Now that the work has been commenced let it be kept up until the imposters are thoroughly driven out. Follow up detection with prosecution. Let them understand that we mean business and will not be trifled with any longer. At present they have everything to gain and nothing to lose. If Spiritualists all over the Union will do as well as Boston is doing and will do, there will be progress in the right direction.

THE BOSTON HERALD, and especially its editor of the Spiritual column in the Sunday edition, has been more than charitable in its treatment of mediums and Spiritualism. When it gave its accounts favorable to the phenomena, honestly stating what it really thought was true, then the credulous, who never use either reason or common sense when investigating, and many other careful investigators accepted the evidence, believed it, and had every faith in the statements of the Herald; but when it thoroughly demonstrates that a parcel of imposters have been deceiving the very elect through an appeal to their sympathies, then it is accused of working up sensations, and falsifying for that purpose. We wonder what those Spiritualists who were so bitter in their demonstrations of the Herald and the Scientist last week, believe now concerning Mrs. Bennett? Did the spirits make the woman, the confederate, to go under the floor to assist Mrs. Bennett in her last attempt at vindication? Did the spirits rig the second trap door for that purpose? The honest Spiritualists thank the Herald for letting its hundred thousand readers how "materializations" can be produced.

For the Spiritual Scientist.  
OF THE WAYS TO PERFECTION.  
DON FULANO.

I CANNOT do better than close these articles by some extracts from the literal translation of Buddha's own words on the subject, from the pen of the before oft quoted Father Begandel, from whose writings most of this account has been condensed. It is even more satisfactory to use his translation and report, since it is that of an enemy and opposer of Buddhism, who will not therefore be suspected by any one of partiality in his statements. "We are all aware," says Buddha, "that the principle of instability pervades all that exists in hell, on earth, and in the superior seats. But there are great difficulties in the way when we would try to convince ourselves of the absolute truth of this. What are the obstacles that oppose us in our progress to the true Science? There are three. The first is *Santi*, or duration of existence. We allow ourselves to be lulled into the idea that our lives will be prolonged, that we have still many years to spend in this world. This groundless supposition prevents us from attending to the principle of mutability. To counteract this dangerous impression, let us consider how all things that are born soon die, and therefore let us have death always present to our mind. Let us consider the short duration and vanity of our being; then we will soon be convinced that the form of the body is like the waves of the sea, that swell for a moment, but soon disappear; that sensation is produced like froth from the dashing of the waves. That the *thaugia*, or persuasion we acquire, has no more stability or reality than lightning; that the *sangkara*, or concept, is like a plaitain tree, without strength, and that the view of objects through our senses deserves no more credit than the words of a quack.

"Let us reason in a similar manner on the ephemeral existence of all the beings that are in the world; we shall easily come to a similar conclusion, that they are the victims of mutability, incessantly tossed about as a piece of wood by the billows of the sea.

"A second obstacle to our perceiving that pain and mutability are weighing heavily on all creatures, is the *iriahot*, or the four positions which our body assumes, i. e. standing, sitting, lying, and walking. If a man enjoys good health, he owes it chiefly to the constant change of position. Were he doomed always to occupy the same place, or to remain in the same situation, he would feel quite miserable. He momentarily relieves himself from his temporary afflictions by a change of situation. This relief makes him forgetful of the great law of pain. But, in truth, our body is like a patient who requires the constant attendance of the physician. We must feed it, refresh it, work it, clothe it, etc., to save it from hunger, thirst, dirt, and cold. What does all this mean, but that we are constant slaves to pain. There is nothing but pain and affliction in this wretched world. The same fate awaits all other beings; they are all in a state of endurance and suffering, proclaiming aloud the irresistible influence of pain.

"A third obstacle to our being convinced that all is illusion in this state, is the false persuasion which makes us say 'this is a foot, a hand, a man, a woman,' whilst these things have no reality, no consistence, but are merely shades ready at any moment to vanish and disappear. These and like expressions being always used, impart at last a sort of conviction that they are true; but, after all, what are all these things but a compound of the four elements, or in one word, *rupa* and *nam*, form and name.

"The sage next considers our ideas, and the operation of our mental faculties. He sees these ideas appearing for a moment, and then disappearing; he concludes that ideas themselves are subjected to the great law of mutability. He finds as much misery and change in his own mind as he has met with in exterior objects; all is but illusion. When he has reached this point, he is delivered at once from the three *nimitt*, that make one believe that there is something real in birth, existence, action. The destruction of all beings, of all things, is ever present to his mind. In such a state the sage is free from all erroneous doctrines; he is disgusted with life; the exercise of meditation is easy to him, and almost uninterrupted. He is free from all passions. He is born again."

Buddha dwells much on all the miseries necessarily attendant upon birth, existence, old age, and death. In speaking of the dangers to which the wise man in the world is constantly exposed, he uses the following simile. "A man worn out with fatigue enters a cave where he hopes to enjoy a refreshing rest. He is just lying down in the hope of abandoning himself to the sweets of undisturbed repose, when, on a sudden, he perceives close by him an infuriated tiger. At once all idea of rest, repose, or happiness vanishes; he is solely taken up with the imminent danger of his situation. Such is the position of the sage, who, living amongst creatures, may be tempted to allow himself to look on them with any idea of satisfaction or enjoyment. But when he has reached the state of being disgusted with all the modifications matter is subject to, he is likened to the pure swan, who never sets his feet in low or dirty places, but delights to rest upon the bosom of a beautiful lake of clear and limpid water. Thus, he who holds in abhorrence all the filth of this miserable world, is delighted only in the consideration of the truth. The only means the sage has to free himself from the dangers and miseries attendant on existence, are, profound and unremitting meditation on the three great principles of Change, Pain, and Illusion.

Speaking of change, or *anicca*, Buddha says:

"Let us reflect on this, that there is nothing permanent or stable in this world. We hold all things as a sort of borrowed property, or on tenure; we are by no means proprietors of what we possess. We acquire goods but to lose them very soon. All in nature is subject to pain, old age, and death; everything comes to an end, either by virtue of its own condition or by the agency of some external cause. Shall we ever be able to find in this world anything stable? No; we leave one place but to go and occupy another, which, in its turn, is soon vacated. No one is able to endure the countless changes that incessantly take place. What exists to-day, disappears to-morrow. In fact all nature is pervaded from its beginning to end by the principle of mutability, which incessantly works upon it."

Of pain, or *duka*, he says:

"Pain is the essential appendage of this world. Survey, if you can, the whole of this universe, and everywhere you will find a heavy load of pain and afflictions, so harassing and oppressive that we can scarcely bear it with a tolerable amount of patience. Look at birth; examine existence during its duration, consider the senses, the organs of our life. In every direction our eyes will meet with an accumulation of pain, sufferings, and miseries; on every side we are beset with dangers, difficulties, and calamities; no where are lasting joy or permanent rest to be found. In vain do we go in quest of lasting health or happiness; both are chimerical objects, no where to be met with. But everywhere do we find afflictions."

And of illusion, or *anatta*, he speaks thus:

"If we consider this world with some attention, we shall never be able to discover in it anything but name and form; and, as a necessary consequence, all that exists is illusion. This is the manner in which we must carry on our reasoning. The things that I see and know are not myself, nor from myself, nor in myself. What seems to be myself is really neither myself nor belongs to myself. They are but illusions, or as nothing relatively to me. The form is not a form; the attributes of a living being are not attributes; beings are not beings. All is but an aggregate of the four elements, and these again are but form and name, and these only illusion, destitute of all reality. In a being, then, there are but two attributes, form and sensation, that appear to have a little more consistency than the rest; yet these have no reality; their very nature and condition is to be destitute alike of reality and stability. Penetrated with the absolute truth of these considerations, the sage declares at once that all things are neither himself, nor belong to himself. Nothing therefore appears worthy of his notice; he divorces himself from the world, and all that is therein. He would fain have nothing to do with it. He holds it in supreme contempt, disgust, and aversion. He who hath reached this lofty pinnacle of sublime science is at once secure from the snares of seduction and the path of error. He will escape from the whirlpool of miseries, and infallibly reach the rest of Nirwana. The most perfect are so taken up with this view of Nirwana, that they tread thither without effort."

Christ does not say so clearly as Buddha did all this, yet his words imply a good deal thereof. He had to do with a lower, a less philosophical, a more degraded type of humanity. "Lay up for yourselves treasure in heaven." "If ye had faith as a grain of mustard seed, ye might say unto the mountains,"



etc. So also St. Paul: "For the whole creation groaneth and travaileth, is made subject to vanity, i. e. illusion," etc. "God made man in his own image"—a purely spiritual being; when man fell, he died to the spiritual world, i. e. he lost his spiritual attributes, and the first symptoms of this death—his false perception of his body—at once led God to diagnose his fall; "Who told thee that thou hadst a body requiring to be clothed? Hast thou eaten of the tree?" The serpent's words were a quibble. He did not die materially, but he died spiritually; before he knew only good, he then came to know evil, i. e. pain, change, illusion, also. He became subject to the law of merit and demerit. Matter, time, and space are all delusions consequent on this spiritual death; false or relative perceptions, dependent on *itself*, or state. Spirit, Eternity, and Infinity are the only realities perceptible only to the twice born man.

From Human Nature.

### THE PLANCHETTE MYSTERY.

BY WILLIAM FISHBOUGH.

The Moral and Religious Difficulty.

*Inquirer.*—I am constrained to say, my mysterious friend, that the novelty and ingenuity of your ideas surprise me greatly, and I do, in all candor, acknowledge that you have skilfully disposed of my objections to the spiritual theory of these phenomena on rational grounds, and explained the philosophy of this thing, in a manner which I am at present unable to gainsay. I must still hesitate, however, to enroll myself among the converts to the spiritual theory unless you can remove another serious objection, which rests on moral and religious grounds. From so important and startling a development as general open communication from spirits, it seems to me that we would have a right to expect some conspicuous good to mankind; yet, although this thing has been before the world now over twenty-five years, I am unable to see the evidence that it has wrought any improvement in the moral and social condition of the converts to its claims. Pray, how do you account for that fact?

*Planchette.*—My friend that question should be addressed to the Spiritualists, not to me. I will say, however, that this whole subject, long as it has been before the world, it still is in a chaotic state; its laws have been very little understood, and even its essential objects and uses have been very much misconceived. I may add that, from its very nature, its real practical fruits, as well as its true philosophy, must necessarily be the growth of a considerable period of time.

*I.* I will not, then, press the objection in that form. When we look, however, at the Religious tendencies of the thing, I do not think we find much promise of the "practical fruits" which you here intimate may yet come of it. I lay it down as a proposition which all history proves, that Infidelity, in all its forms, is an enemy to the human race, and that it never has done or can do anybody any good, but always has done and must do harm. But it is notorious that the spirits, if they be such, with their mediums and disciples, have generally (though not universally, I grant) assumed an attitude at least of apparent hostility to almost everything peculiar to the Christian religion, and most essential to it, and are constantly reiterating the almost identical ribaldry and sophistry of the infidels of the last century. How shall a good and Christian person who knows and has felt the truth of the vital principles of Christianity become a Spiritualist while Spiritualism thus denies and scoffs at doctrines which he feels and knows to be true?

*P.* The point you thus make is apparently a very strong one. But, let me ask, can you not conceive that there may be a difference between the mere word-teaching of Spiritualists and even spirits themselves, and the real teaching of Spiritualism as such? That is to say, between mere verbal utterances and phenomenal demonstrations? For illustration, suppose a man should assert that there is no sun, does he teach you there is no sun, or does he teach you that he is blind?

*I.* That he is blind, of course.

*P.* So, then, when a spirit comes to you and asserts that there is no God—it is truth that they assert that, but we will take an extreme case—does he teach you that there is no God, or does he teach you that he himself is a fool?

*I.* Well, I should say he would teach the latter; but what use would the knowledge that he is such a fool be to us?

*P.* It is one of the important providential designs of these manifestations to teach mankind that spirits in general maintain the characters that they formed to themselves during their earthly life—that, indeed, they are the identical persons they were while dwelling in the flesh—hence, that while they are just, truthful, wise, and Christian spirits, there are also spirits addicted to lying, profanity, obscenity, mischief and violence, and spirits who deny God and religion, just as they did while in your world. It has become very necessary for mankind to know all this; it certainly could in no other way be so effectually made known as by an actual manifestation of it; and it is just as necessary that you should see the dark side as the bright side of the picture.

*I.* Yet a person already adopting, or predisposed to adopt, any false doctrine asserted by a spirit, would it seem to me be in danger of receiving the spirit-assertion as verbally true.

*P.* That is to say, a person already in, or inclined to adopt, the same error that a spirit is in, would be in danger of being confirmed, for the time being, in that error, by listening to the spirit's asseveration. This, I admit, is just the effect produced for a time by the infidel word-teaching of some spirits upon those already embracing or inclined to embrace, infidel sentiments. But if you will look beyond this superficial aspect of the subject as its great phenomenal and rational teachings, I think you will see that its deeper, stronger, and more permanent tendency is, not to promote infidelity, but ultimately to destroy it forever. I have said before, that the real object of this development has been very much misconceived; I tell you now that the great object is to purge the Church itself of its latent infidelity; to renovate the Christian faith; and to bring theology and religion up to that high standard which will be equal to the wants of this age, as it certainly now is not.

*I.* Planchette you are now touching upon a delicate subject. You should know that we are inclined to be somewhat tenacious of our theological and religious sentiments, and not to look with favor on any innovations. Nevertheless, I am curious to know how you justify yourself in this disparaging remark on the theology and religion of the day?

*P.* I do not mean to be understood that there is not much that is true and good in it. There is; and I would not by a single harsh word wound the loving hearts of those who have a spark of real religious life in them. I would bind up the bruised reed, rather than break it; I would fan the smoking flax into a flame, rather than quench it. This is the sentiment of all good spirits, of whom I trust I am one. But let me say most emphatically, that you want a public religion that will tower high above all other influences whatsoever; that will predominate over all, and ask favors of none; that will unite mankind in charity and brotherly love, and not divide them into hostile sects, and that will infuse its spirit into, and thus give direction to, all social and political movements. Such a religion the world must have, or from this hour degenerate.

*I.* Why might not the religion of the existing churches accomplish these results, provided its professors would manifest the requisite zeal and energy?

*P.* It is doing much good, and might, on the conditions you specify, do much more. Yet the public religion has become negative to other influences, instead of positive, as it should be, from which false position it cannot be reclaimed without such great and vital improvements as would almost seem to amount to a renewal *ab ovo*.

*I.* On what ground do you assert that the religion of the day stands in a position "negative" to other influences?

*P.* I will answer by asking: Is it not patent to you and all other intelligent persons, that for the last hundred years the Christian Church and theology have been standing mainly on the defensive against the assaults of materialism and the encroachments of science? Has it not, without adequate examination, poured contempt upon Mesmerism, denounced Phrenology, endeavored to explain away the facts of Geology and some of the higher branches of Astronomy? Has it not looked with a jealous eye upon the progress of science generally? and has it not been at infinite labor in merely defending the history of the life, miracles, death, and resurrection of Christ, against the negations of materialists, which labors, in a great measure, have been saved if an adequate proof could have been given of the power and omni-

working of a present Christ? And what is the course it has taken with reference to the spiritual manifestations, the claims of which it can no more overthrow than it can drag the sun from the firmament? Now, a true church—a church to which is given the power to cast out devils, and take up serpents, or drink any deadly thing, without being harmed—will always be able to stand on the aggressive against its real spiritual foes more than on the mere defensive, and in no case will it ever turn its back to a fact in science. Its power will be the power of the Holy Spirit, and not the power of worldly wealth and fashion. When it reasons of righteousness, temperance and judgment, Felix will tremble, but it will never tremble before Felix, lest he withdraw his patronage from it.

I admit that the facts you state about the church's warfare in these latter days have not the most favorable aspect; but how the needed elements of theology and religion are to be supplied by demonstrations afforded by these latter-day phenomena, I do not yet quite see.

If religious teachers will but study these facts, simply as facts, in all the different aspects which they have presented, from their first appearance up to this time—study them in the same spirit in which the chemist studies affinities, equivalents and isomeric compounds—in the same spirit in which the astronomer observes planets, suns, and nebulae—in the same spirit in which the microscopist studies mounds, blood-discs, and protoplasm—always hospitable to a new fact, always willing to give up an old error for the sake of a new truth; never receiving the mere dicta either of spirits or men as absolute authority, but always trusting the guidance of right reason wherever she may lead—if, I say, they will but study these great latter-day signs, providential warnings, and monitions, in this spirit, I promise them that they shall soon find a rational and scientific ground on which to rest every real Christian doctrine, from the Incarnation to the crown of glory—miracles, so called, the regeneration, the resurrection, and all, with the great advantage of having the doctrine of immortality taken out of the sphere of faith and made a fixed fact. Furthermore, I promise them, on these conditions, that they shall hereafter be able to lead science rather than be dragged along unwillingly in its trail; and then science will be forever enrolled in the service of God's religion, and no longer in that of the world's materialism and infidelity.

#### FRANCIS GERRY FAIRFIELD ON SLADE AND SPIRITUALISM.

FRANCIS GERRY FAIRFIELD writing on the Spiritualistic phenomena says: I am impelled to give my results of an experiment of my own that will not be found in the work published by the Appletons on the Etiology of Certain Phenomena called Spiritual, because it was instituted after the proofs had already been corrected. I called on the medium as a stranger, not even giving my name. I had never met Dr. Slade, and could not, therefore, have been identified by him, as I did not call at the suggestion of any friend of his, but in consequence of a conversation between two persons who were strangers to me that I accidentally overheard. The room was a back parlor, fairly well lighted. A long table, an ordinary folding slate, and a pencil were all the implements used. These I examined thoroughly. Having done so, the medium broke off a small section of the pencil, placed it between the two slates, and laid them on the table folded. He sat not less than four feet from the slate and pencil, and moved neither hand nor foot during the seance. I was near him, but half interposed between him at the point where the slate was placed. A peculiar grating sound notified me that the pencil was moving, but as I did not once take my eyes off him, and as I was so seated as to command both the table and the medium in a single glance, I know by ocular observation that there was no physical relation between them. Under these circumstances a message was scribbled to me, bearing the signature of a man who had been dead for several years, and who during his whole life had scarcely ever traveled beyond the limits of his native county—a man who lived and died in obscurity in a small inland town in Connecticut, and who hated Spiritualism and all its belongings with an orthodox hatred. The signature was as undoubtedly his as my signature is undoubtedly my own. Moreover, he had a peculiar, old-fashioned way of forming his capitals that would have rendered it impossible for me to produce a successful imitation, many times as I

have seen it. Was I hallucinated? In all my life, although of very nervous temperament, I have never been the victim of a single optical illusion. Moreover, in the ordinary acceptance of the term, I am the least excitable of men; my eye has been trained for years to accurate observation with the microscope, and you well know that such training necessarily involves an accurate and thoroughly practical acquaintance with the laws of optics. It was, in other words, almost absolutely impossible for Dr. Slade to practice any deception; even a suspicious movement would have been carefully observed, as I was there for that purpose.

The fact is, I was and still am thoroughly skeptical as to the phenomena of Spiritualism, except in cases where I have personally verified them. But that the seances of spiritual mediums occasionally involve sources of intelligence that cannot be explained by the ordinary laws of perception is a fact that it is folly to deny.

#### WHAT IS TRUTH?

"There is no truth in the Bible or any book," said the Rev. Chauncey Giles in his morning sermon in the East Thirty-fifth street Swedenborgian Church, Sunday. "What we read is merely an expression or description of the truth—not the truth itself. We speak of God's word; but there is no such thing as God's word as many define it. God's word is not what God says. It is God Himself. Does not St. John say, 'In the beginning was the word, and the word was with God, and the word was God?' The word is truth, and the truth is the Almighty and his universe, and is the light that shineth in the darkness. What we should do is to endeavor to comprehend this light, and to so live that we shall be nearer and nearer in accord with the spirit of God. The office of divine truth is man's regeneration and spiritual culture. This doctrine is in accordance with scientific discovery and modern researches. The more we study science and nature, the better we study our Creator and ourselves; and in proportion to our knowledge of the word we progress toward the higher life."

#### A SOUND BASIS OF BELIEF.

A New York correspondent says: "So far as the present position of Dr. Slade is concerned in reference to Spiritualism, or that of any other man on earth, I am greatly surprised that believers in SPIRITUALISM should be disturbed by it. If their faith in Spiritualism rests alone on their seances with one medium they are very unfortunately situated. If they shrink with a kind of fear of the result when the integrity of any one medium is assailed it is high time they established themselves on a different basis of belief. For those who go still further and indignantly resent proffers of fair investigation and defend all mediums with blind zeal I have nothing but profound pity; in their anxiety to believe in the phenomena they believe most anything and hug to their breasts one part truth and nine parts fraud with the greatest infatuation."

Here comes Francis Gerry Fairfield, no believer in spirit communication, who considers it absurd to deny the Slade phenomena, and, with scores of others of equal intelligence, asserts positively that they are not an imposition. Precisely what they are in Dr. Fairfield's estimation I confess myself unable to make out, but consider that the royal road to truth is being made for us to follow when men of intelligence and broad views and who are not afraid pioneer the way. THE SCIENTIST and all its friends, skeptics, progressive religious people, all have one common goal—the truth. If the truth divests the giant of what we call Spiritualism of all its masks, faces, tricks and disguises of all sorts we shall by and by get down to a hard impregnable basis—impervious alike to ridicule or exposure. True Spiritualists will rejoice every time the integrity of any medium is honestly challenged. However it may be for the medium it is good for the truth.

FRIENDS IN THE various parts of the country will oblige the editor by forwarding to him newspapers issued in their respective localities that may happen to contain any matter likely to prove interesting to Spiritualists, or in which statements may have appeared of an incorrect character—a very common occurrence—regarding Spiritualism. The paragraphs to which attention is called should be marked to save trouble.



### How to Form A Spirit 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, at 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 graver, 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 means "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, "As we sit 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 bors 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.

SEVERAL of the religious newspapers are deploring the operations of bogus ministers. They say that those turned out of one congregation for bad conduct readily find places in another. "There is a man," says the *Universalist*, "whom our New York Convention refuses to trust; by withholding fellowship, it virtually warns our people against him. But he is a good specimen of gab. So he goes about, succeeds in working his way into our pulpits, even preaches at our conferences. There is another man whom our Massachusetts Convention refuses to trust, and so, practically, warns the brethren against him. Yet, endowed with a good share of the talent for gab, he gets a parish in a neighboring State, preaches funeral sermons, and gets up a popular sympathy."

The following we give as peculiarly appropriate to the present time, when demagogues are trying so hard to rekindle the fires of hate and passion:—

#### THE PRIDE OF BATTERY B.

South Mountain towered on our right,  
Far off the river lay,  
And over on the wooded height,  
We held their lines at bay.

At last the muttering guns were still;  
The day died slow and wan,  
At last the gunners' pipes did fill,  
The Sergeant's yarns began.

When—as the wind a moment blew  
Aside the fragrant flood  
Our briarwood raised—within our view  
A little maiden stood.

A tiny tot of six or seven,  
From beside (fresh she seemed.  
(Of such a little one in heaven  
One soldier often dreamed.)

And, as we started, her little hand  
Went to her curly head  
In grave salute. "And who are you?"  
At length the Sergeant said.

"And where's your home?" he growled again.  
She lisped out, "Who is me?"  
Why, don't you know? I'm little Jane,  
The pride of Battery B.

"My home? Why, that was burned away,  
And pa and ma are dead,  
And so I ride the guns all day  
Along with Sergeant Ned.

"And I've a drum that's not a toy,  
A cap with feathers, too,  
And I march beside the drummer boy  
On Sundays at review.

"But now our 'bacca's all give out,  
The men can't have their smoke;  
And so they're cross—why, even Ned  
Won't play with me and joke.

"And the big Colonel said, to-day—  
I hate to hear him scold—  
He'd give a leg for a good pipe  
Like the Yanks had, over there.

"And so I thought when beat the drum,  
And the big guns were still,  
I'd creep beneath the tent, and come  
Out here across the hill.

"And oeg, good Mister Yankee men,  
You give me some Lone Jack;  
Please do—when we get some again,  
I'll surely bring it back.

"Indeed, I will, for Ned—says he—  
If I do what I say,  
I'll be a General yet, may be,  
And ride a prancing bay."

We brimmed her tiny apron o'er;  
You should have heard her laugh,  
As each man from his scanty store  
Shook out a generous half.

To kiss the little mouth, stooped down  
A score of grimy men,  
Until the Sergeant's husky voice  
Said, "Tention, squad!" and then

We gave her escort, till good night  
The pretty wail we had,  
And watched her toddle out of sight—  
Or else 'twas tears that hid

Her tiny form—not turned about  
A man, nor spoke a word,  
Till after awhile a far, hoarse shout  
Upon the wind we heard.

We sent it back—then cast sad eye  
Upon the scene around;  
A baby's hand had touched the tie  
That brothers once had bound.

That's all—save when the dawn awoke  
Again the work of hell,  
And through the sullen clouds of smoke  
The screaming missiles fell.

Our General often rubbed his glass,  
And marveled much to see  
Not a single shell the whole day fell  
In the camp of Battery B.

—F. H. GASSAWAY.

THE Turkish battle hymn, of which the following is a portion, furnishes an excellent text for the horrible brutalities perpetrated by Turks in moments of victory: Allah call us! Allah invites! Alas! Up to the seventh heaven rise the vile odor and the insolence of the infidels. Allah calls! Allah invites! The bloody combat opens. To the conquerors the Prophet will open the gates of Paradise. Allah is great! The corpses of our

brethren will remain upon the field of carnage, that they may breathe pestilence, desolation, and death into the camp of our enemies. Weep not for them! The avenging sword of the sons of the Prophet will slay by the side of each a hundred, as a compensation for their death. Dead or alive, may their corpses or their weapons sow destruction and mourning in the infidel ranks. Weep not for them! Allah is great! The Christians crushed, our dead will inherit all the joys promised by the Prophet in his love for his people. To the combat! To carnage! Allah calls us! Allah invites us!"

#### A CLERGYMAN'S CONDEMNATION OF A RELIGION OF SENTIMENT AND NOT OF PRACTICE.

IN Unity Chapel, Harlem, the Rev. W. T. Clarke took as a text yesterday a recent remark by Mr. Moody in Chicago: "Duty! Duty! Duty! I am tired and sick of the word."

"So are a great many other people sick of the word," said Mr. Clarke. "Every thief and bribe-taker in Washington, and every blatant demagogue out of it, is tired and sick of the word; every rascal and rone is disgusted with it; Tweed, in the cabin of the Franklin, entirely agrees with the Chicago evangelist in denouncing duty; and Woodward, caught while coming back to strike a corrupt bargain with some equally corrupt officer, likes duty as the murder likes hemp. Duty is that which a man ought to do; what is best for him and every body else. It is squaring conduct by conscience. It is adjusting life in accord with the moral gravitation and spiritual dynamics of the globe. The difficulty with the church religion is that the moral anatomy is left out of it. It is a pulpy, sloppy, gelatinous mass of useless sentimentality. It sometimes seems that popular Christianity is a religion for cowards and sneaks. It dogmatizes and dreams where it ought to do. True religion is truth applied to life. The question whether Deity is one or three is of less importance to this city than who shall be the next Mayor. Whether God is a personal sovereign or an impersonal force is of a thousand times less consequence to any man than what he eats for breakfast. Better be an atheist with Feuerbach or a materialist with Huxley or an idealist with Emerson, and live sweetly, generously, and honorably with all men, than a canting professor of any creed or a Christian statesman exacting tithes of poor clerks with one hand and demoralizing the nation with spoils with the other. All religion that doesn't blossom in a rich, useful, beautiful life is a lie. Duty is the only door of the one true fold, and whoever tries to climb up some other way will have his labor for his pains, and get impaled on the fence."

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