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E. GERRY BROWN, EDITOR.

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THE
HARMONY AND DIVINITY OF ALL RELIGIONS.
BY THEODORE PARKER.

AN ORATION BY MRS. CORA L. V. TAPPAN AT CAVENDISH ROOMS,
LONDON, MAY 30, 1875.

INVOCATION BY WILLIAM ELLERY CHANNING.

INFINITE FATHER! Thou divine and beneficent Parent! Thou Spirit to whom we turn with offerings of the spirit; not before gilded shrines, nor within the consecrated altars of men, but the heart attuned to worship, and the spirit accustomed to praise, lays its offering upon its shrine of life. Even within the spirit where thine altar is, even before the throne of humanity, which is thy shrine and temple, even within the universe which is thy vast cathedral dome, we praise thee. Our spirits bring their offerings. Some there may be whose hearts are bowed down with grief, who can lay upon the altar of their devotion naught but tears and despair; and these, weary with the wastes of life, lift up their thoughts imploringly for aid, and thy Spirit giveth them strength. Some there may be to whom death is the chief terror, and these bring mourning and fears to lay as their offering upon the shrine of their worship. Oh, let them know that the angel of life, with myriad voices and manifold pinions, hovers above the earth to disenthral them from their gloom. Some there may be who bring the offerings of joy, and these thoughts, like the beautiful flowers of the springtime, burst into praise of song from the sweet lips of their souls, and give thee the joy that is known of the spirit. O, God! whatsoever gift we bring, thou alone canst judge and know its value. Let us uplift our thoughts to thee, striving ever for the gift of the Spirit, that upon the altar of thy great universe we may lay the offerings of our soul, full of deeds of love and kindness, full of mercy and tenderness and pity; full of the thought of thy Divine soul, until there shall be in all the universe but one song of praise and one prayer, the loving thought of loving souls for the loving Father, God.

ADDRESS.

Mr. Chairman and Friends,—I wish before commencing to announce my name—Theodore Parker. I do so, because I wish to be considered as wholly responsible for what I am about to utter. As my primal thought in earthly life was to preserve my individuality, I wish now that no other spirit or

person may be made responsible for what I am to say. I wish also to give due credit and appreciation to those spirits from whom in higher and other spheres I have derived information, but upon any thought of personal opinion I myself wish to have the sole responsibility.

I am told by a friend in the earthly life that upon this platform some few evenings since—not in connection with these lectures—a definition of religion was given, which I will now state, namely, "that religion is the measure of a man's childishness, of ignorance." I would not refer to this here, and in this place, but for the fact that I consider such a statement on such a subject as the measure of a man's idiocy. He who has ever studied the history of the human race, or has any idea of the advancement of human civilization must be aware that the religious idea in man is coeval with the history of the race, and we are no more to judge of religion by the expression of that idea, than we are to judge of a man by the house he lives in, or the clothes which he may wear. To deny the existence of religion merely because we do not like the expression of it, is to deny the existence of a man because we do not like some traits of his character. If we accept the history and existence of the human race, we must accept that principle which is known in the language of modern thought as the religious principle. I consider that the principle of religion is that which first separates man from the brute creation, is the distinguishing characteristic of the human spirit as separated from the intelligence, that pervades the mass of matter, and I believe I can show that notwithstanding the abuses of so-called religious ceremonials and theology, it is religion alone which uplifts man from the grovelling senses and allies him to the Infinite, and to all infinite aspiration and purpose.

I say this, who was not only a heretic, but was denied by evangelical societies any place among the teachers of religion; I say this, who have for my religion only that which interests humanity, and can disenthral and uplift mankind from the degrading servitude of priestcraft and kingcraft; I say this, who believe that under the name of religion more inhumanities and cruelties have been wrought than under any other name in the world, yet, at the same time, I believe that the impulse and original nature of religion is such that it is the only saving and disenthraling power in the human mind.

Intellect with her wisdom and pride, materialism with its very dogmatism, and theology with its blindness, go hand-in-hand together; these are faults of human culture and development, but not of the primal element of worship. It is this element of worship prompted from within which gives the first thought of a superior power outside of and beyond matter, and it is this alone which, added to the knowledge that can be attained of it, gives to humanity that hope of immortal life without which it were as a grovelling thing upon the earth.

From long study, in the pursuit of which I expended more than thirty years of my life in one existence, I found that all religions merge into one primal thought, that thought originally being the knowledge of and appreciation of a higher power made manifest through certain intermediate agencies to man upon earth. This comes not from man but to man; it originates not in man's superstition and fear, but in what is revealed and forced through matter: and I find no nation so remote, no history so obscure, and no state of civilization so degraded that there has not been an accompanying sign from this Higher power through matter to man to indicate the presence of an extraneous and superior impulse. That this fact is well attested remains as clear as any fact in history, and unless we deny all contemporaneous history we cannot deny the religious history of the human race. That history gives to every nation a central deity, whether threefold or biune it matters not, whether triune or centred in the unity of one, is not important to our present purpose. The Deity manifest in the flesh has been the revelation and common property of every nation of the world.

The mistake of modern thought is that religion is supposed to date from the Mosaic dispensation. We make this mistake in our narrowness and blindness, forgetting that millions of human beings and hundreds of dynasties have risen and fallen before the foundation of the Mosaic period or before the Pentateuch was ever written. We must, therefore, revert to those primal nations who worshipped deities under the names of Osiris and Brahma with the threefold power of creation, preservation, and destruction; the Persian deities who, under the names of Zarthurst or Zoroaster, revealed the wonders of his character; the Buddhist deity who, through various successive embodiments revealed the primal elements of the Godhead of the Deity; Confucius renovated and disenthralled from the superstitions in which they had sunk, the various records and sacred books that in the Indies alone would form a sufficient number of volumes to fill this room, all of which give distinct accounts of the revelations of an incorporeal deity or power to man through corporeal substances; the Bibles compiled in the East, all of which bear distinct testimony of the records of the religion of those people, the Zendavesta of the Medes and Persians, the Shastres of the Hindoos, and the various earlier Bible compiled in the Brahminical faith, of which the Chinese Empire now has records, they tell me, to the extent of at least forty thousand years of history and revelation. Then added to these comes the Jewish or Hebraic Scripture and the New Testament, until finally we have the Khoran of the Moham-medans, and all the vast compilations of modern words and works that give indication of the power of a Divine Mind. Sifting the creeds and formularies—which are, after all, only the human expression of faith, and tearing away from the altars and shrines the perversions of human folly, I arrive at the fact that Osiris and Brahma and Zarthurst, and deities embodied by a Buddha and a Jesu, are all the same primal thought of a Divine Mind whose superior power and essence only the initiated might understand. But He reveals Himself through inferior messengers to man, and man himself reared up in times of spiritual inspirations to be a prophet and dispenser of God's word.

We cannot doubt or deny these prophecies. We cannot find in all history room to suppose that the whole human family have been intent upon their own deception and fraud, while prophet and seer and sage have been the result of mere imagination. If so, then Alexander, Cæsar, Socrates, Plato, all great minds of history, are alike myths, for side by side with these we have the prophet and the seer. I take it, therefore, that these religions combine the ultimate wish of God to man to reveal Himself after such manner or form as is adapted to and required by the age in which the revelation occurs; and I can quite as readily understand that Buddha answered the needs of the ancients in the East as that Moses answered the needs of the children of Israel, or that Isaiah or Elias and the various prophets of the Hebraic dispensation answered the purpose which the Lord intended for those people. Between the Jehovah of the Jew and the ultimate Godhead, I can trace no distinction nor difference, as compared with the Egyptian, the Brahminical, and the ancient faiths of every description, I find in Persia incorporated as correct ideas of God's dealings with man; and from the Arabic I translate the beautiful rendering of the golden rule as follows:—"Feel towards all men as you would that they should feel toward you;" going behind the simple doing of that which is good to the *thought* of it, and making men responsible to the Deity for even their feelings to their fellow-men. I find in the Confucian faith that which embodies the same principle; and the further I go back in history, the more intimately do I find it connected with the primal nations of the earth, that these were the first lessons of God to man; Love thy neighbour; do good to thy fellow-beings: thy Deity, thy God requires thy constant praise in words and works of excellence. It does not matter to me whether this is done under the name of Buddha or under the name of Allah, Jehovah or of Jesus of Nazareth.

What we wish to arrive at is the truth itself; and I find these truths interlacing and underlying one another. We go back to the foundation of all nations, and we find there God revealed to man, face to face in the one primal essence of Deity, in the one Jehovah, God, Lord of creation. The centre is the same; the outcome of it we all know. We are to attribute those warfares and abuses that have taken place under the name of religion, not to religion herself, but to man's state of development. Whatever might be the term, whether science, or art, or philosophy, or materialism, in an undeveloped state of human thought there would be just as much warfare upon the subject. We must not mistake the spirit for the manner in which it has been employed, nor the soul for the outward expression of it. We might as well eschew freedom because under the name of liberty great wrongs have been wrought; we might as well eschew science because under her name the great sophisms and errors have been taught. The truth is that underlying all these the religious impulse in man's nature is that which prompts him to know that from the beginning, and under the impulse of a divine authority, the worlds must have been formed, the stars must move, the suns must have their place, and the flowers must grow, in response to law. There is nothing but an intelligent mind or source of thought that can cause the twofold attributes of existence to be manifest in atom, leaf, and tree and worm; and if it be not God, then it is intelligence that geometrizes in nature; and we worship with Mr. Bradlaugh and the secularists at the shrine of nature instead of Deity. It does not matter by what name we call this Being. We do not avoid the issue by changing or shifting the position. The truth is, we worship that which is superior; we confess that which is beyond and above us; and if we transfer the name from the sacerdotal temple to the temple of nature, or borrow from the Egyptians the worship of the sun and stars, or with the Persian bow down before the principle of fire, it does not matter; we still worship, even though we are unwilling to admit it; and they are the blindest worshippers who worship at the shrine of intelligence without admitting the existence of that intelligence.

When Pope Alexander III. caused all the emperors and kings of Europe to do penance by walking round the church upon their knees; and holding the reins of his horse while he mounted, I confess that the religion of the Christian dispensation became a matter of man-worship and not of God-worship; but, at the same time, I do not see why even kings and emperors should not be willing to do service if they expect others to do service for them. When Ambrose, the zealous Bishop of Milan, caused the same office to be performed by the most distinguished emperor of Europe, it was a triumph of spirit over matter, since a king that could sway all the governments of the earth, might not at least govern the spiritual kingdom. I take it that these things indicate not so much the pride of man, as the fact that man is chosen as the instrument to show what faith and religion can do. However much I might think the zeal or the martyr mistaken in his or her views, certainly I cannot fail to admire the kind of zeal which gave Luther to the Reformation, or gave to the martyrs their heroism to withstand the fire and the smoke and the persecution of the earlier years of the Christian dispensation. The ten persecutions yielded to spiritual life more souls that were active and zealous than all the years of science can ever count; and while we may deplore the ignorance of that humanity, or that inhumanity, that would send them into the world of souls through torture and flame, we cannot but thank God that the faith existed by which they could triumph over death in that manner. When Catherine of Sieunee crossed the Alps to restore a feeble pope to Rome, it was not the importance of her errand that made it heroic and glorious, but it was the fact that a woman had chosen this part, and, under the zeal of an inspiring faith, could perform a perilous journey for the sake of giving a spiritual head to a country divided and disaffected. Whoever would not admire that zeal, however misplaced, could not admire the noblest element of humanity. I do not say that for religion alone has this been done. Galileo in the dungeon-cell, Socrates in prison with the slow poison working in his veins, illustrate the religious principle just as clearly as saint and martyr have done. Their devotion was upon the altar of faith and conviction, as were the others, and we must take the element of their faith, without reference to the cause in which they were enlisted, to judge properly of this power in the human mind. The Hindoo mother, who plunges her babe into the Ganges may be an object of compassion and sympathy, but certainly we cannot fail to admire the devotedness and zeal which causes her to do this against the ties of nature and the pleadings of her own heart, when she believes it is for the spiritual welfare of the child. So, whatever offering is made on behalf of faith, let us take the quality of the faith and not the offering itself, since that is what is enjoined and desired by the infinite purpose. Abraham offering his son as a sacrifice is not a pleasant picture for modern thought to contemplate, but the faith whereby

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From the Religio-Philosophical Journal.

"SPIRITUAL REVIVAL IN BOSTON."

S. S. Jones, Ed. Journal:—

DEAR SIR: In your issue of the 29th of May, appears the following:

"The first Sunday after Dr. T. closed the Music Hall course of lectures he mooted the question of building a Spiritual Temple in Boston. This movement is now absorbing every thing, and is assuming proportions that are really very promising," &c.

Permit me to say that this present movement of building a Spiritual Temple was in progress many weeks before Dr. Taylor came to the city of Boston. Indeed it has been "talked" of for the past two years. A corporation was formed in 1873, but the panic suspended operations. The present "American Spiritual Institute" came into existence as follows: In the month of February, the result of a general conversation in January, twelve persons, representing the Boston Spiritualists' Union, the Children's Progressive Lyceum, and the Ladies' Aid Society, met and pledged themselves each to the other, to labor together until these three small societies were united. Many meetings were held and many attempts made to induce these societies to vote themselves into one, but the jealousies existing were powerful enough to prevent its accomplishment. Many in each society seemed favorable, and finally it was resolved to form a new organization to cover the same ground. A call was published in the Spiritual Scientist, the Banner of Light, and some daily papers, and was first read from the former at the Anniversary gathering the 31st of March. Dr. Taylor was invited to speak on the subject, and he proposed as his plan a grand hotel, a sanitarium, &c. The purpose of the "twelve apostles," as they have been called, was simply to have a large society, and to make it a basis for building a Spiritual temple. For the latter project, a corporation is to be organized under the Massachusetts State laws.

The Society, "The American Spiritual Institute, has already chosen its officers and will commence its work immediately. The following is its list: President, H. S. Williams; Vice President, J. B. Hatch; Treasurer, William H. Durell; Financial Secretary, M. T. Dole; Recording Secretary, F. J. Blank. These and also ten additional managers, constitute a Board of Managers.

The Institute numbers 340 persons, and is enlarging upon this number. It already has a fund of nearly \$400, and it is proposed to raise \$3,000 for the coming year; the proceeds of Lake Walden Camp Meeting are to be devoted to it also.

This afternoon the Boston Spiritualists Union, which has done duty for four years, voted to dissolve and pass its funds to the "Spiritual Institute." H. S. Williams its president, is also president of the Institute. The Children's Progressive Lyceum will do the same. Its assistant conductor, J. B. Hatch, is vice president of the Institutē.

I write you this in the interest of truth and all concerned; probably Dr. Taylor himself will regret that any admirer should have so far misrepresented him. Certainly the "twelve apostles" will endorse this statement of one of their number, and the correspondent of the Observer may glean a little knowledge by a careful study of the facts herein contained. I will send you other items relating to the corporation when formed.

Boston, Mass. ONE OF THE "TWELVE APOSTLES."

FIRMAN'S IMPRISONMENT.

WE LEARN by the submarine telegraph that Firman, the American medium in Paris, has been sentenced to six months imprisonment for suffering the materialization phenomena to take place in his presence. Mr. J. L. O'Sullivan seems to have labored manfully in defence of the medium, of the genuineness of whose manifestations there seems to be no doubt, notwithstanding the ignorant clamor of those who profess to have caught him cheating. O'Sullivan tells us, in regard to the medium while in prison, that the spirits "would come round him with copious raps, and tell him not to be dismayed, for that all would turn out gloriously in the end." "But when the glorious end will come is the question," remarks O'Sullivan.

A BEAUTIFUL PARABLE.

A RICH young man of Rome had been suffering from a severe illness, but at length he was cured, and recovered his health. Then he went for the first time into the garden and felt as if he was newly born. Full of joy, he praised God aloud. He turned his face up to the heavens and said, "Oh thou Almighty Giver of all blessings, if a human being could in any way repay thee, how willingly would I give up all my wealth!" Hermes, the shepherd, listened to these words, and he said to the rich young man, "All good gifts come from above; thou canst not send anything thither. Come, follow me." The youth followed the pious old man, and they came to a dark hovel, where there was nothing but misery and lamentation; for the father lay sick, and the mother wept, while the children stood round crying for bread. Then the young man was shocked at the scene of distress. But Hermes said, "Behold here an altar for thy sacrifice! Behold here the brethren and representatives of the Lord! The rich young man then opened his hands, and gave freely and richly to them of his wealth, and tended the sick man; and the poor people, relieved and comforted, blessed him and called him an angel of God. Hermes smiled, and said, "Ever thus turn thy grateful looks first toward heaven and then to earth."

TO THE SPIRITUALISTS OF BOSTON.

THE FOLLOWING, just received, explains itself. As will be seen by the editorial columns full particulars will be published next week.

E. GERRY BROWN, ESQ., Editor Spiritual Scientist, Boston.

In a private letter received by me from A. N. Aksakoff, Counselor of State in the private Chancery of the Emperor of Russia, at St. Petersburg, and a circular—"Appeal to mediums"—both, sent by me to the Consul General of Russia in New York for verification and certification, I, the undersigned, am intrusted by A. N. Aksakoff to select several of the best American mediums for physical manifestations and other phenomena, and invite them to St. Petersburg, with the object to have the Spiritual Phenomena investigated by a special committee of scientists, appointed by the Imperial University of St. Petersburg, under the presidency of the Chief Professor of the said University, A. N. Mendeleyeff. The investigations are to take place twice a week and during no less a period than six months.

All the expenses of the mediums who will accept the invitation are to be defrayed by the said committee, and terms by those of the mediums, who will be selected here and accepted as genuine, to be sent to St. Petersburg, to the President of Committee, Prof. Mendeleyeff.

Therefore, I appoint and name as my sole depute at Boston, for the selection of such mediums, E. Gerry Brown, Esq., Editor of the Spiritual Scientist, and beg of him to take the necessary steps for it immediately.

Philadelphia, June 22, 1875.

H. P. BLAVATSKY.

PERSONAL.

THAT powerful spirit, John King, who can write letters without the help of a medium, informs a friend that he means to take a hand in the manifestations before the scientists in St. Petersburg. If he does he will make it lively for them.

A NEW writer will be introduced to the Spiritualist public next week, through the columns of this journal. He is a young lawyer of remarkable talent and erudition, who has made a close study of Occultism in all its branches. His initial paper is characterized by great ability.

MR. H. J. NEWTON, of New York, has recently been holding some sittings with a very powerful medium, a private gentleman whose name is withheld by request. The spirits write in three colors on a slate, furnishing their own crayons, lift tables without contact of the hands of the sitters, and have even raised the medium in the air.

MR. ALGERNON JOY, honorary secretary to the National Association of Spiritualists, reached California safely, and a letter written by him to Miss Kislbury of London stated that he intended to remain there until about the end of May before leaving for the East coast.

M. AKSAKOFF has left St. Petersburg to visit his estates on the borders of Russia in Asia. He contemplates going to London early in September to complete arrangements if possible, with mediums to visit St. Petersburg for the purpose of giving seances to the scientific committee at the University there.

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he could do it is the same kind of faith that causes the martyr to walk to the stake, that causes him to suffer the Inquisition rather than betray his trust. I have said that, whatever may be the opinion of the world of science, this is the stuff of which heroes and all great minds must be made, even though improperly and injudiciously directed in some ways.

It was my good fortune to live upon earth at a time when we had to struggle with a gigantic wrong. I do not know that I ever was in physical danger, but I may have been. In any event, I once bore arms, and that was the only time I ever bore arms, when, with a body of determined men, and in defiance of the statutes of the State in which I lived, we attacked the prison to release a negro slave who was incarcerated there, in my own city of Boston, for the purpose of being returned into bondage; and I then said, what I now repeat, that I would cut my way through a file of United States or any other soldiers from Boston to Canada, to aid in the release of one fugitive slave. So I now say, that, in aid of the principle of disenthraling the human mind from the false fetters of false creeds, whether of theology or materialism, I would not be afraid of stoled priests or institutions of any kind. But, I say, preserve the soul of man at all hazards. If institutions, altars, ceremonials, must crumble, let us have the pure unadulterated faith; let us wrest it from the hands that have misnamed and abused it; let us define what is meant by religion, and not allow it to be made the sneer and jest of every idler's tongue. It was my faith and my religion to disenthral humanity, whether serving as slaves to slave-drivers in chattel servitude, or as slave to priest, king or human passions, I see no difference. But let us not fail to observe that humanity itself offers so grand an altar and so divine a sacrifice that he is indeed a laggard that does not see the opportunity of expanding his faith and devotion on behalf of a favoured principle. Therefore, the religion which I consider to be a primal foundation of human society, upon which all thought and government has properly been erected, is that religion which makes the best men and the best women, which gives the greatest courage and faith and hope and fortitude; and I join hands without any fear with whatever religion, under whatever name, that causes mankind to be more united, more fearless of death or degradation of any kind, more filled with hope and aspiration and the promptings of a lofty and divine faith; and I deny that it belongs to the essential thought of any religion to rob man of these requisites and attributes. On the contrary, I believe it to be the foundation of all ancient faiths that the sublime and perfect unity between the soul of man and the soul of deity is to the end that the soul of man shall best express, and in the highest manner, the attributes of the infinite, and that when these are expressed, the world and human society becomes the highest epitome of religion. When they are not expressed, the world and human society become the most degraded.

I confess to you that I recognize the epochs or times in the history of every religion when it loses the primal fervor and the original faith in its inspirations, and of those who founded it, and then it serves the purpose of kings and priests. I recognize the fact that the incorporation, or I may say, the organization, of ecclesiastical societies in all time has been accompanied by the greatest amount of slaughter and the greatest amount of wrong to human kind. I acknowledge and I see that with Mohamedanism overrunning all Asia, and Christianity overrunning Europe—the bloodshed and the Inquisition and the torture that have been wrought in the name of these two religions, have been sufficient to bury a world in its ruins. I admit to you that in all stages of the world, bigotry has been made the excuse for persecution, and I recognize no difference between the bigotry of materialism which denies all faith, and persecutes it, and that bigotry of ecclesiasticism which denies all freedom of opinion, and persecutes that. I consider that mankind has been slaughtered by ignorance, not by knowledge, not by religion, not by any thought of good in any direction. I consider that this ignorance, walking side by side with knowledge, takes the place of it whenever the spiritual fires are allowed to go out, whenever the zeal which kindled the first inspiration is allowed to falter; and if the continuous avenues of inspiration were kept open as they were in the primal days of each faith in the world, then these altars could not be desecrated, and bloodshed could not ensue. If in pursuance of the thought of Luther there had been a peaceful warfare waged against the idolatrous forms of the Roman Catholic Church, England would not have witnessed her convulsions and tortures, and there would not have been alternately first one and then the other power in supremacy, each waging a war of extermination against the other. Had it been that the first thought of a Christian dispensation were realized, it would not have been necessary for the first ten persecutions to have visited the Christians, and such a spectacle would not have been presented as that of the bloody Constantine, being the first to put a stop to these inhuman persecutions. Nor would any of the severities of the Hebraic dispensation have been prac-

ticed had the original faith been adhered to. But these are no more a plea against the common religion of a common humanity than were the wars of Santa Domingo a plea against freedom when the slaves rose in insurrection because they had been enslaved. Take away slavery, and there could never have been an insurrection. Take away human ignorance, and folly, and ambition, and the servitude of pride and of kings, and of all that makes humanity the tool of external ambition, and you will have no religious wars. Take away from man that selfishness, or that pride, or that petty desire of power which prompts him to impose a task upon his fellow-man that he is not willing to perform, and you will have no wars of religion, or any other kind. But I say that war is God's avenging power. When wrong after wrong accumulates, the Nemesis of war then must come, not because of the truth, but because of its violation. Show me any history of religious warfare, and I will point you to a preceding state of enslavement and corruption. Show me any period of political contention, and I will point out to you causes that have led to it in the corruption and abuses of those in power. Point out to me any epoch where there has been outrage upon common sense and virtue, and all that constitutes the rights of humanity, and I will show you a preceding epoch of corruption and pleasure, and sensual outward display. Egypt fell because her altars had been desecrated and her shrines given over to the worship of the senses. The Brahminical altars were deserted in the East because the over-populous country revelled in the delights of the senses. Buddha came with a new message and taught the severity of outward life, and the sacrifice of the senses to the spirit. The reformation culminated in Confucius, who gave to the world the wonders of his philosophy. We can show that each successive step in civilization has been one where religion in its first stage has produced reformation, wherein prosperity has produced corruption and abuse, and, as soon as religion became the handmaiden of power, has produced warfare and destruction. But for the individual lives and souls that have been thus wrought to eternity, we have to thank all religions of all ages; and so that a soul gains strength, greatness, heroism, virtue, power, spirituality, it does not matter through what process; the harvest is reaped by heaven, and the soul of man and humanity is made better therefrom.

I was engaged during the whole period of my adult life, in an investigation and compilation of the ancient records of all religions. The results of that labor I have never given to the world, because my earthly life terminated in the midst of them; but at some future time I hope they may be given in other lives or in other ways; but certain it is that my investigations have not ceased with the discontinuance of my life, and under the guidance of a wise, and ancient spirit, I have been enabled to visit the various heavens, or spiritual states, of the believers in different kinds of religion; and with your permission, I will give you what I have found in these spiritual states as briefly as possible, showing to you, that even in spiritual life, the same individuality prevails, to the extent, for a time, of each person retaining his peculiar views, and only merging them into a general religious atmosphere after different ages of advancement and growth. Those of you who are familiar with the writings of Emanuel Swedenborg, may have thought with myself, that much of his statement was the result of an over-heated and feverish imagination; that the different states which he found in the spiritual life, in his temporary visitations of it, were rather states of overwrought fancy, supplied by a genuine inspiration, but peopled somewhat by his own mind. Under the guidance and assistance of Emanuel Swedenborg and others, I have been enabled to see that these states of spiritual existence were not over-drawn, that the pictures of disembodied minds, having passed from earth with certain predominating theological ideas, have continued, and that these theological ideas form for a period the bulk of this spiritual existence. Therefore I have not been surprised to find some two or three hundred different states or spheres, occupied by two or three hundred different sects of the Christian religion, each fully under the belief that they alone are the fortunate and favored ones, abiding in the heaven set apart for them. I find also that many of them are still so narrow-minded and bigoted in their thought, that they will not venture, even when they have an opportunity, beyond the pale of their own particular heaven, lest they should wander out of paradise, with which, being in, they are not satisfied, since it affords but a limited occupation for their minds; but for the time being the various denominations occupy their ideal spiritual state, and are really to be found engaged in singing and performing the devotions which they expect will continue for ever and ever, but which, after a period, they do not even satisfy the hungry longings of their souls for greater spiritual knowledge. I find the Christian nations to be immediately surrounded and overshadowed, not only by these circles of spirits, but by all those who, outside of any denomination or religion, have a prevailing atmosphere that is similar, and by those who having no religion are drawn to the earth and its spheres through

ignorance, depraved tastes, or lives that were barren of spiritual uses.

On emerging from these states or atmospheres, I was permitted to visit the various heavens of Eastern countries, and I found an Egyptian heaven, where Osiris is still worshipped, and where those in communication with his ministers or angels still occupy themselves with the solution of the mysteries of the ancient Orisses and the veiled name of Isis, the mother of the earth. I have seen them occupied there in their various ceremonials, wherein at the fountains of pleasure or of pain they baptize their souls, and are made free for the time being from what they suppose to be earthly stains and contamination. And I not only find that this is a real spiritual state, but I find it has a suitable place in the order of succession of spiritual spheres, and that there is just as much a place and room for the ancient Egyptian heaven as there is for the modern Christian heaven, or the various spheres of the modern believer in Spiritualism. I find the Brahminical heaven situated far to the south, towards the constellation known as the Southern Cross, where Indra, the favorite angel or messenger, still performs his journeyings to and from the earth, and pictures to the inhabitants of the East, in their dreamy and transcendental manner, the various order of souls that arrive. There is a state wherein the soul or spirit seems unconsciously dreaming the hours away, waiting for renewed contact with matter upon earth or in some other world. And I find the Brahminical heaven as real as the Chinese empire, or as any part of the Indies might be. I visit also the paradise of Mahomet and I find certain sensual souls, whose thought followed Mahomet, engaged in the delights that ever satiate yet never satisfy, intent upon those same pleasures that occupied their ideal when upon earth, and these souls, until they are wearied, will continue to abide in that paradise where the hours are the creation of their fancy, or exist there as abiding spirits in similar conditions to wait for a change to release them from the thralldom of the senses. I find, too, that the various spheres or denominations are presided over by suitable angels of their own order, and that these, by subtle laws of communication and sympathy, have communion with higher spirits who, from these various circles, have risen free and disenthralled from any form of outward worship, only abiding in the faith of the one primal Spirit.

I find, as I stated, the Hebrew heaven occupied by those who are still waiting the coming of their Messiah, and who still believe that they will live in the New Jerusalem upon earth when their king shall appear; and these possess ancient altars over which preside the Rabbis of their order, still waiting for the dawning of the day which shall restore to the Children of Israel the earth, and wherein the wicked shall be consumed and the righteous shall be saved for evermore. And I find, again, returning to the Christian dispensation, the various orders of believers hovering over Rome, and over Protestant countries; the ancient papists still intent upon retaining for their sect the power and citadel of St. Peter, the Vatican, and all the offices of the Church intact; and these, with the utmost intent and zeal, are still engaged in their forms of devotion, waiting for the time when the Catholic Church shall abide everywhere and be the only true faith. They will wait a long time, you and I know, but still they wait. I find also different Protestant denominations each in their own sphere confined and limited within the walls of their special creeds, waiting the day of wrath, the dispensation of that judgment which they expect to be literal and external, while the judgment is passing every day before them, and the true avenger called justice is visiting every nation even now with the chastising hand. I find, above and beyond these, which occupy the immediate sphere around the earth, the various spirits that have risen from these orders, and perceive that within the limits of any particular faith is not found all religion. I find that those are enabled to see that all these forms of faith are but so many different colours in the glass of life of which the one light is God's white inspiration and love, and of which these are the various lights that they have seen God through. I find this sphere above and beyond the earth occupied by those who worship the true, abiding and universal spirit of the universe, whose name is God, Jehovah, Lord, but who, without a name that can be pronounced by mortal lips, is the one only and abiding Soul of the Universe; and these perform their deeds of worship after the manner which I witnessed and I will describe to you. Instead of being intent on any particular quarter of the world, or upon what is transpiring in any nationality or among any people, these spirits are occupied in various errands of mercy, in conveying messages of peace to the nations of the earth, and in performing their devotions by constantly searching their own thoughts to see that there is no impure, unhallowed, or sensuous thought remaining.

Into this sphere only those souls that are denominated by Swedenborg "angels" can enter, and they work forever in accord with the higher and more advanced minds who are in the sphere of Beneficence, and who belong to those who give to humanity the benedictions, the adorations, the hopes, the desires, the faiths, and the certainties of release from the

thralldom of all fear; and into the heaven of this divine company, those that have been named as prophets and seers, and as guiding lights among all nations, I was permitted to enter, that I might visit the earth and relate what I had seen. I found there no creed, no external altar, no temple, no outward shrine. I found that every soul is an altar, and every spirit a shrine, and every mind a hallowed temple, whose thoughts are like unto winged aspirations, whose desires cleave the air like prayers, having the wings of manifold might, each one of which drops manifold blessings to the spheres that are beneath them, and to mortals. I found no wrangling and discordant sects, no warfare upon technicalities, no outward semblance or shape of worship, but such profound silence of awe that you could hear the thought of the higher angels above, each one of which is freighted with some blessing to disenthral the souls that are in prison. I found here the risen martyrs and saviors of every clime that, higher than I could see, pour their baptismal thought like silvery showers upon the atmosphere, and these in turn went out like spheres, and were waited to the uttermost parts of the lower spheres of the earth. And I found that every desire became an aspiration, and every aspiration became a prayer, and every prayer became a fulfilment, and every fulfilment represented the possible of man. And I found that Christ, the elder brother of man, is believed in that sphere to represent the prophecy of the human race when all, in the coming ages, shall be freed from any form of bigotry or shame, and each and all shall unite in emulating this sphere of Beneficence that they may bestow the blessings of life and hope upon humanity. And I had heard it whispered through the vaults of that seemingly boundless sphere that the next religion which would come to man, whose forebodings have already dawned, and whose feet have already pressed the earth, albeit those feet have been pierced with sharp stones and many a thorn, is that religion of Beneficence, whose prayer shall be vocal with work, whose thought of adoration shall be the praise of God in performing deeds of loving kindness to man, and whose temples, altars, shrines, and priests shall be chosen from among the places that are now filled with human shame.

I heard it whispered in the silence of profoundest worship, while I, with reverent head, listened, that I might bring you this message, that the prevailing religion in the coming time shall be neither that of the east nor of the west, neither Zoroaster, nor Buddha, nor Brahma, nor Osiris, nor the Hebraic, nor the modern theology of Christendom, but that Divine Humanity which shall uplift, disenthral, and release every soul that is in chains. I heard it whispered that the priests in the new dispensation, should be the sweet mouths of children, or the gentle speech of woman, or the reverend, revered head of the grey-haired sire, or whoever has a word, or a work, or a message for man. I heard it whispered that science, with all her pride and power, shall not trample out of man's soul any belief of the existence of God, in his loving mercy, or the soul in its divine humanity; that immortality, like a steady flame of constant light, shall illumine all the desolate places, and make the barren study of the man of science luminous with its glory, and make all places of crime, and misery, and shame, the fitting temples for the habitation of men. I heard it whispered that the prisons and charnel-houses, and vaults, and scenes of human crime and suffering shall be exchanged for temples of joy and gladness, wherein the sweet sounds of music, and the merry voices of children that bask all day in the sun's rays, shall make the earth glad; that every prayer of every soul upon earth shall rise like the manifold incense and offering from the shrine of grateful hearts, and like the blended perfume of flowers, or the sweet notes of combined melody, making the whole earth one psalm of praise; and that every human soul is one of the ministers of this new religion, and every spirit, and every pair of hands, and every willing foot, may hasten to do the bidding of the new Messiah, who giveth to man peace and happiness, when he for peace and happiness prays with his whole mind and soul. Therefore, I give you this peace, well knowing that it will come when we shall all of us with undivided aim and unerring heart, love our fellow-beings as ourselves—when we, with one intent and purpose, worship God by loving his creatures.

ANTIQUITY OF STENCIL.

In the "Philosophical Transactions" for 1738, vol. xl. p. 393, we read that Procopius relates, the Emperor Justinus, not being able to write his name, had a thin, smooth piece of board, through which were cut holes in the form of the four letters, J. V. S. T. which, laid on paper, served to direct the point of his pen; his hand was guided by another. Possibly, this may likewise have given the hint to the first of our card-makers, who painted their cards in the same manner, by plates of pewter or copper, or only pasteboard, with slits in them in forms of the figures that were to be painted on the cards. Such is the art of Stencil, which has been applied in our time to decorating the walls of rooms as well as to the marking of linen.

SUBSCRIPTIONS AND ADVERTISING RATES.

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

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A NEW EPOCH.

The signs multiply that we are entering upon a new era in the Spiritualistic movement. The fervid reports of Mr. Owen, upon phenomena, which did not occur under test conditions, probably round off and complete the old order of things, and the experiments of Mr. Crookes and Mr. Wagner, inaugurate the new. Since 1847 we have been deluged with accounts of sporadic phenomena, in which the fancy of the writers has led to exaggeration, looseness of assertion, and their sentimentalism to the spread of puerile teachings. Investigations have either been marked by a cruelty to mediums which damaged the chance of getting good phenomena, or a fatuous credulity which made possible the grossest frauds. Not without reason have scientists reproached Spiritualists with the inconclusiveness of the facts reported, for, as a whole, no suitable precautionary conditions have been observed.

The case of the Holmes—Katie King materializations, remarkably illustrates our idea. Mr. Owen, a man of the highest probity, set the whole world crazy with his narratives of what he saw, and the apparition of the lovely Catherine floated in celestial beauty before the public eye, a thing as bright and pure as an angel. He asserted, over and over again, that the test conditions were so perfect that imposture was out of the question, and so his story aroused the greatest interest. But in a moment, in the twinkling of an eye, he dashes his mirror into a thousand fragments, and announces that in justice to himself, he must say that he was mistaken in some particulars! And then, when the experiments of Col. Olcott had demonstrated before his very eyes, the occurrence of genuine materializations, he admits the fact, and pitches his whole record of the seances into the waste-paper basket, with the air of one who had done his whole duty by the public!

The lesson was a rude one for us, and a frightful wound was inflicted upon the Cause, from the effects of which it will take long to recover. But it was a lesson, and in the end will be worth all its cost. It will help to teach Spiritualists to reject all statements of marvelous phenomena, come whencesoever they may, that are not observed with the caution and accuracy which are made to surround every fact before it is admitted as established in scientific experiments. There is no earthly reason why the Spiritualistic phenomena should not be scientifically demonstrated, as well as any other phenomena. The labors of Prof. Hare, Prof. Crookes, and Prof. Wagner (of St. Petersburg), Mr. Wallace, Mr. Varley of the London Dialectical Society, and of other scientific observers, prove this conclusively; and the bitter ex-

periences of the past quarter of a century, will have been of no avail, if they do not teach us to prove all things, and hold fast only to what is good. They will do this, and it is evident that we have entered upon the new era already.

VICTIM NUMBER ONE.

The following dispatch came over the cable on Saturday night last:—

CONVICTION OF AN AMERICAN SWINDLER.

PARIS, June 19.—Mr. Firman, an American Spiritualist, who professed to photograph deceased persons, has been convicted of swindling, and sentenced to six months' imprisonment.

Sharp work, this. An American citizen, whose only crime appears to be that he is a medium, has been sent to prison upon the perjured testimony of the scoundrel Buguet, who after taking many spirit pictures, whose genuineness has been proven beyond question, turns about and swears himself a cheat, and accuses honest men as his accomplices! It will be M. Leymayrie's turn next, and we fear that he will prove to be the second victim to Roman Catholic intolerance and malice.

On Wednesday, June 16th, 1875, by order of the Pope and the mandate of the "Sacred Congregation of Rites," the Roman Catholic Church throughout the world was consecrated to the Sacred Heart of Jesus. It is now just two centuries since Jesus Christ is claimed to have shown himself to Margaret Mary Alacoque, at Paray-le-Monial, in France, and made his "last appeal" to sinful men, to teach their hearts and lead them to himself, and this ceremony of consecration upon the bi-centennial anniversary of the day, completes that work. A nice spectacle it must be for the loving Nazarene to contemplate; to see men innocent of all crime, except a belief that such spiritual visitations as that of this French peasant girl are possible, cast into prison and branded as swindlers! Well, this is one more curse of Rome, that, as sure as the eternal law of compensation exists, will come home to roost. Let us wait and watch.

THE NAPOLEON MIRROR.

It is hardly necessary to bespeak the attention of our readers, to the curious narrative of the revelations of a magical mirror, which will be found on page 188, in this number. The reports of the seances with this "glass of fate," embraces prophecies of coming events in France, Austria, Prussia, Great Britain, and this country; of famine, pestilence, earthquakes, shipwreck, and pleasant subjects of contemplation. The loss of the steamship Schiller, the latest convulsions of nature in Central America, the future of General Grant, the particulars of the shipwreck of the Collins Steamer Pacific, in 1856, and many other things are claimed to have been described, and foretold by this wonderful glass.

An opportunity for placing its unfulfilled prognostications on record, having offered itself, we will at least amuse, if we do not instruct our readers, by catching and fixing these alleged shadows of coming events. It should be remarked that the observer in this instance is an illiterate woman, who cannot even read the communications by sentences, but is obliged to spell the words, letter by letter, to an amanuensis.

EXCITEMENT IN RUSSIA.

Professor Wagner's report on the Spiritualistic investigations of last winter, by Prof. Boutleroff, Dr. A.—, Counselor Aksakoff and himself, has created a tremendous excitement, not only in St. Petersburg, but throughout the empire. A Scientific Commission has been organized by the Professors in the University, to push an inquiry in the whole subject, and neither pains nor ex-

pense will be spared to make it thorough. M. Aksakoff announces in the London papers that he is authorized to receive applications from mediums who desire to visit Russia, and display their psychological gifts before the professors.

Colonel Olcott and Madame H. P. Blavatsky have been requested to designate the American mediums who should be invited by the Commission, and they have accepted the honorable and responsible trust. The official documents are now being translated, and will be laid before our readers next week.

Spiritualism has thus received a powerful impulse from the quarter whence it would have been least expected. It is not at all unlikely that the St. Petersburg movement, inaugurated by that most devoted and admirable Spiritualist and gentleman, M. Aksakoff, will prove one of the most important epochs in the whole history of the subject.

DISCOURSE THROUGH MRS. TAPPAN.

The recent discourses, of which Mrs. Tappan has been made the organ, have been wonderful for their aptness, force, and ability. The discourse, the spirit prompter of which claims to have been the late Professor Mapes, is full of his characteristics, as those who well know him assert, and is remarkable for its easy and accurate handling of chemical facts. The reference to his personal intimacy with Ericsson shows a familiarity with facts of which it is not likely the medium was aware.

Hardly less remarkable than this discourse from Mapes, is that which professes to come from Theodore Parker, delivered at Cavendish Rooms, London, the 30th of last May, and published in full, in this issue of the Scientist. But the spirit seems to have mistaken the will for the deed in the following,—

"I once bore arms, and that was the only time I ever bore arms, when, with a body of determined men, and in defiance of the statutes of the State in which I lived, we attacked the prison to release a negro slave who was incarcerated there, in my own city of Boston, for the purpose of being returned into bondage; and I then said, what I now repeat, that I would cut my way through a file of United States or any other soldiers from Boston to Canada, to aid in the release of one fugitive slave."

Now every Bostonian knows that there was no such attack on the prison as that here referred to. That Parker was so full of fight on that occasion, that he would have attacked the prison, if the opportunity had been presented, cannot be doubted. His *animus* is faithfully represented, though the fact was not as he states. Perhaps the explanation of the inconsistency may be found in the Spirits' language in describing one of the spheres which he claims to have visited under the guidance of Swedenborg. (See page 185, second column, lines 21 to 24.)

"And I found that every desire became an aspiration, and every aspiration became a prayer, and every prayer became a fulfillment, and every fulfillment represented the possible of man."

PROFESSOR J. R. BUCHANAN.

This eminent American philosopher, whose first appearance before our readers occurred through the friendly intervention of Col. Olcott, now enters in his proper person, and enrolls himself on the list of writers for our young journal. That he is most heartily welcome, goes without saying, for he is one of the ripest minds of the age, and his pen one of the most facile and powerful. He is the founder of Anthropology, embodying in detail a new and, as it seems, the only correct system of Phrenology, based upon actual demonstration of organic functions, Sarcognomy, Psychometry, Cerebral Physiology, and Psychology. His life has been one constant labor

in behalf of Science, and to it he will devote the remainder of his days. The progress of psychological discovery, only serves to bring into bolder relief his deserts as a pioneer and discoverer, and his real merits will probably not be understood until the sod is green over his grave. His accession to the ranks of our already brilliant staff of writers, conveys the promise of much profit and pleasure to the readers of the Scientist. The Louisville Courier Journal says of Prof. Buchanan's article on "Moral Education" (which we notice copied in the London Human Nature for May), that it

"should be read by every teacher and friend of education in our midst; for we believe that it contains the elements of the ideas that must yet raise our schools out of their present unsatisfactory condition of routine and formality. It is a notable essay, powerfully written."

No better definition of his own style could be given, than is contained in the following paragraph, which opens his article on the "Evolution of Genius," in the June number of Home and School.

"When a man of superior organization, finer temperament, and more intense vitality addresses us, there is a vividness in his ideas, with a freshness in his language, and a force in his expressions, which arouses and interests us. Even when he tells us what we already know, he makes it interesting. Now and then he brings out some interesting remark which had not been expressed before, and, feeling that he is expressing our own thoughts better than we could have done it ourselves, we are charmed with him."

NOTICE.

The surpassing importance which Professor Wagner's Report has acquired, in consequence of the organization of the Scientific Commission which will begin its sittings in September, induces us to lay it before the American public, in convenient form, for preservation; and we hereby announce that it will shortly issue from the Scientist Press in a pamphlet of about thirty pages, with an introduction by Col. Olcott. Full particulars will be given in our next issue.

EDITORIAL PARAGRAPHS.

DR. SEXTON'S Crystal Palace Lectures on Spiritualism continue to appear in the Spiritual Magazine, and will shortly be issued in a small bound volume. The May number of that periodical has articles by Mr. Thomas Brevior, Dr. Hitchman, and Mr. F. R. Young—the latter calling special attention to a remarkable volume of sermons by the Rev. H. R. Haweis, of London.

SERVICES of song are becoming very general. This is a step in the right direction. The Church has not made enough of the ministry of "Spiritual Songs."

COMMON SENSE, a journal devoted to Spiritualism and General Reform, suspended its publication last week. It was a welcome exchange, full of original matter which did not make its name a misnomer, and it should have been supported by the Liberals of the Pacific coast.

THE SPIRITUAL SCIENTIST, published in this city, seems to us to be a very fair and able paper, and to occupy a place in the Spiritualist literature of this country which no other paper hardly does. We are glad to see that it is prospering.—*Index.*

THE infamous decree of the French court, consigning Mr. Firman to prison, leaves his wife penniless. Would it not be well for us to contribute towards her necessities? We will be happy to receive and forward any sums received at this office.

GEN. N. P. BANKS is reported to have said that he would speak at the next Centennial, 1875. It is quoted by the secular press from one end of the country to the other as a *bon mot*, while very few, other than Spiritualists, reflect how great the probability that his promise may be verified.

THE REVELATIONS OF A MIRROR.

EMBRACING A SERIES OF PROPHECIES, ALLEGORIES, SCENES,
AND ADVENTURES.

THE following curious prognostications and descriptions were uttered by a seeress who gazed into the magic mirror described in a recent number of the *Spiritual Scientist*. For the information of such as may not have seen the article in question, we will state that the mirror consists of a concave dish, a substance resembling black onyx, very highly polished, framed in dark wood, and lying upon crimson velvet, in a morocco box. It was made by priests of the highest caste, in an Indian temple, and every stage of the work was accompanied with solemn ceremonies, which were intended to invoke to the guardianship of the mirror, spiritual influences of the most potent character. A person wishing to behold what is transpiring at the present time, what occurred in the past, or will happen in the future, places the "glass" in such a way that the rays of a single lamp shall fall upon it in one bright spot. He then seats himself directly before it, and gazes, without effort, at the luminous point, remaining as passive as possible. If he possesses the seeing faculty, before long the brightness will disappear, and the whole surface of the mirror will seem as black as night. Presently a white mist gathers, clouds mass together, drift across, open, and a scene presents itself in miniature to the vision of the seer. Perchance it may be a pastoral landscape, with grazing flocks and a solitary shepherd lying on a hillock in the foreground; or a battle rages; or the train of a hunt sweeps through woodland glades; or a ship tosses in mid-ocean in a storm; or symbolical or allegorical representations are caused to come; or a single figure steps into the field of vision, and displays a scroll upon which letter after letter, sentence after sentence, or name after name appears, and then fades away as soon as read. Sometimes the observer sees the shades of the departed—friends of his own, or historical personages, or others unknown either to himself or fame—and they seem to tell of things past and things to come, premonish of good fortune, warn of impending fatality, or show the whereabouts of wandering voyagers, or fugitive criminals, or lost treasure. These magic mirrors have an antiquity reaching back to prehistoric epochs, and have been consulted by the wisest and greatest of men in all ages. Of recent sovereigns, Napoleon I. was conspicuous for the habit of invoking their aid, through the famous "Mme. Lenormand," and two of her magical glasses are now owned in this country—one by a gentleman in New York City and the other by a person in Brooklyn.

We are neither prepared to explain the philosophy of the glass, or endorse all its revelations. But, on the other hand, we would esteem it the height of folly to deny the wonderful results which have sometimes followed the experiments of seers in different ages of the world. Whether the fixity of gaze prescribed induces a state of "conscious clairvoyance," or the magical incantations of the priests of Iris and Buddha do really attach special supernal influence to the mirror, we shall not undertake to say. It suffices for the moment to give our readers, as a matter of curious interest, some of the "revelations" which have been communicated to us by the owner of one of the Lenormand glasses, expressing no opinion whatever as to their trustworthiness.

ED. SCIENTIST.

FIRST SEANCE WITH THE GLASS. (May 26, 1874).

After the clouds break, I see a high mountain, and on its peak the word "Alps." It fades away, and then there comes forward a dark-complexioned gentleman, with dark hair and a long moustache. He is of medium height, and he gives his name as Joseph Jerome Carlow. In his hand is a scroll, bearing these words: "Bonaparte will rule Europe in body and flesh, through the Prince Imperial, who was born 1856, March 15th, and will reign July 25, 1880."

Question. "What does this mean?"

Answer. "The total overthrow of the Republic of France. Bonaparte will reign in every honest heart."

These words then appear: "Eugenie Imperatrice; Eugene Branhamois; Montigo."

I am shown an old man clothed in splendidly embroidered vestments, and wearing a cap on his head. His name is

given as Pope Pius IX. A young man steps forward, and I am told he is the Prince Imperial. He opens his vest, and shows the Pope his heart, from which great drops of blood are falling. He takes his sword, dips it in his blood, and then lays it on the Pope's head.

Then, I see Napoleon I. appear, dressed in military costume. He shows the word "Crucifical." holds in his hand a branch of roses, takes his sword and cuts off the thorns, and then hands the branch to the young prince. Then he seats himself at a table, upon which he lays his hat and sword; takes up a large iron pen and writes, "Vive Bonaparte." "The pen of Destiny writes forever." . . . Scene changes.

Then came a procession of kings and queens, one after the other, all of whom look at me and salute, and when I ask what this means I see the words "Do unto us as we shall do to you." . . . Scene changes.

Then, I see a huge Masonic emblem—a pair of compasses, two keys, and a bible. . . . Scene changes.

A very old person, evidently an Oriental, attired in a gorgeous costume, comes up, and I see the name, "Yan-gann: 3255."

A dense pall overspreads the mirror and suddenly all is dark. . . . Seance ends.

To be continued next week.

"THE UNSEEN UNIVERSE."

BY J. R. BUCHANAN.

The above is the title of an anonymous work, which has been attributed (no doubt correctly), to Professors Balfour Stewart and Tait. Its title and style are rather *ad captandum*, and while it may be of some service among very bigoted theologians, it will neither interest nor gratify any whose minds are sufficiently expanded to recognize the facts of spiritual science.

The writers are quite familiar with the principles of dynamic science, of which they make a copious, and to some extent, irrelevant display, which, after all, throws little or no light upon the existence of the spirit world, and its relations to the visible Universe. Their object is to show that physical science does not exclude the belief in a Deity, and in a Christian religion; but their arguments are distinguished by learned amplitude rather than by simplicity or logical force.

As a contribution to philosophy, it disappoints the enlightened reader, and does not deserve an extended notice; for its reasoning is vague and inconsequential; nor is it even accurate in science, as it adopts the assertion, as a mechanical truth, that "No power, no energy is required to deflect a bullet from its path, provided the deflecting force acts always at right angles to that path;" nor is this the only specimen of its sciolism.

The writers decide that modern spiritual manifestations have "no objective reality," because they "take place, as a rule, in insufficient light, if not in total darkness, and in the presence of those who are in a state of mental excitement!" There is a great deal of such flimsy philosophizing in the book, which it would be at least amusing to examine, if its importance would justify an elaborate criticism; nor can we commend the spirit and prevailing sentiment of the work, as illustrated in the very irrelevant outbreak against modern criminals, and the anticipation expressed that legislation will have to provide, as a punishment, some terrible and "absolutely indescribable torture thrilling through every fibre of the frame of such miscreants."

As an *ad captandum* plea for Christianity against Atheism, the book may be successful in the market; but so far from illustrating the "Unseen Universe," it merely illustrates the writers inability to see or comprehend it. They very properly quote from Professor Stokes' presidential address to the British association at Exeter, the admission that their science "can but enlighten us as to the depths of our ignorance, and lead us to look to a higher aid, for that which most nearly concerns our well-being."

The main drift of the argument, is to place the power of the Creator as far back as possible before the cosmic chaos of nebulous matter, so as to exclude special creations, and to recognize a creator of matter, and another creator of life. Upon the whole it is a hybrid combination of spencerism and orthodoxy.

THE WHITE LADY.

A WRITER in "Notes and Queries" of December 26th, relates the two following interesting accounts of the appearance of spirits. He remarks:—

"The first of these stories I had from Grafin Louise R. who was told it by one of the ghost-seers, for there were several. The cholera was raging in Bavaria; several of the small mountain villages had been literally depopulated. The late King Louis, Queen Therese, and the Court were at Aschaffenburg, as the pestilence was peculiarly fatal in Munich—a place Queen Therese disliked very much—when, either on account of some State ceremonial, or from one of his usual fits of restlessness, King Louis announced that the Court would return to Munich in three days. The evening before they started the Queen and several of her ladies were sitting in one of her apartments in the palace, the last but one of the suite. She was in low spirits and all were unhappy at the prospect of the return to Munich. It was a warm summer evening drawing on to dusk. Presently a lady dressed in white came into the room, and making a slight reverence to the Queen, passed on into the inner room, which opened from the one in which they were sitting. A few moments after she had passed it struck all present that they did not recognise her, also that none of the other ladies on that day were wearing white dresses. The Queen and some others stood up and went into the room to see whom it might be, and found it empty! There was no mode of egress except the door by which they had entered, and the room was on the second story, so that no one could have got out of the window. Suddenly all felt that it must have been the White Lady, whose visit is believed to foretell the death of one of the Bavarian royal family, and some of the ladies fainted. The Court went to Munich on the next day according to appointment, and three days after Queen Therese was dead of the cholera.

"The second story is this. My father's regiment was stationed at Clare Castle, in the County Clare, Ireland; this was during part of the Peninsular War. He had not long joined, and was not married, but his cousin, the late Major F. D., then a captain, and his wife, were also with the regiment. It was the beginning of winter; the regiment had been only a week in the castle, and no one expected a move before spring. Mrs. D. had been giving some directions about her rooms, when her maid said to her:—"It will not be worth your while, ma'am, to get these things, as the regiment will be marching in a day or two." Mrs. D. said, 'Impossible, we are here for the winter, at least.' 'Oh, ma'am,' said the maid, 'the white lady was seen on the battlements last night, by the sentries, and whenever she appears the route comes within the week.' The tradition was, that a lady in white was seen to walk about on the ramparts, wringing her hands, weeping bitterly, just before the route came for any regiment stationed in the castle. She was said to have been the wife of an officer who had died of grief, in consequence of her husband having been suddenly ordered off on foreign service. The route came before two hours, and in two days the regiment had left the castle. This was told me by Mrs. D. herself, and is perfectly unaccountable. When none of the officers knew anything of the approaching move, it does not seem likely that the wife of one of the men (such, I believe, was Mrs. D.'s servant), could know anything about it, and the regiment, as before said, had only arrived at the castle within the week."

BE BRIEF! Correspondents will bear in mind that our space is limited and our type large. We would enjoin upon them the importance of compression and brevity. "Why was your sermon so long?" asked some one of a famous preacher "Because I did not have time to make it shorter," was the truthful reply. We always recall the remark when we receive a long-winded communication that would occupy three times the space we could afford. The telegraph has been a blessing in compelling people to study brevity in what they have to say. It is when we doubt any one that we become garrulous. In our case brevity is a necessity, and those who would be our correspondents must bear this in mind. There is something of artifice in the use of superfluous words. Genuine conviction throws off all loose drapery and goes straight and quickly to the point. Take time, then, and be brief.

IMPORTANT TO SUBSCRIBERS.

Postage on The Spiritual Scientist will be prepaid by The Scientist Publishing Company. The yearly subscription rate will be two dollars and fifty cents.

To any one sending us FIVE names for one year, we will send The Scientist in a separate wrapper to each person, and also one to the getter-up of the club.

Send us a club of EIGHT, for six months, at one dollar thirty cents, we will send you as a premium The Scientist for one year.

Send us FIVE for three months, and we will send you a copy free during that period.

Or for FIVE yearly subscribers, or TEN for six months, or FIFTEEN for three months, we will give as a premium that valuable work, "The Identity of Primitive Christianity and Modern Spiritualism," by Eugene Crowell, M.D., a large octavo volume bound in cloth, price \$2.75.

For FOUR yearly, or SEVEN six months, or TEN three months, we will give the English Memorial Edition of Judge Edmonds' Letters and Tracts on Spiritualism.

LETTER FROM LONDON.

M. A. (OXON).

WRITING to a friend in this city, M. A. (Oxon) says,— Col. Olcott's "People from the Other World" adds a very powerful link to the chain of evidence in forms of Materialization, which is now, for the first time, beginning to carry any weight. I could not for a long time get any evidence that sufficed to overcome the inherent improbability that such things should be. I don't think we lay stress enough on that. To minds trained in a severely logical school it is inevitable that such portentous allegation should require portentous proof.

I know so much of the power of spirits over gross matter, that no amount of tying, &c., is of any real good as evidence. I must have medium and spirit together, or, still better, no cabinet: only a curtain across one corner of the room to which there is no access. But, my dear Sir, we are only just beginning to pierce the surface of this matter. What a marvellous phase of it is that shown in the transfiguration of Mrs. Compton of Havana. How bewildering it is in the idea that it gives rise to! If it be possible to so change the appearance of a woman, homely, toilworn, and ill-looking as Mrs. C. is, to that of a young and lovely girl in resplendant bridal costume, why may it not be possible to present a medium in all sorts of characters at the will of the operating spirits? The trustworthy evidence which establishes it in the case of Mrs. C., leads me to suspect that the same *modus operandi* may be at work in other cases, where the spirits are not as ready to confess it. And so what we think may be the materialization of a form, may in reality be something totally different, namely, a change in the medium's physical body, or in our senses. It seems to me that these points must be cleared up before we can say positively in any given case—and each case must rest on its own merits—"this is a case where a living, material, human body has been created by the will of invisible operators."

Cases then doubtless are in which each has been done. I am more and more sure that they are not as frequent as we think. And the power of these invisible agencies is so great that we can say of no one thing that it is unlikely or impossible.

I am now engaged in attending a series of materialization seances with Herne, (who was formerly in partnership with Williams.) He is one of our most powerful physical mediums, and I hope, will be able to show us some good results. Al ready we have had three or four good materializations, or what profess to be so, in a single sitting. I am allowing the spirits to work up to a satisfactory pitch, and I shall then impose tests. At present we have some that are complete. It is very easy to prevent all manifestations by too rapid tests, and I prefer Crooker's plan of giving the spirits their own conditions at first, until they know what they can do, and then proving and trying them.

The *affaire Buguet* in Paris is a very sad business. If you have seen the evidence put forward in Human Nature, you

will have no doubt that when Buguet says he never took a genuine spirit picture, he adds one more sin to those which already stain his soul. He is a fair instance of the besetments that come round mediums, especially such as are brought into contact with all kinds of influences. He was a powerful medium; of that I am sure, and was most successful in taking spirit pictures. But as trade increased, and people came thick and fast, the demand exceeded the supply. People sent him their photographs to get pictures of their dead, and the temptation came to manufacture shams. Nothing easier; no sitter to pry into the operation; nothing necessary but a dummy draped! This he made, and painted heads on cards which he fitted on to it. I believe his cheating stopped them. I do not believe his pictures taken *with sitters* were fraudulently obtained; and in some score of cases I am sure they were not.

The time came when Spiritualism made too great a noise in Paris, and priestly attention was attracted. Persecution followed as a matter of course. A raid was made on Buguet, the medium Firman, and the editor of the *Revue Spirite*. Evidence of imposture was found in Buguet's studio, his position became serious. Each was kept in solitary confinement, and it was suggested to each that he should confess his conspiracy. The other two, having nothing to say, refused. The authorities found, however, a more tractable person in Buguet. They suggested to him that he should append his name to a prepared statement, and intimated to him that he would get off cheaply by that means. To his eternal disgrace he consented, and made a false confession, incriminating innocent persons, and throwing ridicule and contempt on Spiritualism in general, and Spirit Photography in particular.

The trial is not yet over, but no justice can be had, and it is a foregone conclusion that Spiritualism will receive a heavy blow from a scoundrel whose title to belief may be measured by the fact that he admits and boasts that for years he has been swindling the public by trading on the holiest instincts of humanity! Most miserable; but alas! no doubt exists that the willing tool of priestly persecution will get off with reward, while honest men suffer. So it is.

I am of opinion that there was a good deal of nonsense talked about the Holmes expose, and perhaps that there may have been a subornation of evidence there. At any rate Col. Olcott seems to have proved conclusively the mediumship of the Holmes.

When shall we be able to eliminate tricks and fraud? I suppose when we can eliminate human nature, or confine these phenomena to higher specimens of it.

SPIRITUALISM AT THE HAGUE.

Miss Lottie Fowler, now of London, writes,—“I have been at the Hague since Sunday last. The cause is rather at a low ebb here. There are a few Dutch mediums, who meet weekly at their seance rooms. There is also a Society, *Oromase*, composed of a few gentlemen of education and position, some of whom speak English fluently. I was present at a meeting on Tuesday last, and I think that mediumistic power is in a very fair way of development. Messrs. Riko, De Bourbon, and Piepers are working most energetically to promote the progress of Spiritualism. When the barriers of skepticism are broken down by invincible facts, truth will have a freer course.”

A COPY of the *Spiritual Scientist* will be sent to any address in the United States for twelve months, on prepayment of two dollars and a half. As it is highly desirable that copies should be distributed gratuitously in quarters where they are likely to have a beneficial effect, donations to that purpose will be thankfully accepted.

WHEN Daniel Whittle Harvey was an articled clerk to a solicitor named Daniels, in Colchester, the aspiring youngster scrawled upon the wall this line: “Daniel Whittle Harvey, Esq., M.P. for Colchester. It must be so.” This ambitious anticipation was singularly enough verified.

THE FREE THINKERS of Cleveland, Ohio, have organized into a society, and now hold meetings in Room 10, Carlton's Block corner of Woodland Avenue and Eagle Street.

PROPHECIES AND COUNTER PROPHECIES.

A few weeks ago a small number of prominent Spiritualists were gathered at a private seance for materializations. Among those present, were Dr. H. B. Storer, Chas. Houghton, Prof. M——, the representative of the *Boston Herald*, Mrs. Maud E. Lord, and Charles Foster, the gifted test medium. The latter in conversation with the representative of the *Scientist*, prophesied its early dissolution, the ultimate, however, to be pleasing to its projector and editor. But little was said about the matter, although the representative received the joking compliments of other members of the circle as to what sum “would buy his right and title.”

A few days ago the manager of the *Scientist* received a notice to call at the Western Union Telegraph Office and receipt for the money sent by telegraph. He went with the following experience:—

Scene. Western Union Telegraph office. Time, noon. To the left, receiver at desk. Enter on the right an individual who presents a money order notice.

Clerk. Are you expecting any money?

Individual. Well, that's my name and address on the order, and that's your notice to me. I have no one in mind, however.

Clerk. Do you know a Sir Henry de Morgan?

Individual. (Smiling broadly.) Well, I have heard it said, that the spirit of the gentleman you mention, who lived on the earth 250 years ago, takes a kind interest in my welfare. I'll receipt for the money.

Clerk. (Drawing back, and changing tone.) Do you know anyone about here who can identify you?

Individual. Yes.

Here a member of the Company is called who knows Individual, and the money is paid.

An hour later a telegram came saying,—

I contribute — dollars to pay — note, due June 19th, and defy Charles Foster to make his prophecy good. The challenge to be published. Go to Western Union Telegraph office, get money, and acknowledge receipt by telegraph.

SIR HENRY DE MORGAN.

The money was sent from a far distant city. As the telegram asks us to publish, we do so willingly. We advance no opinion in this case. We have already shown telegram to several prominent Spiritualists, one of whom suggests that a member of the circle is “guying” us. Well and good. We are willing to be “guyed” as often as anyone wishes to “guy” us in this manner. But in this connection we would notice that in the telegram the name of the payee on the note, and the amount, are correctly stated. We feel sure that no member of the circle had this knowledge, so complicity on their part is out of the question. We return thanks to our donor, and comply with the request to publish as an evidence of our appreciation of the liberality of the donation and the service rendered. Time solves many mysteries. The motto of the *Scientist* is, “TRY to understand Yourself and Things in General.” But in this instance, in the language of Lord Dundreary, “It's one of those things that no feller can find out.”

NOTES AND NOTICES.

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.

THE American Spiritual Institute will give a concert next Sunday evening, at Rochester Hall, 730 Washington Street. The entertainment will consist of instrumental music and singing by a quartette; several distinguished vocalists will also appear. Admission, only Twenty-five cents.

Important to Spiritualists.

THE spiritual movement resembles every other in this respect: that its growth is the work of time, and its refinement and solidification the result of causes working from within outward. The twenty-seven years which have elapsed since the rappings were first heard in Western New York, have not merely created a vast body of spiritualists, but moreover stimulated a large and constantly increasing number of superior minds into a desire and ability to grasp the laws which lie back of the phenomena themselves.

UNTIL the present time these advanced thinkers have had no special organ for the interchange of opinions. The leading spiritual papers are of necessity compelled to devote most of their space to communications of a trivial and purely personal character, which are interesting only to the friends of the spirits sending them, and to such as are just beginning to give attention to the subject. In England the London Spiritualist, and in France the Revue Spirite, present to us examples of the kind of paper that should have been established in this country long ago—papers which devote more space to the discussion of principles, the teaching of philosophy, and the display of conservative critical ability, than to the mere publication of the thousand and one minor occurrences of private and public circles.

IT is the standing reproach of American Spiritualism that it teaches so few things worthy of a thoughtful man's attention; that so few of its phenomena occur under conditions satisfactory to men of scientific training; that the propagation of its doctrines is in the hands of so many ignorant, if not positively vicious, persons; and that it offers, in exchange for the orderly arrangements of prevailing religious creeds, nothing but an undigested system of present and future moral and social relations and accountability.

THE best thoughts of our best minds have heretofore been confined to volumes whose price has, in most instances, placed them beyond the reach of the masses, who most needed to be familiar with them. To remedy this evil, to bring our authors into familiar intercourse with the great body of spiritualists, to create an organ upon which we may safely count to lead us in our fight with old superstitions and mouldy creeds a few earnest spiritualists have now united.

INSTEAD of undertaking the doubtful and costly experiment of starting a new paper, they have selected the *Spiritual Scientist*, of Boston, as the organ of this new movement. Its intelligent management up to the present time, by Mr. E. GERRY BROWN, and the commendable tone that he has given to its columns, make comparatively easy the task of securing the co-operation of the writers whose names will be a guarantee of its brilliant success. Although the object has been agitated only about three weeks, the Committee have already received promises from several of our best known authors to write for the paper, and upon the strength of those assurances many subscriptions have been sent in from different cities. The movement is not intended to undermine or destroy any of the existing spiritualistic journals: there is room for all, and patronage for all.

THE price of the *Spiritual Scientist*, is \$2.50 per annum, postage included. A person sending five yearly subscrip-

tions, is entitled to a copy for himself without extra charge. Subscriptions may be made through any respectable agency, or by direct communication with the editor E. GERRY BROWN, 18 Exchange Street, Boston, Mass.

For the Committee of Seven,
BROTHERHOOD OF LUXOR. * * *

From the *Spiritual Scientist* (Editorial) April 29, 1875.
A Message from Luxor.

THE READERS of the *Scientist* will be no more surprised to read the circular which appears on our first page than we were to receive the same by post, since the appearance of our last number. Who may be our unknown friends of the "Committee of Seven," we do not know, nor who the "Brotherhood of Luxor," but we do know that we are most thankful for this proof of their interest, and shall try to deserve its continuance.

Can anyone tell us anything of such a fraternity as the above? And what Luxor is meant? Is it the ancient city of that name, whose majestic ruins, afford but a faint idea of the splendor of its prime? Once a metropolis whose smallest public building must have eclipsed in size any of modern times, it is now a desolate waste, guarded only by a handful of Arabs, whose flocks graze the avenues that in past ages glittered with wealth, and who dare not enter it by night for fear of the *Afrites*, or unprogressed spirits; who flit with noiseless footsteps through the deserted passages and chambers underground. Travellers tell us of grand rooms in the temples the walls of which are ablaze with frescoes of quaint device which looks as fresh as if the paint were laid on but yesterday. Can it be that shades of the departed Magi, banded together into a Council, meet there to rule the spiritual destinies of mankind?

It is time that some Power, terrestrial or supernal, came to our aid, for after twenty-seven years of spiritual manifestations, we know next to nothing about the laws of their occurrence. Have we learnt aught concerning mediumship, its cause, its perils, its possibilities, its advantages? Have we examples of the co-operation of spirits with mortals upon equal terms, or the subserviency of the latter to the former, as in some cases is meet and proper? Mediumship in our day seems to be synonymous with Slavery, and it really appears as if the medium class had had no rights that their invisible masters were bound to respect.

We cannot help regarding this as an evil of magnitude, and if we could only be satisfied that the appearance of this mysterious circular is an indication that the Eastern spiritualistic fraternity is about to lift the veil that has so long hid the Temple from our view, we in common with all other friends of the cause would hail the event with joy. It will be a blessed day for us when the order shall be, SIT LUX.

From the *Spiritual Scientist*, (Editorial), May 13, 1875.
A Hint to Spiritualists.

If a knowledge of facts ought to make a man earnest in the proclamation of the truth which he has attained to, then surely an intelligent Spiritualist ought to feel privileged in doing what he can for the spread of our cheering evangel. If the members of religious sects give oftentimes nearly a tithe of their incomes to the support of their various churches, surely, the sincere Spiritualist ought to emulate their liberality so far as to contribute something to that invisible but grand church Catholic which is to be found in the communion of those minds that recognize the great fundamental truth of Spiritualism. Surely a faith

based on the demonstrated fact, that man survives the dissolution of the physical body, and that there is an interchange of thoughts and affections between a vast spirit-world and the inhabitants of our planet, ought to awaken enthusiasm and prompt to a generous giving for the spread of so inspiring a truth.

Many of our Spiritualists, especially those in our smaller cities, attend no church or Sabbath meeting and contribute nothing of their means for any spiritual cause or instruction whatever. Does it never occur to such persons that a trifle contributed to the support of our spiritual journals would be no more than what they ought freely to give, exempted as they are?

Of the large number of Spiritualists in the United States there surely must be at least two hundred thousand who have the leisure, the intelligence, and the means, that should invite them to the support of the American Spiritual Press. There are now only three journals in the country, which can be said to be active representatives of Spiritualism. There is the "Banner of Light," the oldest and, we believe, the most widely circulated. But it has some peculiar features, which, though they may suit the majority of readers, are not wanted by the scholarly inquirers who look simply for spiritual facts and information. It gives long stories, and devotes much space to unconfirmed spirit messages. Then there is "The Religio Philosophical Journal," largely given to advertisements, records of meetings, lists of lecturers, accounts of seances, &c; it probably has the largest circulation. This too supplies undoubtedly a want, and commends itself to many inquirers.

We have no wish to detract from the merit or the subscription-list of either of these well-known journals. They have done valiant service for the cause when there were few to speak for it, and there is a large and increasing class to whose wants they are skilfully adapted.

But the "Spiritual Scientist," the youngest of the three, addresses itself more especially to that class of investigators who want no miscellaneous or extraneous matter mixed up with the one subject of Spiritualism. It aims to give the *pith* of the spiritual news of the day, to avoid long-winded discussion, works of fiction, lengthy reports, &c., and to present, as far as possible, the purely scientific aspect of the great movement pregnant with such important results for the future.

We believe there is a place for such a journal, and we hope there are many subscribers to both the other spiritual weeklies, who without dropping them, will find it not too heavy a tax to add to their list the "Spiritual Scientist." The three together would not cost ten dollars a year, and surely that is an insignificant sum for a family to pay for that part of its instruction which pertains to the great truths that point us to the survival of relatives and friends in a life beyond the grave, and impresses upon us the great lesson of our own immortality. Surely three organs for a cause that numbers its adherents by millions will not be thought too many in a country like ours. We confidently appeal to Spiritualists generally to do what they can afford to do, to make our journal a success.

A person receiving a Specimen Copy of the Scientist.

Can have it sent on trial, for **Three Months**, for **Fifty Cents**, and at the end of that time, discontinues, or renew for the balance of the year by the payment of \$2.00. Address
Spiritual Scientist, Boston, Mass.

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.

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

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

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

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

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

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

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

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

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

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

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

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

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

MEETINGS.

SUNDAY.

ROBERTS HALL, 554 Washington Street. Morning. Childrens Progressive Lyceum at 10.30, A. M. Afternoon and Evening. American Spiritual Institute.

INVESTIGATOR HALL. Peoples Meeting, Afternoon at 2.45. Evening, 7.30.

JOHN A. ANDREW HALL, corner Chaucery and Essex Street. Mrs. S. A. Floyd, lectures afternoon and evening. Excellent choir in attendance.

SEANCES.

FOR TESTS. Sunday Evening, Miss S. F. Nickerson, 628 Tremont Street.

FOR PHYSICAL MANIFESTATIONS. Sunday evening and every evening during the week. Mrs. Maud F. Lord, 26 Hanson Street. Direct voices. Spirit touch-

ADVERTISEMENTS.

SPIRITUAL SCIENTIST

A WEEKLY JOURNAL DEVOTED TO

THE SCIENCE,

HISTORY, PHILOSOPHY AND TEACHINGS

OF

SPIRITUALISM.

Without disparagement to any other organ of Spiritualism now before the public, we may confidently say, that there are many investigators who feel the need of a weekly like the "Spiritual Scientist," less filled up with advertisements than the other journals, less secular and miscellaneous, more singly devoted to Spiritualism, pure and simple, more strictly scientific in its scope and intent. We hope that all Spiritualists who receive this number will do what they can to help us to a circulation. We have now the prospect of valuable editorial assistance not only from the most cultivated inquirers in America but from eminent men of science in Europe who have become convinced of the amazing phenomena, now becoming so common, and who are ready to do battle for the truth.

We ask then the co-operation of all friends of the cause here and in Europe in strengthening our hands, that we may make the "Spiritual Scientist," what we hope to make it, and what it ought to be—the organ of the best and highest thought on the great subject that is destined to have such a leavening effect upon all existing systems and creeds. Now is the time for effectual aid.

THE SPIRITUAL SCIENTIST presents each week a comprehensive review of the progress of Spiritualism, in its practical, scientific, philosophical, and religious aspects. Its contents are sufficient in variety to suit all classes of minds that are attracted to Spiritualism, and it endeavors to supply all that can interest an investigator into the deeply important subject of

Man's Immortal Existence.

The topics treated may be thus classified:—

Scientific Investigation, tending to increase the knowledge of the nature of the human spirit and its surroundings; also, of the relation between man in the spirit world and those on the physical plane of existence.

Philosophical Deduction and Demonstration, reports of Lectures, detailed accounts of Remarkable Phenomena, Materialization, Levitations, &c.

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Reports of Progress from all parts of the world, by correspondence, exchanges, and reportorial facilities.

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THE SCIENTIST will be a medium of instruction to Investigators. Questions and objections will be freely answered. It invites the co-operation of lovers of Spiritual progress, and solicits their patronage, and support.

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