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MRS. HOLMES CAUGHT CHEATING.

AN IMPORTANT CARD TO THE SPIRITUALIST PUBLIC.

WE, the undersigned, have the painful duty to perform, of making a statement of facts and suspicious circumstances connected with the so-called spiritual manifestations of Mrs. Jenny Holmes, in both the light and dark seances. We had carefully read and weighed all the published evidence, *pro* and *con*, since the Holmeses were attacked in Philadelphia; and thinking that Col. Olcott, in his test experiments with them, had presented evidence of genuine mediumship, both separately and jointly, and reading her appeal in the Banner of Light for aid, and thinking she had been unjustly accused and was worthy of patronage, we concluded to send for her that we might witness the manifestations given through her mediumship.

The engagement was made, and Mrs. Holmes came according to agreement. A cabinet was constructed under her direction in the parlor adjoining the hall, where we have lectures each Sunday. Mrs. Holmes gave first a dark seance, as is her usual custom, and then her materialization seance, which consisted of showing hands, arms, and the faces of "John" and "Katie King." Previous to going into the cabinet, Mrs. H. produced a bag (which was examined by different persons present), in which she proposed to give the manifestations of the light seance, and which is called the famous bag test of Col. Olcott; but *unlike that used by the Colonel*, which he says was heavy, unbleached sheeting, stitched and felled, the one presented by Mrs. Holmes was made of the thinnest kind of muslin, or what may be termed strainer cloth, which was carelessly run together, with some of the seams on the outside and some on the inner. This bag Mrs. H. got into and was seated in the cabinet. It was securely tied around the neck, but otherways she was not confined.

In the usual length of time, a hand appeared at the aperture, and in a moment, another, and after a little delay, two arms were thrown out, and then the face of John King appeared, with the heavy black whiskers that have been so often described. They were handled by different persons in the circle, and this was followed by the face of Katie at the aper-

ture, who called in whispers for different ones to come to the cabinet to speak to her, touching them with her hand. At this seance, no one thought of accusing Mrs. Holmes of fraud, though there were some who did not think the bag a sufficient test unless Mrs. H. was confined within it so that she could neither rise from her seat nor use her hands; but nothing was said. At the second seance, no test conditions were applied except the bag, which we shall proceed to show was no test, and did more to abet than prevent the fraud. The usual manifestations were produced, and a lady who was called to the cabinet to look at and be touched by Katie, saw two of Mrs. Holmes' dark curls hanging down upon her forehead, having escaped from underneath the white cloth bound about her head. This gave rise to a fearful suspicion, and a more critical examination of the bag was made, which revealed the fact that one of the seams, in putting on the bag with the tie string in the back, came just in front of the right shoulder, and which, upon examination, was found to be run up from near the neck to below the waist with a double thread, in the end of which was a large knot, which could be traced with the fingers and easily drawn out, because not fastened at the lower end, thus leaving an opening nearly half a yard in length, which could again be quickly run up on the inside, making it appear that the arms, through the entire manifestations, had been concealed within the bag.

At the third seance, numerous tests were proposed, such as requiring the medium to be searched to prove that she had no masks or napkins or other things about her person with which to produce the appearances, also to ascertain if she was provided with needle and thread with which to sew the bag, etc., but none were applied, and but one or two proposed that which had been suggested, as Mrs. Holmes appeared so disturbed as anything was said which implied a doubt or necessity for further tests. A lady asked Mrs. Holmes if she would allow some person to take her hands before the light was turned off for the dark circle. This she declined. Another lady, who was on the committee to secure Mrs. H. in the bag, suggested that she allow her to fasten the bag to the carpet by means of two or three pins, so that she could not rise from her chair, to satisfy the people that it was not her face at the aperture; this she also declined, and she was allowed to proceed with the seance under no obstructions except the bag, which, under the bogus plea of being a test to prove it was not her, served as the white drapery of Katie King, without which, Mrs. Holmes never could have presented a light form in the door of the cabinet, purporting to be that of Katie King, which appeared three different times, and which those who sat upon the front seats declared emphatically to be that of Mrs. Holmes. She came sometimes upon her knees, at others crouching, and once erect, so as to make herself vary in size, and looks, as materialized spirits

[CONTINUED ON PAGE 231.]

"GLIMPSSES OF THE SUPERNATURAL."

THE most remarkable book of the year that has appeared in London, is the Rev. Frederick George Lee's "Glimpses of the Supernatural." It is published by Henry S. King & Co., London. Mr. Lee is a clergyman, and Vicar of All Saints', Lambeth, London. His aim in the book is to "show by examples of supernatural intervention, examples, many of which have been gathered from quite recent periods, that Almighty God, from time to time, in various ways and by different human instruments, still condescendingly reveals to man glimpses of the world unseen, and shows the existence of that life beyond the grave, in which the skeptic and materialist of the present restless age would have us disbelieve." Mr. Lee regrets that he is obliged to withhold the names of many persons to whom the recent examples of the supernatural given in his book occurred, owing to a sensitive dislike of publicity, and consequent rude criticism felt by his informants. He, however, holds himself personally responsible for all those he records which do not appear as formally authenticated by the names of the persons supplying them. Some curious dreams, which were afterwards literally fulfilled, are recounted by Mr. Lee. The following, from the pen of the dreamer's son, is singular:—

In the year 1768, my father, Mathew Talbot, Esq., of Castle Talbot, in the county of Wexford, was much surprised at the recurrence of a dream three several times during the same night, which caused him to repeat the whole circumstance to his lady the following morning. He dreamed that he had arisen as usual and descended to his library, the morning being hazy. He then seated himself at his secretaire to write, when, happening to look up a long avenue of trees opposite the window, he perceived a man in a blue jacket, mounted on a white horse, coming towards the house. My father arose and opened the window. The man advancing presented him with a roll of papers, and told him they were invoices of a vessel which had been wrecked, and had drifted in during the night on his son-in-law's (Lord Mountmorris's) estate, close by, and signed "Bell & Stephenson." My father's attention was only called to the dream from its frequent occurrence; but when he found himself seated at his desk on the misty morning, and beheld the identical person whom he had seen in his dream, in the blue coat, riding on the gray horse, he felt surprised, and opening the window, waited the man's approach. He immediately rode up, and drawing from his pocket a packet of papers gave them to my father, stating they were invoices belonging to an American vessel which had been wrecked and drifted in upon his lordship's estate; and there was no person on board to lay claim to the wreck, but that the invoices were signed "Stephenson & Bell."

A number of instances are cited in which murders have been brought to light by means of dreams; but one of the most remarkable stories is that concerning the Rev. Mr. Perring, the vicar of a parish now a component part of London. Two nights after he had buried his oldest son, a lad of 17, Mr. Perring dreamed that he saw him in a shroud spotted with blood, with an expression of acute pain upon his countenance, and heard him cry out, "Father! father! come and defend me; they will not let me rest quiet in my coffin." He awoke in terror, but presently recomposed himself and fell asleep. Again his son appeared, beseeching him to protect his remains, "For," he said, "they are mangling my body at this moment." The unhappy father arose, and at dawn went to the clerk's house where the keys of the church and of the vaults were kept. The clerk said that one of the largest of the bunch had been broken off short in the main door of the vault so that it was impossible to enter till the lock had been picked. The vicar then procured aid, and the hinges were wrenched asunder and the vault entered.

"At length, with tottering and outstretched hands, the maddened parent stumbled and fell; his son's coffin had been lifted from the recess at the vault's side and deposited upon the brick floor; the lid was released from every screw and lay loose at the top, and the body, enveloped in its shroud, on which was several dark spots below the chin, lay exposed to view; the head had also been raised, the broad ribbon had been removed from under the jaw, which now hung down with the most ghastly horror of expression, as if to tell with more terrific certainty the truth of the preceding night's vision. Every tooth in the head had been drawn. The young man had, when living, a beautiful set of sound teeth. The clerk's son, who was a barber, cupper, and dentist, had possessed himself of the keys and eventually of the teeth, for the pur-

pose of a profitable employment of so excellent a set in his line of business."

Mr. Lee has collected some well-authenticated examples of presentiment of death and ominous warning, including several of second sight. He of course avoids commenting upon or attempting to explain what seems so inexplicable, but prefers to present each narrative as received, believing that each example tells its own story sufficiently well.

EVIDENCE THAT SPIRITUALISM NEEDS INVESTIGATION.

THE Dialectical Society, Adam Street, Adelphi, London, under the presidency of Sir John Lubbock, Bart., M. P., appointed a committee, in January, 1869, to investigate Spiritual phenomena. The committee consisted of medical gentlemen, lawyers, literary men, engineers, and other persons of professional ability.* After investigating for more than two years, the committee reported:—

1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance.
2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any persons.
3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and by means of a simple code of signals, answer questions and spell out coherent communications.

One of the sub-committees reported:—

After a committee of eleven persons had been sitting round the dining table, above described, for forty minutes, and various motions and sounds had occurred, the chairs were turned with their backs to the table, at about nine inches from it. All present then knelt upon their chairs, placing their arms upon the backs of the chairs. In this position, the feet were, of course, turned away from the table, and by no possibility could be placed under it or touch the floor. The hands were extended over the table at about four inches from the surface.

In this position, contact with any part of the table was physically impossible.

In less than a minute the table, untouched, moved four times; at first about five inches to one side, then about twelve inches to the opposite side, then about four inches, and then about six inches.

The hands were next placed on the backs of the chairs and about a foot from the table. In this position, the table again moved four times, over spaces varying from four to six inches. Then all the chairs were removed twelve inches from the table. All knelt as before. Each person folded his hands behind his back, his body being about eighteen inches from the table, and having the back of the chair between himself and the table. In this position the table again moved four times, in like manner as before. In the course of this conclusive experiment, and in less than half-an-hour, the table moved without contact, or possibility of contact with any person present, twelve times, the movements being in different directions, and some according to the request of different persons present.

The table was then carefully examined, turned upside down, and taken to pieces, but nothing was discovered. The experiment was conducted throughout in the full light of gas above the table.

Altogether, your committee have witnessed upwards of fifty similar motions without contact, on eight different evenings, in the houses of different members of your committee, and with the application of the most careful tests their collective intelligence could devise.

MANIFESTATIONS WITNESSED BY THE EMPEROR OF RUSSIA.

M. AKSAKOFF of St. Petersburg, Conseiller de Cour, Attache a la Chancellerie du Conseil d'Etat, and Chevalier de l'ordre de S. Stanislas, writing in 1871, said:—

Mr. Home gave four seances to the Emperor at the Winter Palace, where everything passed off very satisfactorily, and the Emperor himself makes not the slightest scruple in testifying to others that he several times saw a spirit hand. As a sign of recognition, he presented Mr. Home with a magnificent sapphire ring, the sapphire being set in diamonds.

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[CONTINUED FROM PAGE 229.]

are said to do. Two gentlemen who were called to the cabinet, testified that they felt the warm breath of Mrs. Holmes upon their cheeks, as they bent their faces close to the aperture, and also smelt its offensive odor.

A lady who had witnessed all of the proceedings, declared that she could do, under the same conditions, everything that had been done by Mrs. Holmes. She therefore prepared a bag exactly like the one used by Mrs. H., got into it, and was tied securely by gentlemen (who had more sympathy with Mrs. H. than prejudice against her) and placed in the cabinet, and in an instant after the light was turned down, her hand appeared at the aperture. We were then requested by raps, sounding exactly like those issuing from the cabinet with Mrs. Holmes, and which we interrogated, to sing, and in less than five minutes there appeared an arm, shown first nearly to the elbow, then above it, and in a few minutes, an interval not longer than that taken by Mrs. Holmes, a face was shown; the cheeks were pale, and a napkin was so arranged about the head, as to be an exact *fac simile* of Katie King. It called in whispers for different persons to approach the aperture in a manner so nearly akin to that of Katie in Mrs. Holmes's cabinet, that it was declared impossible to distinguish the difference. This was done, not so much to prove that Mrs. Holmes produced hers in the same way, but to create the necessity for her to prove that she did not. By this time there was so much dissatisfaction and skepticism concerning what we had witnessed, that the necessity to test the matter became apparent to every one, and a gentleman made some remarks upon this necessity, whereupon Mrs. Holmes declared in an excited manner that she had got above test conditions, that Col. Olcott had vindicated her, and that she would not longer submit to being tested. She had, she said, been before the public as a medium for seventeen years, and had never introduced fraud in any of her manifestations. She was very abusive in her remarks, and many who before believed her honest felt insulted, and wanted to see her tested.

She got into the bag and entered the cabinet, and, contrary to her usual custom, this time demanded the committee to nail her down, which was done. She was fastened not only to the floor, but to the side of the cabinet, also; but in this position she was able to show only one hand, and that was not to the wrist. Previous to this the hands which had been shown to the aperture, had been presented with their backs to the view, but this time only the inside of the palm was shown, the reason being apparent to all observers. Mrs. Holmes's position in her chair would not admit of her getting to the aperture to exhibit hands and arms, as she had done each evening previous, and we also knew that Mrs. Holmes's face could not that night appear; hence, we watched anxiously to see the veritable Katie King. We were requested to sing, and keep hands joined in the front circle, and upon no emergency to break the conditions.

After waiting the usual length of time, a black face, which appeared in the uncertain light, to be that of a negro mask, and a "yah! yah! yah!" issued from the cabinet, in imitation of a negro's laugh. The light was turned down very dim, and it was only observable by those who sat nearest the cabinet. There was nothing white about it in contrast with the black curtain, and we were told from the cabinet that this spirit had never before materialized. In a few moments another was shown, this time a white one. Two gentlemen approached and looked at them, one of whom was willing to swear that they were masks; but instead of entering the cabinet and securing them before Mrs. H. had time to secrete them about her person, they waited until she had signified, from the cabinet, that the seance was closed. Then the gentleman who had conducted the seances for Mrs. H. arose, and in a very gentlemanly manner requested her to allow a committee of four ladies to search her before she left the room or cabinet, in order to prove to skeptics that they had been looking at materialized spirits and not at rubber masks. This Mrs. Holmes stoutly refused to submit to, and, under the plea of being faint, tottered from the room; but no sooner was she upon the stairs than she rushed, without hat or shawl, into the street, and no amount of persuasion could induce her to submit to the test of an investigation. She was

offered one hundred dollars in addition to what was promised her, if she would submit to the investigation and was found innocent of the charge that had been made against her. But she remained persistent in her refusal; therefore, we unhesitatingly declare that as Mrs. Holmes has failed, in every instance, to give us satisfactory proof of her genuineness, we believe that her manifestations in Brooklyn were gross frauds, practiced upon as earnest, sincere and humble an assembly of investigators as ever met, who feel that their holiest and most sacred feelings have been outraged by the imposition practiced upon them, and which the refusal of Mrs. Holmes to vindicate herself clearly proves. A. B. Smith, President of the Society of Brooklyn Spiritualists; H. P. Bostwick, Vice President; George W. Young, Secretary; A. B. Turner, John L. Martin, Mrs. A. B. Smith, Mrs. P. J. Hussey, Samuel D. Greene, Thomas Shevill, Charles W. Wardwell, R. White, Miss Annie White, E. M. Loyd, George Cooper, M. D., Edward H. Greene.

THE POWER OF SPIRITS.

A letter dated June 21st, and published in the London Northern Daily Express, contains the following passage: "Jesus, Paul, and other Apostles were Spiritualists; the prophets were all Spiritualists. The voice of spirits have been heard at all times, in all countries. They are heard now by many, as distinctly as you can speak yourself; they are by me, although I am not a Spiritualist, and oppose their proceedings. They can give, and have given to me, the distinct sensation of personal touch, and that in a most tremendous manner; they can give visions that have all the appearance of reality, and yet are only deceptive illusions. The great curse of the world is, that these spirit voices and visions have in the superstition of former times been attributed blasphemously to the manifestation of the Almighty God on earth. If you believe what is stated of spiritual manifestations in the Old and New Testaments to be possible, then you must admit them to be possible now."

MANIFESTATIONS WITNESSED BY NAPOLEON,

NAPOLEON III. of France, had many seances with Mr. Home the Davenport Brothers, and other mediums, Mr. Home in his evidence given before the Dialectical Committee, said:

He had seen a pencil lifted by a spirit hand write on paper in the presence of the Emperor Napoleon. This took place in a large room, the Salon Louis Quinze. The Empress was also present. The hand, after writing, went to the Emperor, who kissed it; it then went to the Empress; she withdrew from the touch, and the hand followed her. The Emperor said, "Do not be frightened, kiss it!" She then kissed it, and it shortly afterwards disappeared. The writing was an autograph of the Emperor Napoleon I. The Emperor of Russia had also seen and handled spirit hands, which afterwards seemed to melt away into thin air.

The Emperor Napoleon having been at a great many of Mr. Home's seances, Mr. Home was asked by members of the Dialectical Society to state other things which had been observed on those occasions. Mr. Home said that he did not feel at liberty to state any more than the Emperor was in the habit of telling himself.

SOCRATES A SPIRITUALIST.

HEAR the last words, almost playful in their serenity, of the Spiritualist, Socrates. Crito asks him, "How and where shall we bury you?" Socrates rebukes the phrase. "Bury me," he replies, "in any way you please, if you can catch me and I do not escape from you." And at the same time smiling and looking around on his hearers, he said, "I cannot persuade Crito, my friends, that I am this Socrates who is now conversing with you, and arranging each part of this discourse; but he obstinately thinks I am that which he shall shortly behold dead, and he wants to know how he shall bury me. But that which I have been arguing with you so long, that when I have drunk this poison I shall be with you no longer, but shall depart straightway to some happy state of the blessed, I seem to have argued in vain, and I cannot convince him. . . . Say not, at the interment, that Socrates is laid out, or is carried out, or is buried. Say that you bury my body. Bury it, then, in such a manner as is pleasing to you, and as you think is most agreeable to our laws."

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Written expressly for the Spiritual Scientist.
**SPIRITUALISM AND CHRISTIANITY;
 THEIR MUTUAL RELATIONSHIPS, PARALLELS
 AND CONTRASTS.**

I.
SPIRITUALISM THE HEAD OF THE CHURCH.

Religion is for the time hard pressed by the vigorous pioneers of Science, and in this strait, experimental evidence of the existence of modern spiritual phenomena, would assist her beyond measure.—ROBERT DALE OWEN.

"One question more than others all
 From thoughtful minds implores reply,
 It is, as breathed from star and pall,
 What fate awaits us when we die?"

THE doctrine of immortality is being, and is likely to be, increasingly pressed upon the thoughtful consideration of all who are cognizant of, and care to think about the tendency of modern intellectual thought, and its consequent influence upon the Constitution and development of society at the present time. It is, undoubtedly, one of the most vital spiritual questions of the times, inasmuch as the pursuit of scientific research has, to a great extent, had a materializing influence on those engaged in such studies. The devotees of Science—no matter in what department—have not been able to pursue their investigations a single step, without coming into collision with one or more of the sacred theories of theology, until the religious belief of those who lead public opinion, has been well-nigh, if not altogether, swamped, and the doctrine of a future life, regarded as an idle fable, invented for the selfish purposes of designing priests.

Undoubtedly, this result has been attained all the more speedily, because the Orthodox teachers of religion persisted, and still persist in preaching the immortality of man, accompanied by dogmas so inhuman and terrible, that the human heart refuses to believe them. The popular teaching is, that God, the Great First Cause and Author of all things, "brings into existence, generation after generation, countless myriads of human beings, capable of suffering intensely, with the clear certainty that the vast mass of them must spend an undying existence in fearful anguish, for want of saving faith in a Gospel, which but few of them had a chance of hearing."

A member of the Congregational body, himself alive to the vast issues at stake upon the question and the relation which it bears to the skepticism and infidelity of the times says:—"Belief in this terrible doctrine is no longer possible. To persist in preaching it, and to insist that your teachers shall preach it, is to drive men—the great world to which you preach—into open infidelity. How far the world has already been driven into infidelity by the preaching of such a Gospel, look around you and see. The attitude of science with relation to religion is simply, at heart, the inevitable protest of the honest human intellect, fairly awake and energetic, against a narrow, selfish, exclusive and therefore wholly incredible theology." Startling words for Orthodoxy these, coming as they do from one of her own party, agreeing with all her dogmas, save that of "the eternal torment of the damned;" but they are none the less true.

Between Science on the one hand, and religion on the other, a fierce contest has been, and is still waging; a contest in which the former, by its contestable facts, has wrung concession after concession from the latter. One by one, has the Church given up old and cherished theories, or at least modified them so that they harmonize with the revelations of Science, whose High Priests, noting the apparent divergence between "Biblical" and "Natural" phenomena, have assumed that, as the premises were false, the theories built thereon were false also. Not the slightest use has it been to quote texts to such, for they have gone far beyond that. The history of the past testifies against the *ipse dixit* of the Church. "You persecuted to the death all my ancestors;" says Science, "I have but recently had the grace to be ashamed of it. You issued a bull against a comet, and nothing came of it. You set the canon of Scripture against the facts of observation; but the facts stand and your canon had to adjust itself to them as it best might;" and with a wonderful smile such speakers will tell you they cannot but doubt. They are unquestionably men of power and influence in the community, and their views may fairly be taken as an index of public opinion. The Church will do well to look the situation in the face, for, unless she changes her mode of defence,

it needs no prophet to foretell her doom. She has no weapons wherewith to meet her relentless foe, who, in the flush of vigor and success, has grown as intolerant and bigoted, as Theology herself has been in the past.

Science having no perception beyond the material senses, when told of miracles, of angels having once talked with men, of inspiration, revelation, and of a future life beyond the grave, demands proof-palpable thereof, and asking in vain, laughs to scorn, and cries:—"Give me tangible evidence that I may see, hear and feel these things if they are really true." The man of science argues, and justly so, that the best evidence that these things *did* occur under the conditions named, is that they *do* occur under circumstances which can be proved, tried and tested, which is certainly not the case with the ancient miracles. Churchmen and Dissenters may preach theories till doomsday, but in the absence of demonstrative proofs their labor will be in vain. Proof, palpable proof of immortality is what the world requires, and that is what the Church cannot give.

Science has written on her banner the word, "Materialism," and its creed may thus be briefly summed up:—Disbelief in the Invisible, contempt of Religion, and undue exaltation of the physical nature of man. Or it may be more forcibly stated by one of her own defenders in the following estimate of the Bible and the Christian Church, who asserts that the former is "a passage of delusions and contradictions;" and the latter "a mischievous compound of superstition and credulity, in which ambitious priests compass their own ends by deluding foolish dupes." The secret of its wide-spread success, is, that it expresses, without hesitation, what the mass of men in our generation think. Its doctrine is repeated by all the echoes of the century; some expressing it in sober language, others with a brutal cynicism.

The result of this unequal contest is an utter and dreary nihilism, sapping the fount and spring of all religion and morality, within and without the pale of the Church. Every where is found a deadness of faith and profession without practical belief. Faith, no doubt, is powerful in its influence on the soul, but even faith must be reinforced and strengthened at times by actual knowledge. Paul, the great apostle of Christianity, charged the ancient Christians to add to their faith, knowledge; and if this was advisable then, at the very time when the memory of the "signs and wonders" wrought by the Master Himself, were fresh and vivid in the minds of many, when these "miracles" were daily enacting in their midst, how much more are they heeded now when all the uttering and faith up-building "signs" have disappeared from the midst of Christendom. Verily did Luther, brave heart though he was, in standing firmly against the abuses which had crept into the Church, sow also the seeds of decay when he swept away both the cobwebs and the truth of supernaturalism, for he then destroyed the one weapon the Church had which could not be turned against her own heart.

To stem this widening torrent the Church has need of Spiritualism, seeing that it, and it only, can place within its reach the very proofs demanded, and for lack of which she fails to stand her ground in the contest in which she is engaged. Spiritualism can enable Christianity, such as Christ taught, to meet Science upon her own ground, viz:—that of scientific demonstration. The facts and phenomena of Spiritualism are identical with the Bible miracles, and both are linked together by a bond of mutual uses. The ancient facts place the modern among the normal experiences of man kind, while the modern rescue the ancient from the grasp of infidelity. These modern "miracles" have been witnessed and tabulated by the same means used for the investigation and tabulation of the facts of other sciences; and when results are compared, the Spiritual phenomena have the advantage in the range of testimony which is far wider, and, moreover, overwhelming in character.

Spiritualism alone can mediate in this conflict between Science and Religion. In the future they must unite on this common ground, though alas that milleniate time is far distant still. It will not come till Science has lost her dogmatism and religion her bigotry. To each, Spiritualism can commend a faith, founded not on tradition, but experience,—a creed suited to the advanced thought of the age, satisfying its deepest wants. Rational Faith testified by actual knowl-

edge, is the only power that can restore a vitalizing religion in the minds of the people.

Spiritualism is the head of the Church inasmuch as it demonstrates the Universal Presence of God in the world. It is the very voice of God, responding to the cry of the age. God has not spoken once, and for all time since been dumb. The ancient heavens are as strong as of yore; the Shekniah of God has not departed from the Holy of Holies, and, as in the days of Adam, Moses and Jesus, God is faithful, and his loving care is over all. Sinai was not the only place where God revealed himself; Samuel was not the only one to whom God spoke. He speaks now as of yore, and reveals His ever-abiding presence as in the ancient days.

Spiritualism commends itself as an aid to Christianity by throwing additional light upon many knotty points in the Bible. Says one writer, "We need not ask a Christian to disbelieve his Bible, but only beg him to understand it. We can help him when his knowledge of the original tongues, however profound, affords him no satisfactory aid. Take for instance, Mark xvi., 15-18 verses inclusive. His belief in what is here stated can yield him nothing but perplexity and trouble as often as he seriously reflects upon it." In the light of Spiritualism, this and a hundred other such passages, which deal with spiritual phenomena, are clear as the light of day. What can a churchman or dissenter make of such passages, as the above, or the numerous "trances," "spirit-lights," "spirit voices" spoken of in Ezekiel, or of the enumeration of spiritual gifts by St. Paul himself? As a rule a *creed* has been followed in such cases and not the Bible, thus arriving at conclusions far wide of the truth, whereas all difficulty would have disappeared in the light of modern phenomena akin to the ancient "miracles."

Again: Under the influence of materialistic teaching of Science, there are those who avow that belief in a future existence belittles this present life; but those who read the pages of existence in the full glare of Spiritualism know that immortality is the inalienable birthright of every human soul, and can testify that, on the contrary, it gives this present life an incomparable greatness. What is man with all his desires, his hopes, his labors, and his fears, if the passing hour be the end and aim of all? Every day his fondest hopes are seemingly blighted, his efforts rendered fruitless, his intentions misunderstood, his love despised. He gathers thorns where he had hoped for figs, thistles for grapes, and in the flushed moment of expectancy his vain imaginings elude his grasp, and melt into thin air. If this life is the only one—if our only country and home is this "passing show"—then life has indeed no meaning; it is an enigma as cruel as it is inexplicable, and over the threshold of existence should be written the wonderful despairing legend:—

Lasciate ogni speranza, voi ch'entrate.

If this be the cruel, thrice cruel truth, that man, standing as he does at the apex of material creation—its highest possible perfection—is alone doomed, of all the products of glorious being, to retrace his steps in the scale of development, and lay down with hopes blighted and cruel disappointments, with memories of misfortunes, mistakes, and failures at the very moment his aspirations had reached the threshold of an invisible spiritual world, then indeed, to quote the words of Paul, are mankind "left without God, and without hope in the world."

But Spiritualism lights up the dark picture, and points out that the decayed hopes and scattered plans of yesterday will bear a glorious fruition to-morrow. The disappointments, misfortunes, and mistakes of the past cluster over our heads awaiting us transformed into golden-winged evangels of life—eternal life—in the future, when the thorns and thistles which now hinder our onward path shall be transmuted into the sweetest flowers and fruits of Paradise.

Spiritualism is also an aid to Religion in banishing the universal fear of death which disgraces nine-tenths of Christendom, and which certainly suggests grave doubts as to the efficacy of religious teaching. And what, after all, is equal to the positive knowledge concerning the next life which Spiritualism supplies? Humanity, pausing on the mount of vision, sees his fellows passing from the shore of one Eternity towards another. One by one they move with mournful faces to the tomb, and the way seems dark and drear. Where is the one who has lost a friend who has not wished it might

be possible for that friend to come back? What would not have been given for just one glimpse, one word from the sweet voice hushed in death? Are all these hopes and longings vain? Thank God, no. The dead are *human* still, and being human they live and love. Unseen, they are everywhere: death has no power over them; the grave cannot keep them back. "Oh Death, where is thy sting? oh grave, where is thy victory?" A voice from the tomb shouts forth in glorious triumph, "Lost in the joys of life." Ah, poor sorrowing souls, cheer up, the dead are still alive. Weeping mother, thy child, whom thou hast loved so dearly and so well, has not gone forever. Some beautiful writer has said: "In the loss of earthly friends, of children, we see the vine growing up by the side of the fences, and passing over the top, the flower is on the other side. Some of us have dear children flowering in heaven. The flower passes out of sight, but the bloom is on the other side, but no less sweet than if we had it here, for they are radiant with the Father's glory." Oh, the dead are not dead; they are near at hand—oh, so near! Oftentimes our eyes can pierce the thin veil and see the shining forms of loved ones walking in the sunshine of our Father's love, watching and guarding the dear ones on earth.

Such then are the needs of the Christian Church, and such is the assistance which Spiritualism can render. Oh! brothers of one Common Father, reject not, we pray thee, the proffered hand. Parted once at the hour of birth, let us be united now, joining hand in hand in the combat of life, rendering mutual offices of love. We labor for one common object—for God and immortality—let us then join issues, mighty in strength, united in action, unbounded in charity and love.

UNIVERSAL FAITH IN THE SPIRIT-WORLD.

AN interesting and valuable book might be written on the incidental and undesigned evidences of Spiritualism in general literature. Poetry and prose, newspapers and magazines, history and biography, books of travel, philosophy, and science, might all be laid under contribution. Following the didactic suggestion of the poet, we might survey mankind from China to Peru, or we might travel backward in time to the father of History; and still farther back to the earliest Scriptures of every Religion, and to the still more remote time of primitive tradition; and still beyond, to a time of which the only records are in the mounds and burial places of the first races of mankind; and in all climes and periods, in all stages of society, and in all varieties of condition, character and culture; in the saint, the savage and the sage, we should find, under all diversities of form and expression, the same essential, universal faith in man's spiritual nature, and immortality brought home to the consciousness of men by experience of manifestations from, and communion with those who had left the mortal for the immortal state.

Mr. Peebles (late U. S. Consul)—who, in company with Dr. Dunn, has lately returned home, having traveled round the globe—in his *Round the World* (just published), lifts a little of the veil of mystery, and gives us some clear glimpses of this wide-spread experience among the various nations of the world, especially in the ancient countries of the East, among the aborigines of Australia, and the natives of Polynesia. Travelers, missionaries, and other residents, tell the same unvarying tale. Huc and Gabet, in Tartary and China; Howard and Malcolm, in South-Eastern Asia; Mr. Lane (still, perhaps, our best authority on the modern Egyptians); his sister, Mrs. Pool; Harriet Martineau, who has given us such glowing pictures of Eastern Life, past and present; and Mr. Barker, British Vice-Consul at Theodosia, in his work *The Mendal*; the African explorers, Burton and Livingstone, with many more who might be enumerated, all have added something to our knowledge of Spiritualism in the places where they have severally been; not, indeed, with special intent (and it may be more trustworthy on that account), but as incidents which came under their observation, or information they had obtained upon the spot. Thus, in his last journals (just published), Livingstone tells us of tribes in the interior of Africa who, in their dances and rejoicings, express the satisfaction they feel that the prospect of returning to earth as spirits, and accomplishing what now they are unable to effect; and in the same work (Vol. II., p. 86), he tells us:—

Suleiman-ben-Jama lived on the main-land, Mosessame opposite Zanibar. It is impossible to deny his power of foresight, except by rejecting all evidence, for he frequently foretold the deaths of great men among Arabs and he was pre-eminently a good man, upright and sincere—"Thist," none like him now for goodness and skill. He said that two middle-sized white men, with straight noses and flowing hair down to the girdle behind, came at times and told him things to come. He died twelve years ago, and left no successor; he foretold his own decease three days beforehand, by cholera.

SUBSCRIPTIONS AND ADVERTISING RATES.

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Correspondence.—Correspondents who write letters consisting of personal opinions are requested not to make them more than a quarter of a column in length. Letters containing important facts or interesting news may be longer sometimes.

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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NO. 20.

OUR ROGUES' GALLERY.

The Brooklyn Spiritualist Society furnishes us a new portrait this week to hang in our Rogues' Gallery—that of Mrs. Jennie Holmes.

We cannot say that we are very sorry for the complaining parties. If they chose to pay Mrs. Holmes to perform her antics, in a cabinet, and in a sleazy bag with bogus seams, which she brought with her, they ought not to be coming before the public with either a whine over the trickery which on general principles, they ought to have expected, or a show of virtue that they have made a partial demonstration of its occurrence. If this committee consider that they have done all they should by the public or themselves, they are greatly mistaken. They had no right to sit with a woman who brought such nonsensical "test" apparatus with her. They should have supplied their own as Col. Olcott did, and as they acknowledge he did. This other is investigation with a vengeance!

That Mrs. Holmes was a genuine medium, is certain. If other proof were lacking, that furnished by Col. Olcott's scientific experiments supplied it amply. He not only surrounded the medium with every safeguard that his own ingenuity suggested, but also called in two different professional jugglers to examine his test-bag, and show how it might be tampered with.

It will be observed by those who read the Colonel's book that he nowhere endorses the moral character of the Holmeses, nor neglects one opportunity to show that his sole object was to discover if spirit-materialization occurred in his presence. Indeed, he distinctly says that he took it for granted that they had the disposition to cheat if they found it necessary; that they were clever enough to do it if they would; and that they might do it at any moment when his attention was relaxed. This is the attitude the Brooklyn people ought to have sustained.

Mrs. Holmes may say what she likes hereafter, and her effusive whitewashers may cover more columns with this thin but rosy Kalsomine wash. She cannot regain public confidence. The mere fact she went to Brooklyn with her prepared bag seems to indicate that her mediumship has left her, or at any rate, is so much impaired that she has no longer confidence in it.

This exposure warrants our stating the fact that the spirit John King, in a recent letter to an eminent literary gentleman of this State, repudiates all connection with the Holmeses. Can it be that his abandonment of them has made it necessary for her to resort to trickery?

Honest and intelligent criticism is the great want of Spiritualism to-day.

MADAME BLAVATSKY'S WORK.

The portion of Madame Blavatsky's article published this week, concluded her answer to the article on "Rosicrucianism," by Hiraf, which appeared in our issue of July 1st instant. It is calculated to increase, if that were possible, the respect in which this lady has been held, for her talents, her learning and her unselfish devotion to the Cause. It is true she only hints at the profound mysteries which lie back of all writings upon Occultism, and which are purposely veiled from the cursory reader, because of the great danger there would be, if they were made easy of access to the common mind. But, without violating either the truth or confidence reposed in us, we can say that things seen by us make us ready to give a most respectful attention to the claims of the Oriental philosophers, however wild and visionary they may seem to the world of our modern science.

We believe that the time is near at hand when our sham Spiritualism will be purged of its dross, and the true significance and beauty of this faith will stand revealed. We believe that modern Spiritualism has long been drifting towards perdition, and is now being sucked into the vortex of falsehood and evil passions where, unless now arrested, it will make its final plunge. We look about for the sons of Light who are ready to unite with us to attempt to save it. We call aloud every week, and wait to hear the echo of friendly voices. We wait, and hope, and pray for the union of a courageous and devoted band, whose purity, intensity, unselfishness and usefulness of purpose will make every obstacle bow before their united effort, like a rush swept by a gust of wind. We wait to see an uprising of the whole body of Spiritualists, to sweep out of their connection every juggling, medium, and to subjugate every elementary spirit who now lurks, unsuspected, about our circles, and controls our genuine mediums to do and say shameful things.

Our faith in God and His love for man is so strong, that we wait with calm assurance for the purification of this world-wide religious movement; the dispersion of human superstitions, ignorance and wrong; and the gradual enfranchisement of the human soul from its long-worn fetters. It is the self-imposed mission of this journal to try to point out the right path to the great multitude of spiritual investigators and believers, and do its part, great or little as it may be, in helping on the good work in which, for many years, in many countries, this devoted Russian lady has been engaged. *Sit Lux.*

Mr. OWEN'S DELUSIONS.

The following article, which we copy from the Cincinnati Commercial, and the letter from his son, elsewhere printed show very conclusively that Spiritualism had nothing whatever to do with poor Mr. Owen's insanity. He raves about horses and cattle, titles of nobility and estates, but *he has not a word to say about Spiritualism.* The poor gentleman's mind broke down under excessive intellectual labor.

"His delusions are happy ones in the main, but his impatience of restraint makes him very troublesome, and, in the opinion of all but his family, dangerous. At Mount Vernon, on his way here, he seized his son, without any provocation, and, throwing him on the floor, would have choked him to death had not assistance been at hand. Yesterday he locked the family in the house, and would have kept them imprisoned for a long while, doubtless, if one of them had not climbed out of the window. He lost the key to the back room in which he had locked a young female relative, and the children were in a terrible fright. He took down the pictures and hid them in the garden, and some of the articles of furniture which he secreted have not yet been found. A sorry time of it his friends have had with him at night. He does not sleep a wink, and his freaks are many and odd. At one time he is Earl Godolphin, and at another a Queen's Minister. He holds audiences with Christ, and runs horse races with Beech-

er and Bonner. He is always rich and powerful, and plans a millennium for the good people of New Harmony. He has forgotten late acquaintances, and runs over the village hunting up the old settlers to talk with them about the past—the gay scenes, the fast horses and fine stock, of which he was extravagantly fond in his youth. He then imported a great deal of fine stock. The first sign of his hallucination, at Danville, was the purchase of horses and carriages and lands, in all of which he but lived over again the indulgences of his early manhood.

He fancies he is married, and talks a great deal of the grace and beauty of his wife, whom he expects every day. Strange to say, his mind does not dwell on Spiritualism. At least, he does not talk about it."

Will the Chicago Tribune, the New York Graphic, and other anti-spiritualistic papers have the honesty to copy this? We doubt it.

The last number of the Religio-Philosophical Journal contains an account of some materialization phenomena at Terre Haute, Indiana, which if unexaggerated, is most worthy of attention. In the presence of Mrs. Stewart, the famous medium, the spirit of one of Mr. Mendirball's deceased wives materialized her full form; stepped out of the cabinet, leaving the door open so that the sleeping medium was in plain view: sat by a table; sharpened a pencil; cut a sheet of paper; and wrote a note to her husband, which she subsequently handed to him. This is the most satisfying of all the phases of mediumship we have hitherto read about. Mrs. Stewart ought to apply to be sent to Russia. She would make her fortune, and do incalculable good to the Cause throughout the world.

[From the Springfield Republican.]

ROBERT DALE OWEN'S INSANITY.

To the Editor of The Republican:—

There having been statements made attributing the insanity of my honored friend, Robert Dale Owen, to his having taken so greatly to heart the doubts cast upon the honesty of the Holmes mediums and directly affecting the presumable genuineness of the materializations witnessed at their seances, I wish to quote from a letter received by me from Mr. Owen at the time that the so-called "expose" was made, in which he freely expresses his feelings on the subject in question, as follows:—

"My dear, kind friend, who takes things so much to heart that concern Spiritualism and me. Do not, I beg of you, be discouraged; that is, if you can help it. Depend upon it, there is no occasion. Truth is truth. The rule is, 'Truth, if the heavens fall.' Believe that I have done nothing rashly. I have taken the very ground you recommend, reminding the public that deception now does not prove deception, last summer. It does cast a doubt over all; that cannot be denied, and that is all I say—and that I was bound to say when I became convinced it was the truth. I am sorry you sent that little note to The Republican. It seemed to me making too much of the matter. All this hue and cry will die away in a month or two. I only wish you felt the thing for me as lightly as I do for myself. I have got over it. Thirty years of public life case-hardened me to abuse. And as for injury to the cause, I solemnly assure you that I think the ultimate balance of effect, when the clamor subsides, will be in favor of Spiritualism. It will be for the good of the cause in the end; of that I feel assured, and why should I repine if, meanwhile, my reputation as a shrewd and critical observer suffers?"

In view of the unfounded assertions which have been made relative to the cause of Mr. Owen's unfortunate condition, and knowing what his wishes would be in regard to a clear understanding of the truth in this matter, I have thought it but justice that his past conclusive assurances should speak for him, now that he can no longer defend himself or the cause to which he was so faithfully devoted. LOUISA ANDREWS.

The following letter from the son of Mr. Robert Dale Owen is printed to correct the erroneous reports concerning the cause of his present mental affliction:—

George M. Taylor, M.D.:—

Dear Sir,—Your very kind letter of the 7th inst. reached here yesterday. It could scarcely be expected, after what had occurred, but that the papers, commenting upon the calamity that has befallen my father, should ascribe his derangement to the Katie King matter. But knowing, as well as both you and his family, his conduct during that investigation and at

the time of the exposure; knowing, too, how absurdly false is the statement that the result of that affair shook his belief in Spiritualism, even in the slightest degree, we see how impossible it is that that should have caused this aberration of mind. You may remember that my father for some time has been residing at Dansville, New York. While there, he was very ill with a nervous fever—the most severe sickness he has suffered for years. When he was recovering from this attack, and while he was still so weak that he was unable even to sit up, he insisted, against the advice of physician and friends, on commencing a book, which he had for some time had in contemplation, by dictating for others to write. As soon as he was at all able to sit up he employed much of his time at this labor. The book—a treatise on theology—dealing as it did in some of the most abstruse propositions in the science, required the intensest mental application; this, under the circumstances, proved more than the brain could bear, and so its powers broke down. This is the real cause of his malady. We kept him here at home until we became convinced it was not the best thing for him. He is now at Indianapolis, where everything is being done for him that can be. His physician says that unless incipient paralysis has taken place he can be cured. God grant he may! Yours very respectfully, ERNEST DALE OWEN.

NEW HARMONY, IND., July 13, 1875.

"WHAT ARE YOU GOING TO DO ABOUT IT?"

A most outrageous swindle was perpetrated upon the public last Sunday evening, at the Boston Theatre. Some persons with no higher aspirations in the world, than a lust for a few dollars to fill their pockets, depleted by unsuccessful cheap shows, advertised a "Seance" and engaged as "Mediums" some of the most impudent imposters with which the world is cursed. They furthermore abused public confidence by causing it to be understood that these people were to appear before the Scientific Commission at St. Petersburg.

Is it not about time that some Society in Boston should be sufficiently strong financially, and have members who will have the requisite energy TO ACT, in an emergency like this. Common Sense would dictate what might be done, and a determined WILL would overcome all obstacles. Spiritualism needs a Vigilance Committee. Public opinion will justify any measures that will tend to check this trifling. "Up, and At Them" should be the watch-word, until we have rid Society of these pests and their supporters.

The Press of Boston are disposed to be fair towards Spiritualists. But if Spiritualists do not care enough for Spiritualism to defend it from tricksters who have not sufficient skill to merit them the title of jugglers, how can they expect any different treatment than that it is receiving.

As a proof of the sincerity of the Boston Press, and also in support and further explanation of the above, we might mention that the following card sent to all the Morning Dailies, was accepted and printed in Tuesday's edition.

BOSTON, July 19, 1875.

SIR:—The undersigned desire to say that the persons who advertised a so-called spiritualistic exhibition, at the Boston Theatre, last evening, were guilty of false representations to the public. We are alone empowered by the Academy of Sciences attached to the Imperial University, of St. Petersburg, Russia, to select the mediums who shall be invited by that body to display their powers during the forthcoming scientific investigation of Spiritualism, and Mr. E. Gerry Brown, editor Spiritual Scientist of this city, is our only authorized Deputy.

Neither "F. Warren," "Prof. J. T. Bates," "Miss Suydam," "Mrs. S. Gould," nor "Miss Lillie Darling," has been selected, or are at all likely to be selected for that honor.

As this swindle may be again attempted, we desire to say, once for all, that no medium accepted by us will be obliged to exhibit his powers to earn money to defray his expenses, nor will any such exhibition be tolerated. The Imperial University of St. Petersburg makes this investigation in the interest of science; not to assist charlatans to give juggling performances in theatres, upon the strength of our certificates.

HENRY S. OLCOTT.
H. P. BLAVATSKY.

A FEW QUESTIONS TO "HIRAF * * *

AUTHOR OF THE ARTICLE "ROSI-CRUCIANISM."

BY MDME. H. P. BLAVATSKY.

[CONCLUDED FROM LAST WEEK.]

If the primitive Rosicrucians learned their first lessons of wisdom from Oriental masters, not so with their direct descendants, the fire-philosophers or Paracelsists; for in many things the Cabala of the latter *Illuminati* proves to be degenerated into a twin sister of the Jewish. Let us compare. Besides admitting the "*Schedim*," or intermediate spirits of the Jews,—the elementary ones, which they divide into four classes, those of the air, of the water, the fire, and of minerals,—the Christian Cabalist believes like the Jewish, in Asmodeus, the *Ever accursed One*, or our good friend the orthodox Satan. Asmodeus, or Asmodi, is the chief of the elementary goblins. This doctrine alone differs considerably from the Oriental philosophy, which denies that the great Ain-soph (the Endless or Boundless) who made his existence known through the medium of the spiritual substance sent forth from his Infinite Light—the eldest of the ten Intelligences or Emanations—the first *Sephiro*—could ever create an endless, macrocosmal evil. It (Oriental philosophy) teaches us that, though the first three spheres out of the seven—taking it for granted that our planet comes in fourth—are inhabited by elementary or future *men* (this might account for the modern doctrine of Re-incarnation, perhaps), and, though until they become such men they are beings with immortal souls in them and but the "grossest purgations of the celestial fire," still they do not belong to Eternal Evil. Every one of them has the chance in store of having its matter *reborn* on this "fourth sphere," which is our planet, and so have "the gross purgation" purified by the Immortal Breath of the Aged of the Aged, who endows every human being with a portion of his boundless self. Here, on our planet, commences the first spiritual transition, from the Infinite to the Finite, of the elementary matter which first proceeded from the pure Intelligence, or God, and also the operation of that pure Principle upon this material purgation. Thus begins the immortal man to prepare for Eternity.

In their primitive shape, the elementary spirits, so often mistaken in modern Spiritualism for the undeveloped or unprogressed spirits of our dead, stand in relation to our planet as we stand in relation to the Summer Land. When we use the term "disembodied spirit," we only repeat what the elementary ones most certainly think or say of us human beings, and if they are as yet devoid of immortal souls, they are, nevertheless, gifted with instinct and craft, and we appear as little material to them as the spirits of the fifth sphere appear to us. With our passage into each subsequent sphere, we throw off something of our primitive grossness. Hence, there is eternal progress—physical and spiritual—for every living being. The transcendental knowledge and philosophy of the greatest Oriental Cabalists never penetrated beyond a certain mark, and the Hermetist, or rather Rosicrucian, if we would be precise, never went farther than to solve the majestic, but more limited problems of the Jewish Cabala, which we can divide thus:

1. The nature of the Supreme Being;
2. The origin, creation, and generation of the Universe, the *Macrocosmos*;
3. The creation, or generation, or *outflowing* of angels and man;
4. The ultimate destiny of angels, man, and the Universe; or the *inflowing*;
6. To point out to humanity the real meaning of the whole of the Hebrew Scriptures.

As it is, the real, the complete Cabala of the first ages of humanity is in possession, as I said before, of but a few Oriental philosophers, where they are, who they are, is more than is given me to reveal. Perhaps I do not know it myself and have only dreamed it. Thousands will say it is all imagination; so be it. Time will show. The only thing I can say is that such a body exists, and that the location of their Brotherhoods will never be revealed to other countries, until the day when Humanity shall awake in a mass from its spiritual lethargy, and open its blind eyes to the dazzling light of Truth. A too premature discovery might blind them, perhaps forever. Until then, the speculative theory of their existence, will be

supported by what people erroneously believe to be *supernal* facts. Notwithstanding the selfish, sinful opposition of science to Spiritualism in general, and that of the scientists in particular, who, forgetting that their first duty is to enlighten Humanity, instead of that, allow millions of people to lose themselves and drift about like so many disabled ships, without pilot or compass, among the sandbanks of superstition; notwithstanding the toy-thunderbolts and harmless anathemas hurled around by the ambitious and crafty clergy, who, above all men, ought to believe in spiritual truths; notwithstanding the apathetic indifference of that class of people who prefer believing in nothing, pretending the while to believe in the teachings of their churches, which they select according to their best notions of respectability and fashion; notwithstanding all these things, Spiritualism will rise above all, and its progress can be as little helped as the dawn of the morning or the rising of the sun. Like the former, will the glorious Truth arise among all these black clouds gathered in the past; like the latter, will its brilliant light pour forth upon awakening humanity its dazzling rays. These rays will dissipate these clouds and the unhealthy mists of a thousand religious sects which disgrace the present century. They will warm up and recall into new life the millions of wretched souls who shiver and are half frozen under the icy hand of killing skepticism. Truth will prevail at last, and Spiritualism, the new world's conqueror, reviving, like the fabulous Phoenix out of the ashes of its first parent Occultism, will unite for ever in one Immortal Brotherhood all antagonistic races; for this new St. Michael will crush for ever the dragon's head—of Death!

I have but a few words more to say before I close. To admit the possibility of anyone becoming a practical Cabalist (or a Rosicrucian, we will call him, as the names seem to have become synonymous) who simply has the firm determination to "become" one, and hopes to get at the secret knowledge through studying the Jewish Cabala, or every other one that may come into existence, without actually being initiated by another, and so being "made" such by someone who "knows," is as foolish as to hope to thread the famous labyrinth without the clue, or to open the secret locks of the ingenious inventors of the mediæval ages, without having possession of the keys. If the Christian New Testament, the easiest and youngest of all the Cabalas known to us, has presented such immense difficulties to those who would interpret its mysteries and secret meanings (which were they only once studied with the key of modern Spiritualism would open as simply as the casket in Esop's fable), what hope can there be for a modern Occultist, learned only in theoretical knowledge, to ever attain his object? Occultism without practice will ever be like the statue of Pygmalion, and no one can animate it without infusing into it a spark of the sacred Divine Fire. The Jewish Cabala, the only authority of the European Occultist, is all based on the secret meanings of the Hebrew scriptures, which, in their turn, indicate the keys to them, by signs *hidden* and unintelligible to the uninitiated. They afford no hope for the adepts to solve the mpractically. The Seventh Rule of the Rosicrucian "who became, but was not made" has its secret meaning, like every other phrase left by the Cabalists to posterity, in writing. The words: "The dead letter killeth," which Hiram quotes, can be applied in this case with still more justice than to the Christian teachings of the first apostles. A Rosicrucian had to struggle ALONE, and too long years to find some of the preliminary secrets—the ABC of the great Cabala—only on account of his ordeal, during which were to be tried all his mental and physical energies. After that, if found worthy, the word "Try" was repeated to him for the last time before the final ceremony of the ordeal. When the High Priests of the Temple of Osiris, of Serapis, and others, brought the Neophyte before the dreaded Goddess Isis, the word "Try" was pronounced for the last time; and then, if the neophyte could withstand that final mystery, the most dreaded as well as the most trying of all horrors for him who knew not what was in store for him; if he bravely "lifted the veil of Isis," he became an initiate, and had naught to fear more. He had passed the last ordeal, and no longer dreaded to meet face to face the inhabitants from "over the dark river."

The only cause for the horror and dread we feel in the

presence of death, lies in its unsolved mystery. A Christina will always fear it, more or less; an initiate of the secret science, or a true Spiritualist, never; for both of the latter have lifted the veil of Isis, and the great problem is solved by both, in theory and in practice.

Many thousand years ago the wise King Solomon declared that "There is nothing new under the Sun," and the words of this very wise man ought to be repeated till the farthest ends of time. There is not a science, nor a modern discovery in any secretion of it, but was known to the cabalists thousands of years since. This will appear a bold and ridiculous assertion, I know; and one apparently unconfirmed by any authority. But I will answer that where truth stares one in the face, there can be no other authority than one's senses. The only authority I know of, lies scattered throughout the East. Besides, who would ever dare, in the ever-changing, ever-discovering Europe, or adolescent America, to risk proclaiming himself as an authority. The scientist, who was an authority yesterday, becomes by the mere lucky chance of a contemporary discoverer, a worn out hypothesist. How easily the astronomer of to-day forgets that all his science is but the picking up of crumbs left by the Chaldean astrologists. What would not modern physicians, practitioners of their blind and lame science of medicine, give for a part of the knowledge of botany and plants,—I won't say of the Chaldeans,—but even of the more modern Esseniens. The simple history of the Eastern people, their habits and customs, ought to be a sure guarantee that what they once knew, they cannot have totally forgotten. While Europe has changed twenty times its appearance, and been turned upside down by religious and political revolutions and social cataclysms, Asia has remained stationary. What was, two thousand years ago, exists now with very little variation. Such practical knowledge as was possessed by the ancients could not die out so soon with such a people. The hope of finding remnants even of such wisdom as Ancient Asia possessed, ought to tempt our conceited modern science to explore her territory.

And thus it is that all we know of what we profess and live upon, comes to us from the scorned, despised Occultism of the East. Religion and sciences, laws and customs,—all of these, are closely related to Occultism, and are but its result, its direct products, disguised by the hand of time, and palmed upon us under new pseudonyms. If people ask me for the proof, I will answer that it does not enter my province to teach others what they can learn themselves with very little difficulty, provided they give themselves the trouble to read and think over what they read. Besides, the time is near when all the old superstitions and the errors of centuries must be swept away by the hurricane of Truth. As the prophet Mahomet, when he perceived that the mountain would not come to him, went himself towards the mountain, so Modern Spiritualism made its unexpected appearance from the East, before a skeptical world, to terminate in a very near future the oblivion into which the ancient secret wisdom had fallen.

Spiritualism is but a baby now, an unwelcome stranger, whom public opinion, like an unnatural foster-mother, tries to crush out of existence. But it is growing, and this same East may one day send some experienced, clever nurses to take care of it. The immediate danger of Salem tragedies has passed away. The Rochester knockings, tiny as they were, awoke some vigilant friends, who, in their turn, aroused thousands and millions of jealous defenders for the true Cause. The most difficult part is done; the door stands ajar; it remains for such minds as Hiram invites to help earnest truth-seekers to the key which will open for them the gates, and aid them to pass the threshold dividing this world from the next, "without rousing the dread sentries never seen upon this side of her wall." It belongs to the exact knowledge of the Occultist to explain and alter much of what seems "repulsive" in Spiritualism, to some of the too delicate Orthodox souls. The latter may object the more to Spiritualistic phenomena, on the ground that Cabalism is mixed up with it. They will begin to prove that Occultism, if it does exist, is the forbidden "Black Art," the sorcery for which people were burnt, not so long ago. In such a case I will humbly reply, that there is nothing in nature but has two sides to it. Occultism is certainly no exception to the rule, and is composed

of *White* and *Black* magic. But so in Orthodox religion, likewise. When an Occultist is a real Rosicrucian, he is a thousand times purer and nobler, and more divine, than any of the holiest Orthodox priests; but when one of the latter gives himself up to the turbulent demon of his own vile passions, and so rouses all the fiends, they shout with joy at the sight of such a perversity, in what, pray, is this Orthodox priest better than the blackest of all the sorcerers dealings with the Elementary "Dweller," or with the "Diakka" of A. J. Davis? Verily, we have *White* and *Black* Christianity, as well as *White* and *Black* magic.

O, you very Orthodox priests and clergymen of various creeds and denominations, you who are so intolerant towards Spiritualism, this purest of the Children of Ancient Magic, can you tell me why, in such a case, you practice daily yourselves, all the most prominent rites of magic in your churches, and follow the antitypes of the very ceremonies of Occultism? Can you light a taper, or illuminate your altars with circles of wax lights, for instance, and not repeat the rites of magic? What is your altar with the vertical burning candles, but the modern mimicry of the original magic monolith with the Baal fires upon it? Don't you know that by doing so you are following right in the steps of the ancient fire-worshippers, the Persian Heathen Guebres? And your Pope's sparkling mitre, what is it but the direct descendant of the Mithraic Sacrifice, symbolical covering invented for the heads of the high priests of this very Occultism in Chaldea? Having passed through numerous transformations it now rests in its last (?) Orthodox shape, upon the venerable head of your successor of St. Peter. Little do the devout worshippers of the Vatican suspect, when they lift up their eyes in mute adoration upon the head of their God on Earth, the Pope, that what they admire, is after all, but the caricatured head-dress, the amazon-like helmet of Pallas Athene, the heathen goddess Minerva! In fact, there is scarcely a rite or ceremony of the Christian Church, that does not descend from Occultism.

But say or think what you will, you cannot help that which was, is, and ever will be, namely, the direct communication between the two worlds. We term this intercourse modern Spiritualism, with the same right and logic as when we say the "New World," in speaking of America.

I will close by startling, perhaps, even Orthodox Spiritualists by re-affirming that all who have ever witnessed our modern materializations of genuine spirit-forms, have, unwittingly, become the initiated neophytes of the Ancient Mystery; for each and all of them have solved the problem of Death, have "lifted the Veil of Isis."

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.

LET seven harmonious minds form a circle in their desire to obtain the higher knowledge of spirit-life; when this is determined, appoint a Secretary to record the communications given, and it will be found that there are seven attendant spirits whose names will be given; these names will reveal the character and quality of the controlling spirits who are representatives of some human quality of intelligence and affection. If those who are seeking interior truths relating to the human spirit will adopt this course, they will be richly rewarded—so says an English writer.

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 paragraph to which attention is called should be marked to save trouble.

From the American Spiritual Magazine.

SPIRITUALISM IN BIOGRAPHY AND GENERAL LITERATURE.

REV. JOHN MURRAY.

WE sometimes say that such a man or woman has "a mission." The phrase is often used with little or no sense as to its meaning and fitness. There is a sense in which it is probably true of all men; but it is manifestly so, and in a marked degree of particular individuals, as in the following instance:—

John Murray was the son of parents moving in a high social position; he was brought up in the strict Calvinist school, and was taught to despise everything of a liberal character. Passing one day through the streets of London he heard John Raleigh preach, a man who was a believer in the final reunion of the human race, and had written a book called *The Union*, the argument of which was that as all the members of the human body constituted but one, so the human race formed but one vast body, with Jesus Christ at its head. At first Murray wrapped himself up in his self-righteousness, thanked God that he was not left to believe a lie, but afterwards he was led to read Raleigh's book and to receive his doctrine. Soon after this, persecution set in upon him; his wife died, his business failed, and he was thrown into Newgate for debt; but while there, in a season of great darkness, with no one to sympathize with him, his cell one day was filled with light; he beheld before him his loved departed wife. This was his first experience of direct intercourse with the spirit-world, and it gave him great consolation. He was afterwards impressed that he ought to go to America, there seclude himself from the world, and when in great depression of spirits at the very beginning of the voyage, he heard a voice telling him to be of good cheer, for God would never forsake him. He left England for America in 1770, but owing to some mistake, the vessel instead of going to New York, got driven into an inlet, and the boats had to be lowered with some of the cargo, to enable her to get to sea again; Murray was put on board one of the boats, which was left behind; going on shore, he went to a house to get provisions, and was told by the owner, Mr. Potter, that he had been waiting for him a long time. Mr. Potter had long lived at the place and had built a chapel there, but could never get a proper preacher for it, till, when he saw the ship in which Murray sailed, a voice told him that there was the man; Murray was induced, after great persuasion, to stop there, and went throughout the land teaching the great doctrine of the restitution of all things, and was a great instrument in God's hands in preparing the way for the advent of Spiritualism in America.

ABORIGINAL SPIRITUALISM—HENRY WARD BEECHER A MEDIUM.

CANON CALLOWAY, in a Paper read before the Anthropological Society, relates similar experiences among the Kaffirs; and the author of *Old New Zealand*—a gentleman holding an official position in that colony—narrates his experience at a spiritual seance among the natives, when a departed member of the tribe spoke with the direct voice, audible to all present, and gave the writer a most cunning test of his own devising; it might, indeed, be taken for the description of a seance in Boston or in London, its essential characteristics being the same as those with which in America and in England we are now so familiar. If we turn to current literature, to biography and journalism, or to those standard works which "no gentleman's library is complete without," we find some confirmation of Spiritualism constantly cropping up—often where we least expect it; now in the sermon of a popular preacher, now in the biography of a great novelist. Mr. Beecher solemnly assures his congregation at Plymouth Church that there are moments when the presence of his departed loved ones is more real to him than that of those they have left behind. This is the way Mr. Beecher says he evolves his sermons from his inner consciousness—"I sleep Saturday nights for Sunday. My best services are always slept up—to relieve you of that necessity. I lie in the morning in that dreamy state when my body seems to be asleep and my mind wide awake, and I fashion my sermons. If you could hear one of them, you would

never want to hear them as here delivered; they are so much larger and more symmetrical; and I often spring from my bed saying, 'God help me, I will have a sermon to-day!' but the moment I want to imprison my thoughts into words they are gone; and so, I say, I have an experience of the higher life, momentary though it be—a faint and feeble analogue of the disclosures that are yet to come in the other life."

THE SPIRIT BODY.

IN a lecture delivered May 12th, 1858, Chavee, an eminent French chemist and scientist, put the following questions:

1st. Is it possible for an individual being to exist without an organism?

2d. Ought the admission of the existence in man of an ethereal, invisible organism, of which the component elements are not patent to the senses, to be considered as contrary to the ordinary laws of chemistry, physics, or science in general?

3d. Are there cases in this life in positive pathology which teach us that the organism which succeeds the one we are using now, occasionally acts by itself, or nearly so, in such a manner as to give us glimpses, as it were, of an organism superior to our present one?

To the first question Chavee replies in the negative; in his opinion there is no individual being without an organism, for he thinks the soul never exists alone as simple spirit, entirely separated from all organism; in his present state man has two organisms: the terrestrial, which falls under the cognizance of the senses, and the ethereal, which is invisible; at the dissolution of the first the soul continues to retain the second.

The celebrated lecturer replies to the second question by affirming that *we contravene no law of science, chemistry, physics, mechanics, etc., in admitting the existence of an ethereal or an electro-luminous organism.*

The third question he answers in the affirmative: Yes, there are cases of positive pathology where we can grasp the superior organism, and observe its action, while the inferior one—that which is perceptible to the senses—is no longer in exercise. These cases are natural and magnetic somnambulism and the trance. Thus observation leads us to conclude that there is a future life.

CONTRADICTORY SPIRIT MESSAGES.

SPIRITS out of the body are wise or foolish, truthful, just the same as spirits in the body. Moreover, they are but individuals, so do not know everything. The statements of a spirit are but the assertions of an individual; but by comparing the statements of many spirits, it may in time be possible to discover in what points they agree, and to sift out the unreliable communicators. Many spirits cannot see each other, any more than we can see them, and as some of them are thus in different states of life, it does not follow that contradictory messages are therefore untruthful. Spirits are of different religions consequently their teachings do not altogether agree; there is no more uniformity in the next world than in this one. It is the business of this journal to report facts, so we are in no way responsible for the religious, scientific, or any other teachings given by individual spirits.

DR. HITCHMAN ON SPIRITUALISM.

WILLIAM Hitchman, M.D., LL.D., late president of the Anthropological Society of Liverpool, in announcing his belief in Spiritualism, at a public meeting in that town, said:—

Spiritualism was one of the leading topics of the day, not only in Great Britain, but on the Continent, and in America; it was a subject of debate in the leading academies of France, Italy, Spain, Germany, and Holland, and some of the greatest minds in Europe were at that moment Christian Spiritualists, in consequence of having investigated the psychic phenomena. In the Academy of Sciences at Paris, also those of Vienna, St. Petersburg, Munich, and Rome, they had investigated Spiritualism as they would any other branch of science; the members had tested the subject in their own homes, and concluded that nothing but the spiritual theory would explain the facts. Spiritualism was one of the greatest truths which God had given to mankind to remove the veil of materialism which now covers the beautiful face of Britannia—a truth which would aid to raise up a moral, intelligent people, advancing step by step like the stars of the firmament, a happy people, inheritors of the Kingdom of Heaven.

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 skillfully 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 *pick* 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.

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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.

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SPIRITUAL SCIENTIST

A WEEKLY JOURNAL OF

Spiritual Science, Literature, Art,
and Inspiration.

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 will do what they can to help us to a circulation.

The most eminent writers of the day are now contributing regularly to this paper. Among these are Prof. J. R. Buchanan; Col. Henry S. Olcott, author of "People from the Other World;" Gen. F. J. Lippitt; M. A. (Oxon), of London; Dr. Wm. Hitchman, of Liverpool, Eng; Mme. H. P. Blavatsky; Charles Sothoran, Editor of The Bibliopolist; Emma Hardinge Britten; Hon. Alexander Aksakof, of St. Petersburg; Prof. N. D. Wagner, University of St. Petersburg; Mrs Emma A. Wood, translator of Kardec's works; "Hiraf," the eminent Occultist; Prof. S. B. Brittan, and others.

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

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