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"TRY to Understand Yourself and Things in General."

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AN OPEN LETTER TO PROFESSOR S. B. BRITTAN.

DEAR SIR.—Having taken time to think maturely of the plan of organization sketched by you at our recent meeting in New York, I have arrived at two conclusions.

First, that you ought to go forward and present your plan and press it upon the attention of the Convention.

Second, that I ought to withdraw the plan of organization I have contemplated, and retire from the field of active work, so far as is necessary to insure free course and an open field to a plan which, although on its first presentation it seemed I could wholly endorse, yet fuller thought, though it has convinced me it is the best thing possible now, and the only form in which Spiritualists in any considerable numbers can, to-day, agree, is yet a plan with which, personally, I could not be satisfied as adequate, either to secure me the spiritual helps needed at the sources of individual life, or to disclose that deep religious ground, which, in my judgment, is the only sufficient basis and guarantee of that one eternal method of God with man, which Providence has hitherto hid among the foundations of science and philosophy, for the growth and development of man and society in the modern world.

Plans of organization made us part of the work of the Philadelphia Conference. It was a tentative and purely preliminary movement for taking steps toward ascertaining, in a delegate convention, what form of organization, if any, was possible and practicable among Spiritualists.

It is already intimated that this convention will be called together, at no very distant day in Washington. At that Convention, no doubt, several plans of organization will be brought in for discussion. I had intended to lay before that body a plan for the organization of human life in the earth, grounded upon a purely religious basis, with such scientific, philosophical and social adjustments as might be needed in the solution of life's great central problem, viz.: the reconciliation of individual liberty and social order. But my little experience of six months among the people, and my more painful experience among the newspapers, which from the first pursued me with that bitter and relentless opposition which unscrupulous journalism alone knows how to wield, have convinced me that, though I might have in contemplation a method which interested me, it did not interest Spiritualists, with whom the beginning, middle and end of the Universe is, "That spirits communicate," and whose interest in Spiritualism seems exhausted in the scenic displays of a materialization, or a tipping table, or a convulsed pythonesse.

An honest confession, they say, is good for the soul. And I wish to record here that after trial I retire discomfited from the field. I am deeply satisfied that no breath and no word of mine is wanted or can be made acceptable to Spiritualists to-day. I am in science a Darwinian, in philosophy a follower of Swedenborg, and in religion a disciple of Jesus. And Spiritualism, I am profoundly convinced, will one day so orient itself as, co-ordinating all three of these great points of view, make them the fundamental ground of its science, philosophy and religion. But that day is not yet. I shall not live to see it. This generation will have to come back from the other side to witness it. But it is a day, which in the great providential year of God, is sure to come in. I thought the time for it was now. But I am mistaken. Sadly I turn my eyes from the East where I had hoped to find the streaks of its dawn. I can only say it's coming, it's coming, but not now. I can already see that the hope of this coming too much preoccupies me to make my voice one that could hope

to find chords in the Washington Convention. The spiritual leadership of Jesus, the love of God, and the brotherhood of Man unbroken in two worlds; this is the only flag under which I can fight. This is the tri-color which my faith, my conscience and my intellect combined bid me to carry round the world. But this flag will be struck at Washington. Action without some compromise which shall, in effect, at least, lower this standard is already clearly impossible. I doubt if half-a-dozen of my associates in the Philadelphia movement could be found whose adherence to these principles is such that, at the expense of division, they would feel called upon to insist upon retaining them. I could build nothing without them. I honestly believe there is more genuine Spiritualism in the driest and deadest of the sects, that still somehow hold on to these essentials of religion and spiritual philosophy, than can ever be possible in any body of men who deliberately make what, to me, is the irreparable mistake of putting the rush-lights of spirits in the place of that large and lustrous Sun of Righteousness which can alone light spirits and men. We said at Philadelphia, "Jesus is the leader of men." It had answered to my mind better had we said he is the spiritual leader of *angels* and men.

I am very well aware what courtesy it would require in most of our spiritual lecturers and leaders to behave civilly to such folly as this must seem to them, nor can I pretend to find their laughter a pleasant sound, for I honor their integrity and their fearless following of what to me is a mistaken logic, and must candidly say I sorrowfully dispense with their sympathy.

But you, sir, having lived with this people longer and known them better, will, I make no doubt, be able to frame a statement which they can more largely accept. My conception of organization was that of starting with a germ to proceed with processes of growth slow and orderly which might result in a living organism. But I am convinced that an organism is not in their present state, compatible with the temper of the people. They are not capable yet of any nearer approach to organization in the true sense, than that loose and disorderly arrangement of particles which is exhibited in the conglomerate. And though this imperfect degree of cohesion must be very unsatisfactory to your mind, yet our conversation convinced me that you, more than any man of our time, combine that general knowledge of the situation with a large and masterly grasp of the spiritual philosophy, which are indispensable in one who should hope, at once, to win the confidence of the multitude and weave for it any texture of organic union which might tend to change us from a mob to an army.

In view of all these things, and after taking time to think the whole matter over carefully, I have decided to resign my offices as Secretary of the Philadelphia Convention, and Chairman of its business committee, and recommend your appointment in my place.

I take this action in sadness and disappointment for myself, but in resignation and hope for Spiritualism. But this is not the first time that Spiritualism has disappointed me, nor is it the last time that that large and lustrous Spiritualism, which from its present chrysalis state is one day to come forth in the light, "A thing of beauty and a joy forever," shall have my allegiance and hold my hope. This people and this power will yet organize the spirit of the nineteenth century in the earth, and set it to the solution of life's problems in the modern world. It will reach back through the generations, feeling after, if haply it may find, and gather to its heart all the

[CONCLUDED ON PAGE 75.]

SOUL FLIGHTS.

There is at this time considerable talk in some circles of this city concerning a strange and somewhat remarkable case that has developed near the Reading driving park, close to the Three Mile house. About a square up the road to the right of the hotel stand two modest two-story houses with high porches. They are occupied by Mr. Henry Deeds and his wife, who are aged people, and Richard Snader and his wife Angeline, son-in-law and daughter of the first-named people.

Mrs. Snader is the second oldest daughter of Deeds, and if she lives until next November, she will be 42 years of age. She is the wife of Richard Snader, an industrious mechanic, employed at the pipe mill when he has work. Mrs. Snader eleven days ago was to all appearances perfectly healthy. About the 12th of the present month she took to her bed and said that her time was up and that she would die before she arose from her pillow again. Eleven years ago she told her friends that in 1877, early in the year, she would be called upon to enter the future world. Since March 12 she has remained in bed, and gradually she is becoming weaker and to all appearances is slowly ebbing away her life. Her husband and her parents called in a physician, but the woman remarked that it was no use to do that, that she is not sick, that she needs no medicine, and that it is sinful to do anything that might in any way interfere with her soul's progress and journey to the bright and beautiful world in the land of the dead. The physician therefore has administered no medicine. The woman eats very little, and many times she becomes rigid and pale as death; her breathing apparently stops entirely and her body has all appearances of a corpse. During these strange and mysterious intervals, apparently absences of all vitality, she says her soul journeys to the spirit world; and the stories of her fantastic flights to a beautiful, golden heaven are interesting and strangely attractive, because they are told in language that seems beyond the power of any person, no matter how extraordinary his or her intellectual capacity may be.

During her soul's absence from the body since she has taken to bed, it visits many places. She gives vivid descriptions of the beautiful land she sees, with the angels and archangels. She says she is ready and all prepared to go. She is done with the world here and does not want to remain. She is only waiting for her time. By and by her soul will leave her body and not come back again. When she is in a trance no breath appears to enter the nostrils. Night before last her aged parents thought she was dead. Generally her trance exists about four hours. During the last flight of her spirit she visited her sister in Lancaster county. She washed the children's faces, kissed them, and then went into the clouds. She sees many familiar faces in the spirit world—people who have died among her relations and friends. She speaks with them all. She says her bed is filled with pure and holy spirits who are to accompany her soul when it takes its last flight from the body to the God who gave it. Such are the main facts as stated by the woman's parents. A number of Reading people visit her, and the very strange case has caused considerable discussion.

AMERICAN INVENTIVE PROGRESS.

Under the above heading the Scientific American of May 7th has a long and interesting article, from which we make the following extracts:

To show with what rapidity inventors made improvements or inventions embodying original principles, says the writer, it may be noted that in the early days of the sewing machine 116 patents were granted for improvements thereon in a single year; and out of the 2910 patents issued in the year 1857, 152 were for improved cotton-gins and presses, 164 for improvements on the steam engine, and 198 for novel devices relating to railroads and improvements in the rolling stock. In the year 1848, three years after the publication of this paper was commenced, but 660 patents were granted; but under the stimulus of publishing those inventions as they were patented, ten years later, in 1858, the number had increased sixfold, reaching 3710, while up to January 1, 1850, as already stated, the aggregate of patents issued amounted to 17,467; since that time and up to the present the total is 181,015.

And curiosity here leads us (adds the editor) to review our own work, extending back, say, twenty years, or to 1857, a period during which 170,745 patents have been issued. We find, by actual count, that 62,062 applications have been made through the Scientific American Patent Agency for Patents in the United States and abroad. This averages almost ten applications per day, Sundays excluded, over the entire period, and bears the relation of more than one quarter to the total number of patents issued in this country up to the time of writing.

THE POWER OF THOUGHT-READING.

The following passages from the late Professor Gregory's book on Animal Magnetism show that the mesmeric power of thought-reading exists, quite independently of the presence of the spirits of the departed. The phenomena of Spiritualism can never be thoroughly understood until those of mesmerism are reproduced by students, and both classes of facts are studied together:—

Thought-reading presents itself in every possible variety of form. The sleeper, being placed *en rapport* with any person, can often describe, with the greatest accuracy, the subject that occupies the thoughts of that person. It may be an absent friend, or his own house, or that of another, or his drawing-room, bedroom, study, and so on. All these things the sleeper perceives, as they pass through the mind of the experimenter, and describes with great minuteness and accuracy, so as to excite our astonishment.

Or he goes further; he not only perceives the present, but the past thoughts of the person *en rapport* with him; he shares his memory. Thus he will mention facts, no longer so existing, but remembered by the experimenter.

Nay, he goes still further even than this; for he perceives things once known to, and now forgotten by, the experimenter, who very often contradicts the sleeper, and persists in maintaining his own opinion, until, on further inquiry, he not only finds him to be right, but himself is enabled to recall the fact, which had, as we say, escaped his memory.

We all know that we are apt, at times, to forget facts, which subsequently recur to the memory. But here it would seem that the sleeper sympathises with our past thoughts, as to read what we ourselves are for the moment blind to. At least, this must be admitted by those who ascribe all clairvoyance to sympathy; but it is difficult, in many cases, to distinguish between sympathetic and direct clairvoyance, if we admit the possibility of the latter.

For example the sleeper describes a room, at the request of the experimenter. He details the form, size, doors, windows, book-cases, tables, carpet, fireplace, sofas, chairs, piano-forte, and so on, and, as he goes on, every statement is confirmed by the proprietor, who sees the whole in his mind's eye when he left it. But all at once, perhaps, the sleeper speaks of the hangings, or pictures, and says he sees the picture of a dog, a horse, or a man, in such or such a position, with reference to another object. This is denied; but the sleeper is firm. So is the other, and after a long dispute each retains his opinion. But on returning home the experimenter finds that he is mistaken, and the sleeper right. He now remembers that up to a certain period the picture hung where he had said, but that he himself, or some one else, had changed its position to that described by the sleeper as he himself formerly knew, but had forgotten. Similar occurrences are very common. But they admit of two explanations.

In the first place, the sleeper, in many cases, declares that he reads the thought of the other party, and certainly does so in some cases, even where he is not aware of doing so, but thinks he is looking directly at the objects described. Now, it may be, and this is the phenomenon properly under consideration, that he reads the past thought of the experimenter, and, in some obscure manner, discovers that it is true, while the present thought is erroneous.

Or it may be, that when asked to describe the room, the sleeper, finding the trace in the questioner's mind, follows it up until he comes into direct communication with the object by direct clairvoyance. That this often happens I think can not be doubted, and we shall see further on that the experiment may be so made as to prove it; but I am also inclined to believe that the former explanation applies in some

cases, and that, in some instances, the mediate and immediate modes of perception of distant objects are mixed or combined.

One frequent form of thought-reading is that of perceiving the contents of a closed letter, or of a sealed packet, or of a sealed box. Some sleepers can do this readily if *en rapport* with a person who knows these contents, but not otherwise. But here it must be noted that, in some cases, the rapport is established without contact, so that it suffices for the sleeper that one person who knows the contents of the closed objects should be present. And lastly, it appears that some subjects, who at one time possess the power of direct or immediate clairvoyance, at other times are destitute of this, and have only that of thought-reading.

Of course when it is done by thought-reading failure will take place, when no one knows the object to be described is present, while, on the entrance of such a person, the sleeper succeeds. All these things must be carefully attended to in our experiments, otherwise our results have no value whatever, and only lead to confusion. When a sleeper, of the sympathetic class, fails at one moment and succeeds in the next, after a person at first absent has arrived, the idea of collusion arises in many minds; whereas, if we were well acquainted with all the facts, and with their infinite variety, we should see in that result a new proof of the truth of the fact, and the integrity of the sleeper.

Those who meet with cases in which thought-reading is found to be the true explanation of the phenomena should reflect that thought-reading is, in itself, a beautiful and most wonderful fact; and should beware also of drawing the conclusion that, because it applies to one case, or to many cases, of apparent vision, at a distance, it is therefore sufficient to explain all cases, or the only explanation, if it can be called such, that is admissible.

It often happens, as I have explained, that the sleeper or thought-reader is found right as to present facts where he has been supposed to be wrong. But it also often happens that he is supposed to be wrong, and is not afterwards shown to have been right. There are, in fact, many sources of error on both sides, which are often difficult of detection.

Thus the thought-reader may be dwelling on some past event, and be persuaded that it is present. The impressions of past and of present events are of equal vividness in his mind, being, in both cases, internal and indirect impressions. Hence he cannot readily distinguish between them, and may be quite correct, if we could discover the precise time to which his sensations refer. This must be carefully attended to, and our experiments regulated accordingly.

Or, he may receive erroneous impressions from suggested ideas. So powerful is his sympathy with other minds that an idea, directly suggested or indirectly introduced, as, for example, by a leading question, may often produce on his mind an impression as vivid as that caused by the thoughts or memory of his questioner, and all three may become mixed together.

For this reason all suggestions and leading questions should be carefully avoided, and the sleeper encouraged to tell his own story. Nor is the danger of error equally great in all cases. Many can readily distinguish the different kinds of impression, and steadily reject suggested ideas, even while some of them have a difficulty in distinguishing present from past events. Some, again, can do the latter also, and these, of course, are the best subjects.

It often happens that in early experiments the operator is so excited by the novelty and interest of the facts that he does not calmly examine, and involuntarily suggests, by silent sympathy, his own ideas to his subject. But after a few sittings he becomes more collected; he has only the pure desire to hear what the sleeper says; the sleeper is not disturbed by involuntary suggestions, and his sensations come out more pure and less confused.

Besides, his powers improve, and by practice a sleeper, at first confused and often mistaken, may become, if properly treated, a very valuable one.

THEY SAY that spirit voices can now carry on a conversation that is made audible by the presence of a medium. A circle of six heard the voices in various parts of the room and the movement of bodies to correspond therewith.

[AN OPEN LETTER, CONTINUED FROM PAGE 73.]

sweetness of the centuries that are gone, and forward into the future, that it may robe itself in the light that is to come. When its hour is come, nothing in earth can hinder it and nothing in heaven will keep it back. The hells to-day are the ramparts it has to carry.

Possibly you, sir, may be an exception; but the vast majority of Spiritualists, in whose courage I rejoice, but the wisdom of whose strategy I can no longer approve, believe that the way to carry these ramparts is by the direct and gallant assaults of a leaderless host, rushing in sad and bootless Balaclava charges from the open field upon the foe. But I can't help remembering what a sad-eyed Frenchman said, when on the morrow of the famed but fatal charge, with the dead bodies of the gallant "Six hundred" before him, he exclaimed: "It is sublime; but it is not war, it is not war." I enlisted as a soldier in this movement and looked for a leader to make war, and lead me forth into great and wise action that should be effective. I had stood in the trenches for twenty years and fought the devil of naturalism as well as I could at the long range of the Church parallels. I had hoped that under wise guidance, and by regular approaches of the spirit, we might, in our new movement, advance these parallels, and following the "Captain of our salvation," succeed at last in storming the redoubts of materialism and putting to rout the forces, and destroying forever the influences of the hells. But I have found among the people no heart for this way of work. I deal to them no blame. My motto is, in such matters, "Let every man be fully persuaded in his own mind." They who differ from me are honest men. I thank God they have a will to work in their own way, though that way is not mine.

I have been accused of a hard mind and a narrow spirit. Denials in such cases never change one's accusers. I shall waste no breath in denials. But it is sometimes a sweet satisfaction for one to know, quietly in his own soul, what manner of spirit he is of. I have called no names and uttered no maledictions. I am in earnest, and it is said I have uttered "heated sentences." I hope that is true. I have stoutly combated certain errors in thought, and what seem to me worse errors in action. But no man has been readier to give the grasp of a brother's hand to the errorists, nor have I allowed any man to surpass me in earnest pleas for absolute freedom of speech and action for honest men and women, no matter what their difference from me. But these are the sad words of a solemn hour. For the second time in half a life, I a Spiritualist of the Spiritualists, turn back disappointed with Spiritualism, unable to accept its methods, and utterly repelled by its spiritual dearth and lack of life. But this time I can't say that I was not warned by thoughtful men inside the ranks. Said one of the most voluminous of Spiritualist writers to me when I went to Boston to begin work, "I am glad to see you and know you are engaged in this work. I shall hope to hear from time to time how you get on. But I fear you are doomed to failure. I believe in Spiritualism and I believe in organization, but I don't believe in Spiritualists. They will never organize; nothing can be done with them." Said another, a noted writer and lecturer, "If you expect Spiritualists to do any work, or look to find them interested in anything beyond 'injun' talk and materializations, God pity you, for you have a sad lesson to learn." Still another, also an author and a gentleman of wealth and large social influence, said, "Oh yes Boston is full of Spiritualists of wealth and social standing and influence, who ought to come at once into your Society; but it is utterly useless to think of it. Nothing will induce them to leave the places where they are. In the circle of persons whom I meet socially, though there are scores whom I know privately as Spiritualists, yet in the whole range of my acquaintance, I know of but *one man* who comes out openly and says everywhere he is a Spiritualist. The course Spiritualism has taken of late years has disgusted and silenced them."

Every one of these men my experience has proved to be prophets. I have done what I could. I have worked in earnest and tried to be faithful. But at the end of it all I look back over long and weary days to barren fields and fruitless labors, and sounding across the distance, the loudest and most penetrating notes I hear are the voices of my prophets, saying, "They won't organize. Nothing can be done with them." "If you expect work, God pity you." "Nothing will remove them from the pews of the churches."

Well, if "the mountains won't come to Mahomet, Mahomet must go to the mountain." I still believe in the new movement. I shall live and die believing in it. But work for it now among Spiritualists is useless. After full deliberation I am soundly convinced that the best place for one to work for it, at present, is in the churches, where, Mr. Mountford says, the body of the Spiritualists are. After two generations I may come back from glory and find possible fighting ground in one of the advanced parallels of which I have spoken. But for the present think of me, and think kindly if you can, as back at my old post, helping to man the siege guns of the Church.

JAS. EDWARD BRUCE.

Written for the Spiritual Scientist.

A TRUE STORY.

The following story, published more than twenty years ago in one of the leading European journals, is well worth repeating. It contains a lesson which will benefit those who think human nature is the same everywhere, and that poverty and vice go hand-in-hand. Under the soiled and tattered garb of squalid poverty will sometimes be found a beautiful spirit cramped and dwarfed by uncongenial earthly conditions.

The little German girl whose tender, unselfish devotion to her family is so touching, and whose care-worn, suffering face awakened so much interest and sympathy among the passengers on board the steamer, is no creature of the imagination. She may still be living; patiently bearing the heavy burdens which must necessarily be the lot of all such children of poverty. But if she has exchanged this life for the better one, I can easily imagine her wearing a brighter crown and enjoying a greater degree of happiness than many of her wealthier sisters who were ushered into this stage of existence under more favorable circumstances.

A. V. D.

After a long continental ramble, I was glad to have the prospect of getting home again; but an embargo was laid upon me at Boulogne. It blew great guns from the opposite side of the Channel. So the steam-packet lay fretting in the harbor, and rubbing her sides peevishly against the pier; while her intending passengers were distributed among the hotels and boarding houses, venting their discontent on the good things of the *table d'hôte*, and mounting every now and then to the garret to throw a scowling look to windward.

We old gentlemen sat coolly sipping our wine after dinner, rarely alluding in conversation to our present dilemma; while the green hands, after a whirl round the billiard table, drank their glass of brandy and water with vehemence, and passed a unanimous vote of censure on the Captain for his breach of faith and unsailor-like timidity.

"This is pleasant," said I, smiling at one of these outbreaks, which occurred late at night; "one always meets something out-of-the-way in traveling."

"I never do," replied the gentleman I had addressed. "I wish I could see something strange."

"Perhaps, my dear sir," said I blandly, "you never look. For my part, I never fail to meet something strange, if I have only the opportunity of examining. Come, let us go out into the street, and I shall undertake to prove it. Let us peep under the first slouched hat we meet, and I pledge myself that, on due inquiry, we shall light upon a tale as odd or as wild as fancy ever framed." And so we parted, losing one another, and ourselves lost in the unsteady crowd.

The vessel had cleared the harbor before I met with my friend in the darkness and confusion of the midnight deck; and when we were thrown together, it was with such emphasis that we both came down. We fell, however, upon a bundle of something comparatively soft—something that stirred and winced at the contact—something that gave a low cry in three distinct cadences, as if it had three voices. It gave us, in fact, some confused idea of a mass of heads, legs, arms and other appurtenances of the human body; but the whole was shrouded in a sort of woolly covering, the nature of which, the darkness of the night and the rolling of the ship rendered it impossible to ascertain. I thought to myself for a moment that this was just the thing for my boasted demonstration; but no philosophy could keep the deck under such circumstances; and when my friend and I had gathered ourselves up, we made the best of our way—and it was no easy task—to the cabin, and crept into our berths. As I lay there in comparative coziness, my thoughts reverted to that bundle of life, composed in all probability of deck passengers, exposed to the cold night wind and the drenching spray; but I soon fell asleep, my sympathy merging, as my faculties became more dim, in a sense of personal comfort.

As the morning advanced, the wind moderated, testifying to the weather-wisdom of our Captain; and my friend and I, getting up betimes, met once more upon the deck. The bundle of life was still there, just without the sacred line which deck and steerage passengers must not cross; and we saw that it was composed of human figures huddled together without distinction, under coarse, tattered cloaks.

"These persons," said I dictatorily, pointing to them with my cane, "have a story, and a strange one; and by-and-by we shall get at it."

"The common story of the poor," replied my friend; "a

story of hardship, perhaps of hunger; but why don't they wake up?"

This question seemed to have occurred to some of the other passengers, and all looked with a sort of languid curiosity, as they passed, at the breathing bundle of rags. After a time, some motion was observed beneath the tattered cloaks, and at length a head emerged from their folds; a head that might have been either a woman's or a little girl's, so old was it in expression, and so young in size and softness. It was a little girl's, as was proved by the shoulders that followed, thin, slight, childish; but so intelligent was the look she cast around, so full of care and anxiety, that she seemed to have the burden of a whole family on her back. After ascertaining by that look, as it seemed, what her present position was, and bestowing a slight, sweeping glance upon the bystanders, the ship and the gloomy sky, she withdrew her thoughts from these extraneous matters, and with a gentle hand and some whispered words, extracted from his bed of rags a small, pale little boy. The boy woke up in a sort of fright, but the moment his eyes rested on his sister's face, for she was his sister, that was clear, he was calm and satisfied. No smiles were exchanged, such as might have befitted their age; no remark on the novel circumstances of their situation. The boy looked at nothing but the girl; and the girl smoothed his hair with her fingers, arranged his threadbare dress, and breathing on his hands polished them with her sleeve. This girl, though bearing the marks of premature age, could not in reality have been more than eleven, and the boy was probably four years younger.

A larger figure was still invisible, except in the indefinite outline of the cloak, and my friend and I indulged in some whispered speculations as to what it might turn out.

"The older sister, doubtless," said he with one of his cold smiles; "a pretty disconsolate young woman, the heroine of your intended romance."

"Have patience," said I, "have patience;" but I had not much myself. I wished the young woman would awake, and I earnestly hoped—I confess the fact, that she might prove to be as pretty as I was sure she was disconsolate. You may suppose, therefore, that it was with some anxiety I at length saw the cloak stir, and with some surprise I beheld emerge from it one of the most ordinary and common-place of all the daughters of Eve. She was obviously the mother of the two children, but although endowed with all her natural faculties, quite as helpless and dependent as the little boy. She held out her hand to the little girl, who kissed it affectionately in the dutiful morning fashion of Fatherland; and then dropping with that action the manner of the child, resumed as if from habit, the authority and duties of the parent. She arranged her mother's hair and dress as she had done those of her brother, dictated to her the place and posture in which she was to sit, and passed a full half-hour, I cannot tell how, in quiet activity.

Time passed on; the other passengers had all breakfasted, but no one had seen the solitary family eat. Two or three of us remarked the circumstance to each other, and suggested the propriety of our doing something. But what to do was the question, for although poor, they were obviously not beggars. I at length ventured to offer a biscuit to the little boy. He looked at it, and then at his sister, but did not stir. The proceeding, apparently, was contrary to their notions of etiquette; and I presented the biscuit to the mother "for her little son." She took it mechanically, indifferently, as if it was a thing she had no concern in, and handed it to the little girl. The girl bowed gravely, muttered some words in German, apparently of thanks, and dividing the biscuit among them, in three unequal portions, of which she kept the smallest to herself, they all began to eat with some eagerness.

The family, it appeared, were starving; they had undertaken the little voyage without preparation of any kind in food—extra clothing or money; and under such circumstances they sat calmly, quietly, without uttering a single complaint. In a few minutes a more substantial breakfast was before them, and it was amusing to see the coolness with which the little girl commodore accepted the providential windfall as if it had been something she expected, although ignorant of the quarter whence it should come, and the business-like gravity with which she proceeded to arrange it on their joint laps, and dis-

tribute their shares. Nothing escaped her. Her sharp look, was on every detail; if a fold of her mother's cloak was out of order, she stopped her till she had set it right; and when her brother coughed as he swallowed some tea, she raised his face and patted him on the back. I admired the little creature with her wan face, and quick eyes, and thin, fragile shoulders; but she had no attention to bestow on any one but the family committed to her charge.

"This is comical," said my friend; "I wonder what they are. But they have done breakfast; see how carefully the little girl puts away the fragments. Let us now ask them for what you call their 'story,' and get them to relate the romantic circumstances which have induced them to emigrate to London, to join some of their relatives in the business of selling matches or grinding organs."

We first tried the mother, but she, in addition to being of a singularly taciturn, indifferent disposition, spoke nothing but German. The little boy answered only with a negative or affirmative. The commodore of the party, however, knew some words of French and some of English, and we were able to understand what she told us with no more difficulty than arose from the oddity of the circumstances. The following is the dialogue that took place between us, with her polyglot part translated into common English.

"Where are you from, my little lass."

"Is it me, sir? Oh, I am from New York."

"From New York? What were you doing there?"

"Keeping my father's room, sir; he is a journeyman."

"And what brings you to Europe."

"My father sent me to bring over mother."

"Sent you?"

"Yes, sir; and because my brother could not be left in the room all day, when my father was out at work, I took him with me."

"What! and you two little children crossed the ocean to fetch your mother?"

"Oh, that was nothing; the ship brought us. It was worse when we landed in London; for there were so many people there, and so many houses."

"And what were you to do in London?"

"I was to go to a countryman of ours, who would find me a passage to France. But nobody we met in the street knew him, and nobody could understand what place it was I asked for; and if we had not met a little German boy with an organ, I do not know what we should have done. *But somebody always comes in time. God sends him.* Father told us that."

"And the little German boy took you to your country-man?"

"Yes, and more than that. He bought us some bread with a penny as he went along, and we sat down on the doorstep and ate it." Here my friend suddenly used his handkerchief and coughed vigorously; but the young girl went on, without minding the interruption.

"Our countryman gave us a whole handful of copper money, and a paper to the Captain of the ship. It was late before we got there, and we were so tired that I could hardly drag my brother along. But the captain was so good as to let us sleep on the deck."

"Your mother was in Germany. How did you get to her?"

"Oh, we walked—but not always. Sometimes we got a cart in a wagon, and would not lay out our money; we were always sure to get something given us to eat."

"Then you had money."

"Oh, yes, to be sure," and the child gave a cunning twinkle of the eye. "We could not get mother away, you know, without money."

Such was the story of the little commodore—a story which was listened to not only by my friend and myself, but by at least a score of other persons, some of whom will, no doubt, be pleased to see it here reproduced.* A collection was made for the travelers, whose boasted funds had been exhausted at Boulogne, but what became of them afterwards I never knew. When we reached London I saw them walk up the landing place, wholly unencumbered with baggage, poor things. The mother and the little boy clinging on either side to the commodore; and so like the shadowy figures in the "Pilgrim's Progress" "they passed on their way, and I saw them no more."

*The writer is in earnest. This is a true story.—[Ed.]

For my own part, my theory had gone much farther than I had thought of carrying it. My friend himself was not more surprised than I by the story of the little girl; and, like the Witch of Endor, when her pretended incantations were answered by the actual apparition of the prophet, I was stupefied by my own success.

REMARKABLE DREAM.

A dignitary of the Church of England, of rank and reputation, furnishes the editor of *Glimpses of the Supernatural* with the following remarkable dream, which occurred to himself:—"My brother had left London for the country to preach and speak on behalf of a certain church society to which he was officially attached. He was in his usual health, and I was therefore in no special anxiety about him. One night my wife woke me, finding that I was sobbing in my sleep, and asked me what it was. I said, 'I have been to a strange place in my dream. It was a small village, and I went up to the door of an inn. A stout woman came to the door. I said to her, 'Is my brother here?' She said, 'No sir; he is gone.' Is his wife here?' I went on to inquire. 'No sir; but his widow is.' Then the distressing thought came upon me that my brother was dead, and I awoke sobbing. A few days after I was summoned suddenly into the country. My brother returning from Huntingdon, had been attacked with angina pectoris, and the pain was so intense that they left him at Caxton, a small village in the diocese of Ely, to which place on the following day he summoned his wife; and the next day, while they were seated together, she heard a sigh and he was gone. When I reached Caxton it was the very same village to which I had gone in my dream. I went to the same house, and was met and let in by the same woman, and found my brother dead, and his widow there."

SHAKESPEARE AND THE BIBLE.

Shakespeare frequently reminds us of the Bible, and when a passage comes to mind, the origin of which is uncertain, a common impression is that it must belong either to the Bible or the great poet. No other author excites this feeling in an equal degree. There are some curious parallel passages which show that the "Bard of Avon" was familiar with the Scriptures, and drew from them many of his ideas:—

Othello.—Rude am I in my speech.

Bible.—Though I be rude in speech.—2 Cor. xi. 6.

Macbeth.—Show his eyes and grieve his heart.

Bible.—To consume thine eyes and to grieve thine heart.—1 Samuel ii. 33.

Macbeth.—Life's but a walking shadow.

Bible.—Man walketh in a vain show.—Psalm xxxix. 6.

Macbeth.—We will die with harness on our back.

Bible.—Nicanor lay dead in his harness.—2 Mac. xv. 28.

Richard III.—Woe to the land that's governed by a child.

Bible.—Woe to thee, O land, when thy king is a child.—Eccles. x. 16.

Many similar parallel passages are to be found, and for an admirable paraphrase of Luke xxi. 25, 26, see *Troilus and Cressida*, i. 3.

THE FASHIONABLE ENGLISH GHOST.

The *Morning Post* (London), March 20, contains additional particulars concerning the manifestations occurring in the house of its correspondent, a short account of which appeared in these columns last week. His or her ghostship, whichever it may be does not yet appear, has now got a phantom brougham which plies between Albertgate and Hyde Park Corner. The *Post* says: "Its strange career is enlivened by constantly playing on the nerves of passers-by who have witnessed it, in most determined form, charging and apparently annihilating persons who are in the act of crossing the road. These persons, however, are none the worse for the spiritual assaults, and are, indeed, unconscious of the peril so visible to others. This new mystery will no doubt furnish a fair amount of that pleasing excitement which those addicted to the careful investigation of Spiritualistic phenomena so rejoice to indulge in. It subjoins a communication from its correspondent, whose wife and servants saw a table overturn and break one of its legs; he and his friends have seen a dressing table walk out; books project themselves from a bookcase; blacking brushes dance in the air, etc. A "scientific gentleman who has had some experience in investigating Spiritualism" is now making an examination.

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No. 7.

THE PROGRESS OF AN ATTEMPT TO ORGANIZE SPIRITUALISTS.

The open letter to Prof. S. B. Brittan will convey the information that its writer, Dr. Jas. E. Bruce, Secretary of the National Conference formed at Philadelphia, has resigned that office in favor of the first-named gentleman, with the intimation that he would accept it.

Dr. Bruce is not a man that jumps at a conclusion ; in taking the step that he has taken, he undoubtedly has surveyed the ground and made his calculations accordingly. The task imposed upon him was not a light one ; and those familiar with the present condition of Spiritualism will not wonder that the burden grew heavy when he attempted to surmount the obstacles that were thrown in his path. He found that organization had its enemies in those hypocrites who knew that their charlatannies would meet with a quick exposure and a proper penalty at its hands. These people, as well as phenomenalists who are constantly seeking signs and wonders, he evidently dignifies with the title "Spiritualists ;" they are nothing but phenomenalists, and are unworthy of any other title. Let them be properly labelled and left to their fate, with the hope that what little spirituality they possess may work a fermentation and produce a change.

There is a class of Spiritualists who are ready to unite for mutual improvement and the good of humanity. There is another class that never will unite, and would be of no benefit to any organization that might attempt to include them ; we need not more especially allude to the ignorant, inharmonious, selfish bigots who are to be found in every community forcing themselves into public notice as Spiritualists, when in reality they are anything but that.

Spiritualism has been forced to include all the reforms and reformers of the past twenty-five years ; reforms that may be well enough in theory, but should not be identified with a movement that has a special work peculiarly its own. A reformer may be a very useful person, but Spiritualism can afford to lose, at the smallest calculation, about one dozen re-formers, and receive in exchange therefor one "form-er" The latter are needed.

While regretting that Dr. Bruce has resolved to withdraw, we are pleased with his selection of a successor, and hope that Prof. Brittan will be nominated for the position. We believe him to be a "FORM-ER" in the fullest sense of the word ; he is capable of correctly forming an organization and is eminently fitted for the task. For years he has labored and the blows he has struck against those who attacked our philosophy are ranked among the best efforts of its defenders. If with his knowledge of "ists" and "isms" he has formed a plan of organization which he considers feasible, the prospect is pleasingly favorable.

A BAPTIST ON SPIRITUALISM.

At the Baptist Minister's Conference, in New York city, April 9, Dr. George B. Samson lectured on "Modern Spiritualism." He classified the facts under four heads—first, those that can be explained on physical grounds ; second, those that can be explained by magnetism ; third, those when the imagination is set at work, and fourth, those where a special agent acts. The doctor next applied magnetism and electricity to the nervous force, and gave various illustrations of the power of animal magnetism over serpents, cobras, tigers and other animals and reptiles. And in corroboration, Dr. Reid, who presided, related an experience of Brother Vinton, a returned Indian missionary, who told him a few evenings ago that he (Vinton) had seventy serpents in his bed at one time, which he had charmed simply by nervous magnetism, and that he could have done what he pleased with them. This latter is evidence for Spiritualism from a new source. The more advanced Spiritualists, in common with the Theosophists, have claimed that the power of the will could act as above stated ; but the facts, as well as the theory, have been very generally ridiculed. It is a long step toward admitting the truth of Spiritualism when one accepts the facts of mesmerism or "animal magnetism." Like many others, however, Dr. Samson admits only so much of the phenomena as will sustain him in his theories in explanation.

A SPIRIT HAND.

At a seance for investigators under the auspices of the British National Association of Spiritualists, the test adopted was the following ; a pair of dark-colored, almost black, gloves belonging to a gentleman in the circle were placed on the medium's hands ; a piece of tape was passed through the button-hole and through a slit made for the purpose on the other side of the glove beyond the button. The tape was tied in a firm knot, and the ends laid back on the coat-sleeves and sealed in two places. The medium was then seated only partly behind the curtain which covers the front of the cabinet, with his knees and feet in full view of the sitters. A book and a small bell were placed across his knees. As soon as the arrangements were completed a white hand was immediately shown through the curtain above the medium's head, and after waving a moment several persons felt of it and testified that it was an ungloved hand. The seals, black gloves and tapes were found intact.

SLATE WRITING IN DUTCH.

An officer in the Dutch army, writing to a London paper from the Hague, says that he visited Dr. Slade in that place, and received a Dutch verse of some six lines, written without fault, in a closed slate. A piece of pencil had been placed between them, and it rested on the table three feet from the doctor ; the writing occurred while the officer held his hands the scratching of the pencil being plainly heard. Three little raps indicated that the writing was finished and then the verse was found as above stated. Evidently Dr. Slade "beats the Dutch."

THE SPIRITS AS PROPHETS.

Mr. A. E. Dick has addressed the following reply to a letter from a citizen of Rome, Oneida County, who asked for the particulars of his interview with a spiritual medium in this city concerning Major Gardiner C. Platner, the missing Auburn merchant whose body was subsequently found in the East River, near Wall-street Ferry :

DEAR SIR.—Yours of recent date is at hand. The papers do not give the story exactly as it was told by me. Had I known that it would get into the papers I would never have told it. It was by accident I called on Mr. Foster, the Spiritualist. I was invited by two friends to go with them and sit in a circle. We all sat around a small table in a large, well-lighted room. I wrote Mr. Platner's name on a slip of paper, with the names of half a dozen other persons, dead and living. Foster did not see the names written, but no sooner had he closed the paper in the palm of his hand than he turned to me, saying : "The spirit of a friend from whom you would like to hear is present." I asked his name. Mr. Foster requested me to look at the back of his hand, which he held up before me, and there, he said, I could read the name. To my utter astonishment, I read Platner's name in full, in blood-red letters. I said I knew the name and asked who he knew of it. He smiled, and said : "You are a little sceptical. It is

G. C. Platner, and he is in the spirit land." I asked the medium to tell me how Platner came there, whether he was murdered, and he said he was not murdered, as he could see his watch chain hanging loose; that he was drowned, and that the body would rise from 50 to 100 feet from where he fell into the water; that the body would rise in four months, and I could see it at the Morgue. All has come to pass as the medium predicted, and I regard it as remarkable.

THREE EVENINGS WITH MAUD E. LORD.

AT THE FIRST SEANCE.

BY BRONSON MURRAY.

It was my kind friend Mrs. I. who invited me to her own home to a seance where Mrs. Lord was to be the centre. The company was selected. Every guest was invited with a special view. Each one was critical, a fair and intelligent searcher, unsparing in the detection of imposture, but honest in acknowledging evidence of spirit power, if in their judgment demonstrated. Two, Mrs. I.'s brother-in-law and his wife, were sceptics, taciturn and watchful. The rest were all Spiritualists, tenacious of their good name and that of the cause, determined not to be imposed upon by the stranger. It was a trying circle for a pretender or even an honest and sensitive medium to enter. It numbered seventeen in all. No companion or "friend" was allowed to Mrs. Lord or sought by her. She was thoroughly alone in the centre of the circle. The doors and windows were closed tightly, and the lights turned out. Her feet were kept always in contact with some others of the circle, and it was always known where they were. Her hands appeared to be, and I do not doubt they were, continually slapping together. She was well watched.

The circle was formed so compactly that it was impossible for any one from without to enter it, even if the doors could have been opened. Her direction was changed from time to time at the request of members, and it was always known from the member who joined with her feet, in what direction she faced. The manifestations appeared to come more from that direction than from behind, but came both ways.

The record of the phenomena is as follows: Pats as of the soft touches of a cat's paw upon the knees of nearly or quite all. Then the cautious grasping of the knees of all; then the delicate clasping of fingers or a hand outside the hand of various persons. A blow upon the chest of Miss — and another upon that of Mrs. I., and a voice saying in a loud whisper to the latter, "I will do that for you yet, mother." A trinket had been taken from the neck of Miss —; this trinket had once been the plaything of a deceased son of Mrs. I., and the latter had mentally requested that it should be brought to her and put on her neck. The two ladies had privately arranged this little test, and the trinket had been concealed beneath a scarf, so that Mrs. Lord did not know of the arrangement, nor could she have even seen the trinket when the light was on us. The trinket was subsequently found between the two ladies, who were eight feet apart.

Sometimes the large hand of a man apparently passed lengthwise down our faces. Whispered voices came simultaneously in many parts of the circle, giving names to different persons, most all recognized as correct names of deceased friends. The sceptics were favored with frequent blows of a gentle sort. All were recipients in some form.

Before the light was turned out an accordeon had been secretly placed behind the chair of a lady, and when it was thoroughly dark she brought it into her lap. Instantly it was seized and played all around the ceiling, apparently, and when it was taken a voice whispered, "Thank you for that." She had brought it within the circle. Mrs. Lord's back was towards this party, and suspicion of collusion is not to be tolerated. A guitar was also exquisitely played while her hands still appeared to be clapping together.

I propose in my next to give observations made at two other seances.

A PROMINENT English Spiritualist who was present at the recent trial of a medium in San Francisco enlarges upon the striking contrast between the manner in which the whole subject was dealt with there and what passed in English police courts in the Slade affair. He commends the former, and is impressed with the politeness of the judge and counsel, and with the attention that was paid to all the testimony.

EDITORIAL PARAGRAPHS.

To A. V. D.—Letters sent to your last address given are returned, marked "uncalled for." We have two in our possession.

THE FIRST lecture on Spiritualism that was ever given at the Hague, Holland, was recently delivered there by A. J. Riko.—THE BANNER has again changed its delivery day, this time from Wednesday to Thursday. The Spiritual Scientist also issues on the last mentioned day.—A MAJOR ROCHE of Hyderabad, India, testifies that magnetized paper received from England retains its properties on reaching him in that climate.—THE HUSBAND of Anna Middlebrook of Connecticut has passed over.—Hon. J. L. O'Sullivan has arrived in London from San Francisco.—Mrs. Youngs is in New York.—THE Religio-Philosophical Journal says that a negative of a spirit form was taken at a seance in Chicago. It was that of a young lady, the daughter of Daniel Hale of that city. For this purpose she stood 30 seconds under a magnesium light that was equivalent to 10,000 candles.—PUBLIC MEDIUMS in California no longer style themselves "clairvoyants," and thereby keep out of the scope of the literal application of a city ordinance which provides that "astrologers, seers, fortune-tellers and clairvoyants" who fail to pay a license shall be liable to a fine and imprisonment.—REV. JOSEPH COOK, in a recent lecture at Hartford, Conn., said that "Spiritualism deserved the most earnest investigation of science." The Banner of Light thinks that he would never have made this admission if he had not read Spirit Theodore Parker's message in a recent number of that paper.

■ IT is regarded as a remarkable coincidence that a company of Spiritualists, the Onset Bay Grove Association, asking a charter of the present Legislature, and receiving it after the delays incidental to legislation, should find that it received the Governor's signature and became a law March 31, the anniversary of Modern Spiritualism.

THE PROVIDENCE Press of Friday evening has this statement: "Mrs. D. H. Harkins, whose husband is now playing at the Opera-house, is an intimate acquaintance of Miss Claxton, and on Tuesday night she dreamed of meeting Miss Claxton in some strange building, wandering about in an uncertain manner, her head having a strange covering, and showing evidence of great fright. She related the dream to her husband in the morning."

As Mrs. Emma Hardinge Britten will lecture before the "Free Religious Society, of Providence, R. I., Sunday, April 22d, on Spiritualism, New Era Hall, 176 Tremont St., will be opened for a Conference, at which Dr. Gardner has kindly consented to preside, and good speaking may be expected. The subject will be by unanimous desire a continuation of last Sunday's discussion, namely, "East Indian Magic," in connection with healing by animal magnetism. To commence at 7:30 P. M.]

THE Onset Bay Grove Association met at John A. Andrew Hall, in this city, Wednesday last, and accepted the special charter granted them by the Legislature. They then proceeded to organize under it, adopting by-laws and electing officers as provided therein. H. S. Williams of Boston was chosen president; George Hosmer of Boston, vice-president; Dr. H. B. Storer of Boston, secretary; W. W. Currier of Haverhill, treasurer. Five additional directors were chosen, representing Wareham, New Bedford, Fitchburg, Springfield and Boston.

THE OUTLOOK.

NOTES AND NEWS FROM OTHER COUNTRIES.

England.

AN ILLUMINATED testimonial testifying to the merits of Dr. Slades' mediumship is being signed in London by those who had sittings with him. It gives an impartial version of the late prosecution.

THE CROSS-LIBEL suit between Mr. Burns, editor of the London Medium, and Mr. Algernon Joy, late secretary of the British National Association, is ended. An apology is made by each to the other, regretting and withdrawing certain published statements. Mr. Joy made his in the Banner of Light of Jan. 29 and Feb. 12, 1876, and Mr. Burns used his own paper of Dec. 8, 1876, and Jan. 12, 1877, for the same purpose.

THE REV. Thomas Colley, Chaplain of H. M. S. Malabar, Malta, states that he has been giving some attention, while in the East, to feats of "Indian jugglery," and thinks it is due in some cases to a species of mediumship.

PROFESSOR BARRET, F. R. S., says that it hardly shows a wise or scientific spirit which leads certain philosophers, to whom the public look for instruction in psychology, to talk confidently about the impossibility of the existence of any at present inexplicable phenomena.

SPIRITUAL SCIENTIST.

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

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

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

The corps of writers the coming year includes
Hudson Tuttle, J. M. Peebles, Eugene Crowell, M.D., Prof. J. R. Buchanan, Colonel Henry S. Olcott, George Stearns, Charles Sotheran and G. L. Ditson, M.D., Mrs. Emma Hardinge Britten, Mrs. Emma Tuttle, Mrs. Emma A. Wood, Mrs. Lita Barney Sayles, A. V. D., and others.

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

Buddha, J. W. M. and Zeus.

ENGLISH CORRESPONDENTS,

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

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

Invaluable to any Spiritualist

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

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BEGIN AT ONCE,

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

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

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

We ask you to look the field over and note the homes where this paper ought to go, and where, by a little effort on your part, it may go, and for the sake of the good you can do by putting this paper into homes that need it, and whose inmates may receive through it great and lasting benefit, decide makes the effort. Address,

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RELIGIOUS SYMBOLISM.

Charles Sotheran's Lecture before the American Philological Society, on the Opposing Theories of the Derivation and Meaning of Ancient Religious Symbolism.

A meeting of members of the American Philological Society and others, was held in the rooms of the Society, at Cooper Union. Rev. Aaron Lloyd, D.D., President, was in the chair. After the usual routine business was disposed of, a paper was read by Mr. Charles Sotheran on "The Opposing Theories of the Derivation and Meaning of Ancient Religious Symbolism." This essay was in conclusion of the same gentleman's former address delivered at the February Session, and which was reported at length in the columns of the New York Times. Mr. Sotheran, at the commencement of his remarks, observed that the activity pervading all classes has had a reaction on all philosophy, science and art, but particularly on what was nearest the soul of every true man, the struggles of humanity towards a higher appreciation of the religious sentiment. Facts of the deepest importance have been revealed by Layard, Champollion, Wilkinson and others. Later workers have shown us the real import of these discoveries. Rawlinson and George Smith have greatly aided. Max Muller has now the active co-operation of the most eminent scholars in his study of Religion as a science. The Di Casmold collection has brought American students face to face with remains helping to prove the identity of all ancient doctrine. Squier, Stephens, Bancroft and Charles C. Jones have done wonders on this continent towards future systematization. Volney and Sir William Jones were about the first to point out the value of Religious Symbolism, by which every nation of any importance expressed their philosophical *credo*. The common use of the cross was hinted at by these authorities, and Baring-Gould also has devoted much pains in the study of pre-Christian crosses. Other symbols have been found common to all theologies. So far from this being prejudicial to the popular faith, many consider it in its favor. They urge that Paganism should be regarded as the St. John Baptist of Christianity. The lecturer termed the Rev. Dr. Lundy the "Pontifex Maximus" of this conservative school. The opposing radical theorists assert that the earliest theogonies were simple outgrowths of Sun and Fire worship. These developed the adoration of the Tree and Serpent. From their decay proceeded many of the lascivious aspects of later worships, so justly reprehended.

After having paid a high tribute to Dr. Lundy's labors, Mr. Sotheran then explained at length the difficulties between the two schools. Without much regard to either set of critics, he then went *seriatim* through the symbols in vogue among the most ancient races. After rudely deciphered totems we next found more ornate picture symbols. These carved imperishably on temple or sarcophagus were explanatory of philosophies evolved from the scientific observations of perhaps thousands of years. Asia and America were, perchance, once one vast continent, and a portion of the Asiatic builder-race which colonized Hindostan and Egypt may have migrated to Central America. This might account for the traces of civilizations found by Europeans here on their first landings. The seeds may have been planted before the supposed great religious war in the Archaic period, to which some think the serpent myths refer. Religious symbolism was

"The shadow cloaked from head to foot,
Who keeps the key of all the creeds."

All traditions point to Western or Central Asia as the birth-place of the *genus homo*. The Indian Nelumbo Plant and Cobra-di-Capello are exhibited on Egyptian monuments rather than the indigenous asp. The first monks recorded in history were the Hindoo Gymnosophists. They veiled their pantheistical system from the vulgar under symbolical myths.

Brahma in Sanscrit "first of the time," was the Supreme revealed on earth through the Demiurgus or eternal principle. His visible symbol was the effulgent sun. They taught like Virgil in later times, that the sun was the father and the earth the receptive mother of all nature. The Bhagvat-Gheeta termed Brahma "the beginning, the middle, the end of all things. The Hindoos called the celestial tree of life the Bo-Tree, and it was planted in the Indian Paradise, the Island of Ceylon. According to the Vedas the first man was Adima and his wife Heva. The Vedic Genesis is Phallic and the

Chaldean astrolatrical. A remarkable duality is found between Christ and Christna. The latter legend was worked up by the Hindoos on the Messianic ideas common to all Orientals. Gautama Buddha should be regarded as an Avator of Vishnu. The Chaldean *culte* was based on astro-theological worship and observation of the forty-eight symbolical constellations. The land of symbolism, *par excellence* was Egypt. The profound pantheism conserved by the Egyptian hierophants was taught to the illiterate through an androgynous deity consisting of Ammon Ra, Mouth and Khous. Osiris, Isis, or Nature veiled. "I am the all, that was, that is, that shall be," and Harus was another form of the same Trinity. The "Pool of the Dead" taught spirit immortality. Considerable amusement was caused by Mr. Sotheran stating that the Irish Round Towers and a part of the legend of St. Patrick showed that Ireland, like every other nation, was once under the spell of the serpent. The Arkite or Noachite legend was common to both Greeks and Romans. By the beautiful myth of Cupid and Psyche was enunciated a belief in future rewards and punishments. Reference was made in support of this to a Tarsine sarcophagus in the Di Osnola collection in the N. Y. Metropolitan Museum of Art. The Beni-Israel was a pastoral tribe whose sheiks led them out of nomadism. They were probably the white Hyksos who, as shepherd kings tyrannized over the native Egyptians. They were driven into Syria by Aoh — Mosis and Thoth — Mosis. The sculptures on the Arch of Titus disproves the insignificance of the Hebrews, so fervently dwelt on by last century free thinkers. For over eighteen centuries Christianity has been the nursing mother of science and philosophy. Other theologies have fallen through the corrupt and impure influences of their decadence. The Darwinian law of the "Survival of the Fittest" applied to Christianity. Many of our popular observances are solar in their origin. To this day European peasantry pass their children through the fire. Baal-fires have been kept up in England since Druidical times. The crescent moon and star is the badge of the Turkish Sultan. The insignia of Egypt differs, and refers to the sect of Ali, who represent the male principle. The color of the Hadji of Mecca is the black or female shade. Of all the Mystics, the Gnostics were the most tinged with Asiatic doctrinal symbolism. The Onuphis Serpent was their favorite emblem. The Templar banner, the Beauseaut, exhibit the male and female colors, white and black.

In Rosicrucianism the key to much of ancient philosophy was preserved. The Elixir Vitæ, like the myth of the Wandering Jew, was a symbol of immortality and of the eternity of matter. By the Philosopher's Stone gold or good was refined from the baser metal of evil. The motto of the Rosicrucians was "Nature (or Earth) is renovated by Fire (the Sun.)" Their chemical secrets were in accord with their pantheistical theories. Masonry was descended from the Roman sodalities or proletariats societies which Trajan and other Emperors endeavored to crush out. The Acacia was venerated by the Egyptians, and according to Virgil, "for its power of reproduction," and as an emblem of the sun and nature. The Gilgals or Druidical temples, Hindoo, Egyptian and Jewish sacred edifices were like the Coristian Basilicas, full of hidden symbolism. Diagrams were exhibited by M. Southeran to show that the high altars were always at the east end. This was in allusion to the sun rising there at the great summer solstice festival. The emblematical parts of the various buildings were also explained.

It is a debatable question whether the philosophy of the future will continue the use of symbols. The popularity of the study of symbolism is a hopeful sign of the constructive character of the age. The elohistic narration of cosmogony and other traditions should be regarded as common to all the Semitic and Aryan peoples. Their origin is astrolatrical. The historical method of the positive philosophy is the only safe guide in studying metaphysical systems based on cosmical phenomena. The evolution of art can be thereby determined and the development of civilization safely comprehended. From the Asiatic came all Symbolism. Who can say whether, awakening from his long stagnation, the Oriental may not be found, a hundred years hence, only a generation or two behind us in all knowledge. The æsthetic sentiment must be preserved and disintegration only permitted that aims at religious reconstruction.

The lecturer took about an hour and a half in delivery, and was frequently applauded. M. Sotheran's address was illustrated by archaeological sketches and other diagrams, also by a large number of original examples of Ninevite, Babylonian, Mediæval, and Monastic seals, etc.

SPIRITUALISM IN THE UNITED STATES.

New York—Conference of Spiritualists.

At the Conference of the New York Spiritualists, Harvard Rooms, Cor. of 42nd Street and Sixth Avenue, last Sunday, Dr. White in the chair, read from the last Spiritual Scientist the remarkable account of "spirit communion and spirit healing before the days of the Fox family," as related by and occurring to Mr. Henry Willis, of Battle Creek, Michigan, with whom Dr. White for many years was personally acquainted. He then stated that the great object of these conferences was to develop from the facts a correct knowledge of the processes of spirit communion and asked why we cannot always hear from our friends, departed, just when we wish to.

Dr. Hallock said it is easier asked than answered. We are novices at spirit communion, and must learn slowly its laws. Spirits, longest in that life went out in earlier times, and are less desirous to return. Later spirits are the most desirous and more most capable. It is a matter of law. Some are not capable of it; can't find mediums. Spirits are constantly at work using every influence they can reach, but among the outside world there is little chance for them. Our proper business as Spiritualists is to collect and arrange facts enough for laying down general laws. When we least expect it, we will get the key, some day.

Dr. Patterson said he was an implicit Bible man, yet he had been benefitted by attending these meetings, although he did not accept the spiritual solution of the phenomena. Dreams were worthy of notice, too. In a sort of dream he saw a long-deceased daughter; approached and touched her. She was cold as marble. Yet he was awake, if ever he was awake, though he called it a dream. So a lady friend saw her husband enter the gate and prepared his dinner for him. Yet it was an hour before he entered the house. Then he said he had just come from Staten Island, and was there when she saw him at the gate. He is disposed to regard these things as parts of ourselves, always, and not as originating with spirits. Theories should not be related here without the facts on which they were based. He does not doubt the sincerity and honesty of the Spiritualists at their conferences, but cannot accept their conclusions. The course pursued by the clergy in this matter is not satisfactory to him, being prone to denounce all who differ from them; and their churches could not exist a day without the devil.

Mr. Maddox also accepts the phenomena as related continually here, but questions their source. Perhaps within ourselves we possess knowledge and power over every force. All have an aura or atmosphere. Reptiles have it. Perhaps, through this, higher and lower spirits may reach and control others and us. Beecher controls his audiences through this aura, projects himself among them; and it was from this power or source that the woman drew healing from Jesus.

Mr. W. B. Billings, who was formerly connected with the Newsboys' Home in Chicago, and who is seeking aid to found in Pike County, Penn., a home for women and children, presented his plan to the conference and solicited aid. He said, too, he had passed the season with Wm. Eddy, and vouched for his honesty. There was this remarkable fact in connection with those phenomena. So long as the Centennial visitors flowed in and the number at the circle was large, there was no variation in the phenomena. It was as if they had been ground out of a machine. The same thing over and over, night after night. But when the Centennial was over, and its influx of visitors had ceased, and the audience had become more permanent in its character, the manifestations became quite varied. Flowers now came, and a revival of the religious, or good feeling, which previously had been interrupted to such an extent that old "Mother Eaton" had materialized and come out with a club for the benefit of a certain lady medium who had left her place in the circle, come upon the platform, and attempted to seize her. However, he could never induce Mrs. Eaton to shake hands and make up. In deed, it was to this episode he attributed the facts that William Eddy was bidden by the spirits to go to California; and he left. Since his departure there seemed to be seven devils all over town. From which result and its precedent quarrel of mediums the speaker drew the moral that nothing in spirit circles is of value unless the circle all "aim for something good." A noticeable feature of these Eddy spirits was, "that they all had leathery complexions."

Mr. Brook approved the project of a woman and children's home, open for all, as proposed by Mr. Billings, and then went on to argue that the human spirit formed the human body, not the body the spirit, and therefore, logically, must survive the body.

Mr. Hannaford wanted to know how it could be that the

spirit could act without the body when it was constantly asserted here that the aura which proceeded from the body was the vehicle for the will power of the spirit. The Bible is opposed to such a doctrine, too, because it teaches the destruction of both body and spirit, except of the elect, whose bodies shall be raised at the last day.

Mr. McCarty said the ego is not the body, but the body is the servant of the ego. The spirit has a spiritual stomach as well as spiritual eyes; so far he can agree with Spiritualists. It is by the latter the somnambulist sees, and it was because of the first that Jesus had said, "Except ye eat my body and drink my blood, ye have no life in you." It was his spiritual body he would have them eat and with their spiritual stomachs they should digest it. So, too, he said at the same time, "My words are spirit, and they are true," and Mr. Hannaford accepts the authority of the Bible as conclusive. Mr. McCarty said, too, that it was an injury to Spiritualists as well as to churches for the former to denounce ministers, of whom the larger portion are honest and sincere, and a benefit to society. He himself had been for twenty years a college tutor, as many, an Episcopal minister, and knew that the doctrines of the Sermon on the Mount were never taught before Jesus' day; never by Confucius or Buddha. It was all a lie, when asserted by any pretending to know. He now has left Episcopalianism and has a church of his own, Universalist, and a church without a devil, too, which gentlemen here had asserted could not exist twenty-four hours.

Mr. Farnsworth said Mr. McCarty's explanation and answer to Mr. Hannaford's question was not complete enough for a Spiritualist. The truth is, that Paul had the correct idea. There is a physical (a natural) body and there is a spiritual body, each complete in all their parts, and that the spiritual body was furnished with aura flowing along it as well as the physical or natural body, and it is by this that the spirit sends its will to be executed, just as the human being does the same by its human aura flowing along all parts of the human body.

Boston.—Readings and Discussions on Spiritual Science.

Mrs. Hardinge Britten, reading a lecture on East Indian Magic, attracted a large and intelligent audience at New Era Hall, last Sunday night.

The selections read from "Art Magic" treated of the philosophy rather than the phenomena of those marvels, for ages past attributed to the renowned Indian Extatics. The author of Art Magic has given a full and comprehensive detail of the methods practised to evolve occult powers, and described the processes of initiation necessary to perfect an adept in the art. Mrs. Britten omitted the weird and almost incredible illustrations given of the Extatics' command over Nature and her hidden forces, but described with thrilling intensity some of her own experiences in connection with the author of Art Magic, in reference to the Fire Eaters and other exhibitors of Hindoo Spiritism. She pointed out the lines of denunciation against the religious extatic, and the professional juggler, and threw open a new and startling field of thought in her author's vivid description of Akasa, or the "astral light," "fluid" and "spirit."

At the close of her address, Mr. Chas. Foster, the celebrated physical medium, asked several suggestive questions, admirably answered by the lecturer.

Dr. Gardner, Miss Doten, Dr. Storer, and several strangers present, made brief speeches, and threw out valuable suggestions on the application of magical powers to healing purposes.

Toward the close of the evening, Mrs. Britten stated that she had been called upon to address the "Free Religious Society" of Providence, R. I., on the subject of Spiritualism, and as this was an influential and important organization, she deemed it her duty to accept the invitation, although it involved her absence from the New Era Hall meetings on the following Sunday. At the suggestion of several members of the audience, Mrs. Britten subsequently announced that she would secure the hall for the Sunday of her absence, April 22d, and leave the meeting open for a conference in which it was unanimously agreed that the very interesting and important subject of East Indian Magic, in connection with healing by magnetism, should continue to form the theme of discussion.

Mrs. Britten authorizes us to state that Dr. Gardner has kindly consented to preside on this occasion. Mrs. Britten solicited this good service from Miss Lizzie Doten, who replied with the modesty of true genius, that she felt more and more incapable of grappling with the tremendous unfoldments that were continually opening up before the age; more and more convinced that we know nothing in comparison with the realms of knowledge yet to be traversed. Many of the audience agreed with Miss Doten in this view of the great propositions that had been discussed that night, but all resolved that the meetings must not be suspended, even for a single week. The hall will be open as usual, therefore, and a very interesting session may be looked for.

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