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LAKE PLEASANT CAMP-MEETING.

THE people seemed so anxious to enter upon the enjoyment of the Camp-Meeting this year that they would hardly wait for the regular opening day, but brought their families and effects in advance; and by Wednesday morning nearly or quite one hundred families were enjoying the mountain breezes and beautiful surroundings of the Lake Pleasant Camp Ground. The weather could not be more propitious to the families encamped here had the spirits of air, earth, and water combined to make their stay as comfortable as possible, although the workmen on the grounds find it a trifle sultry for their comfort; the cool delicious nights, however, render it easy to woo "tired nature's sweet restorer," and smiling faces greet each coming morn. To those who can appreciate nature in her sweetest garb, the vicinity of Lake Pleasant offers rare attractions,—the pleasing varieties of hill and valley, lake and woodland, blend in such picturesque harmony that the eye attuned to nature's loveliness dwells upon the landscape with delight, while all the other organs of sense are at the same time saluted with influences in perfect accord with it. The trees vocal with the rustling leaves, the shrill piping of innumerable winged insects, the sweet warbling of the feathered songsters, together with the indistinct murmur of human voices and industries throughout the grove, tend to induce that soft voluptuous langour prized by "the Lotus eaters" as the highest earthly good,—and to which the Spaniards have given the soft name of *dolce far niente*.

A few hundred yards directly east and south-east of the grove rises a chain of hills clothed from base to apex with refreshing looking green, which in the early dawn and shady evening seem covered with a gauzy veil of blue; and in the farther distance Mount Toby or Mettawampe lifts its head to meet the azure arch above.

Those who have never ventured upon the luxury of camping-out can have but a faint idea of the sense of restfulness which is acquired in the woods, or the vigorous appetites which even invalids manifest after a few days sojourn among the hills under a thin canopy of canvas.

Wednesday was so taken up with arrivals, friendly greetings, and housekeeping arrangements that no meetings were

held, except the necessary committee meeting and the social gatherings for a little chit-chat in each others tents.

While the campers worked throughout the day, they were regaled with music from a good band which accompanied a picnic party to the grounds, and through the evening little bands of singers made melody through the camp. Conference meetings were held on Thursday afternoon and evening, which were of a particularly interesting character, and well attended. One of them took a direction which in a church would be called a confession of faith; and the leading thoughts evoked were mingled with strong aspirations for a purer and higher life, a more complete subjection of the physical to the spiritual nature, and an earnest longing for knowledge,—not worldly, but such as would tend to elevate and benefit mankind.

On Friday the trains continued to unload numbers of newcomers, who, with marvellous celerity, got settled down into convenient quarters, and then proceeded to renew old acquaintance and form new. Several seances were held in the evening, and a conference meeting in the afternoon and evening, both of which were largely attended and well sustained. Already there are on the ground visitors from Texas, Kansas, Iowa, Wisconsin, and West Virginia; and we learn that some are expected from England.

Everything thus far bids fair to make this one of the best, most interesting, and most successful camp-meetings ever held by Spiritualists and Liberals; and an occasion upon which steps will be taken which will mark an era in Spiritual Philosophy.

Every train arriving on Saturday brought its quota to swell the ranks of the campers, not the least welcome of which was the Fitchburg Cornet Band, who immediately after dinner proceeded to the grand stand and treated the audience to about as stirring and harmonious a *pot pourri* as even Gilmore could wish to hear. Dancers soon began to congregate, and an hour or so was spent in that animating exercise, much to the delight of the younger members of the encampment. Conference meeting vied with the dance hall in the evening, and both were well patronized.

On Sunday morning every train poured forth its load of passengers, until at noon it was estimated that not less than three thousand people were on the ground. The band commenced the services of the day by an appropriate concert, after which J. Frank Baxter held a large audience, for fully an hour and a half, while he instructed them in the practical benefits of Spiritualism, and gave a few of his wonderful tests of Spirit communion. In the afternoon the concert was repeated and Mr. Baxter again gave some exhibitions of Spirit power which were most remarkable for their fulness of detail and accuracy in minutiae. Numerous seances, both public and private, professional and non-professional, were held in the

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For the Spiritual Scientist.

THE PRESENT AND THE FUTURE OF SPIRITUALISM.

BY J. M. PEEBLES.

"Uprising from the buried old
I see the new."
—WHITTIER.

THE past—the ancient even—is rich in moral lessons. The acorn, in dropping, is taking its first step towards becoming a towering oak. The child that stumbles and falls gains strength in rising, as well as studies that self-balance so necessary to a surer, steadier tread in the future.

The National Association of Spiritualists is defunct. State conventions that lived and wrought for a season have gone out in forgetfulness. Societies that once sustained regular meetings, and lyceums that formerly flourished, are dead. And why? Do not all effects have legitimate causes? Are Spiritualists wiser, better for these temporary defeats?

Glance over the spiritual field. Why this blasting mildew,—this withering sirocco,—this dogged indifference on the part of multitudes who in times past conversed with spirits, and drank from the crystal fountain of inspiration? There is certainly a lack somewhere!

Among other, may not the following causes be mentioned? A misapprehension of the genius of Spiritualism; incongruous elements; selfish individualisms; impostures under the cloak of mediumship; jealousies and rival interests; rantings of uncultured iconoclasts; a want of deep religious convictions; and a lugging on to the spiritual platform, for consideration and discussion, matters that have about as much to do with Spiritualism as the potato-rot has to do with poetry.

Let us tread cautiously. Are there less Spiritualists to-day than five—than ten—years ago? No,—a thousand times no! On the contrary, there are *ten* now where there was one then. But most of these prefer to enjoy their Spiritualism in the privacies of the home circle, or under the public ministrations of liberal pulpits. And they are not to be blamed for this course. The hungry have a right to go where they may be spiritually fed; the thirsty where they believe springs of truth flow in perpetual purity.

Principles are immutable. Never a truth perished. If Spiritualism were perishable, it would have perished long ago in its own household,—perished meriting the epitaph, **KILLED BY PROFESSED FRIENDS.**

But let the dead bury its dead. It is not wise to look mournfully upon the past. The telling question is, What is the work of the day, the hour? Organization,—I repeat it, organization: not as in the past, but wiser from experiences. Organization upon a *broad, rational, religious basis*, with our most solid thinkers for officers; a better understanding of the purposes and moral sanctities connected with the spiritual philosophy; a clearer apprehension of the duties of life; a more generous encouragement to genuine mediums; a keener discrimination touching communications purporting to come from spirits; a deeper appeal to the religious nature, and a more thorough consecration to the interests of truth.

Thanks to gods, angels, spirits, the inquiry, "If a man die, shall he live again?" is answered in the affirmative by tangible demonstrations and the most positive testimony of living witnesses. No careful, candid investigator is longer a skeptic!

Spiritism is an established fact. The peopled heavens and hells are open. Unseen intelligences are around and about us. But Spiritualism is something more than a fact. In its best and broadest definition it spans the whole realm of science, philosophy, and religion. Upon the following points all Spiritualists are agreed: the fatherhood of God and the brotherhood of man; the present appearance and converse with spirits; the eternal progression of all souls; the absolute certainty of compensation; and the necessity of goodness and purity to secure happiness in any state of existence. Then, why not organize around these central thoughts, and labor with apostolic zeal to disseminate a gospel whose inspiration is continuous, whose influence is exalting, whose purpose is uplifting, and whose sole aim is to educate humanity, preparatory to that future progressive existence which stretches in increasing loveliness along the measureless eras of eternity.

Spiritualism, the blossoming out of all religions, whether of

the Occident or the Orient, exhibits the naturalness of spirit intercourse through physical marvels,—through clairvoyance, trance, vision, impression, and inspiration. It is the key that unlocks the mysteries of magic, warning us not to trifle with surrounding spiritual intelligences. It naturally explains the so-called miracles of the Vedas, and of the Old and New Testaments. It is constructive rather than destructive. Rightly sought and understood, it is a constant encouragement, a continual baptism from heaven.

Facing the frowning Alps, the impassioned Napoleon said, "Officers! soldiers! the eyes of all Europe are upon you,—conduct yourselves accordingly!"

So the eyes of the churches, the world, and the angels are upon us,—let us conduct ourselves accordingly. Let us quit ourselves like men: living to-day for to-morrow, for eternity. Let us be above tattling and lying, envy and jealousy, or the commission of any unworthy act. Let us seek no praise, no fulsome flattery; nor take any selfish advantage of others' weaknesses. Let us reprove in gentleness, and forgive as we would be forgiven. Let us be kind to the poor, the unfortunate, the sick, the dying,—iving to benefit our common humanity. Let us organize, and practice our divine principles, that the sunshine of Spiritualism may the sooner gladden the earth with light comparable only to the effulgence of a fadeless immortality.

KNOWLEDGE IS POWER.

FORTUNATELY for this country, its settlement occurred at a time when ideas had begun to pervade Europe, when the rights of private judgment had gained a hearing, and when some clear-headed men were proclaiming a doctrine which indeed has become the very corner-stone of our liberties,—namely, that instead of the people being governed through their morals alone, their morals should be guided by their intelligence.

To this principle are we indebted for the separation of church and state; out of this notion was evolved the common school. From it sprung the principle that in our common educational institutions no creed shall be taught to worry and perplex the consciences of children. It swept away, as with a besom of destruction, all ecclesiastical tithes and taxes, and made religious establishments to rest where they should ever rest,—on the voluntary contributions and support of the people. The effects of such a system are seen in the restless mental activity which pervades the whole land; in the searching questionings of all pretensions, by whatsoever body or individual put forth; in the ceaseless prying into the secrets of nature; in the enlarged study of the heavenly bodies, and the laws by which they are governed, and through which they are united to this planet; in the boundless speculations as to the destiny that awaits man beyond the range that divides time and eternity. Of the dispenser of heavenly lessons it has exacted an unspotted purity of life, a blamelessness of conduct, and a quickened intelligence, which can rise above the misty cobwebs of the far-distant past, and adapt the new revelations to the wants and necessities of men. Of the editor it has almost made a universal philosopher, and hedged his position with requirements known to no public teacher in any previous age of the world; it has converted the newspaper into a daily encyclopedia, where a man naturally turns to learn the history and origin of events, to read the biographies of public men, and to follow and scrutinize the discussion of all questions and issues affecting the general or local good. It has also led to the inauguration of great social reforms; to a broader charity for the poor; to a more humane management of our penal institutions. It has toned down the law of nations, and dissipated forever the idea that it is the sole prerogative of the monarch to declare war, or conclude peace, without consulting the people, who bear the burdens and suffer the wounds. It has multiplied the conveniences and comforts of life, and taught people that diseases and pestilence are not the manifestations of an angry God, but the ripened and inevitable fruitage of violated law. These are but a few of the very many advantages which have followed in the wake of an enfranchised intellect and a free school. In no country is the virtue of a woman more sincerely revered. In no country is a higher morality inculcated or practiced. Among no people are fraudulent practices of public men more quickly condemned, or more slowly forgiven. Nowhere is public opinion more potent than here. We all realize—

"That there's on earth a yet auguster thing,
Valled though it be, than parliament or king."

—Hon. J. B. Belford.

LAKE PLEASANT CAMP-MEETING.

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evening, at which spirit intercourse seemed to be as open and unrestrained as that between ordinary mortals.

Monday morning promised a refreshing shower, but the sun burned off the overhanging curtain of cloud, and the heat was intense for a time, until a breeze sprung up which tempered it a little in the afternoon. Mrs. Abby Burnham and Mr. Baxter were the speakers of the day, and each gave the most perfect satisfaction,—Mrs. Burnham on the subject of psychometry and Spirit intercourse, while Mr. Baxter gave some more of his astounding public tests. In the evening a vocal and instrumental concert was improvised, Mr. Baxter, Charlie Sullivan, and Mr. Heath taking the principal parts and eliciting unbounded applause. A Conference meeting was held in the evening, beside a number of public seances, all of which were well attended.

Tuesday morning gave token of a change of weather, and the long looked for rain seemed at hand, but again we were doomed to disappointment, although for the greater part of the day the muttering of thunder could be heard all around. In the afternoon a most welcome breeze sprung up and all seemed to enjoy it. Conference-meetings were held in the morning and afternoon which were well attended, and at which the most convincing Spirit power was manifested. The band furnished most exquisite music and seemed peculiarly happy in their selections. The Spirit of Harmony seems to be the presiding genius of the camp-meeting, and such an out-pouring of Spirit power has not been known since the famous day of Pentacost. The atmosphere seems to distil spiritual influence, and every medium appears to be filled with emanations from "the beyond." Tests the most astonishing are given publicly in the streets, and wherever a few people meet a circle seems at once to be formed and the spirits manifest themselves by the most indubitable evidences. We may say without exaggeration that the present is the most successful camp-meeting ever held, and the tests given the strongest, plainest, and clearest ever vouchsafed to mortals.

THEORIES VERSUS FACTS.

To the Editor of the Spiritual Scientist:

Pursuing the subject commenced in my letter published by you on July 13, wherein I demurred to the advanced conclusions claimed by Spiritualists from inadequate facts, I would now draw serious attention to the conflicting evidence regarding many of the facts upon which these advanced truths are sought to be established; and I cannot see how such deductions can be satisfactory, founded as they are upon disputed, if not questionable, premises.

I must premise that I have attended public and private seances with the principal English and American mediums here—that I have had many undoubted tests of an unseen and mysterious acquaintance with facts and private circumstances known only to myself and those departed. I have also had messages purporting to come from deceased friends containing advice and kindly remembrances, which may have been genuine, but were (as regards advice) not always practicable. I may further add that I have found all other investigators of my acquaintance more or less similarly and partially satisfied; it may, therefore, be presumed that mine is only the usual experience of an earnest-minded, but not infatuated inquirer. Yet, calmly considering the results obtained, and separating the wheat from the chaff, for I have had a great deal of inaccuracy mixed up with what was correct, I cannot get beyond the mere preliminary conviction that there is a power of unseen intelligence capable of communicating a good deal of what has happened, and of occasionally simulating appearances of persons and things that have been; but I cannot see how these convictions are to assure me that "our individuality is immortal," or that "our friends are really communicating with us in their own individualities."

The latter consolation would be a very sweet one, and might afford a bright promise that the first part of the Spiritual belief might be true; but may not the same power that it is proved can use the medium at a seance to deceive, also be able to simulate the appearance of a friend, or frame a message, or imitate handwriting? If the information offered

at a seance, when a relative professes to communicate, were really what it claims to be, would it not be *all true*, instead of being nearly always mixed up with incorrectness and untruth? Could a son, for instance, give his brother's name correctly, and not know his favorite sister's or mother's; could he state when he died, but not know the place or country,—could, in fact, all the numerous inaccuracies occur that every investigator has experienced, *if the communicating intelligence were what it claimed to be?* This point should be settled before the fact of proved individuality should be blindly admitted; otherwise we stand on a very unsafe foundation and commit the old error of accepting a mere dogma instead of a proved truth, and of pinning our faith to what may be found on further investigation to be only a fallacy. It is this unreasoning enthusiasm and zealotry on the part of the apostles of Spiritualism, that I think is so detrimental to its interests; in the present age, when "light" is sought through the breaking up of dogmatism and bigotry, such haste in claiming the solution of so deep a mystery cannot be too seriously deprecated.

Let us by all means believe that even the rudimentary evidences we have established point towards the glorious discovery we are hoping for; but do not let us, on the first glimpse, at the mere threshold of the outer gate, lay claim to having found the "holy of holies" itself, with a knowledge of its attendant mysteries. Yet this is precisely what is being done by those who cry "Eureka," because they have stumbled across a few of the simplest facts that formed the ground work of the knowledge of the magicians and seers of old. The highest good may be foreshadowed by these discoveries, and a brighter faith than we have yet even thought of may arise from the "new light" that is now glimmering; but it will not be surely founded by the present unreasoning clamor or by hasty conclusions or fanaticism. The mere mechanical adjuncts of the movement must not be worshipped as unerring oracles, and neither the mediums, nor their controlling spiritual attendants, however occasionally honest or intelligent, must be blindly believed in as infallible. This is the present tendency, however, and hence the halting steps with which Spiritualism is advancing among the reasoning and thoughtful. Abate these pretensions as to what is proved by the little knowledge yet gained, and point more to the prospects and possibilities beyond, and you will have many more earnest seekers after the growing light; but deafen the enquirer, as you do now, by bawling assertions of proofs that are not yet proved, and insist on his reason being deadened to all but the mere shallow utterances of undeveloped minds, whether mediums here or on "the other side," and the earnest-minded student may well halt, or turn away pained and disheartened, by the rude barriers raised against his progress, at the very outset of a promising search after truth.

According to recent teachings, I observe that a medium caught tricking is still to be accepted as infallible, because the "control" may have prompted the deception! Can any doctrine be more shockingly degrading to the high purpose claimed for the "new faith?" Such teaching can only tend to a renewed purging of the temple, or its destruction altogether. "Truth, however, is great, and will yet prevail;" but the present clouds must be first pierced and dissipated. W. H.

London, Eng., August 2, 1876.

The immortality of the life of man, and its frequent freedom from and final independence of the laws of material earthly existence has been in the interior consciousness of all mankind in all ages of the world. The only way of accounting for this is that it is true, and a conscious truth—a fact implanted in the mind of man. It is also supported by abundant evidence, for in all ages of the world, in rare but still sufficiently frequent instances, those who had departed from the earthly existence have been able to give to their friends the assurance that they still lived, and that, therefore, we are not deceived by our prescience of a future existence nor mocked with our

"Longing after immortality."

In this, as in all things, attractions are proportional to destinies. Men desire, hope for, and believe in a life beyond the grave—and this alone would prove its reality. But there are abundant proofs beside, proofs which have been sufficient to convince the most sceptical infidels, the most bigoted and fanatical of materialists.—Dr. T. L. Nichols.

If all the arts of enchantment recorded by fable were attested by facts which sages were forced to acknowledge, sages would sooner or later find some cause for such portents—not supernatural. But what sage, without cause supernatural, both without and within him, can guess at the wonders he views in the growth of a blade of grass, or the tints on an insect's wing?—Bulwer.

For the Spiritual Scientist.
RE-INCARNATION AND BUDDHISM.

BY DON FULANO.

IT is the habit of too many of us to regard the Buddhists as ignorant and degraded heathens and idolators. We have for the most part acquired this vicious habit in early youth from heeding the accounts of missionaries, who are, as a class, the most ignorant and indolent of Christian priests. It may be interesting to Spiritualists to learn in what relation the most advanced beliefs of Spiritualism stand to the tenets of their Mongolian fellow-citizens, whom the hoodlums of their species are encouraged to stone and revile on every favorable opportunity.

The Spiritualists of the continent of Europe, at whose head stood Allen Kardec, and, following in their steps, those of the Eastern States, tell us that they have received from exalted spirits a doctrine quite new to Christendom, but as old as the hills to old Oriental nations, which, as far as the evidently yet imperfect teachings have gone, seems to be this: That some of those now living on earth have passed through this earth-life, with all its vicissitudes and sorrows, before—sometimes more than once; that those persons who are most successful and happy in their conditions and relations here, are those whose spirits are now incarnated for the first time, having therefore no sins committed in a past existence to be atoned for; whilst less fortunate and successful individuals are for the most part those who are thus atoning by their present sufferings for the crimes of a former life. Those who hold this faith believe that at death the spirit will either pass into a world of greater sorrow, pain and punishment than this, will be born into one of the heavens or happy spheres, or may, after a shorter or longer stay in a disembodied condition, be re-incarnated or born again into this earth-life, its destination being in every case determined by its relative moral excellence. This is how I understand the statements of the most intelligent Re-incarnationists, whose numbers are, I would say in passing, very rapidly on the increase. Whether these statements of the spirits are true or false, it is undoubted that they are daily obtaining a more extended credence.

If the direct evidence of Prince Emile Wittgenstein, who is considered by those who know him to be the soul of honor—evidence obtained in a most remarkable manner through his cousin—is of any value, then there are only two tenable theories as to its nature; and these apply equally to all the present remarkable phenomena of Spiritualism: Either the facts are as the spirits state them, or else these and all the other wonders of modern Spiritualism are, as the Catholics declare, of Satanic origin.

The difficulty about accepting the Catholic solution would seem to be the old difficulty, started by Christ, of Beelzebub being divided against himself, for either we have no faculty capable of judging between right and wrong at all, or we can hardly conceive anything more Satanic, *i.e.*, more utterly evil, than the character and the attributes of the God of the Jews and Christians, or the histories of the religions which have sprung from a belief in him. So long then as we are constituted thus, unless our whole moral nature—the voice within each of us—is a cheat, a delusion and a snare, the balance of evidence would seem to lie in favor of the spirits.

Now the Re-incarnationists, with Allen Kardec and the Banner of Light at their head, have given us this information about the conditions of human existence as something altogether new and strange and excellent, a distillation of the highest knowledge from the highest spheres. Alas, alas, there is nothing new under the sun! More than five hundred years before the birth of Christ, Buddha preached just this doctrine of Re-incarnation to his disciples, with this difference: He taught that everything that exists is born from, or exists because of, something that existed previously; but that we can have no knowledge of the starting point of any thing. Trees are produced from seeds, birds from eggs; but the origin of this sequence is involved in obscurity. Again, Buddha taught that the being that is born in another state in consequence of the death of any living creature is not that same being, any more than the flame of a lamp, transferred to another wick, is the same flame as the first; but it exists because of it, and is endowed with its qualities of good or evil.

Buddha was fond of illustrating this idea by the analogy of seeds sown, much as the Apostle Paul did. Buddha would have said of a man on earth that he might regard himself as a sentient being, now existent in the world of men; but that he has existed in a similar manner in many myriads of previous births, and may have passed through all possible states of being, from the highest to the lowest, and some of them repeatedly; that he is now under the influence of all he has ever done in all these ages. This is his *karma*, the arbiter of his destiny. Until he attain *nirwana* he must still continue to pass through these sequences of existence; but the states of being—animal, devil, ghost, angel or man—into which he may pass as duration rolls on, he cannot conjecture. All the future is shrouded in impenetrable darkness. Only through the stern practice of virtue—the rules of which he prescribes with a minuteness of ethical discrimination utterly unknown to any other religious teacher—can he at length free himself from the influence of *karma*, or *acquired destiny*, by attaining *nirwana*, where his spirit, its selfhood forever extinguished, shall rest eternally in a state of peaceful and conscious bliss.

The Buddhists now-a-days are themselves divided as to the exact condition of souls in *nirwana*, and all missionaries and opponents of Buddhism delight to charge Buddha with having preached absolute and utter extinction as the only and best reward for the highest attainable virtue.

M. St. Hilaire, one of the most intelligent of the Christian writers on the religion of Buddha, actually bases one of his heaviest attacks upon the system on this: That Buddha taught the practice of virtue for a reward, and although, as he states, that reward is nothing, the principle is no less vicious. I should like to ask M. St. Hilaire what other inducement Christ offered for the practice of virtue but the hope of "treasure laid up in heaven," whatever that may be. What Buddha, in point of fact, offered to the virtuous man was, it is true, a reward which probably would not much tempt the average Christian. No promises of bliss unutterable accompany his descriptions of *nirwana*; for when that goal of all the saint's brightest hopes, that high reward of all his self-denial is at length reached, the purified spirit is forever dead to concupiscence and desire of every kind; the selfhood is extinct. Absolute rest and peace, and that state of mind which feels a good or an evil to another to be as great a good or as great an evil as if to itself, is all that it offers.

Those minds which cannot perceive the blessedness of the extinction of the selfhood in a state of conscious existence, naturally fail to understand Buddha's language about *nirwana*. But is it conceivable that Buddha, whose ethics and ontology are throughout wonderfully wise and consistent, after describing twenty-six spheres or worlds of ever-increasing bliss, through the countless ages of *all of which* the good man *might* pass long-drawn-out lives of intense mental and sensuous—not sensual—enjoyment, should then crown the whole with the offer of utter extinction *at once* to those who best follow his precepts and attain the highest meed of virtue? Besides, Buddha himself is spoken of in the legends of all Buddhist lands as having attained *nirwana before his physical death*; and again, as having felt and acted *after he had passed away into nirwana*. But none are so blind as those who will not see!

A conscious existence after an extinction of the self must be a state of being of which we can form no conception with our present powers and experiences. It cannot be a state of sensuous enjoyment. It is probably utterly indescribable in human language. It does not by any means follow that it cannot be, that it does not exist, or that it is not the most blissful of all possible conditions. But surely, of all possible rewards offered for virtue, it is the one least open to any objection, since its desirableness is so inconceivable to any but the highest and most virtuous minds, that to the vicious it seems no reward at all.

To return to my subject: A late writer relating his conversation with "a very exalted spirit" on the subject of Re-incarnation, represents it as saying that "beings do not remember, save in rare glimpses, any of the events of their past existences till they have attained a certain eminence, an exalted sphere; then the memory of all their experiences comes back to them for their instruction and guidance. So Buddha teaches, that only on the attainment of an eminent degree o

sanctity, by the practice of virtue and the observance of good precepts, can this memory of past existences be obtained. He frequently relates his own experiences and those of others present, in former births, for the instruction of his disciples, showing the influence of past crimes on their *karma*, or destiny.

(TO BE CONTINUED.)

NOTE.—I have spoken of Protestant Christian missionaries as being, with a few bright exceptions, the most ignorant and idle priesthood in Christendom. This is a hard thing to say. To show that I am not speaking wildly, let me relate one instance out of many which have given me the impression. On first settling in Kandy, the mountain capital of Ceylon, the site of the Malagawa Delada, or Temple of the Sacred Tooth, and the headquarters of the Buddhist priesthood, wishing to engage one of the most learned of the Kandian priests to teach me Pali, the language of the sacred books, I called first of all upon the Episcopal missionary there,—a good old man who, for more than twenty years, had been engaged in the attempt to convert the Kandians, and who preached weekly in Chingalese to a few native Christians. After introducing myself, I told him my object; and as he was well acquainted with all the priests, I begged him to inform me whom I should best apply to, and which of the sacred books it were best to read. Looking at me hard, and speaking in an abrupt and disgusted tone, he inquired, "What do you want to learn Pali for?" I answered that I desired to examine the Buddhist sacred books for myself. "Oh," he replied, "that is not worth your while at all; I assure you they contain nothing worthy of anyone's attention,—a mere collection of obscene and foolish tales." I returned, "You of course know Pali yourself?"—"No," he replied; "I never thought it worth while to learn it."—"You have then had these books translated to you?"—"No; but I have a good general knowledge of their nature and contents." I took up my hat, and bowed myself out, intimating that I would prefer to judge the matter for myself.

A MATERIALIZATION SEANCE AT THE HOLMESES'.

To the Editor of the *Spiritual Scientist*:

I attended a seance of the Holmeses, in Philadelphia, in the evening of August 3. A board partition across one corner of the room formed the cabinet, which I examined thoroughly, both before and after the seance. The walls, ceiling, and floor were solid, and there was no indication of any possible trap, wire, or machinery. The only aperture was the front window, some twenty feet from the ground, opening on the public street, which was well lighted, and through which people were constantly passing. In the cabinet there was an iron wire cage, nailed to the floor, the only entrance into which was a low door, opening on the side of the spectators, and in which Mr. Holmes, the medium, sat on a stool during the seance. The edges of the cage were fastened to the partition by screws round the entrance, the heads of which were on the outside of the partition, and in view of the spectators, as was also the entrance into the cage. There was all the time light enough to show every object in the room, and not a mouse could have entered the cabinet without being seen by all of us. In the middle of the partition was a door six feet high. Outside of this door, and near it, sat Mrs. Holmes.

A few minutes after Mr. Holmes entered the cage, the door was opened from the inside, and a tall, stately figure walked out and stood before us, within five or six feet of where I was sitting. He wore a long, dark beard, and was attired in a white surplice, with a large mitre on his head, having the appearance, to me, of white paper, which he had to take off in passing through the door. He did not speak; but when asked if he was Gen. Polk, he bowed in assent. (The Confederate Gen. Polk was an Episcopal bishop.) After a few gestures, apparently of benediction, he retired into the cabinet, shutting the door behind him. Twice more he appeared, stood waving his arms, and retired as before.

The next figure that came out was in full dress costume of the last century,—a claret colored coat of the old-time cut, with large silver buttons, black knee breeches and buckles, white silk stockings and silver buckle shoes, and a ruffled neck tie and ruffled cuffs. He wore a white wig with a queue. His figure was tall and imposing. He retired also without speaking, and reappeared twice. On my calling the alphabet, after he retired, he responded by raps that he was "Thomas Jefferson."

The next figure was a very striking one,—an Arab, in a turban with a glittering crescent in its centre, attired in a loose white robe, tied at the waist with a large silken cord. Below the robe appeared loose trousers and slippers. This figure was considerably shorter than the other two. His eyebrows were very full and somewhat grizzled; his features were very marked, and the expression of his face was highly animated and earnest. His gestures were quick and impulsive. He made several violent efforts to speak, and finally succeeded in uttering some words which seemed to be, "Mohammed, the prophet." On being asked if he was Mohammed, he bowed in assent. This figure also reappeared once or twice.

Afterwards two different ladies appeared successively. Both pointed to a gentleman present, as if their appearance was for him; but on his approach they retired into the cabinet, and he could not see them distinctly enough to know who they were. One of them by raps, in response to the alphabet, gave her name as "Mary Hall Morrison;" but the gentleman said he did not remember ever knowing such a person.

Before the sitting closed, another figure came out, but soon retired, and we could get no response as to who he was. He was dressed in the old continental costume, with light colored

knee breeches and white stockings, wearing a black or dark blue coat with metallic buttons.

None of these figures, Mrs. Holmes told me, had ever appeared before at their seances, except Gen. Polk, who, she informed me, had been recognized by nineteen persons who had known him,—among them a Capt. Grant, with whom Gen. Polk had staid at New Orleans, and who carried on a conversation with him.

The last seance of the Holmeses' that I attended was in the evening of August 7. The conditions were the same, in every respect, as at the former seance. Gen. Polk came out several times, presenting the same appearance as before, except that his mitre was much smaller, and appeared to be made of white silk. I was permitted to approach him, and to take his hand. Before retiring for the last time, he raised his arms, and, looking upward, seemed to be pronouncing a benediction. Soon after, Mohammed appeared, and, after several earnest attempts to speak, uttered the following, with a foreign accent: "Allah is great, and Mohammed is his prophet!" He then retired.

A lady came forth in graceful white drapery. She mentioned to an elderly gentleman present, and retired. The gentleman took his seat close to the door, so as to see her face distinctly when she next came out; but after two or three attempts to come she disappeared.

Then came a figure that was at once recognized by Mrs. Holmes, and by others present, as the same who had announced himself as Gen. Washington. He was dressed in the old continental costume. His coat was dark blue, with large metallic buttons; his knee breeches were white or light buff, I could not distinguish which; his stockings were of white silk, and his shoes had buckles. He wore a white wig with a queue. He came out some three or four times, and as he retired into the cabinet, unlike the other figures, turned completely round, walking from us with his back toward us. Several of us, I among the number, were allowed to approach him in turn, and to take his hand. As I held his hand, I looked sharply into his face. It was not at all the face in Stuart's portrait. It was much more like the face of the bronze bust I saw at Mount Vernon. At all events, it was entirely unlike the face of the medium, and unlike the other faces that had appeared, so far as I could judge from seeing them indistinctly. It was grave, if not stern, and his appearance and manner were certainly majestic and imposing. While we were singing "The Star Spangled Banner," he manifested, by vivid gestures, his sympathy with the sentiment of the piece. He pressed my hand cordially, as he retired into the cabinet, saying, "You see me?" The last time he came out he said to us, solemnly and with great deliberation, "Peace be with you! Cultivate love and charity, and all will be well with you."

Last of all came John King, with his long black beard and white turban, and in a dark Arab dress. In turn with others, I approached him, and as I took his hand received a strong grip. I thanked him for the beautiful picture he painted for me (described in a former number of the *Scientist*). He spoke very freely, in the same harsh voice I have often heard him speak in. He spoke in terms of warm admiration of the Hazard family of Rhode Island, one of whom was present (though his name had not been mentioned), and stated that a number of spirits were present who had hoped to show themselves to their friends, but had been unable to do so owing to the intense heat of the weather.

Neither the fact that the height of the figure of Gen. Washington appeared to be but five feet ten inches, while Washington's reputed height was six feet two inches, nor the fact that there was something in his tone of voice that reminded me of Mr. Holmes, militated, in my mind, against the genuineness of the manifestation. Because (1) no fact is better established than the frequent variation of the same spirit in height, according to conditions; so that no materialized spirit can be said to have an absolute height. Gen. Polk, for instance, did not reach the top of the door by two inches or more, yet a gentleman present told me that he had seen him at another seance so tall that he could not pass through the door without bending his head considerably. And, considering that the materialized body must be to a great extent a duplicate of the medium's, it is no more surprising that it should sometimes resemble it in voice than in features and in handwriting, of which latter there are many well authenticated instances. (2) In January, 1875, I assisted Col. Olcott in his test experiments that established the mediumship of Mr. and Mrs. Holmes beyond controversy. And (3) the conditions of these two seances were such as to put Mr. Holmes' personation of the spirits that appeared entirely out of the question.

It would be difficult to prove that these spirits were really those they professed to be; but it would be equally difficult to prove they were not. In the view of science, it is of no consequence whether the figure that has shown itself at the Holmeses' seance be George Washington himself or some other disembodied spirit in masquerade. In either case, the fact is one of stupendous importance and interest.

Marionville, N. J., Aug. 9, 1876.

F. J. LIPPITT.

SUBSCRIPTIONS AND ADVERTISING RATES.

Subscriptions.—The SPIRITUAL SCIENTIST is published every Thursday by the SCIENTIST PUBLISHING COMPANY, and can be obtained of any newsdealer; or will be sent at the following rates:

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CAMP-MEETINGS AND THE NECESSITY OF ORGANIZATION.

A word on camp-meetings will not be inappropriate at this time, when so many of our Spiritualist friends are seeking physical and spiritual improvement in the leafy groves, and enjoying that freedom from the restraints most conducive to the development of true fraternal relations, which Mrs. Grundy lays upon us in cities and towns.

The first meetings, bearing any resemblance to the present camp-meeting, for religious purposes, were what were called "field-meetings," held in England and Ireland by John Wesley and his coadjutors, but confined to a single day, and unprovided with tents, excepting the one occupied by the speakers. In these field-meetings the early Methodists achieved some of their most notable successes. In this country the Presbyterians inaugurated the camp-meeting as a means of reaching the people in the sparsely settled districts of New York and Pennsylvania, where churches were unknown and preaching semi-occasional. The Methodists and Second Adventists finally adopted the camp-meeting as a permanent institution, the former sect bringing it to the degree of perfection and popularity it at present maintains. Some twelve years ago the first Spiritualist camp-meeting was held in Malden, Mass., since which time the institution has grown into such favor among our people that each succeeding year sees them better and still better attended.

That the benefits of camp-meetings are great, can readily be seen by any unprejudiced mind; but they are none the less liable to be used as means of evil. The great camp-meeting ground under the control of the Methodist denomination at Martha's Vineyard has attained a world-wide celebrity, but with it has degenerated into a mere fashionable watering place, governed by society and caste rules as much as Newport or Long Branch. If the spirit of the sturdy old founder of Methodism ever visits that nucleus of fashion and frivolity sustained by his disciples, he might well lament their degeneracy from that Spiritualism so strongly urged by him.

In order to grasp the full benefits of the camp-ground, our people should organize societies and associations, proper grounds should be purchased, and society tents provided capable of accommodating from thirty to fifty persons each, — sufficient room, in eligible places, being left for the erection of family tents, and tents or cottages for such mediums as give private sittings. Thus the people would be brought into closer relations with each other, union and harmony have a more rapid and heal-

thy growth, and economy with utility be combined. The people would be less subject to the whims and caprices of railroads or other corporations, their own association having charge and control of the grounds, which could be divided, graded, and laid out to the best advantage.

AMERICAN AND EUROPEAN SPIRITUALISM.

There is a marked difference in the development of Spiritualism on the opposite sides of the Atlantic. In Europe, more especially in England, persons attend circles, become mediums and thorough believers, and all the time retain their positions in the Established Church, attend meetings, engage in the service, conforming in all particular to the requirements of their religion. In consequence the Church has taken small alarm, and Spiritualism has not assumed the attitude it has in America.

Ideas must take practical form in the Western World, and that means to become doctrinal and antagonistic to existing systems. From the first rapping, as by instinctive dread, the churches assumed a warlike attitude, which they have ever since held with wonderful consistency. From the first rap, the utterances of Spirit began to concentrate around certain great statements and principles. A distinct system of philosophy, or religion, as you please, has grown from the countless conflicting communications from the spirit world; and were martyrs demanded, as of old, we have no doubt the Spiritualists of America would furnish multitudes equally as invincible and self-sacrificing as those early Christianity gave to the wild beasts in the Coliseum of Rome.

The Old cannot be carried by this grand system. The child of light cannot be chained to the corpse of dead ideas. With the full inspiration of the present, that of the past is of little worth. As Judaism found congenial soil in the Hebrew race, and the mingling desert and fertility of Syria, Spiritualism finds its proper soil in the conflicting races and broad expanse of America. As here enunciated, it is most emphatically an American religion, and allows of no competition. Whoever fully receives it, cannot be confined by creed, by dogmatic doctrine, or church formalism, more than the free air can be held by bars.

Each of these phases is well, and evinces the deep foresight of the angel world. They give to each the measure they can receive, and in the form most admissible.

SWEDENBORG ON CLAIRAUDIENCE.

Of hearing spirit voices through the unsealing of the spiritual faculty, Swedenborg, who is good authority upon such questions, says, in his "Heaven and Hell,"—

The speech of an angel or a spirit with man is heard as sonorously as the speech of a man with a man, yet it is not heard by others who stand near, but by himself alone; the reason is because the speech of an angel or spirit flows first into the man's thought, and by an internal way into his organ of hearing, and thus moves that from within; but the speech of man with man flows first into the air, and by an external way into his organ of hearing, and moves it from without. Hence it is evident that the speech of an angel and of a spirit with man is heard in man, and because it equally moves the organs of hearing that it is also equally sonorous.

And again, in "Arcana Celestia," 4652, he says, —

What is the nature of the correspondence between the soul and the body, or between those things which are of the spirit which is within man, and those which are of the body which are out of him, may appear manifestly from the correspondence, influx, and communication of the thought and apperception which are of the spirit, with the speech and hearing which are of the body. The thought of a man speaking is nothing but the speech of his spirit, and the apperception of speech is nothing but hearing of his spirit; thought when man speaks does not indeed appear to him as speech, because it conjoins itself with the speech of the body, and is in

it, and apperception when man hears does not appear otherwise than as hearing in the ear. Thence it is that most people who have not reflected, do not know otherwise than that all sense is in the organs which are of the body, and consequently that when those organs fall to decay by death nothing of sense survives, when yet man, that is, his spirit, then comes into his veriest sensitive life, that it is the spirit which speaks and which hears, was made manifest to me from conversations with spirits. Their speech, communicated to my spirit, fell into my interior speech, and thence into the corresponding organs, and there terminated in an effort closed into a conatus, which occasionally I have manifestly perceived. Hence their speech was heard by me as sonorously as the speech of man. At times when spirits have spoken with me in the midst of a company of men, some of them have supposed, because their speech was heard so sonorously, that they would be heard also by those who were there present; but reply was made that it is not so, inasmuch as their speech flowed into my ear by an internal way, and human speech by an external way. Hence it is evident how the spirit spake with the prophets, not as man with man, but as a spirit with a man, namely, in him. Zech. i. 9, 13; chap. ii. 2, 7; chap. i. 4, 5; chap. v. 5, 10; chap. vi. 4; and in other places. But I know that these things cannot be comprehended by those who do not believe that man is a spirit, and that the body serves him for uses in the world; they who have confirmed themselves in this are not indeed willing to hear of any correspondence, and if they hear, inasmuch as they are in the negative principle, they reject, yea, they are also made sad that anything is taken away from the body.

And the following remarks, taken from the "Arcana Cælestia," 1634, of Swedenborg, apply equally well to the same error now prevailing as to heaven having once been open, but being now closed:—

It is known from the word of the Lord that many persons formerly conversed with angels and spirits, and that they heard and saw many things which exist in the other life, but that afterwards heaven was, as it were, shut up, inasmuch that at this day it is scarcely believed that spirits and angels exist, still less that any one can converse with them, from an idea that it is impossible to converse with those who are invisible, and in whom in their heart they deny. But whereas, by the divine mercy of the Lord, it has been granted me now some years, almost continually, to hold discourse with spirits and angels, and to be in their company as one of them, it is permitted me to relate what it has been given me to know concerning their speech among themselves.

SCIENCE VS. FACT.

Says Mrs. Tappan, in a recent inspirational address:—

Science has declared that physical substances, without adequate force or mechanical appliance, cannot rise from the surface of the earth. The best known phases of Spiritualism, attested to by thousands, and witnessed by many hundreds of scientific minds who are now living upon the earth, prove that bodies do rise from the surface of the earth, having an actual weight and density, without any visible mechanical appliance or force, and without any cause known to existing scientific investigation. It is another axiom of science that without intelligence, objects cannot manifest intelligence. Tables, chairs, various objects, not known to have any organic structure or brain, not known to have any nerve, fibre, tissue, ganglia or protoplasm, have manifested as great intelligence as professors and doctors of divinity. It is an axiom in science that solid substances of organic structure cannot pass through other solid substances. It is attested by hundreds of living witnesses that substances like tables and chairs can pass through solid doors, that coats and drapery, and garments, are seen to pass from one room to another without any opening of doors, and that flowers and fruits, and other vegetable productions of the earth, and solid substances, like iron rings, and even jewels, have been brought into a thoroughly closed and fastened room. These things are attested, and those who witnessed them offer no explanation. Science must change her tactics, or the facts will be far in advance of the theories of the scientific mind of today. There is no denying these facts.

THERE are many books extant which claim to be revelations from God. The Jews have their Law; the Christians, their New Testament; the Mohametsans, their Koran; the Buddhists and the Brahmins, their Shastas and Vedas. As these books differ materially from each other, it follows, as a matter of course, that the claims of all cannot be consistently admitted; and it is a question if either can substantiate the claim. Each of these sects assumes that its own is the only genuine revelation, and denounces the others as spurious. Each has its special prophets and apostles, through whom, it is declared, God has revealed his will; and each denounces the others as impostors.—*M. T. Dole.*

EDITORIAL PARAGRAPHS.

THE death of the Abbe Constant (Eliphaz Levi) is announced in the Paris papers.

THE SPIRITUALIST AT WORK, published by E. V. Wilson, has suspended. Jan. 1, 1877, is named as the date for its reappearance.

DR. SLADE is meeting with great success in London. The Medium says that he brings with him "the most perfect examples of phenomena in the light that we have seen."

DIGNITARIES with long names are being elected honorary members of the British National Association of Spiritualists. The last is His Imperial Highness Prince Nicholas, Duke of Leuchtenber.

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

THY soul grows brighter day by day,
And soon will leave this coil of clay,
Which hides its brilliant golden glow—
The form of earth must rest below;
Dust to dust, earth to earth,
Life is death, and death is birth.

DISTINGUISHED INDIVIDUALS, who have passed into the spirit, seem to be materializing now all over the world. America talks of Washington, Jefferson, and Mohammed, as will be seen by referring to Gen. F. J. Lippitt's letter on the Holmeses; and at Newcastle-on-Tyne six persons testify to the materialization of Oliver Cromwell.

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

SEVERAL of the impostors whom we have frequently exposed and denounced, in these columns, are working their way through the small towns in Massachusetts giving exhibitions under the name of "spiritual manifestations." The people who are deceived naturally become disgusted, and talk loudly against Spiritualism. When will Spiritualists be united so that the business of these tricksters will be broken up?

STAND by your spiritual papers at this crisis in our cause. That there is a concerted onslaught on our great truths at this time, from all quarters, — clerical, medical, literary, and scientific, — must be obvious to the most superficial observer. In no way can these attacks be answered except through the press. The number of secular papers that will admit anything into their columns favorable to Spiritualism is still very limited. To the spiritual papers must the friends of the truth look for a proper advocacy and defence. — *Banner of Light.*

IF it is true that "superstition is religion *out of fashion*," as some one has said, the primitive basis of religious belief must have been very simple, the following being true: "Pliny attributes not only the invention of the plow, but the grinding of corn also, and the making of bread, to Ceres; and adds that divine honors were paid her in Attica, Italy, and Sicily on this account. And indeed, if she had any share in such noble and useful inventions, she deserved all the reasonable encomiums which they could bestow." And so grateful were the ancient inhabitants of Italy to their benefactors, that they conferred immortal honors even on Stercutius the Son Faunus for his invention of improving land by spreading dung over it." — *Dr. James Mackenzie.*

THE SPIRITUAL SCIENTIST wants a good active agent in every county in the United States. Persons wanting such an agency will please address this office. Such inducements will be held out to those who have the time and inclination to attend to it, as will make it an object for them to investigate.

WE HAVE for sale copies of the Spirit Photograph taken under test conditions, a fac-simile of which was recently reproduced in the Spiritual Scientist; a short description is printed on the back of the card. Sent on receipt of thirty cents.

SPIRITUAL DIVINATION.

A series of articles, revised for the SPIRITUAL SCIENTIST, from the S. F. Banner of Progress, 1867.

BY J. W. M.

THE FOLLOWING is from the Apocryphal Gospel, Infancy xxii. 9, 10: "When a certain astronomer who was present asked, the Lord Jesus replied, and told him the number of the spheres and heavenly bodies, as also their triangular, square and sextile aspects; their progressive and retrograde motion; their size and several prognostications, and other things which the reason of man had never discovered."

The birth of Jesus was announced by the divination of the stars. In this, perhaps, is found a more direct proof that such a person as Jesus existed than can be found in contemporaneous writers, or even in the vague, untrustworthy writings of the evangelists. B. C. 7, a conjunction of Saturn and Jupiter took place near the first point of Aries. At any time, this conjunction is observed with considerable interest by the astrologer, as a basis of prognostication; but at that time there was a triple conjunction,—that is, Jupiter, having passed the conjunction of Saturn, became retrograde and formed a second conjunction; and again, by direct motion, the third conjunction; which, to the Magi, would suggest the birth of a great personage, the change of a dynasty, or other great event which would be looked for in a country governed by Aries; and Ptolemy tells us that Judea is governed by that sign.

The Magi, enthusiastic in their study of astral mysteries, could hardly fail to send delegates to Judea, to see if there were anything remarkable transpiring, which might elucidate the art of astral divination. That they followed a star, outrages common sense; that it stood over the house in Bethlehem, is equally absurd; nothing but an astrological interpretation gives it even an air of probability; and then, to the astrological student, it becomes a very easily understood occurrence.

Joseph's "cup of divination" is also a curious admission in favor of divining, by a Biblical writer. The cup is very ancient, and being filled with pure water, or sparkling gems, was looked into by a child, in whom clairvoyance was induced by this means. Another method of the same system is yet practiced in the East: Ink is poured into the palm of the hand of a virgin child, who looks at it till he or she becomes clairvoyant. For this purpose, children were much sought after. (Acts xvi. 16-24.) I have seen a glass of water, a stone and a crystal used for the same purpose.

Besides the omens and signs pertaining to the earth, the celestial scenery of the heavens contributed to the occult lore of inter-communication with the gods. Watching the progress of the stars, night after night, they learned the divisions of time—years, seasons, months, weeks and days. Holy Writ tells us that "God said, Let there be light in the firmament of the heavens to divide the day from the night; and let them be for signs, and for seasons, and for days and years." And when the starry orbs came to be looked upon as the abodes of the deities, if not deities themselves, the Sun, naturally, became an object of paramount interest—an object of adoration. He was hailed as the "Lord of Hosts," and "Father of Lights, with whom there is no variableness, neither shadow of turning—in whom we live and move and have our being."

Next, the Moon, as Queen of Night, shedding her weird light over the land, producing fantastic shapes and fairy scenes, claimed her share of worship. And seeing that ocean itself governed its tides by her progress, as she waxed or waned in her revolutions, could man do less than acknowledge the deity of a power which even the elements obeyed? Then came the lesser lights—Mercury, Venus, Mars, Jupiter and Saturn—who, moving in the same orbit as the Sun and Moon, were entitled to a portion of the same adoration. In the astral system of worship there existed a strange mingling of faith and reason, fact and fancy; a continued compromise between the ideal and the real—the material and the spiritual—in which the one had agreed to support the other. From it has sprung nearly every form of worship belonging to civilized humanity, and all our spiritual ideas may easily be presumed to owe their origin to astral theology. Comte says, "Magic is a relic of polytheistic, or even fetich, superstition; whereas,

astrology and alchemy are merely a too bold extension of the positive spirit, before the theological spirit was got rid of. That the two classes have been confounded is owing to religious vindictiveness, and is a natural consequence of the antipathy between science and theology. No doubt, mediæval astrology exhibits strong traces of theological influence in its supposition that the universe was made for man,—a notion which gave way only on the discovery of the earth's motion; but, apart from that, it is evident that the doctrine rested upon the subordination of all phenomena to invariable natural laws. Its original title of judicial astrology conveyed this. No scientific analysis existed at that time which could assign to astronomical phenomena their true position in general physics; and there was therefore no principle which could restrain the ideal exaggeration attributed to celestial influences. In such a state of things, it was certainly right that human reason, resting upon the only phenomena whose laws were ascertained, should endeavor to prefer to them all other phenomena, even human and social. This was the rational scientific course; and its universality and perseverance till the seventeenth century prove its agreement with the corresponding situation. If we look at its action upon the general education of the human mind, we shall find it was most serviceable in disseminating everywhere a first notion of the subordination of all phenomena to invariable laws, by which rational prevision became possible."

This, coming from the author of the "Positive Philosophy," is no mean compliment to an "exploded science," which commanded the belief and respect of the wisest men from time immemorial, to a comparatively recent date. Further on, he adds: "The successors of the astrologers and alchemists not only found science instituted by their perseverance, but the more difficult task achieved,—the establishment of the principle of invariable natural laws. No influence less active and profound than theirs could have effected the popular admission of this truth; and we are reaping the fruits of it while we forget the hands that planted. The moral influence of these great previsionary conceptions was not less favorable than the intellectual; for astrology engendered a high idea of human wisdom from its power of prevision under natural laws; and alchemy roused a nobler sense of human power, before depressed by theological notions, by inspiring bold hopes from our intervention in phenomena which admitted of modification."

But mediæval astrology may be said to be but the resurrection of a more ancient system, striving to burst the bands of superstition which made men slaves to an unquestioned authority—a system re-asserting its claims in the face of a hireling priesthood, who had usurped the position which the astral faith had established, the result of the experience of ages. And, besides, being jealous of the faith that had contributed to their sacerdotal power—that had originated the ideas they had claimed as their own—they, the Christian priesthood, were the unrelenting enemies and persecutors of the Magian and Sabian religion. And those old principles are still at work, in the new form of Spiritualism, to overthrow the age of faith, and establish the age of reason; or, what is better still, a rational compromise between the two.

In connecting with Spiritualism a subject, which, in the popular mind, savors so much of the Dark Ages and bygone superstitions, the following explanation may be necessary, as an apology for so doing:—

It is my belief that the first idea of spirit life originated in the idealism of astrology. In it was first conceived the idea of a spirit world, where dwelt the deified "spirits of just men made perfect" by a life spent in the service of humanity—a life devoted to good deeds. According to Pliny, such a life entitled a man to godhood—a god being whatever conferred benefits disinterestedly upon man. I have also noticed a remarkable agreement between the ideas of modern Spiritualism and Ancient Astrology, which might excite suspicion that Spiritualism, as well as Christianity, has copied largely from that source without returning credit; either that, or else a common origin, or—that handiest of all explanations—a "remarkable coincidence." The Spiritualist, with Schiller, might well say,—

"Oh, never rudely will I blame his faith
In the night of stars and angels; 'tis not merely
The human being's pride that peoples space
With life and mystical predominance."

and pardon the mistakes and erroneous theories his ancient brother made. The aspirations which kept the ancient Spir-

itualist buoyant with hope, as he groped his way in the dark, led on by the glimmering scintillation of a star, attracted from the heavens an inspiration which filled his soul with prophecies of a greater light, and a nobler life in higher spheres. By his labors he has made the task of the modern Spiritualist comparatively easy, thereby increasing knowledge and removing obstacles.

All hail, then, ye heroes of a bygone faith! The liberty we possess, the knowledge accumulated around us, and every luxury we enjoy, are your immortal voices, reminding us of our indebtedness to you. Let us hold in sacred memory the names of Socrates, Plato, Hypatia—aye, and even Julian the Apostate, Plotinus, Porphyry, and hundreds more, who have stood up in godlike independence and said, "LET THERE BE LIGHT!"

Madras Correspondence of the London Standard.

AT THE TOWERS OF SILENCE.

THE FIRST ADMISSION OF EUROPEAN VISITORS TO THE SACRED CEMETERY OF BOMBAY—A VAST ACCUMULATION OF THE DUST OF HUMAN BONES.

IN THE southwestern corner of Bombay Island, the low plain swells up rather suddenly into a hill two hundred feet high, from the top of which the whole city, and almost the whole island, are visible to the north and east, and to the west and south the wide sea. It is a spot which, without a doubt, presents the finest view of what has been called one of the choicest scenes of the world, and might well, therefore, have been selected for the gayest villas of the richest inhabitants; but it is a fact that, till the Prince came to India, no European, except it may have been by stealth, had set foot upon it. None, certainly, were privileged to examine this strange place, and if any came, which may well be doubted, at most they could but cast a furtive glance around them, and steal away again. Two centuries have passed since, in this then most desolate and savage spot, a gray tower was raised, no sign of life or man's habitation, but an abode of death, and so well called the Tower of Silence. As time went on, four other towers were raised around the first, the Parses, to whom these towers belonged, grew in wealth and influence, the whole hill became theirs, and a high encircling wall, with iron gates, barred access to any but those of their own nation. Up to the Prince of Wales' visit, I do not only say that no stranger has visited the spot; I say more, that no one ever expected to see it. The Parses are not a proselytizing sect; they would not accept proselytes, though they came to them voluntarily. There is a veil of mystery and mysticism over much that the Parses do, and they do not love to talk with strangers about their sacred things. Next to the strangeness of the Prince's visit itself, the strangest thing which has happened during that visit is the easy way in which the curtain which has so long been held up by the Parses round their tombs has been dropped by them.

The Prince wished to see the Towers of Silence. Sir Bartle Frere wrote to the governing body of the Parses that the Prince wished it, and lo! it was done. It may be quite true that the fire worshippers had found that the detractors had made use of the mystery in which they shrouded their funeral rites to invent many calumnies against them, but still I do not think that a desire to set themselves right with the world would alone have induced them to raise the veil. It would never have been put aside but for the Prince's wish to have it removed, and so, if his visit to India should have no other result, it will have in this brought about one of the most curious changes that India has witnessed. The thing came about so suddenly that the Secretary of the Parses found himself, so he told me, standing under the wall of the principal Tower of Silence, close to the vast stone slab on which the corpses are deposited, explaining from a model the interior economy of the structure to His Royal Highness and a group of his suite before he had time to prepare his dress or his thoughts for the occasion.

You may ascend the hill of the Towers of Silence by a long succession of terraces and flights of steps from the south, or you may drive in by a carriage road at the northern entrance, and read as you pass the gate the inscription, which tells you that the costly road was made at the expense of the son of the first baronet, Sir Jamshidje, in honor of his father's memory. After driving a quarter of a mile you proceed on foot up a long, rocky ascent till you come to a gate with the warning, "None but Parses may enter!" But the

Prince had unsealed the entrance, and in company with the courteous Secretary of the Parse Governing Committee, I went in, and found a little way on my right a stone chapel or house of prayer, where the Parses who attend the funerals perform their devotions.

From this spot there is a most enchanting and unequalled view over Bombay, which every European visitor should see if he can. While I sat here a model of a tower of silence was brought and explained to me; the same identical model which had interested the Prince, and the explanation was given by the same expositor. As I listened, two corpses, one of which was that of a mohed, or priest, were brought up the rocky ascent, each followed by about one hundred Parses in white garments. The biers were carried by four men, and two others followed, who alone are allowed to enter the towers. The Parses who walked in the procession had their garments linked two-and-two, and this had a mystic meaning.

The towers are circular, and are so well built that the oldest has stood for two hundred years without requiring to be repaired. They are formed of huge stone slabs, well cemented together, and the largest cost £30,000. If it may be assumed that the four other towers cost on an average £20,000 each, we should have a tenth of a million invested in these buildings alone. Add that Sir Jamshidje gave 100,000 square yards of land and defrayed the expenses of a road, and some idea may be formed of the cost of the whole cemetery. In the circular external wall there is but one aperture, about five and a half feet square and thirteen feet from the ground, and to this the carriers of the dead ascend by a flight of steps, and there take in the corpse. The outside wall is from 25 to 40 feet high, according to the inequalities of the ground on which the tower is built. Inside is a circular platform, depressed gradually towards the centre, where is a wall of about 10 feet in diameter. The surface of the platform consists of fluted grooves laid out in three series, with a circular path surrounding each series, to which communication is obtained by a straight path leading from the aperture in the outer wall to the well in the centre of the tower. This straight path intersects the circular paths, and is about two and a half feet broad and then three feet.

The corpses are deposited in the grooves, those of men occupying the first series, those of women the second series, and those of children the third. All the bodies are absolutely nude, to fulfill the saying, "Naked came I into the world, and naked shall I go forth;" and in half an hour from the time they are put in the grooves every particle of flesh is stripped from the bones by the numerous vultures that inhabit the spot. The skeleton is left to bleach in sun and wind till it becomes quite dry. Two carriers of the dead then enter with gloves and provided with bags, with which they carry the bones to the central well, where they are cast and crumble into dust. There are perforations in the wall of the well, through which any moisture caused by rain or otherwise passes and descends into two drains at the bottom of the building, where it passes through charcoal, and so becomes disinfected and inodorous before it reaches the sea. There is a ladder in the well by which the carriers of the dead descend when it is necessary to clear the perforations from obstructions. The dust in the well accumulates so slowly that in the forty years during which the largest tower has been used it has risen only five feet.

The origin of the whole practice is no doubt the veneration with which the Parses regard the elements. Fire is too pure to be polluted by committing corpses to the flames. Water is almost equally venerated, and so, too, is mother earth. Hence this strange system has been invented, by which it is supposed none of the impurities of the corpse can infect the elements, at all events directly. And everything that can be thought of is done to dispel the gloomy thoughts which some parts of the process naturally engender. The chapels are situated in a beautiful garden, where those who attend the funeral may sit and enjoy the beauty of flowers and flowering shrubs. Those who deposit the corpses in the towers go through a purification, and the garments they wear when in the Tower of Silence are put away in another tower erected for the sole purpose of receiving them, and there they smoulder away.

The first essential of progress is fearless freedom. The step in advance is earnest investigation. Science is the high priest of God on this earth, and the secret places of Nature his holy of holies. Free thought can no longer be hindered or facts ignored. Errors hoary with time are doomed to vanish, like the clouds before the sun. Humanity shall advance, good and truth remain; but the "sacred" lies once believed shall be discarded. The new science shall unfold the natural religion; the true revelation must harmonize with exact knowledge, until jarring, conflicting sects abandon visionary theories for demonstrable truth, and a scientific, philosophic, harmonious Spiritualism becomes the creed of humanity.—*E. S. Wheeler.*

BLACKWOOD'S MAGAZINE ON SPIRITUALISM AND MAGIC.

THE last number of Blackwood's Magazine, of London, Eng., contains, in dialogue form, some liberal expressions of opinion on the subjects of Spiritualism and Magic. The following are quotations from the article:—

Belton.—I have often sought for the house of Cagliostro, the famous magician, but I have never been able to identify it. He lived I know at one time in the Piazza di Spagna, and at another in a street near the Piazza Farnese, but the number I have never been able to discover. In both these houses he lived with his wife, the beautiful Lorenza Feliciani, after their return from Paris, where they were engaged in the notorious intrigue of the diamond necklace, and it was in the latter of these houses that they were arrested, to be imprisoned in the Castle St. Angelo.

Mallet.—*Apropos* of Cagliostro's magic, there is a curious and little known legend about a gate in Rome, just beyond the Church of St. Maria Maggiore. Here, as the story goes, a celebrated alchemist and magician was invited to stay by the owner of the house or villa, who hoped to obtain some advantage to himself from his skill in the magical sciences; but the magician, after long enjoying his hospitality, and making no return for it, suddenly took French leave, leaving behind him a paper, on which were written certain cabalistic signs. These were inscribed by the owner over the gate, in a half faith that they might be efficacious in bringing him the good fortune he desired, and there they may be seen to this day, or rather they were to be seen there when I last passed that way. But so many changes are taking place in that quarter, that it is possible they may have been removed. Reumont tells this story, I believe, in his book on Rome, and "*se non e vero, e ben trovato*."

Belton.—Have you ever looked up the subject of magic?
Mallet.—Yes, a good deal, and very curious is the literature on this subject. Some of the old writers give you, for instance, complete formulas to raise spirits of various kinds, and seem to have had an absolute belief in their efficacy. It seems to be pretty clear that they did have faith in these invocations; for it is impossible to believe that such men as Cardanus and Cornelius Agrippa, Albertus Magnus, Johannes Bodinus, Pietro Abano, Hieronymus Fracastorius, Torrelanica, Debris, Pomponatus, and Varius, and men of that stamp, should have wilfully endeavored to palm off on the world, with such calm seriousness, statements which they knew to be lies. At all events, they clearly profess their faith in the power of man, by magical processes, to raise the dead, and make spirits by incantation, and various receipts are given by them to effect such purposes.

Belton.—I suppose that at the present day no one would believe in this. These men flourished in ignorant ages, when science was in its infancy, and when superstition was at its height.

Mallet.—You are very much mistaken if you believe that the day of the magicians is entirely past. The magical art is still cultivated, though in secrecy, and there are numbers of persons who still study it, practice it, and have faith in it. So, at least, I have been assured by men on whom I cannot but place trust, and who have declared to me that they themselves have attended magical *seances*, and employed the formulas of the magical books with successful results. Certain it is that the Abbe Constant devoted himself to the study of the magical arts and occult sciences, and under the pseudonym of Elephas Levi, wrote some remarkable books on the subject, and specially one on "*La Haute Magie*," which I recommend to you, if you are curious in such matters. There is no doubt, too, that a few persons were and are his disciples and pupils in France, and among them may be mentioned Desbarrolles, the author of "*Les Mysteres de la Main*." I must confess, however, that after reading "*La Haute Magie*" I was not very much enlightened on the subject. A great deal was hinted and insinuated, and vaguely indicated, but comparatively little directly taught either as to the theory or the practice of magic. A very accomplished and distinguished writer who lately died, assured me that he himself, on one occasion, by following certain prescribed formulas, evoked one of the spirits held by those who believed to be very dangerous—understand me, not by means of any medium, but by his own practice—and that he satisfied himself by this and other experiments that the prescribed processes were not by any means delusions, or follies. This same gentleman also told me, when I made a remark similar to yours, that I supposed no one in the present day believed in magical arts, that, on the contrary, he knew many who studied it. "*Che volete*," as the Italians say. You may make out of this what you choose; I merely repeat what I have been told.

As for the spirits, they are said to come up at tables by the late processes of incantation. They are, generally, so badly educated, and speak such bad grammar, that I don't care for their company. I could stand any amount of bad grammar if they would only tell me something that we all of us do not

know, and that we desire to know. To rap out by tedious processes feeble commonplaces of morality, and tawdry statements of future existence, which correspond solely to the vulgarest notions, or to advise us as to our conduct in copy-book phrases of evil communications corrupting good manners, does not pay. If what they said were really worth saying, I would endure even the tediousness of their methods; but I cannot see that they have added to our literature anything very valuable. Shakespeare has so terribly degenerated at the table that I feel sorry to see that he has lost his mind in losing his body.

Belton.—But you have had strange experiences, have you not?

Mallet.—Very strange experiences, which I cannot explain, to my satisfaction, at least. But all that were of any note were physical and material results; and I do not accept any spiritual explanation of them. But don't let us talk about them now. They bore me, and they wouldn't amuse you.

Belton.—You seem to consider the fact of the utter triviality of all that is written and rapped at tables to be sufficient proof that it does not come from spirits. I agree with you in thinking that their utterances are not from the so-called spiritual world; but I do not see why we should expect spirits out of the body to have more intelligence than spirits in the body. We have no reason to think so. We know absolutely nothing in respect to the changes which take place after death. It may be that pure and refined spirits, freed from the body, ascend to higher existence, but in that case it is difficult to imagine that such spirits would return to rap out foolish statements at tables. But, on the other hand, there are many low, mean, contemptible spirits dwelling here in the flesh, to whom the body may lend apparent respectability, and, stripped of this garment which conceals their inanity of intellect and baseness of desires, they may fall in the scale of being, even below what they seemed here. Such spirits—of the earth earthy—would long for the gratifications of the sense and the flesh, and might be supposed to haunt the earth to which their desires cling, and grasp at any means of communication with it. Their heaven would be the heaven of the senses, and of the life they had lost, and one would naturally expect from them lies, hypocrisies, and deceit of every kind. Freed from the body, the naked spirit would be what it desired—the high and pure of aspiration would therefore ascend to loftier planes of existence, the mean and base might descend even to lower. I only suggest this answer to any argument against spiritual communications founded upon their triviality, feebleness and absurdity. Let us clear our minds of distinctions between human beings and spirits; all our communications are spiritual. It is two spirits who talk together—not two bodies—here on earth. We have no warrant for the belief that the instant the spirit is freed from the body it necessarily leaves the earth—whatever be its condition—and becomes at once purified and beyond its influences. It may be or it may not be; but it is certainly a possible supposition that they whose whole happiness, while here, has been in the joys of the body, and whose desires have been mean and depraved, may only continue to be possessed by the same desires, and long to regain the body through which they obtained their gratification.

Mallet.—It never struck me before in this light, but it certainly is an intelligible theory, whether it be correct or not.

SPIRITUAL PHENOMENA IN SOUTH AFRICA.

THE Cape Times of May 30th contains a long letter on spiritual phenomena, in the course of which the writer says: Some two months since, in a lighted room, with six others besides myself, I asked the control to try to raise the table if we all took our hands off. One of the sitters, who is a physical medium, immediately became controlled, and commenced rubbing the table violently with the palms of his hands. After twenty or thirty seconds he took his hands entirely off the table and moved away some two or three feet. The table now began to oscillate, then to rock like a ship rolling. I must remark that whilst this was going on two others of the circle became entranced, and began gesticulating in a curious manner, as if taking some part in the performance of the table. I now asked the control, if possible, to move it entirely off the ground, when immediately the table (four feet by two feet, four legs) rose about a foot, first on one side and then on the other, very much like a beam balanced on some invisible support. The table apparently made most strenuous efforts to raise its four legs simultaneously into the air, but owing to want of power it did not succeed.

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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 an 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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