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LAKE PLEASANT CAMP-MEETING.

DOINGS OF THE WEEK.—DIRECTORY OF STREETS AND PERSONS IN CAMP.

WEDNESDAY and Thursday of last week were among the liveliest days of the camp-meeting, partly owing, no doubt, to the comparative coolness of the weather,—the thermometer having fallen some twenty degrees, in consequence of which the spirits of the campers arose in inverse ratio. While the mercury pointed between 90° and 100°, not much exertion could be made with comfort; but with its fall came Frank White, who, with Frank Baxter and Charlie Sullivan, will suffice to keep any number of people in an uproar.

On Wednesday, Miss Nellie Brigham delivered an excellent discourse, which was well attended and highly appreciated; and in the afternoon Mrs. Snyder gave one of her interesting seances, showing her power over the element of fire. Numerous circles were formed in the afternoon and evening, all of which were of a satisfactory character, especially those of Mrs. Weston and "The Allen Boy."

Thursday morning opened with fair prospect of the long promised rain, but, with the exception of a slight shower, insufficient to lay the dust, the day passed without it,—though the temperature was modified to an extent which rendered woolen clothing bearable. Lecture and conference meetings were well attended, the volunteer singing at "the stand," as on previous days, eliciting frequent *encores*, and the people generally feeling happy and jubilant. A large number of people joined the ranks of the campers, not less than from one hundred to two hundred coming to remain.

The dance hall is well patronized, and great numbers of the young folks from adjacent towns visit the grounds for the purpose of indulging in that favorite pastime.

The lecture by Mrs. Sarah J. Byrnes was very interesting and able. In the evening a variety entertainment was given in the conference tent by Charles W. Sullivan, assisted by J. Frank Baxter, N. F. White, G. S. Heath, and others, which was well attended, and voted unanimously a success.

Considerable comment was created by the appearance on the ground of the so-called Dr. Manchester and wife, the

lady appearing in a costume almost entirely of the male pattern. Some objections having been made by members of the Association, they found it impossible to procure accommodations on the ground, and were obliged to go to the village. The reputation of this couple among respectable Spiritualists is not of the best, and yet they persist in forcing their presence where they know they are not welcome.

On Friday morning C. Fannie Allyn gave one of her characteristic entertainments, discussing a number of subjects handed to her from the audience. The afternoon speaking was by N. Frank White, and was of a character which interested his large and attentive audience in every particular.

Indications of rain still continued to manifest themselves, but as yet the people had been disappointed in getting a thorough washing down. The dance hall and circles offer so great inducements in the evening that very few remain in their tents, except those who are occupied in entertaining others.

On Saturday forenoon Prof. Milleson was announced to lecture, but, owing to unavoidable causes, he was unable to meet the expectation, and Miss Maud E. Lord improved the occasion by giving some of her wonderful tests, much to the delight of many who knew her only by reputation. It need scarcely be said that Maud sustained her hitherto well-established name.

Mrs. Hope Whipple occupied the stand on Saturday afternoon, and delivered a beautiful address in a pleasing manner. Throngs of people were making their appearance all day, and the dance hall was crowded both afternoon and evening, especially in the evening, when the floor was completely covered with dancers up to half-past ten o'clock. Not less than five or six hundred people arrived on Saturday afternoon and evening, and the Committee were worked hard in order to find accommodations for all who came to stay; but about eleven o'clock the last man had been provided for, and the camp sunk to rest. About an hour thereafter, some of the campers were aroused by the screams of women, in a tent near the post-office, and a hasty investigation revealed the fact that some evil-disposed persons had entered a tent occupied by three ladies, either for the purpose of robbery, or some equally malign object, and dragged or threw one of them, Mrs. Abby Burnham, out of the tent. The miscreants succeeded in escaping before they could be identified or secured, and the most diligent search has thus far failed to detect them, although some parties are under suspicion and surveillance.

A delightful rain on Sunday morning prepared the grounds for the vast crowds which kept arriving all through the forenoon of Sunday, and purified the atmosphere so that the air throughout the day was delicious and refreshing. Prof. Eccles delivered discourses in the afternoon and evening, which were worthy of the large and intelligent audiences that listened attentively throughout the exercises. In the evening, another

"old folks' concert" called together a large congregation, while Mrs. Snyder, "the Fire Queen," Prof. Carpenter, and several others, provided entertainments for goodly numbers. Maud E. Lord, Emma E. Weston, and other mediums, held circles, which were fully attended, and by ten o'clock the grounds were as quiet and orderly as a country village on a Sunday evening, no trace or aught but pleasant recollections remaining of the seven or eight thousand who thronged the groves and avenues throughout the day. Not the slightest incident of an unpleasant character marred the harmony of the day, all who came seeming disposed to be pleased, and expressing themselves as being very much so.

Sunday night the thermometer began to descend rapidly, and on Monday morning the cold was felt in a degree unusual for the season; but to the spirits of the campers it seemed as a pleasing variety, after the long heated term through which we have been passing.

A hasty walk over the camp-ground gave the following as the list of tents and tenters on the ground on Thursday, August 17th:—

LYMAN STREET—the main street leading from the entrance. On the right.

1. Barber's Shop, 1.
2. Photograph Gallery, H. Buchholz and assistants, 3.
3. Police Headquarters, 6.
4. Association Headquarters.
5. J. H. Smith and son, and J. Frank Baxter, 3.
6. F. Dickinson and family, Springfield, 4.
7. David Brown and family, Springfield, 3.
8. Dr. Drake and family, Athol, and Mrs. L. A. Lawrence, Stafford, Conn., 5.
9. W. W. Currier and family, Haverhill, 3.
10. Headquarters SPIRITUAL SCIENTIST, and Post-Office, E. Gerry Brown and wife.

(Broadway.)

11. Boarding Tent and Provision Store.

LYMAN STREET, on the left.

1. Mrs. Dr. Kimball, Sackett's Harbor, and Mrs. Baker, 2.
 2. A. Dickinson and family, Springfield, 5.
 3. H. A. Buddington and family, Springfield, 5.
- (Second Avenue.)
4. Dr. Joseph Beals and family, Springfield, 7.
 5. Dr. M. A. Davis and wife, Bellows Falls, 2.
- (Third Avenue.)
6. Mrs. A. R. Watrous and family, Springfield, 9.
 7. M. H. Fletcher and wife, Westford, 2.
 8. George O. Byam and family, Chelmsford, 3.
 9. Sign Painters, 3.
- (Fourth Avenue.)
10. Dr. A. Hodges and C. F. Faulkner, 2.
 11. Mrs. Pitman and son, Salem, 2.
 12. Mrs. Woodman, 1.

FIRST AVENUE.

- 1 and 2. Harvey Lyman and family, 5.
3. Dr. W. G. McLellan and wife, New York, and Mrs. L. A. Balch, 3.
4. Charles W. Sullivan, 1.
- 5 and 6. Mrs. Severance and family, Boston, and lodgers, 8.
7. Samuel Williams and wife, Boston, 2.
8. M. V. Lincoln and wife, Boston, 2.
9. H. K. Cooley and family, Mrs. Dr. M. J. Osborn, Mrs. E. Whiting, all of Bridgeport, and James Wilson and wife, 8.
10. Mrs. S. Kingsley, Mrs. C. Fowler, Mrs. Mary Clark, Mrs. E. R. Davis and G. W. Fowler, Putnam, Conn., 5.
11. J. H. Cook and family, Springfield, and Mr. Pease and wife, Hartford, 6.
12. Dr. L. W. Litch, Boston, 1.
13. Mr. and Mrs. Lewin, Putnam, Conn., 2.
14. Dr. Brigham and family, Fitchburg, 6.
15. P. Applin and family, Fitchburg, 4.
16. Mrs. Hagar, West Brattleboro, 1.
17. T. T. Stone and wife, West Brattleboro, 2.
18. L. H. Stone and family, Greenfield, 3.
19. J. W. Perry and family, Athol, and Ozi Oliver, Orange, 5.
20. Mrs. Lyons, Greenfield, Mrs. Beckwith, Brooklyn, N.Y., and Miss Ella Bassett and Mrs. Twing, Conway, Mass., 4.
21. Mrs. Adams and fam., Brattleboro, and Mrs. Ranney, 4.

SECOND AVENUE, left side.

1. H. B. Moore and wife, Springfield, 2.
2. Speakers' Tent.
3. Lodging Tent.
4. Lodging Tent.
5. C. L. Butler and family, Greenfield, 4.
6. Miss C. W. Knox, Boston.
7. Dr. Brigham, Fitchburg.

SECOND AVENUE, right side.

1. Mrs. L. C. Furbush.
2. Lodging Tent.
3. Lodging Tent.

THIRD AVENUE, left side.

1. Mr. ——— Beals and family, Springfield, 3.
2. Edward Lyman and family, 3.
3. Mr. ——— Whiting, 1.

THIRD AVENUE, right side.

1. Sidney Howe, 1.
2. Mrs. H. N. Read, New York, 1.

FOURTH AVENUE, left side.

1. Lodging Tent.
2. J. H. Brown and family, Warren, and Charles Babbitt and family, 6.

FOURTH AVENUE, right side.

1. Willie Pitman, Salem.

BROADWAY.

1. Thomas Scott, Boston, 1.
 2. Mrs. Carrie E. S. Twing, Wheeling, West Virginia, and Dr. T. P. Allen and wife, 3.
 3. Mrs. Gordon and Mrs. Mitchell, Boston, 2.
 4. Mrs. W. Wade and Mrs. Abey Burnham, 2.
 5. Mrs. Nellie Nelson and Mr. and Mrs. Doe, Boston, 3.
 6. Miss M. A. Houghton, Boston, and Miss Alice Spaulding, Everett, 2.
- (Grove surrounding speakers' stand.)

BROADWAY, left side.

- 1, 2 and 3. Dining Halls.
 4. Tinware Store.
 5. Grocery Store.
- (Denton Street.)
6. A. Bullens and family, Chicopee, 6.
 7. W. H. Gilmore and wife, Chicopee, 2.
 8. Dr. E. F. Beals and daughter, W. Winfield, New York, and Mrs. Burns, Wollaston Heights, 3.
 9. Mr. ——— Hulbert and wife, New Boston, H. Sisson and wife, New Marlboro, Mrs. Hall, New Marlboro, and Mrs. Camp, Winsted, 6.
 10. Mrs. A. H. Coburn and daughter, and Mrs. E. P. Morrill, Springfield, 3.
 11. T. W. Coburn and family, Springfield, 4.
 12. Mrs. D. Warner, Mrs. C. M. Austin and Mrs. W. B. Austin, Springfield, 3.
 13. F. H. Warner and family, Springfield, 3.
 14. George Burlingame and family, Somerville, Conn., 3.
 15. Lizzie C. Merrill, Waltham, 1.
 16. Joseph Handred and wife, Boston, 2.
 17. Dr. N. T. Allen, Salem, 1.
 18. George Pasco and wife, and Mrs. Snyder, Hartford, Conn., 3.

OWASSO STREET, right side.

1. Dr. C. I. Weston and family, 3.
 2. S. Chapman and ——— Dakin, Greenfield, and families, 4.
 3. N. S. Henry and family, Montague, 7.
 4. Joseph W. Miller and family, North Adams, 3.
 5. William Hodgden and family, North Adams, 5.
 6. Mrs. Dr. Gridley, Mr. Chapman, Southampton, Dr. L. Smith and wife, Northampton, and Mrs. Converse, Huntington, 5.
 7. Mrs. C. M. Haven, Mrs. E. L. Shunway and Miss Martha Braman, Worcester, 3.
- (Charter Square—Owasso Street.)
8. Mrs. M. A. Hartwell, 1.
 9. Mrs. M. H. Hall, Boston, 1.
 10. Mrs. Green and Mrs. Williams and families, Lynn, 5.
 11. Mrs. M. A. Charter, Boston, 1.
 12. J. Fitzpatrick and daughter, Ohio, and Mrs. Pettigru, 3.
 13. Mrs. Potter and Mr. and Mrs. Hickox, 3.

OWASSO STREET, left side.

1. R. Minot, 1.
2. S. S. Gilman and wife, Springfield, and Mrs. Brackett, Baltimore, Md., 3.
3. Mr. ——— Stoddard and family, Chicopee, Mrs. C. Fannie Allyn and son, and Miss Kate Poor, Tallahassee, Fla.
4. John Woodis and lodger, Athol, 2.
- 5 and 6. Mrs. Lizzie Bennett and family, Boston, Mrs. Pike and family, Mrs. Nutting and family, and Mr. Greenleaf, Northampton, 9.
7. Mrs. S. A. Smith and Mrs. Samuel Dudley, Athol, 2.

POWHATTAN AVENUE (back of Owasso Street).

2. Josiah Holden and family, Orange, 6.
3. W. D. Putney and wife, South Royalston, and Mrs. Bemis, 3.
5. N. Frank White.

FIFTH AVENUE, left side.

1. Madeline Parmenter, Lowell, and Mrs. Josselyn, Boston, 2.

2. T. T. Greenwood and family, East Templeton, 4.
3. J. C. Upham and family, East Templeton, 3.
4. A. Fales and family, W. Higley, Miss Lizzie Rugg, H. Day, East Templeton, 7.
5. Frank Dudley and family, Templeton, 6.
6. Mrs. A. Hope Whipple and Mrs. H. Dean Chapman, Boston, 2.

FIFTH AVENUE, right side.

1. Lodging Tent.
2. Mrs. Putnam and family, and Mrs. Rand, Brattleboro, 4.
3. W. K. Briggs, H. H. Weaver, L. D. Vann, W. E. Gage, J. Rich and F. Gage, Athol, 6.
4. M. O. Nichols and E. S. Fairbanks, Baldwinsville, 2.

MONTAGUE STREET, right side.

- 1, 2 and 3. Provision Store and Dining Hall Tents.
4. Mrs. S. B. Moore, Mr. Philo Willis and wife, Mr. Bond and wife, Lowell, 5.
5. Lewis A. Doane, New Salem, 1.
6. L. B. Cobb and S. Benjamin, Cumington, 2.
7. Lois E. Johnson, Orange, 1.
8. Wales Eddy and wife, Orange, 2.
9. Mrs. H. Pettigrew, Stirling, Ill., 1.

MONTAGUE STREET, left side.

1. James R. Stone, Waverley, N. Y., 1.
2. (Allen Boy) H. B. Allen, wife and sister, and Mrs. Blossom, Waverley, N. Y., and Mr. and Mrs. Harri- man, Canaan, Vt., 6.
3. Louis Sibley and family, and Mrs. Leland, Worcester, 6.
4. Dr. H. B. Storer, Mrs. Emma E. Weston and Miss Annie M. Goodwin, Boston, 3.
5. George Vaughan and wife, Malden, Mrs. E. O'Harrow and son, Mr. Chandler and wife, and Mrs. Huff, Auburn, N. Y., 7.
6. J. L. Wyman and wife, Stoneham, 2.

STORER AVENUE, between Montague and Winona Streets.

1. Henry Cummings and wife, Orange, 2.
2. John Sinclair and family, and E. A. Waters, Orange, 8.
3. Henry Harris and family, Orange, 8.
4. S. Carter and family, Winchendon, 4.
5. N. Wallace and wife, Gardiner, 2.
6. Lodging Tent.

WINONA STREET.

1. George Burt and family, New Salem, 6.
2. Mr. Dwight and wife, and Mr. Hall, Stafford Springs, 3.
3. E. M. Barry and family, Wilbraham, 4.
4. Lodging Tent.
5. E. A. Marsh and family, Agawam, 6.
6. O. F. Morrill and family, 4.
7. Dr. W. L. Jack, Haverhill, 1.

HONTO STREET.

- Charles Peck and family, Charlemont, 3.

Tuesday morning was ushered in with most delightful weather, and the campers were early astir, enjoying the beautiful view of the sun coming over the hill-tops. The bluffs were lined with early risers, who, by the way, enjoy much that the more slow lose altogether, in the way of fragrant perfumes and grand spectacles, etc.

The morning was devoted to committee meetings, and in the afternoon Mrs. N. J. Willis, of Cambridgeport, addressed a large assembly on the "Philosophy of Spiritualism." Mrs. Amanda Bailey sang some beautiful songs, and the people generally seemed very much pleased with both singing and lecture. Prof. Milleson delivered an expository lecture on "Magnetism, Psychology, and Mesmerism," with their attendant evils, making the assertion that their subjects are divested of individuality, and often rendered mere drivelling idiots.

A little excitement was created at the depot by a man who had been ejected from a passing train, and who was evidently laboring under *mania a potu*. After some exertion, he was placed on board another train and whirled rapidly in the direction of Greenfield.

An entertainment was given in the evening in favor of Heath, at which Charlie Sullivan, J. Frank Baxter, N. Frank White, and others, assisted, and which was received with roars of laughter and applause.

Taking the week as a whole, it has been one of the most enjoyable, pleasant and profitable which the great majority of those present have ever spent.

The annual meeting of the Association was held Monday morning in the conference tent. Dr. Beals presided, and the Secretary, J. H. Smith, officiated in that position. After a short discussion concerning the free sale of fruit and vegetables on the ground, the committee on legal organization re-

ported a charter. The question of legal organization was then laid on the table. The committee on constitution and by-laws reported, through H. S. Williams, its chairman, a new constitution and by-laws. The name of the Association was changed to that of the New England Spiritualists' Association. The management was vested in a Board of Directors, composed of the President, three Vice-Presidents, Treasurer, Secretary, and the chairman of five committees. To these five committees are entrusted the details of making the arrangements for the camp-meeting, subject to the approval of the Board of Directors; and each committee, through its chairman, shall report its doings to the Board for that purpose. There is a committee on transportation, on tents and grounds, on leasing privileges, on police and lights, and on speakers and music. The annual meeting, now held in August, is changed to the first week day in April, at such place as the Board of Directors or Association may determine. It was thought best not to "swap horses while crossing a stream," and, therefore, the election of officers was deferred until the annual meeting in April. It was voted that all monies belonging to the Association, that may be received by the Treasurer, shall be deposited in the savings bank, subject to the joint order of the President, Secretary and Treasurer. The subject of buying, leasing or controlling grounds in the future was discussed at length. The meeting was then adjourned until Tuesday morning.

GROVE-MEETING AT BALLARDVALE.

Sunday was a great day for the Spiritualists and Liberals, who congregated in large numbers at Shawshine Grove, in Ballardvale, to listen to addresses from prominent individuals. The earlier trains, which arrived at the grove at 9 o'clock, were not so heavily laden with passengers as was anticipated, owing, probably, in a manner, to the shower, which deterred many from starting. But there were at least 2000 persons present at the morning services, which commenced at half-past ten o'clock in a mammoth tent erected for the occasion. The exercises opened with singing, and reading of an original poem from the pen of Miss Lizzie Doten. Mr. J. Frank Baxter delivered an address on "Spiritualism a Reality," in the course of which he gave several tests of spiritual presence. During the short interval between the morning and afternoon exercises, the time was very pleasantly passed by the assemblage in a social manner, and also in listening to short remarks from several prominent speakers. The crowd by this time had received large accessions by the arrival of the noon trains, which brought over 1000 persons to the grove, and when the exercises commenced at half-past two o'clock, there were upwards of 3000 in the grove. Miss Lizzie Doten, the celebrated inspirational lecturer and poetess, occupied upwards of an hour in a speech, which to say the least, was somewhat peculiar in its language. She dwelt at some length upon the instability of the Andover creed, and her comments upon the same were exceedingly wonderful. Miss Doten's definition of the word devil, was one's own undeveloped nature, and that was the only evil that a person was heir to. She brought her remarks and the afternoon's exercises to a close with an inspirational prayer, which is said to have been uttered several centuries before Christ by a pagan in a grove, and judging from its peculiarity we do not feel inclined to doubt it.—*Boston Herald*.

MANY prominent clergymen, and an innumerable host of private members of Christian churches, are firm believers in the essential and distinguishing doctrines of Spiritualism. These will finally become the link between Christians who do not believe in Spiritualism and Spiritualists who do not believe in Christianity. True Christianity, as taught in the New Testament, will be substituted for the present absurd systems of theology called by that name; and the term Spiritualism of the Bible will take the place of the present mongrel teachings of familiar spirits and true angels.—*Spiritual Magazine*.

We have kept pace with nearly all that has been published on the subject; and we have witnessed, at various times, many surprising "manifestations;" and our conviction is, that they cannot be accounted for on any other theory than that of spiritual agency.—*William Lloyd Garrison*.

For the Spiritual Scientist.

BUDDHISM AND SPIRITUALISM.

THE ORDERS OF SENTIENT EXISTENCES.

BY DON FULANO.

IN my paper of last week I wrote of the singular coincidences existing between the tenets of the Buddhists and those of the modern re-incarnationists. I also pointed out where they differed. It appears to me probable, — indeed, I suppose it is admitted, — that the teaching as yet received by the re-incarnationists is imperfect; and I think that it will, as time goes on, and the spirits are able to communicate their ideas more freely and accurately to us, be still more assimilated, if not grow identical, with that of Buddha. I am about to point out now coincidences of a similar kind and degree in some other beliefs of these ancient Oriental and modern Occidental Spiritualists.

Dr. Hare's work is well known to all: it will be remembered that he represents a dead brother and sister as describing to him the condition of spirits, after death, somewhat as follows: he was told that some wandered about around the earth in an undeveloped state, miserably haunting their old habitations and the scenes of their earth life. Some seemed to remain for a considerable and uncertain time in no particular sphere, but near the earth. While at some distance above this earth commenced the first distinct sphere of the spirit world; and outside of this another and another, each concentric with the earth, and each increasing in excellence of attributes, till the sixth was reached, the condition of whose inhabitants the spirits described as most exalted in purity of bliss and loftiness of intelligence; but beyond this sixth sphere, or heaven, although they knew there were others, or many series of others, they could give no account of them, and knew of no spirits who could. Dr. Hare's book was published many years ago, and I have not seen it for years myself: it contained the first hint I ever read of any such definite description of the future states by modern spirits. All accounts that I have heard or read since, coming from reliable sources, have been — as far as they went — invariably confirmatory of these.

Jimmy Nolan, Mrs. Hollis' guide, gave to me, with his own voice, an account so identical that it might have been borrowed from Dr. Hare's book. He professed to be in the sixth sphere. He said that the first commenced at a short distance — I forget the number of yards — above the surface of the earth; but I do not know whether he meant the first happy sphere, or the abode of unsettled, undrafted spirits. He described these spheres as Dr. Hare's spirits did exactly, only more minutely; stating that in the lower ones only were sensual pleasures enjoyed, while these became more and more etherealized as one ascended in the scale. He stated that he was aware there were many higher heavens, or series of heavens, above the sixth, because the spirits in this had communion with spirits in those, through mediums, just as we were communicating with him; but he said, — if I remember rightly, — that it was very difficult for the higher spirits to convey to him any very distinct idea of their state, just as it was difficult for him to do the same to us of his.

Again, a well-known and esteemed trance medium in London, with whom I had many seances some eight years ago, used to profess to pass, in the spirit, into the various heavens, and to describe to me the surroundings of many of my departed friends, or of eminent persons there resident, acting as my interpreter at the same time in conversation with them. At the time I had no great faith in the genuineness of the manifestations. Yet I was obliged to confess that Shelley, Napoleon, Rousseau, and other eminent men — about most of whom she professed to know nothing, being evidently a very ignorant woman — answered questions, and spoke, consistently with their lives and writings, in a way that I believe it would have been utterly impossible for her to have done without some supernatural aid. This woman would also pass, at request, into what she called "the hells," and describe the surroundings of spirits in punishment. She seemed to suffer great physical uneasiness during these infernal journeyings, and was much exhausted when she came out of her trance; while a trip to any of the heavens gave her evident pleasure, and left only good effects behind. There was, however, no fire and brimstone at all about her hells: they appeared to be

merely places where the bad herded together, under conditions far more unpleasant even than those existent in San Francisco, for instance. She never professed to explore the lowest and worst of them: in fact, it was very difficult to get her to start on a journey hell-wards at all. But the lower infernal spheres she described as horribly gloomy caverns, or subterranean lakes, where the inhabitants presented to her the appearance of foul reptiles or slimy mollusca. She said she thought this might be symbolical. I remember she once found Byron in one of these infernos in the shape of an oyster, — a most unfit bivalve, I thought, to personify the poet. When spoken to, however, he came out of his shell in some mollusk human form, and abused everyone in very bad language, much as he used to do in "Don Juan." This woman did not appear to me to have any distinct idea of the arrangements or sequences of the heavens or hells. She was, however, quite clear about there being quite a number of distinct spheres of both. I have still a quarto volume full of these descriptions, which I took down from her own lips. Some of them are very curious in connection with this subject, but I fear it would take up too much space to give any extracts. I remember that we found Napoleon surrounded by much the same sort of military pomp he was accustomed to on earth, living in a fortified town, and as proud and selfish as ever. But the spirit guide said that the sphere he was in was spoken of by the angels rather as the lower earth than as one of the hells; that he suffered restraint, but was not more uncomfortable than his nature necessitated. Perhaps nothing she ever said or described struck me as such good evidence of her good faith as the following: Once, when describing, as she went along, the road to Shelly's lovely home, she stopped to notice particularly a field of beautifully bright green grass, cultivated in terraces, in a ravine she was passing. I asked if it were wheat or barley. "No," she said: "it's a brighter, whiter green. I don't know what it is." Then, after a pause, she added, "The angel says it is rice." Now, this was so exact and vivid a description of a Ceylon rice field, and it was so very unlikely that an ignorant woman, who had never been out of London, could have given such, that I was much struck by it.

The object of my entering into all these tedious details is to compare the current belief of the most advanced Spiritualists now with the teachings of Buddha some two thousand four hundred years ago.

Buddha then taught that there were eight chief *narakas*, or places of torment, and one hundred and twenty-eight inferior ones. That these are situated in the earth's interior. There is also another hell in space, the chief discomfort of which seems to be caused by darkness and dampness. Each one of these is common to three worlds. Above the earth there is, first of all, a sphere commencing at the height of the top of a certain mountain mentioned by Buddha. Above this, in regular series, rise five other spheres, each of increasing beauty and excellency of mental and sensuous enjoyment. In the three lowest of these, *deva-lokas*, sensual pleasures still exist, but diminishing in grossness with the altitude and excellency of the sphere.

So far, there is nothing to show that Buddha and the spirits of to-day are not in exact accord; for, in describing to me the hell, or lower earth, in which we found Napoleon Bonaparte, Mrs. Godfrey's guide said, "that, although it might look a terrible place of punishment to celestial eyes, and regarded from the heavens, it did not follow that it was an uncomfortable place to those in it: being, like all the other hells, in fact, just the — *volatio aenios* — punishment suited to their state, into which Christ stated that those on the left hand of the judge should go away. The spirit also added, "The heavens and hells being only *states*, not *places*, — time and space being only human ideas, with only a relative, not a positive, existence, — may be coexistent in locality with each other, or with your earth, yet at an immense distance in state, and therefore to them, who only appreciate state, in reality." He further added, "Spirits could appreciate time and space if they pleased to do so."

Thus far, I say, Buddhists and Spiritualists are agreed. But Buddha assigns long and various terms to necessary existence in these hells and heavens; and, according to him, it is possible for a man to be born into a very high heaven by merit, and then by accumulation of demerit to be re-born at

death into a hell, or as an animal, undeveloped spirit, or man. From such unhappy chance nothing but the attainment of *nirwana* can forever free him, when—as Buddhists say—the circle or sequence of existence ceases.

Moreover, according to Buddha, every man has already passed through myriads of these states, of none of which he has any sort of memory, nor will have till he attains a certain degree of sanctity.

Far above these six lower spheres of bliss commences another series of sixteen heavens, called *rupa-brahma-lokas*, or heavens in which there is still substantial form and sensuous enjoyment, although of a far more exalted character, as are also the intelligences who inhabit these, than those of the *dewa-lokas*. In one of these, however, the inhabitants are said to pass their whole space of life in a state of *unconscious* existence.

Above this again are four *arupa-brahma lokas*, or spheres in which there is no substantial or bodily form.

Highest of all is *nirwana*.

The puranas of Vishnu, one of the sacred books of the Bramins, to whom the Buddhists were reformers, speak of seven spheres or heavens, of which six are evidently of a lower grade, while the seventh stands alone, as "the abode of infinite wisdom and purity." St. Paul also speaks of being taken up into the seventh heaven. The puranas and St. Paul then appear to be in the same state of knowledge as Jimmy Nolan and modern spirits,—since they both know of six lower spheres, and of some higher state or states infinitely above all these. This is curious.

Buddha, who professed alone, of all beings, to have perfect and correct knowledge of all conditions of existence, also speaks of, and minutely describes, the following orders of beings besides men, the *dewas*, and *brahmas*, and the inhabitants of the *narakas*, or hells:—

The *gaudharwas* are the musicians and choristers of the *dewas*, but reside in a heaven of their own.

The *garundas* and *nagas* are not described in a mode intelligible to us.

The *yakkas* are spirits for the most part malignant, capable of assuming any shape they choose.

The *khumbandas* and *asurs* are indescribable monsters.

The *rakshas* resemble the *yakkas*, but can only appear to men in their own form.

The *pretas* mostly haunt the spots near which they spent their earth life. They are excessively numerous. A story is told of a *preta* woman who sent her *preta* children on before her into a town to seek food; the sons met a priest, spoke to him, and gave him a root which enabled him to see *pretas*. On entering the town he found the streets so crowded with *pretas* that he could not get along. The woman meeting him, and seeing his difficulty, snatched the root away from him, in pity, so that he might be relieved from his annoyance.

Since writing the above, it strikes me as strange that A. J. Davis should have chosen the word *diakka* to apply to a class of spirits so nearly allied to the Buddhist *yakkas*,—leave out the *d* sound, and the words are in fact identical. Now, I do not know anything of Davis' account of the *diakkas*, but would feel much obliged if any of my readers would tell me how he got the name, and how far their nature and ontology corresponds with that of the *yakkas*. The latter are described as a kind of spirits excessively numerous, having leaders, who, some of them, appear to equal in power and wickedness the evil spirits of Milton and the middle ages. Some of their acts, however, might be attributed to *dewas*, or good spirits; and they are capable of conversion and re-birth into any of the heavens. The bulk of them seem to be simply mischievous spirits, answering to the Egyptian *afrit*, or the Grecian *poller-gheist*. They are represented as having their headquarters in the neighborhood of the lower heavens, and wandering round the earth at their pleasure. The Cingalese are very superstitious, and when sleeping in native huts, on the occurrence of any unaccountable noise at night, I have often heard the women cry out, "Loco yakka enawa,"—there's a big devil coming.

In Buddhist books long descriptions are given of the natures, habitations, and habits of all these beings. I of course have only touched on the subject to show, that, as far as it has got, Spiritualism goes hand in hand with this ancient and despised heathenism,—from which Protestant Christian missionaries, with all their cultivated intelligence, have never succeeded in making any real converts, and which is the religion at the present day numbering far more followers, and those far more devout and consistent ones, than any other religion whatever on the face of the earth.

When Buddha attempts to tell us anything about cosmogony, he is as inaccurate as Moses. For example, although he teaches the infinitude of suns and worlds, yet he tells us that the worlds are each attended by a sun, which moves around it. That the worlds are scattered all over infinite space, in systems of threes. One place of milder punishment is common to three worlds, and is situated between them, their other numerous hells being in their interiors. The material worlds are flat, like a plate. Each world, with its system of

heavens and hells, is called a *sakwala*. Each *sakwala* contains, first, the *lokas*, or spheres in which there is perceptible form; second, the worlds in which there is form, but no sensual enjoyment; third, the worlds in which there is form with sensual enjoyment. Every part of each *sakwala* is included in one or the other of the following divisions: 1. The world of sentient being; 2. The world of space, the empty void; 3. The material world. The sentient beings in each *sakwala* have from eternity been ceaselessly going the round of sentient existence, at the close of each existence being re-born, by uterine, oviparous, or spontaneous generation, into the world of men or animals, or the apparitional birth, that is, full-grown birth, into the world of good or bad spirits, according to their *kharma*, or balance of merit account, that is, moral nature, and will continue to go this round to all eternity unless they attain *nirwana*.

For the Spiritual Scientist.

SPIRITUALISM,—WHAT IS IT?

BY HUDSON TUTTLE.

THEY who think Spiritualism is simply a reception of the manifestations as genuine, are wide of the mark. The acceptance of them is only the basis of a vast generalization, out of which springs a system of science and a speculative philosophy. It is sweet and consoling to know that the dear departed exist on the other side of the grave, and that they retain all their affection for us, remaining identically the same as they were before they cast aside their mortal forms. The slightest manifestation which goes to prove their identity and presence is joyfully received,—whether tiny rap or whispered impression. But beyond the individual and personal consideration lies the infinite science of spirit life. That science underlies, and is the foundation of, physical knowledge. It is the philosopher's stone, the key to all material knowledge.

The Sanskrit and Grecian sages, by intuition, touched the threshold of this vast domain; but the scientists who relit the torch of knowledge at the shrine of Aristotle, after its eclipse during the dark ages, reacting against the absurd theology of their times, turned to the purely physical, more and more ignoring and scorning the spiritual to the present time. Now it has come to the astonishing pass that the greatest lights of science boldly claim that *matter* is everything, and spirit an absurd myth. They have truth, but they have only half the truth. Spiritualism supplies the wanting half. It is the domain of forces which underlies the physical world, and to whose threshold the most advanced scientists have but reached.

It comes not to destroy. It rejects no truth of the past, but accepts every good thing that the ages have wrought. It garners every golden grain of thought, nor rejects anything which has furnished spiritual food to the ages of the past.

It is Christian, in being more Christly than any system since the apostles' time.

It is a religion, in being the sum of all religions.

It is a science, in being the ultimate science of life.

Its cardinal doctrines are: the brotherhood of man; the continuity of existence beyond the grave; eternal progression of spirits; salvation through self-exertion and inherent growth.

The simple belief in the return and communication of spirits may not be correlated with a moral life. Mediumship itself, depending on physical as well as spiritual conditions, may be possessed by persons of highly immoral character. The reception, however, of these cardinal principles must produce a pure and lofty morality. Out of them spring all the noble tendencies and generous impulses of the human character. He who believes them is impressed with the fearful responsibility of his position. He is an immortal, standing constantly in the courts of heaven; below him are the inferior forms of life, above and around him the hosts of the angel world. Every thought and deed is recorded on a myriad hearts. The study of our relations to the world of spirit, and the laws and conditions of that existence, is the task of the Spiritualist. No subject can claim greater attractions or usefulness. In this aspect, mortal life is but a span, an hour in an infinite future, which is the true *real*.

Thus Spiritualism encourages the loftiest aspirations, energizes the soul by presenting only exalted motives, and prompts to highest endeavors. While man as a physical being should be rounded and complete, his life should be one of discipline, wherein instinctive desires should be held under the iron rule of the spirit, and the earthly duly subordinated to the spiritual.

SUBSCRIPTIONS AND ADVERTISING RATES.

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

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AN OPPORTUNITY THAT SHOULD BE IMPROVED.

The Lake Pleasant Camp-meeting has called together a large gathering of prominent mediums, speakers, and workers in the cause of Spiritualism: if a convention should be called, and advertised for weeks in advance of its meeting, it would not have one-quarter as large an audience. The opportunity, therefore, should not be lost. Questions of vital interest connected with the good of the movement should be considered. Steps should be taken to organize Massachusetts for work. The problem is a simple one. Let the Association appoint an executive committee to act as a state board, and let the campers from the different towns that are represented be the nucleus for local societies, and act as correspondents with this state board in any project looking to this end. Spiritualism must again have its agents travelling through the state, organizing societies, and binding them together for their mutual interests. The foundation of Spiritualism is already laid through its phenomena: let us now commence the erection of its temple. Every day proves the necessity of an organization. Lecturers are without engagements; tricksters and sham mediums are bringing the cause into disrepute; the lower, undeveloped spirits are obsessing and working injury to many sensitives who are wrongly developed,—and in general there is that condition of affairs, apparent to every candid thinker, which would not exist if there were any concerted action on the part of those who are interested in the movement.

THE AMERICAN SPIRITUAL PRESS.

The Medium and Daybreak, of London, Eng., has an article on "The New Movement in America," in the course of which it says,—

In addition to men, the cause in America requires an independent organ of the press, which will devote its space and energies to the interests of the movement, and not to those matters that will pay best, or bring most interest to the concern,—an organ that is inspired with the genius of the spiritual movement, and which will not fritter away its space on semi-intellectual eccentricities. Without any apology for our act, we impeach the Banner of Light. No help to any independent spiritual movement may be looked for in that direction. Its spiritual sun set in the transition of William White. A paper which opens itself out seriously to the discussion of free love doctrines, and cannot distinguish between the pure and impure in its representatives, is certainly sunk far below the horizon of spirituality; but when it stoops down to lie against and libel the character of one of the best known workers in the cause which this planet affords at the present time, then, if in such conduct it claims spiritual aid at all, it must be from hell, certainly not from the opposite direction. Without a public organ, they are, however, tongue-tied and powerless. Given a free paper, open to all pure-minded truth-

lovers, and the humblest scribe that can pen a soul-stirring sentence becomes an imperial power. A free press is a true democracy, and in Spiritualism it has proved itself the best form of organization. If there is a worthy man in America illuminated with the light of the modern dispensation, let that man stand forth and utter his trumpet-call, and soon the best men in the United States will rally round him.

The *Spiritual Scientist* is, and ever has been, open to all pure-minded truth lovers, has not opened its columns to the discussion of free love doctrines, and can and does distinguish between the pure and impure in its representatives. Its ideal of spirituality is on a level with, if it is not far above, that of any spiritual paper in the world. It is governed by principle, not policy. It endeavors to awaken attention to the needs of Spiritualism, and will speak and work for the truth in face of all opposition.

SPIRIT DRAWINGS.

An interesting and instructive lecture was given at Lake Pleasant, last week, by Prof. M. Milleston. This gentleman, through inspiration, pictures with the pencil different phases and conditions of spirit life. He has also the gift of presenting the subject in an attractive manner, and is the first of his class who has taken the field as a lecturer. The theories he advances are worthy the attention of every student. He starts with the spiritual as the basis, and makes this the seat of all disease, error, and crime. His drawings of sensualists and drunkards typify these classes of obsessing spirits, and show the nature of the attraction that binds their earth victims to them. Like every true Spiritualist, he labors in and for the spiritual; and, like many others, he finds the material wants an obstacle to his progression and full development. But he does his best with his limited means, and has perfect faith in the powers who use him as an instrument. If Spiritualism were properly organized, and had its organizations seeking to do spiritual work, he would not lack encouragement.

AN EXPLANATION.

A few weeks since we republished from the *Religio-Philosophical Journal* an article on organization. A correspondent, signing himself "Omega," took exceptions to some of the opinions therein expressed against Victoria Woodhull. Another correspondent, "Alpha," replied, quoting from some of Mrs. Woodhull's published addresses to sustain his position. The references were printed, but the abstracts were not, for the simple reason that we have no space to give to the discussion or elucidation of the doctrine known as "free love." For the same reason we reject a second communication from "Omega." It will open the door for a reply, and we have other work than this for the columns of the *Scientist* to perform.

SPIRITUALIST CAMP AND GROVE MEETINGS.

The new Spiritualist camp-meeting association, as will be seen by our report in another column, is in session at Lake Pleasant, and will continue until September 1st.

The Iowa Association of Spiritualists will hold their annual convention at Council Bluffs, Friday, Saturday, and Sunday, September 1st, 2d, and 3d, commencing in the afternoon of the first day.

The Spiritualists of Brunswick, O., will have a grove-meeting at Bennett's Corners, August 26th and 27th. Good speakers will be in attendance.

The twenty-first annual meeting of the Friends of Human Progress, of North Collins, N.Y., will be held in Hemlock Hall, Brant, Erie County, September 1st, 2d, and 3d.

The Spiritualists of northern Iowa will hold a three days' meeting in a grove near the railroad depot, Waverly, Iowa, September 22d, 23d, and 24th.

A Spiritualists' picnic and grove-meeting will be held at

Binghamton, N.Y., in Leonard's Hall and Grove, on Oak Street, Sunday, September 3d.

A grove-meeting of Spiritualists will be held in Centre Lisle Village, N.Y., Friday, Saturday, and Sunday, August 25th, 26th, and 27th.

The Spiritualists and Liberalists will hold a convention at West Braintree, Vt., August 25th, 26th, and 27th.

CHURCH DEBTS.

From the New York Independent we learn that debt-burdened churches are the rule, not the exception. They are oftentimes considered churches of the highest standing. St. Thomas Church, in New York, is said to be hopelessly, and the Church of the Ascension very heavily in debt. The Church of the Disciples owes one hundred and eighty-nine thousand dollars. The Church of the Holy Trinity is quite as poorly off. The financial condition of the majority of churches in New York is unhealthy. Grace and Trinity, with their accumulated wealth, are conspicuous exceptions. The Episcopal Church lays down the wise and honest rule, that no church shall be consecrated until entirely free from debt; and it is a fact worth noting that not in seven years has an Episcopal church in New York City been consecrated. In Chicago the Park Avenue Church, after the most untiring efforts, has succeeded in reducing the debt of one hundred and twenty thousand to sixty thousand dollars. Nearly all the churches of that city are in as bad or a worse pecuniary condition. Even so wealthy a society as the Church of the Pilgrims, in Brooklyn, has an accumulated debt to carry on its shoulders. These are only isolated cases of a uniform rule in most of the cities and large towns of the country.

INHERITED LONGEVITY.

Every one has noticed that nearly all the members of some families die aged, while those of others are gone before what would be called the middle age of the former. It is a common and correct remark, that some are as old at forty as others are at sixty; the latter will, in fact, be more likely to live twenty years than the former. The years a person has to live is by no means the most important element for judging how many he would probably live, nor is present health of much more consequence, since it is often the case that families are very vigorous and healthy while they live, yet are not long-lived. They inherit healthy but short lives. Notice the Laplanders. Observe the citizens of Zurich, Switzerland, very healthy, but seldom reaching the age of sixty; while members of one Italian family living in their midst since the sixteenth century reach the age of eighty or ninety. The Welsh are the longest lived people in Europe. The Scotch are longer lived than the English, and the Irish shorter lived, yet they are all healthy, as a people.

EDITORIAL PARAGRAPHS.

J. J. MORSE is to issue a book entitled "Leaves from my Life."

THE PRESIDENT of the Madrid Society of Spiritualists, Senor Rebolled, is in London, Eng.

EMMA HARDINGE BRITTEN announces, in the London Medium, another book on art magic.

THE SCIENTIFIC SPIRITUALIST is the person who, developed spiritually, can apply spiritual means to attain spiritual ends. — *Burns.*

THE TESTIMONIAL to Andrew Jackson Davis has reached the sum of \$3,232. Benjamin Coleman, of London, Eng., another veteran Spiritualist, is to receive about the same amount from Spiritualists in the old world.

EX-GOV. WASHBURN (William B.) firmly resists the appeal of the Spiritualists, at Lake Pleasant, for Sunday trains. He says he don't even allow his horse to work on Sunday. We wonder what the ex-governor's cook does with the family yeast-pot on the Lord's day. — *Boston Herald.*

ALGERNON JOY, Esq., writes to the Spiritualist, of London, Eng., that during a visit to Paris, just closed, he made

every effort to see the imprisoned editor, M. Leymarie, but failed. "Madame Leymarie tells me that he is cheerful, and still sound in mind and body, though the discomfort and privations he has to undergo are very trying."

REV. C. P. MCCARTHY AND DR. R. T. HALLOCK continued their debate upon the question, "Do Spirits Communicate through Mediums?" at the Harvard Assembly Rooms, Sunday afternoon, before a paying audience that quite filled the hall,—an unusual spectacle,—and was mainly on the doctor's side, though inclined to laugh at the reverend gentleman's jokes, and to accept his abuse of Spiritualism meekly. — *New York World.*

THE Dalton Association of Inquirers into Spiritualism, after discussing the subject of test conditions at seances, adopted a resolution that at all dark or cabinet seances of the Association such conditions be observed as, in the opinion of the members assembled thereat, shall be deemed proper and sufficient to guarantee the genuineness of any manifestations which may be obtained; and that only those seances be recorded at which such conditions are enforced.

SPURNING all mean, selfish or petty aims in Spiritualism, sternly ignoring all performances that savor of charlatanism, and casting out from our midst all that can deform by trickery, imposture or impurity, all that tends to lower or degrade this noble religious science, we may, and we must if we will, "take the kingdom of heaven by violence," eat anew of the fruits of the tree of knowledge and become as the gods. The fabled paradise forfeited by sin and ignorance will then be gained by innocence and knowledge. — *E. H. Britten.*

COMMODORE VANDERBILT'S remarkable hold upon life is at last explained. Col. Bennett, who claims to heal by the laying on of spirit-guided hands, tells a remarkable story of the good he effected in the Commodore's case. He says that Mr. Vanderbilt employed him in May, when the illness assumed its most serious form. "I sat down by the Commodore's bedside without a word," says Col. Bennett, "and my hands commenced to pass over his head and body. In a few moments the Commodore murmured, 'Tremendous, tremendous power!' In an hour he was relieved. I left him sleeping quietly, advising the cessation of administration of all drugs." The Colonel says that he called again. Once, under his manipulations, the Commodore slept so soundly that sharp blows were necessary to bring him to consciousness. The Commodore sent the Colonel away once, according to the Colonel's story, but recalled him in two days; and in two weeks, under his hands, the Commodore improved appreciably. The Colonel professes to believe that the spirits made him the agent by which the patient's life has been saved. The Commodore's pain left him, and went to the Colonel, who suffers from it, he says, to this day. "Although my services were producing fine results," says the Colonel, "they were suddenly dispensed with." When he ceased to manipulate, he prophesied that the patient would die. He acknowledges the receipt of five hundred dollars in payment for his services.

PROF. M. MILLESON, who lectures on spirit drawing, will speak on that subject at Templars' Hall, No. 488 Washington Street, Boston, next Sunday evening, at seven o'clock. He will exhibit and explain his fine collection of pictures.

THE Thirty-eight Anniversary of the Liberation of Abner Kneeland from Boston Jail, where he was imprisoned for sixty days for "blasphemy," will be appropriately observed next Sunday forenoon, in Investigator Hall. Horace Seaver will make the opening address. The public are cordially invited.

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.

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.

SPIRITUAL DIVINATION.

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

BY J. W. M.

THE fossils of spiritual and occult philosophy deposited in the little that is left of ancient literature, are exceedingly vague and contradictory, obscured by double and hidden meanings, in self-defense often against vulgar ignorance and the spell of the priestly *adum theologium*.

Like Masonry, ancient philosophy had its esoteric and exoteric teachings, which were in one sense proper; for how could an unthinking rabble appreciate, or even understand, conclusions which had required the most elaborate thought to reach by those whose habits had been trained into systematic study? Incapable of rising above the materials which ministered to their physical wants, or above ideas which resulted from superstitious, selfish fear, allegory was the only medium through which higher principles could be brought to bear upon their understandings. Josephus tells us that the story of Adam and Eve in the Garden of Eden was understood in a philosophical sense; and Cicero shows that the various gods held in reverence were only principles in nature personified; their mythological histories simply allegorical descriptions of natural operations, which in time became, in the faiths of the simple, reality.

In furnishing materials for allegory, in no field did the imagination find such scope as in the starry fields of heaven and the meteorological phenomena of the atmosphere. From these have been elaborated systems of faith, which have carried their devotees triumphantly over obstacles, and through every peril and difficulty which lay in their way, by the hopes which they created within them.

All sublunary matter was classified into four grand divisions by the ancient philosophers, namely: Earth, water, air and fire, which were thought sufficient to embrace all the known conditions of matter—solids, fluids, gases and imponderables. These, by their natural gravity, formed four elementary or rudimentary spheres, rising one above the other, according to their respective density; the lower being under the control and operation of the higher.

Claudius Ptolemy—who wrote about the middle of the second century—in order to show the influence one sphere has over another, says, that a certain power, derived from the ethereal, is diffused over and pervades the whole atmosphere of the earth, is clearly evident to all men. Fire and air, the first of the sublunary elements, are encompassed and altered by the motions of the other. These elements in their turn encompass all inferior matter, and vary it as they themselves are varied, acting on earth and water, plants and animals.

By the ancient Spiritualist, each of those spheres was peopled by spirits in sympathy with the condition of the sphere. In the terrestrial sphere dwelt the lowest order of all spirits above the six subterranean spheres; they did all the drudgery of work ascribed to spirits. Cardan enumerates the following modes by which they manifested their presence:—

They will make strange noises in the night; howl sometimes pitifully, and then laugh again; cause great flame and sudden lights; fling stones, rattle chains, shave men, open doors and shut them, fling down platters, stools, chests, etc.

They haunted houses and places where murder had been committed, and made such demonstrations as are popularly received as "warnings" of approaching death, through the mediumship of the lower animals, such as crows, cocks, owls, dogs, hares, etc. They delighted in the service of necromancers, being forward to display their power.

Next in order was the water sphere. The inhabitants did not much delight in "physical manifestations." Those they obsessed felt themselves led on to inordinate sexual desires and lust—the prototypes of the modern "free lover." These water nymphs delighted in inundations and all disasters occasioned by water. They presided over divinations by water.

The aerial sphere rose above that of water. Its spirits were considered of great power and importance. Paul called their chief the "prince of the power of the air," and Job suffered his extreme afflictions, in the trial of his patience, by the interference of the aerial potentate. When *en rapport* with aerial spirits, the obsessed often received the power to fly in the air, as the witches are reported to have done.

Jannes and Jambres opposed Moses by their assis ance; and the names of Simon Magus, Cinops, Apollonius Tianeus, Iamblichus, and others, are handed down to us as experts in aerial magic. One Tritemius showed Maximilian (the emperor) his wife, after she was dead, so minutely, that he perceived even a wart on her neck, by the assistance of aerial spirits. Of Iamblichus, Draper says:—

The cultivation of magic and the necromantic art was fully carried out by Iamblichus, a Cælo-Syrian, who died in the reign of Constantine the Great. It is scarcely necessary to relate the miracles and prodigies he performed, though they received full credence in these superstitious times: how, by the intensity of his prayers, he raised himself, unsupported, nine feet above the ground; how he could make rays of a blinding effulgence play round his head; how, before the bodily eyes of his pupils, he evoked two visible demonish imps.

By their aid Jesus rode through the air; but whether on a broomstick or not, the Bible does not say. In their mischievous moods they delighted in tempests and every kind of aerial commotion.

"The speedy gleams the darkness swallowed;
Loud deep and long the thunder bellowed;
That night a child might understand,
The de'il had business on his hand."

They were very ambitious and immoderately fond of being worshipped, and are said to have been the principal gods of pagan worship; and, under the names of saints, continue to receive the same worship from the Roman Catholic Christians.

The highest of the sublunary spheres was the fiery. Its inhabitants were not so familiar with man. Their manifestations consisted in *ignes fatui* and meteors; also in divinations by fire. They were the familiars of the Fire Worshipers, and assisted the Therapeuts in their healings by magic or magnetic art.

Various theories were maintained respecting the nature and condition of those spirits. Porphyry maintained that "that which we call angels and devils are naught but souls of men departed, which, either through love and pity of their friends yet living, help and assist them, or else persecute their enemies, whom they hated."

An old author, to whom I am mainly indebted for the above, had the same difficulties to contend with that modern Spiritualists have. He says:—

Many will not believe that they (the spirits) can be seen; and if any man shall say, swear, and stiffly maintain, though he be discreet and wise, judicious and learned, that he hath seen them, they account him a timorous fool, a melancholy dizzard, a weak fellow, a dreamer, a sick or a mad man; they contemn him, laugh him to scorn, etc.

He relates that "a nobleman in Germany was sent ambassador to the King of Sweden. (For his name, the time, and such circumstances, I refer you to Boissardus, mine authr.) After he had done his business, he sailed to Livonia, on set purpose to see those familiar spirits which are there said to be conversant with men and do their drudgery work. Amongst other matters, one of them told where his wife was, in what room, in what clothes, what doing, and brought a ring from her, which, at his return, much to his astonishment, he found to be true; and so believed that ever after which before he doubted of."

SPIRITUALISM tells us that violations of moral purity and right leave their marks on the spirit body just as sins against the laws of health injure the physical body; and a sane man, knowing the one fact, would be as solicitous to escape spiritual deformity as a sane man, knowing that a certain diet would harm him physically, would be anxious to shun it. Thus, all violations of divine law carry their penalties with them, and persistence in sin, when its dire consequences are made known, is simple insanity; but God's processes toward the whole intelligent creation being remedial, and never vindictive, the insanities of men and spirits must have an end. Knowledge in its highest sense is, therefore, virtue; and Socrates is right—"Satan's true name is ignorance." All evil punishes itself, and thus tends to abolish itself. And thus, in the light of Spiritualism, the moral law is not an arbitrary code, imposed by an omnipotent law-giver: rather is it a series of beneficent provisions which are simply "a formulated expression of the law of our well-being."—*Efes Sargent*.

MAY we look among the band of ministering spirits for our own departed ones? Whom would God be more likely to send us? Have we in heaven a friend who knew us to the heart's core, a friend to whom we have unfolded our soul in its most secret recesses, to whom we have confessed our weaknesses and deplored our griefs? If we are to have a ministering spirit, who better adapted?—*Mrs. Stowe*.

From Vol. II. of "Identity of Primitive Christianity and Modern Spiritualism," by Eugene Crowell, M.D.

CLAIRAUDIENCE.

THE voices of spirits, when issued from materialized vocal organs, do not generally closely resemble their former natural voices; at least, I never have been able to recognize any marked resemblance, and the proofs of identity I have had to seek in other evidence. Whether similarity in tone, accent, and mode of expression generally characterizes voices heard clairaudiently, I am unable to say, as very little, if any, attention appears to have been given to this question by narrators, and my own experience has been limited to a few instances in which my spiritual ear has been opened to the hearing of spirit voices; and, in these instances, the spirits who were presumed to speak had passed away in early childhood, and when they thus manifested they must have attained the maturity of man and womanhood in spirit-life. The voices were soft and low, and expressive of kindness and affection, not in anywise different from the voices of mortal friends. I here speak of voices clairaudiently heard, not of voices naturally heard in presence of mediums.

SENSATIONS OF A CLAIRAUDIENT PERSON.

I will here relate an incident that occurred to me,—an incident which many may consider of so trivial a character as to be unworthy of recital. But unimportant as it may seem, it nestles amid the flowers of memory, and it is never recalled without shedding a tender influence over my mind. On the morning of September 23, 1872, as I was waking, I heard and felt some one blow into my ear. I was aroused by the occurrence, but felt impressed to remain quiet. In a moment the name Eugene—being that of my eldest deceased son—was clearly whispered, and the next moment a hand clasped mine, and in the most affectionate manner repeatedly and in different ways pressed it. I returned the pressure perhaps an equal number of times, and the sense of materiality was perfect. The hand appeared to be that of an adult. I noticed and reflected upon all that occurred as sensibly as I ordinarily do, and comprehended the meaning clearly, and fully realized that a perfectly passive state on my part was necessary to the success of the attempt to thus manifest. I also knew from the manner in which the name was intoned that it was my son's, and not my own, and this conviction was confirmed by the natural, yet indescribable, way in which my hand was clasped immediately after the utterance of the name.

SPIRITS CANNOT ALWAYS HEAR US.

It may here be proper to say something respecting the power of spirits to hear our conversation, as there are erroneous views prevalent, even among Spiritualists, upon this question. I have devoted considerable time and attention to this subject, and, as the result, I find that most spirits, unless on low planes, cannot distinctly hear us converse; they more generally perceive our thoughts; while, on the contrary, spirits on the lower planes cannot read our thoughts, but can more readily hear our conversation.

Old John and Big Bear say their ability to hear mortal voices (when not in control) varies in every house they visit. In my house they can understand our conversation best when a certain member of my family is present, and they can elsewhere hear best when some person present is mediumistic. In the presence of their medium they can always hear distinctly what is said by others. When they are in control of the medium they cannot hear as well.

One evening Mr. S. visited me, and while conversing with him in my library, I felt upon my head the usual signal of the presence of a spirit friend, and thinking it might be Mrs. S. (my sister-in-law Kate), I addressed her in a clear, full voice, requesting her to meet her husband the next day at a certain photograph gallery for the purpose of obtaining her likeness on a plate with his. The next day, Dr. Kenney visiting me, Old John controlled him, and said Big Bear, Mrs. S., and others were present. I inquired of Mrs. S. whether she had met her husband as I had requested. She replied that she knew nothing of such request. I asked if she had not been present the previous evening when her husband and I were engaged in conversation, and I had addressed her, requesting her to meet him. She replied yes, she was present, but heard nothing of this beyond my mention of her name. Big Bear said he also was present, and heard me speaking to Mrs. S., and from what he could understand thought an appointment

was intended for some purpose, but could not comprehend more than this.

Other of my spirit friends then engaged in the conversation, and said that ordinarily it is with difficulty they can hear us converse and read our thoughts, and we appear like apparitions to them, they only dimly perceiving our material bodies, and not perceiving our spiritual bodies at all; but in the presence of a good medium they can plainly hear us converse, and see us nearly as we appear to each other, and can then generally read our thoughts without difficulty. They perceive all material objects very imperfectly apart from a good medium, and even with this assistance they see clearly only in his immediate vicinity. They assured me they cannot read a word of a written page, or print of an ordinary size, unless by the aid of a medium.

My father corroborated this testimony, and added that when we were apart from a medium he could often detect the meaning of certain words or sentences, and his ability to understand us was greatly influenced and determined by the conditions of our atmosphere. He can hear us best in mild, clear weather. Sometimes in bleak, boisterous weather he cannot hear a word we utter. He depended more upon reading our minds, but even this is not always possible. He also said that although they encounter these difficulties, as most spirits do, there are certain spirits who can both hear us speak and read our minds, perhaps at all times; but such spirits are especially endowed.

Through other reliable mediums what is here stated has been confirmed. It will no doubt startle others, as it did me, to hear it asserted that spirits cannot perceive our spiritual bodies, and it was sometime, and only after thorough investigation, before I accepted the assertion as truthful, it being at variance with my preconceived opinions,—and I hope others will further pursue this investigation.

Another fact, perhaps equally interesting, I am able to state, which is that spirits at all advanced have great difficulty in conversing with each other in our earthly atmosphere. They often are able to utter but a few sentences, or even words, when their voices sink to whispers, and then utterly fail them. Those who are in the habit of visiting our earth can converse with each other more readily than those who are not; and as it is with them in hearing our conversation, their ability to converse with each other is influenced by atmospheric conditions, and in the presence of a good medium they can converse more easily than in his absence.

SECOND-SIGHT.

THIS phenomena is sporadic in many countries besides Germany and Switzerland, as Dauphiny and the Cevennes, Denmark, Slavonia, Lapland, the Feroe Islands, but is more common, and was formerly even endemic, in the highlands of Scotland, the Shetland Islands, and Jutland,—thus occurring both in mountainous and plain regions.

Second-sight may be hereditary, but most frequently it is not. Sometimes the children of parents who had it not possess the gift. On leaving the British Isles where it prevails, the seer mostly, but not always, loses the faculty. It is more common in men than in women. It refers chiefly to events, persons, and circumstances that do not interest the seer, who often against his will is impelled to impart his perceptions to the persons they concern, or to those around him, even though it may give them pain. The sight comes on in the midst of any occupation in which the seer may be engaged, and departs as suddenly.—*Prof. Perty.*

The sight may take a special direction. Prior, in his "Voyage to the Indian Seas," relates that some men in the Isle of France possess the faculty of perceiving vessels that are at a distance of some hundred miles. One very accurately described the time and circumstance of the appearance of a vessel off the coast of Madagascar, where it took up provisions. A young woman whose lover was at sea, and whom she anxiously expected, addressed herself to one of these seers, who informed her that the vessel on which he was was at the distance of three days' sail from the island. It arrived on the expiration of that time. A man named Bottineau, of the same island, could state many days beforehand the time of the arrival of ships. Admiral D'Urville mentions a man named Taillope who could discern vessels two hundred and three hundred miles distant, but more distinctly when they were within a distance of sixty or a hundred miles. Their picture appeared to him on the horizon as a dark brown cloud, which became more or less perceptible as the vessel approached or receded farther off. When the vessel was visible to ordinary sight on the horizon, the picture disappeared to the seer.—*Die Mystische Erscheinungen der menschlichen Natur.*

Mrs. Gregory, the wife of the late Professor of Chemistry in the University of Edinburgh, possessed the gift of second-sight. The professor informed me that one morning while at breakfast she saw a large ship on fire, the movements of the

crew and passengers, the boats, &c. In a few days came the news of the burning of the Amazon, as seen by her. In a similar manner she saw the landing of the troops in the Crimea; she depicted the appearance of the place where they landed, and the verification came afterwards by the newspapers; and when the Illustrated News gave a sketch of the coast all recognized it as tallying with Mrs. Gregory's vision. The same happened at Marshal Arnaud's death,—she saw the body with its surroundings. She left her son at Edinburgh, and went to Geneva. While there she saw him ill, &c. A letter came from Edinburgh,—“All well.” When she returned home she taxed the nurse with concealing the illness of the child, stating the time, &c. The nurse acknowledged its truth, and gave her reasons for concealing it. Mrs. Gregory saw these visions in her ordinary condition, when busy with her domestic duties.—*The Natural and the Supernatural.*

From a Study of Hawthorne, published by J. R. Osgood & Co.
AN EXTRAORDINARY STORY.

GEORGE PARSONS LATMOR, in his “Study of Hawthorne,” recently published, says: A pedler, named Dominicus Jordan, was to-day in Uncle Richard's store, telling a ghost story. I listened intently, but tried not to seem interested. The story was of a house, the owner of which was suddenly killed. Since his death, the west garret window cannot be kept closed; though the shutters be hasped and nailed at night, they are invariably found open next morning, and no one can tell when or how the nails were drawn. There is also on the farm an apple tree, the fruit of which the owner was particularly fond of, but since his death no one has been able to get one of the apples. The tree hangs full nearly every year, but whenever any individual tries to get one, stones come in all directions, as if from some secret battery or hidden catapult, and more than once have those making the attempt been struck. What is more strange, the tree stands in an open field, there being no shelter near from which tricks can be played without exposure. Jordan says that it seems odd to strangers to see that tree loaded with apples when the snow is four feet deep; and what is a mystery, there are no apples in the spring, no one ever sees the wind blow one off, none are seen on the snow, nor even the vestige of one on the grass, under the tree; and that children may play on the grass, under and around it, while it is in blossom, and until the fruit is large enough to tempt them, with perfect safety; but the moment one of the apples is sought for, the air is full of flying stones. He further says that late one starlight night, he was passing the house, and looking up, he saw the phantom walk out of the garret window with cane in hand, making all the motions as if walking on terra firma, although what appeared to be his feet were at least six yards from the ground; and so he went on walking away on nothing, and when nearly out of sight, there was a great flash, and an explosion as of twenty field-pieces, then—nothing. This story was told with seeming earnestness, and listened to as though it was believed. How strange it is that almost all persons, old and young, are fond of hearing about the supernatural, though it produces nervousness and fear! I should not be willing to sleep in that garret, though I do not believe a word of the story.

FLOWER WORSHIPPERS.

D. R. GEORGE BIRDWOOD writes in the Athenæum: “Very beautiful is the Persian love for flowers. In Bombay, I found the Parsees use the Victoria Gardens chiefly to walk in, ‘to eat the air’—‘to take a constitutional,’ as we say. Their enjoyment of it was heartily animal. The Hindu would stroll unsteadfastly through it, attracted from flower to flower, not by its form or color, but its scent. He would pass from plant to plant, snatching at the flowers and crushing them between his fingers, and taking stray sniffs at the end of his fingers as if he were taking snuff. His pleasure in the flowers was utterly sensual. Presently, a true Persian, in flowing robe of blue, and on his head his sheepskin hat,

‘Black, glossy, curl’d, the fleece of Kar-kul,’

would saunter in, and stand and meditate over every flower he saw, and always as if half in vision. And when, at last, the vision was fulfilled, and the ideal flower he was seeking found, he would spread his mat and sit before it until the setting of the sun, and then pray before it, and fold up his mat again and go home. And the next night, and night after night, until that particular flower faded away, he would return to it, and bring his friends in ever increasing troops to it, and sit, and sing, and play the guitar or lute before it, and they

would all together pray there, and after prayer still sit before it, sipping sherbert, and talking the most hilarious and shocking scandal, late into the moonlight; and so again and again every evening until the flower died. Sometimes, by way of a grand finale, the whole company would suddenly rise before the flower, and serenade it, together with an ode from Hafiz, and depart.”

From the Echo.

MONTENEGRIN DOUBLES.

It is a noticeable fact that wherever the population is prone to crimes of violence, there exist superstitions calculated to increase the popular tendency to raise the death-rate by artificial means. Among those of the Montenegrins, who are by no means men of peace, is a strange belief in a dualism of birth. They believe that at the birth of every man another man, precisely like him is born, and that each individual of this pair is responsible for the sins of the other. The working of this superstition would, indeed, be more useful if Montenegro were burdened with a surplus population; for as soon as a Montenegrin is informed that there exists anywhere a man for whom he might be mistaken, he makes every effort to seek out his *alter ego*, and when found, kills him, on the ground that human nature being frail, he is sure to commit sins, and that the sooner the supply is thus cut off the better for the slayer, who might otherwise have to answer for the crimes of a long life, and that not his own, but his double's. The whole line of thought is somewhat abstruse, but the result—namely, killing somebody—is simple enough, and any preliminary process tending to this end is accepted without much difficulty by the fierce Montenegrins.

MESMERISM.

THE following are the leading points of the theory of Mesmer: 1. There is a reciprocal influence (action and reaction) between the planets, the earth and animated nature. 2. The means of operating this action is a most fine subtle fluid, which penetrates everything, and is capable of receiving and communicating all kinds of motions and impressions. 3. This fluid exercises an immediate action on the nerves, with which it embodies itself, and produces in the human body phenomena similar to those of the loadstone—that is, polarity and inclination. 4. This fluid flows with the greatest rapidity from body to body, acts at a distance, is reflected by the mirror like light, and is strengthened and propagated by sound. 5. There are animated bodies which exercise an action directly opposite to animal magnetism. Their presence alone is capable of destroying the effect of magnetism. 6. By means of animal magnetism we can effect an immediate cure of nervous diseases, and a mediate cure of other disorders; indeed, it explains the action of medicaments, and operates the crisis. 7. The physician can discover by magnetism the nature of the most complicated diseases.

PROF. PERTY ON LUMINOUS EMANATIONS.

MANY somnabulists speak of a shining atmosphere that is perceptible about the magnetizer and themselves; several see sparks, streams of light or flames issuing especially from the fingers, but also from the hair, eyes, palms of the hands. When Tardy's somnabulist approximated his thumbs to his and then withdrew them, a stream of bluish-white light was seen to emanate from them; the stream issuing from the magnetizer was the strongest; sealing-wax attracted it, but silver, quicksilver and copper repelled it. When the stream was conducted by a magnet, the somnabulist saw issue from its point a straight and a spiral stream. This somnabulist, as also Nape's somnabulist, saw magnetized water shine. A boy magnetized by M. Jobert saw the fluid stream from his fingers, and himself surrounded by a white cloud. Segonin mentions somnabulists who saw magnetized bottles filled with a shining vapor; persons when awake likewise sometimes see this fluid; some sick persons see it in the form of a vapor, and see it penetrate magnetized water.

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.

How To Form A Spirit Circle.

It is calculated that one person in every seven might become a medium by observing the proper conditions. The thousands of Spiritualists have, in most cases, arrived at their conclusions by agencies established by themselves and independently of each other and of the services of professional mediums. Every spiritualist is indeed an "investigator,"—it may be at an advanced stage; and that all may become so, the following conditions are presented as those under which the phenomena may at all times be evolved.

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

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

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

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

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

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

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

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

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

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

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

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

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

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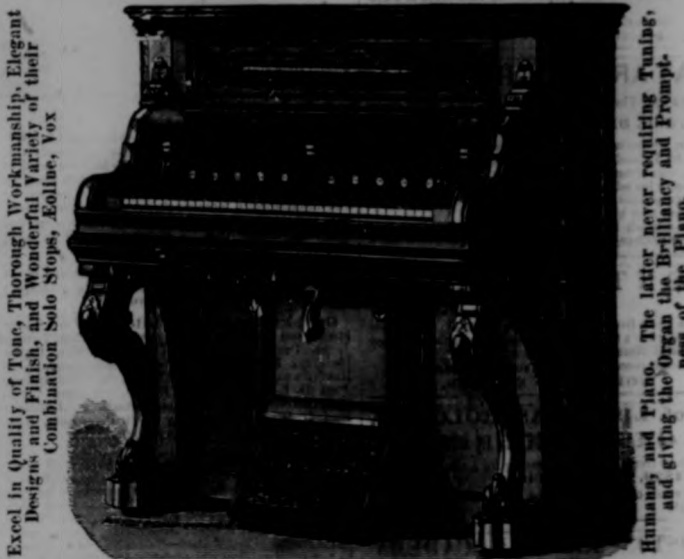
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The Fitchburg Cornet Band (30 pieces) and Russell's Celebrated Orchestra will arrive at the grove August 12th, and remain till the close of the 25th, and from their new programme of music for 1774 will give in their sacred concerts some beautiful selections from the great masters.

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