

SPIRITUAL SCIENTIST

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"Try to understand Yourself, and Things in general."

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Reported for the Spiritual Scientist by a special correspondent.
HIGHLAND LAKE CAMP-MEETING.

THE GROUNDS—OPENING OF THE MEETING—THE FIRST SUNDAY—A RAINY DAY IN CAMP—A GENERAL ACCOUNT OF THE PROCEEDINGS DURING THE WEEK.

THE Camp-Meeting at Highland Lake Grove bids fair to be one of the most successful and instructive occasions which the Spiritualist brethren and sisters have yet been called to enjoy. The busy hum of preparation sounded through the grove all through the past week, and Thursday Friday and Saturday saw the campers come hitherward by every train as well as by private conveyance. By Saturday evening some eighty tents were erected, and over sixty families in their sylvan homes were enjoying the fresh pure air of heaven, the delicious aroma of the woods, and the social intercourse which camping out gives the fullest freedom to. The meetings were formally inaugurated by a conference meeting on Saturday evening, under the direction of Prof. Carpenter, and although the number of attendants was not so great as was expected, those who did attend were well repaid in listening to the remarks of Messrs. Carpenter, Denton, and Bacon, who struck the key-note of the meeting in a plea for progress in Spiritual knowledge, purity of life, and fraternal assistance and sympathy.

Some allusion was made to the efforts which had been made to organize Spiritualists, and slight diversities of opinion appeared as to the time when such organization would be desirable, Prof. Denton putting it in the not far distant future.

Saturday night was cool, clear, and beautiful, and peace settled down over the camp with the shades of night; but Sunday morning ushered in an elemental disturbance anything but promising for a "big day." The lightning flashed almost without a moment's intermission, the thunder making the leaves tremble on the trees, and soon the rains descended as if another deluge was to be the order of the day. Male and female campers, however, took the disappointment philosophically, and jest and laughter were heard as freely at the breakfast table and from the tents as though the sun shone in its wonted splendor. Miss Lizzie Doten had been adver-

ised to speak in the forenoon, but the morning train failed to carry her to the ground, and a conference meeting was held instead, to which J. F. Baxter added not a little by his excellent singing. Mr. Carpenter, Mr. Plympton of Lowell, and Dr. Gardner addressed the meeting, and their addresses were in the highest degree instructive and interesting, not as is too often the case being a mere expression of opinions and assertions, but proving the truth of their statements by the most convincing evidences and logical arguments. Mesmerism and psychology were alluded to as forerunners of Spiritual manifestations, and the possibility and plausibility of communion of Spirits, both in and out of the flesh, made so plain that even a child could easily see and understand the force of the reasoning.

The rain continued to fall steadily all day, but, notwithstanding, the Meeting Hall was well patronized in the afternoon to hear Prof. Denton deliver one of the most eloquent and persuasive lectures which has yet fallen from his lips. Not less than five or six hundred people sat listening through the discourse, while hundreds came and went continually, not realizing how much they lost.

Monday opened up clear, bright, and beautiful, the rain of Sunday stirring up the slumbering odors of the groves, and lending an aroma to the atmosphere at once delicious and health-giving.

A stroll around among the tents revealed little or nothing of the evidences of the storm, while the spirits of the campers were no more affected than were the de-materialized spirits who inhabit the summer land. The younger portion of the campers sought the lake to enjoy the pleasure of skimming over its smooth surface, varying that enjoyment with frequent visits to the dance-hall, where the band tempted the initiated to abandon themselves to "the poetry of motion." Prof. Carpenter announced a conference meeting in a large tent on Centennial Avenue at 8 o'clock, p.m., in response to which a goodly number made their appearance, and an hour was spent in a very enjoyable manner, spirits in the body and out of the body lending their assistance to instruct and edify the listeners. An impromptu concert was afterward given by some half a dozen of the colored brethren, which was greatly enjoyed by all who heard it; after which a cool, quiet night soothed to a repose so deep and refreshing that the milkman's bugle-call in the morning startled them like a blast of Gabriel's trumpet.

The influx of campers continued slow but steady all day, about ninety families being on the ground before night, and over a hundred tents set up. The best of order prevails, making the position of officers a sinecure, and every one seems to be in love with their sylvan home.

Tuesday morning brought from Boston about one hundred or more brethren and sisters in the faith, as an excursion

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TESTING PHYSICAL MEDIUMS—A LETTER FROM NELSON HOLMES.

To the Editor of *The Spiritual Scientist*:

DEAR SIR,—I notice in your last week's issue, under the caption of "Testing Physical Mediums," the following sentence:

"The Holmeses' were powerful mediums, yet as they deceived Mr. Robert Dale Owen by means of a tricky cabinet, containing a sliding board, about which Mr. Nelson Holmes spoke in his private letters to Mrs. White, how much more doubtful must have been those alleged manifestations which took place when they used a bed-room."

As we never used a tricky cabinet containing a sliding board, neither did I ever mention any such thing to Mrs. White, either verbally or by letter, neither did we ever deceive Mr. Owen in any way respecting the manifestations, it follows that your assertions and all similar statements to the contrary notwithstanding, are untrue and wholly unwarrantable; and I insist that you are in duty bound to substantiate your statements, or do me the justice to recall them.

It is through just such assertions as you have made, and similar ones by the press at large, that has laid the foundation for the general belief that Mr. Owen and Dr. Child did actually expose us or discover fraud at our seances. Nothing could be more foreign to the truth. Nothing whatever occurred at our circle during the time that Mr. Owen or Dr. Child attended to even cause them to hint or utter a word of suspicion that anything was wrong. On the contrary, they had unlimited control to conduct the seances in a manner to utterly preclude any idea of fraud or deception.

A disreputable woman, set on by mercenary enemies of Spiritualism, personates the character of Katie King at a bogus seance, whereat she displays trinkets presented to the spirits at our circle, and stolen by her from our trunks, and then attests under oath, with assumed name, to a lying autobiography concocted by Dr. Childs, who crowns the iniquity by stultifying himself in suppressing his book and enacting the role of an ass by trying to hold himself out by his thumb at arm's length.

The whole business was planned and enacted outside of our rooms, yet ninety-nine out of every one hundred persons attending our seances believe that Mr. Owen and Dr. Childs exposed or detected us in fraud at or during the circle at our rooms. Your statement is calculated to convey that impression, hence I respectfully ask you to insert this correction, and greatly oblige one who has been much maligned in a matter so little understood by the public.

Respectfully,

NELSON HOLMES.

614 So. Washington Square, July 22, 1876.

[The article alluded to by Mr. Holmes was taken from the London Spiritualist, and by an oversight the credit was omitted, so that the opinions appeared as original with the Scientist. We regret that this should have occurred, as we have no wish to misrepresent Nelson Holmes or any other medium. Our columns are open to him, and have ever been. Mr. Holmes will remember that the Spiritual Scientist printed his defence when the Banner of Light and Religio-Philosophical Journal refused him a hearing. The matter referred to has been fully ventilated in all the Spiritual papers; both sides have abundant opportunity to present their views, and we have no doubt our readers have read enough to become satisfied as to the facts in the case.—ED. SCIENTIST.]

MANIFESTATIONS IN KENTUCKY.

IT HAS BEEN reported to us, says the Cadiz (Ky.) Democrat, that Mr. Henry Johnson and family, who have been living until quite recently near the mouth of Little River, have been compelled to abandon their home on account of the extraordinary and mysterious visitations of ghosts and hobgoblins, to which they claim to have been subjected some time past. The story goes that Johnson has been thrice married, and that the spirits of his deceased partners are clamorous for their successor to his bed and board to make distribution of the effects left by them among their immediate descendants. A few nights since, while one of the spirits was revealing to a son the whereabouts of a gold ring left among her earthly treasures, and for which she had no particular use in the spirit land, the wife, with the curiosity for which the sex is so remarkable, attempted to overhear the whispered conference, when, to her utter consternation, she was thrust aside by the interposition of an ice-cold hand laid upon her brow, which had the effect of suppressing all further efforts to pry into the secrets of the grave. The ghostly visitant informed the son that the ring was concealed in the trunk of Miss Palestine Fox, living near Lincoln, and who is a sister

of the present Mrs. Johnson. These spiritual visitations are accompanied with a number of ghostly demonstrations of a most astonishing character. Cats are seen to enter the house through solid walls and make their exit in the same mysterious manner. Gray horses come dashing up to the house from Hillman's coaling, and disappear from sight into the earth. This is not the half that has been told in the neighborhood where Johnson lived about these ghosts. The conclusion of the whole affair is that Johnson and his family have abandoned the premises and left the ghostly occupants in quiet possession.

YOUNG MEDIUMS.

Some dozen years ago a child orator was making quite a sensation in the country, and now a legitimate successor, Master Harry Shannon, is forming quite a study to the citizens of New York, Baltimore and Washington. The child is a native of Washington. Some time ago he suddenly developed the capacity to commit any speech or writing to memory at a single hearing. His mother was reading aloud, when her child stopped her and asked permission to recite what she had been reading. He started off and repeated correctly the piece she had read, at the same time making gestures and modulating his voice where it was required. She was frightened, and ran to inform some of her neighbors of what had happened. Ever since that time the phenomenon has remained the same, and two or three public exhibitions have been given in Washington. Master Harry is now only seven years old. He has never received any education—not even learning to read. He manifests no desire to get book learning, apparently satisfied with what he seems to get by inspiration. His brother, who is only three and a half years old, has, it is said, developed a talent for music, which is still more wonderful than the phenomenal rhetorical powers of the elder brother. In appearance he is a fine, bright-looking lad of full height, though rather slight and delicate in build, and with an especially fine head and pair of eyes.

SPIRITUALIST MEETINGS.

The Spiritualist Camp-Meeting at Highland Lake Grove, Norfolk county, Mass., is now in session.

The Lake Pleasant Camp-Meeting, at Montague, Mass., will commence August 9th.

For further particulars of the above-mentioned gatherings, see official notices in another column.

The Camp-Meeting at Harwich, Mass., commences July 25th.

The Spiritualists of Syracuse, N. Y., and vicinity, will hold their annual gathering in Pendergast Grove, Phoenix, on Sunday, July 30th.

The Spiritualists of Kalamazoo, Mich., will hold a two days' meeting in Elysian Grove, on Winslow's Island, Saturday and Sunday, August 26th and 27th.

The Spiritualists of Portage county, Ohio, hold their annual meeting at Mantua Station, Sunday, August 6th.

The Spiritualists and Free Thinkers of Van Buren County, Mich., will hold a Quarterly Convention at South Haven, Saturday and Sunday, August 5th and 6th.

The Executive Board of the Connecticut Association of Spiritualists will hold a business meeting at Compounce, August 9th.

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.

Mr. Daniel F. Beatty, of Washington, N. J., is constantly in receipt of the most flattering testimony from all parts of the United States and Canada, as to the beauty and excellence of his pianos and organs. Send for catalogue and list of testimonials. Address Daniel F. Beatty, Washington Warren County, N. J.

Adv.

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party. A meeting was called at the grand stand at 11 o'clock, and was addressed by Prof. Carpenter, Dr. Bland, and Dr. Storer. Many of the excursionists attended, and seemed to enjoy the opportunity afforded of hearing some good wholesome truths in preference to wandering through the shady avenues and over the beautiful grounds. The sound of the music from the dance-hall was just sufficiently subdued by distance to add an inexpressible charm, and cause the ear to drink it in with pleasure, without interfering with the attention due to the excellence of the discourses from the speaker's stand.

In the afternoon, Col. Meacham, of Modoc notoriety, occupied the speaker's desk, and addressed an assembly second only in point of numbers to that which met on Sunday afternoon to listen to Mr. Denton.

For over an hour and a half the Colonel held his audience intensely interested, as he related to them the true story of the Modoc war, its causes, its injustice, its disgraceful sequel, arraignment of the Government in no measured terms for its broken faith with the Indians, its cruelty as carried out by unworthy officers and brutal soldiery, its rejection of all claims for redress or justice coming from the doomed race. He also alluded to the present troubles with the Sioux, the telegraphic news of the morning announcing the adoption of the extermination policy, and doubted if the dashing Sheridan would be any better able than the gallant Custer to keep the scalp on his head.

The day was one of the most delightful of the season, a fresh cool breeze making gentle music amongst the tree-tops, and all nature seeming to harmonize with the happiness and abandon which so characterizes this holiday life. Amongst the prominent characters present in the grounds on Tuesday, we noticed especially Col. Meacham, Dr. Bland, Mr. Brittan husband of Emma Hardinge Brittan, Dr. Charles Main, Prof. Linton, recently from Europe, Dr. H. P. Storer, Miss Lizzie Doten, and Mrs. N. J. Willis, and all seemed to be pleased with the arrangement of the camp ground, the evident enjoyment of the more permanent visitors and the sociability and good fellowship so easily discernable.

From the Religio Philosophical Journal.

MEDIUMS AND TEST CONDITIONS.

SHOULD mediums be put under absolute test conditions? The discussion of this question has been forced upon all honest, earnest, and intelligent Spiritualists by many recent sad and humiliating events. When the heat of the discussion has subsided, and when its personalities have been forgotten, and the disputants have become negative enough to survey the field in a calm and receptive mood, I think that they, as well as the mediums themselves, will quietly settle down into the following conclusions:—

1st. There are certain absolute test conditions to which all mediums can be subjected without in the least interfering with the requirements of their mediumship, and without giving them any more pain, physical discomfort, or mental disquietude, than do those conditions to which they generally submit with alacrity, but which leave such unlimited opportunity for fraud and deception, and hence give rise to so much suspicion and dissatisfaction.

2nd. Under such absolute test conditions as are above referred to, all genuine and honest mediums can obtain as good, and perhaps better manifestations than those which they obtain under less satisfactory conditions.

3rd. Under such absolute test conditions, one of the greatest disturbing elements of all circles would be, to a great extent, removed; namely, the unsatisfied, suspicious, accusing, and watchful state of the mind into which practical and sensible people are generally thrown when asked or expected to believe the most strange, wonderful, and important things without satisfactory evidence.

4th. Under such absolute test conditions, the minds of the mediums would be in the most favorable state for the occurrence of the manifestations—a state of passivity, because under such conditions they are not liable to the humiliating and disturbing thought that they are already condemned as deceivers, or strongly suspected of fraud by the majority, if not all of those who sit with them.

5th. One honest medium who always sits under absolute

test conditions, and none others, is of more permanent value to the world than ten thousand who always sit under conditions which leave room for the practice or suspicion of fraud. The one and his manifestations will stand forever, and their influence will enlarge forever. The ten thousand and their manifestations will, with absolute certainty, be ultimately rejected, leaving those who once accepted them more doubting than ever, and in many cases irreconcilably hostile, and opposed to any further investigation of the subject.

6th. In justice to themselves, in justice to their sitters, and in justice to the great fact which they represent and which is ever crying aloud for a firm establishment upon a solid rock that nothing can shake, all honest mediums should submit to absolute test conditions, not merely with a condescension and a grudge; but they should take the lead in the matter, and be earnest and zealous in their endeavors to devise the simplest possible form of conditions consistent with their peculiar mediumship, and adequate to the removal of every doubt and suspicion from the minds of investigators.

PAYTON SPENCE.

A MIRACULOUS DROP OF WATER.

THE 17th of June is a great day to the native Egyptian. Some time during the night it is believed that a miraculous drop falls into the Nile, and causes the river to begin to rise. The people spend the night on the banks or in the fields, and the knowledge that the real rise depends on the rains in Abyssinia has not affected the popular belief in this miraculous drop. As a matter of fact, it is rather before the time when any rise is even perceptible at Khartoum, where the Blue Nile joins the White Nile, and it was as late as the 24th of June when Baker Pasha, sleeping in the bed of the Atbara, was nearly caught by the muddy flood that produced a noble river in a single night. But when we think what the Nile has done for Egypt, we cannot wonder that the river is surrounded with superstitions, and its first rise looked for with reverential awe. The *Lezlet en Nuktah* (the Night of the Drop), as the night is called, is also the occasion of an old custom, chiefly practiced by the women. On the flat roof of the house as many lumps of dough are exposed as there are inmates, each marked with a sign to denote whom it represents; and a cracked lump is taken as a prophecy of long life, while an unbroken lump foretells death before the end of the year. At this time of the year, when the Nile is at its lowest and canals are empty, the country is busy over every kind of irrigating works; old canals are cleaned, new ones pushed on to completion, and all the infinite network of small channels which is woven over the land is put in perfect order. The whole is done by *corvée* labor, and this tax in kind is supplemented by a special irrigation tax of 3s. an acre. This is a kind of public work, about the remunerative character of which there can be no question. An English engineer who has intimately studied the question of irrigation in Egypt, said recently that while irrigation and inundation together produce three crops annually, the land with inundation alone can only give one crop. He added: "And yet improvement in existing canals and the construction of new one would bring twenty per cent. more land under cultivation in the Delta, twenty-five per cent. between Cairo and the first Cataract, and one hundred per cent. between the First and Second Cataract. Nile water (he added) contains three times as much fertilizing power as Thames water, notwithstanding the absence of sewage matter, and from eight to ten times that of well water."—*Exchange*.

LAKE PLEASANT CAMP-MEETING.

The opening day, August 9th, will bring quite a large number of campers who have decided that there is no other place where they can spend their vacations so peaceably and healthfully. Several Springfield families intend to settle themselves in their own tents and cottages the first week in August. The neighboring farmers are raising a fine crop of early vegetables and fruits for the campers. B.

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.

(From Human Nature, of London, Eng.)

THE RATIONALE OF SPIRIT INTERCOURSE,
AND THE CONSTITUTION OF THE SPIRIT
WORLD.

THE explanation of the unfavorable reception which Spiritualism has met with amongst the better educated classes is to be found not so much in the insufficiency of the evidence for the phenomena as in the alleged impossibility of those phenomena themselves. This was the attitude of Hume towards the Biblical miracles; and it is now the attitude of our men of science, and of most of the outer world, towards the supernatural and ghostly, at the present time. "No amount of evidence," they say, "will avail to convince of the reality of that which we know to be absolutely, and for ever impossible." The argument, when fully developed, is as logically incorrect as it is actually false. It is the latent pre-judgment which I wish to combat, by endeavoring to show that the theory of Spiritualism is not only not absurd, but is rational; is not only rational, but is natural; is not only natural, but is such as might have been anticipated and foreseen from our other knowledge of the constitution of things. But at the same time, the opinions and theories set forth in this paper are not vouched for as the opinions of the general body of Spiritualists, nor yet of any particular section thereof. They simply express, so far as those can be expressed, the views of the writer; formed by long study of the experience of others. Nor yet do they appeal for their justification to facts. They stand as independent of the phenomena as Christianity of the Evangelical miracles; and whether deemed rational or absurd, by their own intrinsic merits they are to be justified or condemned.

The gist of the Spiritualist theory may be said to be this, the belief in intelligent beings, other than ourselves, who are able by various methods to manifest themselves to us. The belief is a very ancient one, as old, probably, as the first rudiments of conscious intellect in the nascent man. We find traces of it in all mythologies; in folklore and local traditions, and in fairy tales throughout the world. Such are the angels and spirits of the Jewish Scriptures, the aereets of Egyptian story, "the frequent apparitions of the gods," which Cicero has mentioned; the gnomes, sprites, fays, elves, goblins of German, Scandinavian, and English fairy tale. In our times the belief has become rationalized and developed, as the evidence on which it rested has been more fully and accurately ascertained. But where Spiritualists most essentially differ, from all who have before them enquired into these mysteries, is in this: they believe that all these spiritual beings are in their nature intrinsically human. Through the wide universe the Spiritualist acknowledges no beings but such as have already passed, or are destined some day to pass, through the same stage of existence in which he is now confined. He and all living men at their death pass into that other world, with whose inhabitants we are now privileged to hold intercourse. Here the new-born spirit finds himself no whit altered by the change of death. The same desires and lusts burn as fiercely as ever; the same conscience still, as before, upbraids and warns him; his understanding knows the same expansion, the same strict bounds as before. In a word, his personality remains absolutely untouched. But his conditions are altered. He has still a body, but it is the same body no longer. The external form is there; the substance is transformed. Material, in any real sense of that word, his body still remains; for it is visible, tangible, appreciable to every sense by beings like himself; but it is an infinitely more subtle and a nobler kind of matter, more fitted to mirror forth the indwelling soul, and to grow with its mental and moral growth, than is this coarse mould with which we are now encompassed. And all outward things are in harmony with his changed form. For there are material surroundings still, but less stubborn and untoward than those of earth. For awhile even here, our material surroundings are, to a certain measure, moulded and shapen by ourselves; in that other world they are, beyond comparison, more pliant and flexible to our nature and our unconscious will. So that growth and change are then immeasurably easier or more arduous. To the mind set on higher things, to the strong hand and the resolute will, there are boundless opportunities; and to the earth-bound desire opportunities boundless too; whilst before

the wavering and irresolute a barrier stands Alp-high, which they themselves have wrought.

But before we go on to consider the laws of the Spiritual World, let us turn back and see the relations of the newly-emanipated spirit to the world which he has just left under his feet. It would seem that all ties which bind us to this earth are not at once annulled by death; but the more earthly were our desires and affections whilst still in the flesh, the more are we still held by such desires in the spirit. This is the great law which Plato enunciated; whom Milton in the *Comus* has followed. Such earth-bound spirits linger fondly round their former haunts, and love to taste, through the lips of others, the pleasures which are to their present state denied. The drunkard, the fornicator, and the murderer, each of them impelled by other spirits, worse than themselves who in this way gain vicarious joys, and escape all outward penalty. And wherever the soul is, by some overmastering passion, chained to some special spot of earth, there his form becomes often visible to our eyes, haunting the scene of such strong associations. For in such spots, by his powerful sympathy with his former life, the spirit still retains something of his former environment, some vestiges of his fleshy covering. Hence the spirit of the miser is still to be seen watching over his buried treasure; the murderer and his victim still make the scene of the tragedy awful with their visible presence, and many still frequent the place where they have deeply sinned or sorrowed; and by reason of this strong tie to earth, have power to make their bodily form manifest to our senses.

And, not only so, but all souls, when just freed from the body, retain still some power over the things of the world to which they have just bidden farewell. More especially is this the case with those who die a violent death; for then the soul seems only to be freed, by the lapse of time, from those bodily elements which, in the course of a long illness, loosen their hold on the spirit gradually and completely. Hence the frequency of wraiths, or apparitions of the lately-departed to their friends on earth, and especially after death by accident or violence. And besides all this, there are certain men so peculiarly gifted that spirits can employ their bodies, or certain subtle emanations proceeding from them, for communication with us. And this gift is distributed, it would seem, capriciously and without regard to merit or desert. Like the prophetic gifts of both Old Testament and New, with which it is essentially the same, it is no prerogative of peculiar worth, or learning, or holiness; but it is a natural gift, like the power of acquiring languages, or like excellence in mathematics. Or rather, it is like no other gift that we possess, for it is the one instinctive faculty that has been left hitherto neglected and untouched by reason. By means of these persons spirits are enabled still to maintain their connection with this lower world, when otherwise, through length of time, they had lost it altogether. It is probable that such communication requires on their part, too, a constitution specially adapted for that purpose; and that amongst spirits "mediums" may be as rare as amongst us.

How liable to error and deception, how entangled with doubts and perplexities, how meagre and unsatisfactory at the best such intercourse must be, a very little consideration will show us. In the first place, those most able to communicate must necessarily be often spirits of the lowest and vilest nature—the black unsightly dregs of the pure spirit-ether which rises above our planet. Or at best, they will be for the most part spirits as yet immature and imperfectly developed, such having most affinity with earth. And setting aside these considerations the chances are still immensely in favor of the communicating spirit being one of the class of impertinent idlers or malicious busy-bodies, as numerous, doubtless, there as here; just such as those who throng our earthly seances; but idleness and malice are, unfortunately, more hard to control when no longer on the hither side of the grave. And when all these obstacles are laid aside—when for once some spirit of power and intelligence has snatched a brief respite from other tasks to give a message to his friends below—when he has found a medium who is no half-educated clown, but a man in thorough sympathy with his own nature; consider still how he is hindered and hampered by the imperfections of his instruments. It is said that spirits tell us nothing that is new. How should they tell us anything that

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is new, or how should we understand? It is as if one should endeavor to teach some wild Bushman all the intricacies of our English civilization. What should he understand of our railways, our commerce, our machinery? What of our Universities, our Courts of Law, our Parliament, and our Empress Queen? What, above all, of conventionalism, of etiquette, and of that mysterious underwritten law of honor? Some of these things we might attempt to explain by interpreting them into analogies familiar to him; but even so, we could but leave him with an impression of some vague, mysterious grandeur. And for how much more would there be no names in all his vocabulary, no analogies in all his life's petty experiences. Nay, there is much of which he could grasp no adequate conception by living daily in our midst; the very faculties for its comprehension would have to be created and developed through generation after generation. And how far more difficult must be the task of interpreting spiritual by natural things. Our language and our thoughts are alike inadequate for this. Though men rise daily from the dead; they can bring no news to those who lack the ears to understand.

But, though there is much of the constitution of the Spirit World which we cannot yet hope to comprehend, we may yet endeavor, and with partial success, to realize the relation of spirits to the appearance which we call Matter. To their eyes, ourselves, our houses and lands, "the great globe itself," are all an unsubstantial nothing. Rarely are they enabled to view our surroundings at all, and even then they see them only as shadowy dreams by the side of the solid realities of the Spirit World. And so with us. The things of either world are phantoms to the inhabitants of the other. And this we may in part conceive and understand. We know that these so solid-seeming, immovable walls that now surround us are the veriest mockery and delusion; that at best they are a collection of invisible points, so far removed in proportion, the one from the other, as the various planets that circle round the sun, and as unstable and swiftly-eddying as they. What wonder, then, if quickly-revolving nothings pass unseen by other eyes than ours? There is no physical difference between the chord which makes two-score vibrations in a second, and that which makes ten; but between the ether whose pulses beat 30,000 or 40,000 times. Yet for us there is fixed the infinite gulf that divides silence from sound, and light from darkness. The air is filled with sights and sounds that are never borne to us; of the great world-drama we can behold still but one act; and of all the melodies of that grand orchestra our ears can catch one single tone. But shall we deny the music of the spheres because it lies an octave higher than our dull senses? or discredit all those glories which our scanty spectrum will not show us?

From the London Medium.

GREEK AND LATIN WRITTEN AND TRANSLATED THROUGH AN ENGLISH MEDIUM.

MR. W. H. LAMBELLE, SOUTH SHIELDS.

FOR UPWARDS of a year the readers of the Medium have been rendered somewhat familiar with the existence and labors of a valuable instrument of spirit communion, known by the modest and mystical cognomen of the "South Shields Medium." It was stated that he was a mere boy, of the respectable working class. Uneducated, in the academical sense; unversed in history, philosophy or politics; modest, retiring, and not given to much talking; but when under spirit influence, his character became subject to many changes, and "Oliver Cromwell," with other sturdy personages of the past, wrote through him, assuming various distinct forms of penmanship, and spoke through him, giving facts and expressing opinions quite foreign to the medium's mind in its normal state.

These extraordinary facts were communicated to the public in such a nervous and timid manner, that curiosity was all the more awakened on that account. The medium's real name was a secret, and though he seemed surrounded by earnest friends, yet on many points affecting the identity of the controls, they required confirmation. In short, they appeared to be honest, patient, intelligent investigators, who knew their medium to be genuine, and were content to let time vindicate his claims to public recognition.

The state of the circle may be correctly estimated from a letter written by "The Medium," which appeared in the journal for November 5, 1875, No. 292. In that letter "The Medium" states that he had been subject to a "fresh control."

He has given us to understand that his name is "Plotinus," born at Lycopolis, in Egypt, A. D. 204; studied at Alexandria, and joined Gordian's army; afterwards went to Antioch and taught. When he was fifty years old he committed his lectures to writing. Died in Campania A. D. 274. We have, since the above was communicated, learnt that such a man did live, although before that time we were quite ignorant of the fact. He informs us that he controlled a medium in London about two years ago, and wrote much. We have also had a visit from "Porphyrius," a student of "Plotinus's." He likewise controlled the same medium.

"The Medium" then concludes his letter by innocently asking our readers whether the above statements are correct, adding, "Because I am entirely ignorant of any such knowledge."

This confession at once shows how destitute of classical culture and knowledge of antiquity the circle and medium were at the time of the control. Plotinus is as well known to those who read ancient philosophy as Milton is to the student of English literature. Indeed, the knowledge of the man may be readily gained from any cyclopædia or classical or biographical dictionary.

The following number of the Medium—No. 293—contained various replies substantiating the statement made by "The Medium," and we received others which we could not find space for. One correspondent showed that when in earth-life, Plotinus "wrote a book on the association of demons with men, and that Porphyry, his disciple, proved practically the possibility of such an alliance." They have been Spiritualists, like ourselves. Another correspondent wanted to know whether the "South Shields Medium" might not have read the particulars communicated by "Plotinus," and have forgotten the fact. Our friend "M. A. (Oxon)" corroborated the statement made by the spirit through the "South Shields Medium," that he had "controlled a medium in London about two years ago, and wrote much." "M. A." said:

In the month of April, 1873, I received some communications which purported to come from "Plotinus," and at intervals since that date I received others. They are all written and dated. It is my habit to carry about with me a pocket-book in which these communications are written from time to time. It appears to be easier to write when the materials are permeated by the atmosphere or aura of the medium, and the plan has the merit of preserving the writings in consecutive order.

Some of these had been made public in another journal, but not associated with the name of Plotinus; but, says "M. A.":

The first communication has not been made public, and affords opportunity for a very conclusive test of spirit identity. Three marked peculiarities distinguish it as to time, matter and manner. The matter of the communication bears a peculiar relation to the time at which it was made. It opens with a remarkable statement, which the communicating spirit will readily recall, and the manner of writing is so strange. The spirit has preserved that handwriting in all his messages, and can, therefore, reproduce it.

Now, this seems to me to furnish a chance for most conclusive evidence of identity. I have not the faintest notion who the "South Shields Medium" is. Whether he has seen "Plotinus's" alleged messages to me published already, I do not know. But I do know that the facts referred to above are unknown to him. Let "Plotinus" give such simple facts as will establish his identity through two independent channels. He can tell us through the "South Shields Medium":

1. What he wrote for me in April, 1873 (substantially, of course; I do not expect more).
2. When and where he wrote it.
3. The peculiarity of the handwriting.

These points simply detailed, will establish beyond any reasonable doubt the fact that the great Neo-Platonist has not done with earth yet, and will add one more link to the chain of evidence for personal continuity of existence which is steadily being forged.

This test does not appear to have been taken up by the spirit, but it may be given yet in the future.

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:

Single Copy, One Year, \$2.50; Six Months, \$1.50; Three Months, \$1.00.

Advertisements.—The SCIENTIST is a very good medium for Advertisements. It has a large circulation; it is preserved for binding, and the advertisement is not lost to view amid a mass of others. Advertisements will be inserted at the following rates:—

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All communications for the Editor, books for review, &c., should be addressed E. GERRY BROWN, Office of the Spiritual Scientist, 15 Exchange Street, Boston, Mass.

SPIRITUAL SCIENTIST.

VOL. IV.

JULY 27, 1876.

NO. 21.

THE VAMPIRES IN SPIRITUALISM.

SPIRITUALISM.

Spirit power demonstrated in the light. Mr. T. Warren, one of the best test mediums in the world, will give, in the parlors of Mrs. Dr. Walker, 75 Dover Street, on Sunday, at 8 o'clock, a variety of illustrations. Come sceptic, men of science, clergymen, and any who desire to know what these things mean.

Advertising alternately in the amusement and Sunday service column of the daily papers, tricksters are yet exhibiting, and Spiritualism has no remedy for the evil. The manifestations consist of rope tying by "spirits;" the so-called "medium" appears to be securely bound, but the knots are deceptive, and one twist of the wrist leaves the hands at liberty. It is the same knot that this "Warren" when in company with Carbonell, seven years ago, showed, on the Mercantile Hall stage, as an exposure of the Davenport Brothers and the phenomena of Spiritualism. A concealed key, which finds its way to the mouth, opens the handcuffs and explains the wonderful coat feat. A person sits in the cabinet with the medium, who places his two hands upon the investigator's arm, and manipulates its nerves, until he (the medium) is quite safe in removing one hand from its position, touching the investigator on the side of the face or back of the head, and whispering "Mary," "Lucy," or some other common name. Many investigators will accept these exhibitions as manifestations of spirit-power, especially when the arm of the medium waves a guitar, upon the back of which, in phosphorous oil, is sketched a ghostly face. This "Warren" is the same one who in company with several other brighter or lesser lights, advertised a spiritual seance at the Boston Theatre last June. As an indication of the general interest in Spiritualism, it may be said that the theatre was crowded. What wonder that Hermann, the presdigitateur, took the stage and threw the stale tricks of these worthies entirely in the shade.

An organized society of Spiritualists in Boston could make quick work of performers like these. It is a reflection upon the energy and enterprise of all who are willing and ready to labor for the spirit world. To remain inactive is not only an injustice to the spirit world, but also to the genuine mediums who are compelled to devote their time as public mediums. The investigators who would become their friendly patrons are, unfortunately, attracted by the flaming advertisements of the imposter. One exhibition is enough. They retire disgusted, thinking that they have investigated Spiritualism, and declaring that "Spiritualism is a humbug." The well-developed public test mediums of Boston, and many who are not known in this capacity, should be well supported. Their spirit guides and the spirit world labor under the disadvantage of having to contend with

these adverse influences. The movement is now controlled by several cliques or rings, who manage Spiritualism for their own financial interests. "Humbug" pays, but spiritual wealth is not estimated in dollars and cents. The inharmony of disappointment opens the door to temptation, to which a sensitive should not be exposed if we could prevent it; and thus Spiritualism presents many phases that we wish might be obliterated.

The Spiritual Scientist lives for the good of the cause, and endeavors to aid and sustain the instruments of the spirit world. The imposters should be shown up; certainly their advertisements ought to be excluded from spiritual papers. We regret that one of these, at least, has received "for twenty cents a line," the card of an individual who manages these shows.

A JUST CRITICISM.

\$600,000—Charlotte Cushman—How She Made Her Fortune—is the vulgar and impertinent title of a book just published in this city, purporting to have been compiled and written under spirit direction. The spirits and their "chosen medium" seem to possess great familiarity with the files of the Boston Journal, inasmuch as the sixty odd pages of "reminiscences" are taken bodily from the carefully prepared obituary notice of the lamented actress published in these columns, the only alteration being an unwarrantable garbling of the text at long intervals. The remainder of the book—some thirty pages—is made up of doggerel and alleged spirit communications, subjoined "by request of Miss Cushman," who, by the way, is made to express regrets for some portions of her earth-life in most excruciating verse.—*Boston Journal.*

The Boston Journal, from whose columns the above review is taken, confined its criticism to the book and its author, the "chosen medium," and did not attempt to arraign Spiritualism and judge it by the effusions of a class of swindling imposters. What outrageous humbugs are foisted on the world under the claim that the spirit-world is the producing power. We have before referred to this individual who is responsible for republishing an obituary notice from the Boston Journal as a spirit communication, and adding thereto a few pages of doggerel, "by request of Miss Cushman." Unless the spiritual philosophy is fallacious,—a doubt that is not to be entertained in this instance,—Charlotte Cushman is even now in a state of spiritual darkness consequent upon her life of unadulterated selfishness. She would be totally unfitted to choose and control any medium. The testimony of the higher spirits, given through different organisms in England, France, the United States, and other countries, is substantially the same; and teach that in a case like the present, the spirit would find itself driven to try and influence some selfish person in earth-life, surrounded with worldly wealth, to do a charitable deed. If Miss Cushman was able to "express regrets for some portions of her earth-life," it would be positive evidence that she had commenced to progress by DOING GOOD to others. The ignorant are generally inconsistent, especially when they attempt to simulate the phenomena of Spiritualism.

AN AMUSING COINCIDENCE.

The Review and Herald of Battle Creek, Mich., an Adventist paper, reprints an article from the Boston Herald headed "The Floral Miracle in Daylight." It is a description of one of Mrs. Thayer's seances, who is now in Philadelphia. The Adventist editor introduces the article by saying:—

Is the following, which a friend sends us from the Boston Sunday Herald of July 2, 1876, a reliable statement? Is the devil giving to the manifestations of his wonder-working power in these last days this enchanting form, and paving with flowers the path to his last great deception? We do not see why not.

This Adventist editor has several departments in his

paper; one of them is headed "The Watch Tower," and the standing motto which each week heads every article in this particular column is the third verse of the sixteenth chapter of Matthew:—

"Can ye not discern the Signs of the Times?"

We refer him to the quotation, merely hinting that he did wiser than he knew when he placed an account of a spiritual manifestation in his "Watch-Tower" department.

A MENTAL REQUEST ANSWERED BY SPIRITS.

The Hartford Times says: Something has been said of a scene which happened during the baptismal service at the Universalist Church on Sunday, the 11th, when a beautiful white dove flew into the church, and after circling round two or three times, alighted upon the shoulder of a little boy. The incident, a peculiar one, and one which was feelingly alluded to at the time by the Rev. Mr. Skinner, the pastor, had been made the subject of some skeptical comment by persons who supposed it was a preconcerted affair. They err in such a supposition. The incident did occur as stated, and what renders it more peculiar, is the fact that the grandfather of the boy, a few minutes before the dove appeared in listening to the clergyman, began to consider mentally, the question whether the baptismal service was really acceptable to heaven, and, if it was, to wonder why a visible sign might not be given, as was done to John and the assembled multitude when Christ was baptized, and a dove descended. A few minutes later, this dove did actually appear as stated."

KILLED BEFORE ONE KNOWS IT.

There is an American story of respectable antiquity, which tells how a fast train outran the sound of its own signals, and came to utter grief, the sound of the warning whistle arriving after the collision. The driver was killed, and the story ended with the words, "Poor fellow! he was dead when his curses reached him." As curious, and much more certainly true, is the fact that when a man is struck by lightning, he does not see the flash. We do not know whether it has been observed that something similar will happen to the first man killed by the 81-ton gun, within a mile of the muzzle, will not hear the shot fired. The velocity of sound is 1,132 feet per second. The muzzle velocity of the bolt of the 81-ton gun is about 1,600 feet per second. This, of course, rapidly diminishes, but the average for some distances would be greater than that of the sound. In fact, as the shot carries its whistle along with it, one would hear the whistle of the shot before hearing the gun. Some curious observations might be made with regard to this latter point, as to the acoustic effect of sound emitted by a body traveling faster than the sound. The only other example we have is the lightning flash, producing the irregular roll of the thunder.

GEMS FROM CHANNING.

Truth, truth is of infinite price; as yet we all hold it mixed up with deplorable error. The wisest of us are but children; our views are very dim and narrow; even where the truth is held in the greatest purity, it is still blended with not a little error. The corruptions which we are trying to expose in the popular system are, perhaps, but superficial, compared with those which remain unrecognized, and which we all inherit. The true reformation, I apprehend, is yet to come. I hope nothing from increased zeal in urging an imperfect, decaying form of Christianity. One higher, clearer view of religion rising on a single mind, encourages me more than the organization of millions to repeat what has been repeated for ages with little effect. We must begin with feeling that past ages have not exhausted Christian truth, and that we may make advances on the wisdom of our fathers. I know nothing which indicates greater ignorance of the history of the church and of the history of mankind, nothing more fitted to reduce the intellect to imbecility, and to carry back the race to barbarism, than the idea that we have nothing more to learn, that Christianity has come down to the pure and perfect. I am sure that this is not true. None of us hold Christianity in its purity. Until a new thirst for truth, such I fear as is not now felt, takes possession of some gifted minds, we shall make little progress. I apprehend that there is but one way of

putting an end to our present dissensions; and that is, not the triumph of any existing system over all others, but the acquisition of something better than the best we now have. It seems to me that we are fighting in a low misty valley. A man who should gain some elevated position, overlooking our present imaginary heights of thought, and who would lead us after him, would set us all right in a short time. A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power, and disinterested love. Christianity, I conceive, is to be re-established by clear development of its original essential truths. No religion can now prevail which is not plainly seen to minister to our noblest sentiments and powers, and unless Christianity fulfils this condition, I cannot wish it success.

TEN QUESTIONS.

The following is from the New York Tribune of a recent date:

1. Have we not all one Father? Hath not one God created us? Mal. ii, 10.
2. If God is the Father of all men, will he do less for His children than earthly parents would do for theirs?
3. Will He cast off any of His children forever? Isa. xlix, 15; Lam. iii, 31.
4. As we are required to love our enemies, may we not safely infer that God loves His enemies? Matt. v, 43-48.
5. If God loves His enemies, will He punish them more than will be for their good? Hebrews xii, 10.
6. Would endless punishment be best for their good?
7. If man does wrong in returning evil for evil, would not God do wrong if He were to do the same thing?
8. Would not endless punishment be the return of evil for evil?
9. As we are commanded to "overcome evil with good," may we not safely infer that God will do the same? Corinthians xv, 28.
10. Would the infliction of endless punishment be overcoming evil with good?

EDITORIAL PARAGRAPHS.

SAYS THE Boston Transcript: "Is it not a redundancy to say that the *surviving* members of an army organization will hold or held a reunion? In any case the dead ought to be present in spirit."—A good point, Mr. Transcript. Spiritualism teaches and furnishes proof that they *are* present in spirit.

IN A RECENT issue of the Spiritual Scientist, we reprinted an article from the Religio Philosophical Journal—"A Plea for Organization." In the following issue a correspondent signing himself "Omega," took exceptions to some of the opinions that were advanced concerning Mrs. Woodhull. We have now received from one of our leading Spiritualists a review of the statements made by "Omega." Our correspondent, who takes the *nom de plume* of "Alpha," is familiar with Mrs. Woodhull's speeches and writings, and quotes therefrom to sustain his position. We shall publish this communication next week.

A DISTINCTION.

"I am a Spiritualist, but I am not a FOOL," was the reply of Oliver Johnson, editor of the Christian Union, when cross-examined by William Fullerton in the Beecher trial. Why was it necessary he should make the explanation that he was not a fool, even though he was a Spiritualist? Was it not because it has become to be considered (and justly too) that Spiritualists do not use their judgment? Let this no longer be the case. Let the faculties with which Nature endows us be used on all occasions to decide in our minds what is real and what is simulated. Even if the Banner of Light editors and kindred spirits in the flesh, should, as they do, characterize it as "going to a seance predisposed to detect suspicious circumstances." COMMON SENSE.

New York, July 22, 1876.

HIGHLAND LAKE CAMP-MEETING.

The Camp-Meeting at Highland Lake commenced last Wednesday, and is now in full operation. A special correspondent who represents the Scientist gives an account of the meeting. In our advertising columns will be found the running times of trains, and other information interesting to those who intend to pay a visit to the grounds. We advise all who can to avail themselves of the facilities that are offered to pass a day in the grove.

SPIRITUALISM.

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

BY J. W. M.

HAVING once established to our satisfaction that mind can control mind; that it can see, hear, taste, and smell independently of the external senses; that

"Tis the soul that sees. The outward eyes
Present the object, but the mind describes,
And then delight, disgust, or cool indifference rise;"

having further taken into account the accumulated evidence of all ages, illustrated by the ocular demonstrations of the past twenty years, as seen in the "spiritual phenomena," which claims to be the result of spirit power, the communications received invariably declaring them to be from the departed spirits of men and women;—we find it almost impossible to resist the natural conclusion, that there are spirits, that there is another life beyond the grave, and that we can hold communication with it. Bulwer, speaking of Spiritualism, says:

"If this 'manifestation' were confined to America, one would shrug one's shoulders and say 'America!' But it travels; it reaches France, Germany, England. In all these countries, kindred phenomena are presented, and in all these countries, where there can be no collusion with the original dupes and conjurers, kindred beliefs are entertained. By whom? The peasants? No; they have lost their old superstitions in fairs, and have not yet learned how to hold spiritual talk with their bedposts and dressers. With the philosopher? No; the philosophers are scared from the subject, and are the only folks left who are shocked by the thought of a ghost. * * * And this superstition is Protean. You scarcely confront it in one shape but it appears in another. For table-turning a Faraday accounts; for table-talking, a Houdin. We think the matter settled. Not a bit of it. A peer of the realm, who, like the old theologian, 'would not tell a lie to gain heaven by it,' assures me on his honor that he has seen a huge piece of furniture jump like a dog from one end of the room to the other, without a hand being laid upon it, and in his own house, at which no conjuror could have arranged his machinery beforehand."

The contemptuous jeers, with which it is fashionable to ridicule the pretensions of the clairvoyant and the "medium," have deterred many of the timid and time-serving from investigating these things. They have also furnished capital for the used-up wit of local reporters, who have thought it so funny, and so easy, to say "long-haired Spiritualists," "free-lovers," "lunatics," and other stereotyped terms of reproach. And yet, nevertheless, scarcely a week passes without a well-authenticated case of clairvoyance, or "singular presentiment," finding its way into the columns of the daily press.

There is nothing so much dreaded by many, as being thought credulous or weak-minded; and, than this dread, nothing more clearly indicates that mental peculiarity. As Spiritualism has been thus popularly associated with mental weakness, many who have proved its reality will cast timid eyes around to see if any one is within hearing before acknowledging their belief; will crawl to the dwellings of mediums under cover of night, and ask piteously to have their contemptible visit kept a secret. Even editors—ay, brave editors of an independent press will creep insidiously into "circles," monopolize the evening, and go away refreshed, rejoicing in the thought that even an editor may have a spirit existence beyond the grave; and next day open the columns of their paper to some scandalous report, or vile misrepresentation of a good patriotic citizen, who has the manhood, in the daylight, irrespective of who may hear him, to avow himself a believer in spiritualism. I know we ought to be charitable in such cases, but there are times and occasions when we are strongly reminded that we are still only human.

The disposition to pry into the hidden, the mysterious or forbidden, seems to be a very essential attribute of human nature; so much has this been observed, that it has become universally proverbial, and is the foundation of many curious tales. Where is the child who has not sympathized with the unfortunate wife of Blue Beard, in her distress, brought about by not being able to resist the temptation of peering into the one forbidden room? We have all heard of Eve's curiosity—her daring act in the pursuit of knowledge, and its mournful consequences. The Arabian Nights Entertainments, too, are full of such stories; every one remembers Habib, and the wonderful perils he had to encounter and

overcome, in his determination to penetrate the bowels of the earth, to the rooms which contained the treasures of magic and power of the great Solomon. To the Mrs. Blue Beards, Eyes, and Habibs of fable, history adds the names of many ever-to-be-remembered noble men and women, who, in every age, have despised the obstacles which forbid the acquisition of knowledge, whether they consisted in superstitious ignorance and bigotry, or in the natural difficulties which oppose every one who attempts to penetrate into and expose Nature's well guarded secrets, which declare there is no royal road to knowledge. Those are the "genii, and frightful monsters" of fable, who guard the caverns where Nature's treasures lie, which the student who learns of Nature must encounter, if he, like a true knight errant, be faithful to the duties he thus imposes upon himself. Galileo, Luther, Columbus, Watt, Franklin, and Paine, are the representatives of a class of men who have explored untrod and forbidden paths in heaven above, in the earth beneath, and in the water underneath the earth, and revealed secrets, which priests, in their ignorance or bigotry, said only belonged to the Lord; men who dared to be wise above what is written, and are deservedly immortalized in the world's memory.

To this never-to-be-satisfied thirst for knowledge, this inherent curiosity of our natures, we are also indebted for our ideas of Spiritualism, in all its varied forms and phases.

The savage mind, observing the operations of Nature, would naturally conclude that all effects were produced from causes analogous to those to which he was most accustomed, and by which he accomplished anything; that supernatural beings, genii, or spirits, were the operators—like

"The poor Indian, whose untutored mind
Sees God in clouds or hears him in the wind."

In the storm and thunder was heard the voice of the gods and the earth quaked at their presence; they controlled the elements; and pestilence, war, and every ill that flesh is heir to, were obedient to their command. It became policy, if nothing more, to propitiate such dangerous beings, and mediators became a necessity, to offer gifts and incense to the incensed gods, to propitiate them, and know their will. Of course those mediators, or "mediums," soon learned to monopolize the business, and established orders of priesthood.

The Hebrew system of spiritual worship is an example of the exclusiveness and intolerance of organized systems of Spiritualism. Its managers contrive to monopolize all spiritual gifts and perquisites. Every well-informed Spiritualist knows that unrestricted communion with the spirit world was forbidden by the laws of Moses on pain of death; he is well aware that, according to Jewish law, he is worthy of death for interfering with the patent rights granted by Moses to the Levitical priesthood, giving them the right-of-way to heaven, with power to impose a toll on all who travel that way. Lev. xix, 31; xx, 6, 27; Ex. xxii, 18; Deut. xviii, 10, 11. So many years' sojourning in the land of the stranger ought to have taught the Israelite liberality, tolerance in religious belief; after having undergone so many centuries of bitter persecution for opinion's sake, he ought to feel, by this time, that it is very wrong to put to death those who commune with the spirit world in a way different from that prescribed by Moses. And as Moses is still the lawgiver of the Hebrews, we may congratulate ourselves upon the abject, helpless political condition of the Hebrews as a nation; for if they had the power, not a Spiritualist, a medium, or a witch would be left in the land; nor a Christian either, for that matter; and as for philosophers and infidels, to kill them would be a mercy and a duty.

The European, after he accepted the Jewish faith as amended by Jesus and Paul, sank into the utmost deplorable ignorance and superstition, enjoying at the same time all the light the law and the prophets could bestow upon him.

Says Draper:—

"Through the reign of Valentinian, the ancient gods, whose existence no one seems ever to have denied, were now thoroughly identified with dæmons; their worship was stigmatized as magic. Against this crime, regarded by the laws as equal to treason, a violent persecution arose. The force of this persecution fell practically upon the old religion, though nominally directed against the "black art;" for the primary function of paganism was to foretell future events in this world, and hence its connection with divination and its punishment

as magic. * * * this the hand of the civil power assisted. It was intended to cut off every philosopher. Every manuscript that could be seized was forthwith burned. Throughout the East, men in terror destroyed their libraries, for fear that some unfortunate sentence contained in any of the books should involve them and their families in destruction. * * * Those who presumed to celebrate Easter on the same day as the Jews, he (Theodosius) condemned to death. * * * The Serapion, with its precious contents, perpetually gave umbrage to the Archbishop Theophilus and his party. To them it was a reproach and an insult. Its many buildings were devoted to unknown, and therefore unholy uses. In its vaults and silent chambers the populace believed that the most abominable mysteries were carried on. There were magical brazen circles and sun-dials for fortune telling in its porch; every one said that they had once belonged to Pharaoh or the conjurers who strove with Moses. Alas! no one of the ferocious bigots knew that with these Eratosthenes had in the old time measured the size of the earth, and Timocharis has determined the motions of the planet Venus."

Translated and prepared with the notes and explanations, for the Spiritual Scientist, by "BUDDHA."

THE OCCULT PHILOSOPHY.

HENRY CORNELIUS AGRIPPA,

OF NETTESHEIM.

COUNSELLOR TO CHARLES FIFTH, (EMPEROR OF GERMANY)
AND JUDGE OF THE PREROGATIVE COURTS.

IN PRESENTING this celebrated work of Henry Cornelius Agrippa to the readers of the Spiritual Scientist, I hardly think an apology would be in good taste, yet from the reputation of the work, the reader's anticipation may far exceed the utmost possible realization, as Agrippa distinctly asserts in his own address. Magic like Spiritualism carries with it an overwhelming amount of drift wood, and happy is he who can penetrate the rubbish and drink the clear waters of eternal life which flow beneath. The reader will be wise if he will follow the advice of Agrippa and the example of the bees at the same time, in gathering honey from all sorts of flowers. In good faith the friend of all lovers of truth and progress,
BUDDHA.

CHAP. XLVI.

WHEN, by its virtue, the Soul of the World vitalizes whatever is naturally generated or produced by artificial means, by the infusion of Celestial properties, producing wonderful effects, then these things, whether applied by suffumigations, collyria, ointments, potions and such like, or being conveniently wrapped up, bound to the person, hung about the neck or in any applied, if there be ever so slight contact, their virtues will be impressed upon us. Therefore, by these bindings, suspensions, wrappings, applications and contents, the accidents of the body and mind are changed into sickness, health, boldness, fear, sadness, joy and the like. Those who carry them are rendered gracious or discourteous, acceptable or repulsive, honored and beloved or hateful and abominable.

Now, these virtues are infused in no other way than is witnessed in the grafting of trees, by which the vital virtue is communicated from the trunk to the graft by contact and binding, so when the boughs of the female palm tree comes near the male, her boughs incline to the male and are bent, but become straight again, when the gardener perceiving it, connects the male and female by a rope, by which the virtue of the male is communicated to the female. So also the hand of him who touches the cramp fish with a long pole is stupefied, and he loses his wits who touches the sea hare with his hand or a stick.

It is also said that if the star fish be fastened with the blood of a fox and a brass nail to a gate, evil medicines can do no harm.* Also, that no woman will ever be molested who carries on her person a needle which has been covered with dung and wrapped in the earth in which a man has been buried in a cloth at the funeral.

*What a valuable thing this would be in this age of quacks and fools! Buddha. These examples show how by certain binding, suspensions, simple contact or combination of any thread, we have certain virtues communicated to us; but it is necessary to know the rules by which this is accomplished, for they must be in conformity to suitable planetary aspects, and you must know whether wire, silk thread, hair or sinews of certain animals be used, or whether they be wrapped in the leaves of herbs, skins of animals, fine cloths, etc., according to the fitness of things. If, for example, you wish to procure the solary virtue of anything, wrap it in bay leaves or the skin of a lion, and hang it about your neck with a golden thread, or a silk thread of that color, while the Sun rules in the heavens, so shalt thou be endowed with the solary virtue of that thing. But if Saturnine virtue be desired, thou shalt in like manner, while Saturn reigns, wrap that thing in the

skin of an ass, or in a cloth which has been used at a funeral especially if wanted for sadness, and hang it about thy with a black thread. And so on of all the rest.

THE JUDGMENT DAY IN SPIRITUALISM.

THE London Spiritualist publishes a message received through the mediumship of M. A. (Oxon), relating to the death of a friend by suicide. The controlling intelligence pictures the advent of the spirit into the spirit world, and the penalties of his sins. M. A., (Oxon) on reading over what had been written, suggested that the picture was one to strike dismay into a man, however much he strove to progress, and said the ideal was too high for earth. The intelligence replied, saying:—

Nay! We have not painted the picture in all its details nor have we overdrawn or overcoloured it in any way. We are not able to bring home to you the full horror of the desolation and misery of such a wasted life. No words that we can write would express the full measure of the woe felt by a soul that has awakened to remorse after a life such as this of which we speak. For the rest, we are not responsible for any ideal. We put forward none, save that which exists in the eternal and unalterable sequence of events. Selfishness and sin bring misery and remorse before they can be purged away. It is not we who laid down that law, but the Eternal and All-Wise. We have but pointed out to you once again the operation of a law, the working of which you may see all around you. We desired to point out what men are apt to forget, that, though there be no formal judgment, such as has been imagined, at a far distant day, in presence of an assembled universe, when the Recording Angel shall produce the Books of Doom, and the Christ shall sit in judgment, and shall condemn the sinner to an everlasting hell; though there be none of this, yet that every act is registered, every thought recorded, every habit known as a factor in the future character. We would show you that the judgment of condemnation needs no paraphernalia of assize, but is conducted in the silent recesses of the soul itself. No judge is there, but the voice of Spirit communing with itself, and reading its own doom. No books but the records of conscience; no hell but the flame of remorse that shall eat into the soul and purge it as by fire.

And this, not in a far off future, when the arisen myriads of humanity shall all have been gathered up, but instant on death, quick as consciousness awakes, sure as the soul stirs in the new life. This too, not subject to a faint, perhaps in a dim and hazy light, seen far off down the vista of the future, but sure and certain, instant and inevitable. We would teach you this. For it has been said of us that our Gospel removes the terror from religion, by which motive alone the most of men may be governed and restrained, and substitutes for it a faith which teaches salvation for all, whatever their deeds may be, whatever creed they may profess. We do not teach any such insensate creed. You know it; but you need to have repeated again and again the truth on which we have been insisting: *Man makes his own future, stamps his own character, suffers for his own sins, and must work out his own salvation.*

We did but dwell on this side because the story of that wasted life invited by its example. We have dwelt often enough on the lighter side of grace and beauty and angelic ministration. You need not to be told of the abounding mercy and love of the Supreme, nor of the tender, watchful care which is ceaselessly exercised by those who minister between Him and you. It is well sometimes to show the dark side of loneliness and desolation, and temptation by the foes.

The ideal was not high; and if it were, high ideals serve only to brace the aspiring soul; they are too high for those only who have no ambition to ascend; not for those whose lives have not been eaten out by selfishness and sin, whose energies are yet strong and will grow stronger by the exercise of them. Be assured, good friend, that the grand truth can never be escaped. Life is a journey, a conflict, a development. The journey is up-hill, and the way is thorn-beset and difficult. The conflict is unending till victory crowns the final effort. The development is spiritual from a lower to a higher plane, from the child of earth to the measure of the stature of the Christ. You cannot change the unalterable. You cannot reach the Perfect Good save after a conflict with evil: It is an eternal necessity that you be purified through struggles with the evil that surrounds you. It is the means by which the spark once struck off from the Divine Soul wins back its way to him and enters into its rest.

Do you need to be told that true happiness is to be had only by living up to the highest ideal? That the idler and the sluggard know it not? That the vicious man and the evil-doer, who sins of choice and by preference, have no part in it? That peace on earth springs up only in the soul that soars heavenwards, and finds its happiness in viewing the dangers and difficulties that have been overpassed. Do you need to

be told again that the angels watch over such to bear them up, that the ministers count it honour to support them, and that no final harm can fasten on the spirit which keeps a high ideal before it. Victory is assured; but it would not be victory were it found without a struggle in selfish and inglorious ease, by those who would not value what every idle hand might pluck. Victory comes after conflict; Peace after Tribulation; Development after steady Growth.

From the "Divine Afflatus," published by the Shakers.

A FORCE IN HISTORY.

At this point we would ask, *What was the force* which induced Moses, a person of eighty years of age, with an impediment in his speech, to leave his family and his flocks, and go to Egypt almost single-handed, and demand from a strong government the release of his people; and sustained him in his labors during forty years, while giving laws, institutions, and a form of life to his people, very unlike to those of the nations around them; and enabled him to impart such an "afflatus" that even in our day we feel its power, and see that modern civilization, through successive generations, has responded to its influence?

Feeling free to consider Moses a full average type of human benefactors, the question arises, In what respect was Jesus Christ and his mission superior to Moses and his mission? If Moses, in the truth of his heart, brought forth good and equal laws, and through forty years bore in patience the murmurings of a self-willed people, having no other reward in view than that of doing good, how can any person be his superior in earnest truthfulness, in love to man, or in founding benevolent institutions? Jesus himself indorsed the whole law,—solemnly declared "that not one jot of it should pass till all should be fulfilled." Again, "that it is easier for heaven and earth to pass away than that the law should fail." And that he who should fulfill the smallest part of it, and teach others to do so, "should be called great in the kingdom of heaven." Could more honor be accorded to any man? Is it possible to find a man or a mission superior to the one or the other? Jesus Christ may now speak for himself. He said, "My kingdom is not of this world: if it were, then would my servants fight." "It has been said, An eye for an eye; but I say unto you, Resist not evil."

If the kingdom of Christ is not of this world, of what world is it? It cannot be of the kingdom of the Devil, for Christ came to destroy his works. Neither could it be of that kingdom that Moses belonged to, for Moses was a warrior. Then the kingdom of Christ must be the kingdom of heaven,—a kingdom in which the law of a higher life than that of mere justice prevails; namely, "The love of the neighbor, at the expense of self," superior to the "Just" order, and the very reverse of the "Satanic."

(From the London "Daily Telegraph," July 6th.)

A CURIOUS SPIRITUALISTIC TRIAL IN PARIS.

PARIS, Wednesday Midnight.

Is a person who believes in Spiritualism to be pronounced insane? That is practically the question submitted to the Civil Tribunal of the Seine. The Princess de Beauveau-Craon asks that Isabeau, her daughter, shall be declared incapable of managing her own affairs, by reason of a weakness of the intellectual faculties with which she has been seized. What Princess Beauveau-Craon alleges as a proof of the justness of her claim is that her daughter is afflicted with the *manie des persecutions*, and particularly that she has been led to adopt most absurd theories on the subject of Spiritualism. Some time ago the Princess applied for a similar rule, but the judges, though very matter-of-fact individuals, laboring under no suspicion of Spiritualistic tendencies, did not feel justified in granting it on that occasion.

The advocate of the noble mother again appeared before the court yesterday, and represented that he was prepared to submit a mass of additional facts, which would alter the whole position of the case. He then proceeded to give an account of an escape effected by the daughter now sought to be put under restraint, and described the part taken in the transaction by Baron Guldenstube, a Spiritualist medium. Counsel relied chiefly on the statements of the Princess Isabeau herself to establish a cause for granting the rule.

The confessions of this lady are truly extraordinary, but seem to indicate a disordered mind, apart altogether from any convictions she may have received on the subject of Spiritualism. I give you a few extracts from her statements to the judge who examined her.

She said: I am 32 years of age, and reside at the Hotel de Touraine, Rue Taitbout, Paris. I have known Baron Guldenstube since June, 1868. The misunderstanding that has existed between my mother and myself arose from her desire to control the fortune left me by my father.

The Judge: Your sentiments towards your mother were at one time characterized by such hatred that you suspected her of an attempt to poison you?

The Princess: I never believed that my mother intended that, and if I had one of the bottles of wine analyzed it was because I thought it contained noxious substances put into it by a domestic that I desired should not be allowed to approach me. They paid no attention to my supplications on that subject. That servant was still allowed to remain in the house, and whenever I saw him I used to become sick. They used to pretend that he was away, but I had a presentiment that he was about somewhere, and when I pressed them hard on the point they had to admit that it was true. One day his presence was divulged to me by a dog which had been thrown into a well a month before.

The Judge: Was not the state of health of which you complain produced by the frequent application of electric shocks to your system, which injured your nerves?

The Princess: As I was suffering from the presence of the domestic to whom I have alluded, and from drinking the wine which he prepared for me, I took a number of electric baths, the effect of which, I understood, was to remove all injurious elements from the system.

The Judge: Have you not given yourself up to the study of Spiritualism in order that you might be able to put yourself in communication with the dead, and to invoke spirits?

The Princess: Neither Baron Guldenstube nor his sister ever initiated me in the science of Spiritualism. They may know a great deal on the subject, but they never enlightened me much. They spoke to me about manuscripts, but never showed them to me. I should have liked nothing better than for them to have told me something on the subject.

The Judge: Did you not always carry a loaded revolver?

The Princess: No; only when I went to a ball, for example. I had the revolver near me when I was in bed, however, and a loaded gun besides; but that was to command the respect of the servants.

Besides these facts about the aberrations of this lady, there were also a number of strange circumstances elicited in the course of the trial about Baron Guldenstube, who was to have been married to the respondent, and his book on Spiritualism. The nature of that work may be imagined when it is stated that the Baron there sets forth the means by which he obtained, through a purely spiritual agency, the autographs of a number of historical characters of several centuries ago. The court has not yet made known its decision on the case.

MATERIALIZATIONS UNDER TEST CONDITIONS.

THE London Spiritualist publishes an account of the last of Mr. Blackburn's free seances, from which we extract the following:—

It was not intended to sit for "materializations" at first, but, with the consent of the medium, and at the wish of several in the circle, the following circumstances took place. Miss Fowler's wrists were sewn round with broad tape, an interval of about three inches being allowed between the wrists. She was then placed in the chair, under laxer test conditions than those allowed by and to her at previous seances at the National Association rooms. After the lapse of a few minutes, a hand was exhibited at the left hand of the cabinet, and the table which was placed therein forcibly thrown down. Several members of the circle were permitted to place their hands in the cabinet above Miss Fowler's tied hands, and were grasped and touched by a hand which closely resembled that of the medium. Two separate feet were then shown at either corner of the cabinet, and the control, "Pinkey," expressed a willingness to produce full forms. The room being darkened to an inconvenient extent for the sitters, there was shown at the bottom of the curtains a short figure clad in white, but which could not be further recognized. A tall form, apparently larger than Miss Fowler, was then shown, and Pinkey denied its identity with the form "Heinrich," seen on former occasions, from which it was apparently dissimilar by reason of the absence of moustaches. This figure advanced slowly in front of the curtains, and bowed towards the company. Another figure was shortly afterwards shown of less dimensions, and appeared more freely. Miss Fowler was found to be in her chair, at a distance from the spot where the manifestations occurred. The sewing on the wrists was found to be perfectly intact. On the whole, these "materializations" were less conclusive than other phenomena of a more simple physical description which I have previously seen through Miss Fowler's mediumship, and which were of a perfectly unmistakable character. I have, however, thorough confidence in Miss Fowler's good faith.

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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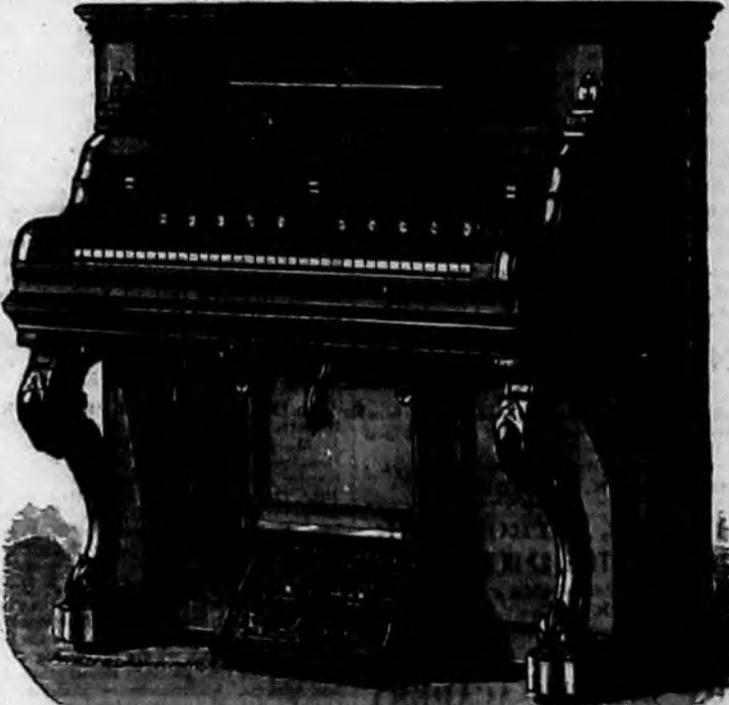
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