

# SPIRITUAL SCIENTIST

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## SPIRITUAL SCIENTIST.

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### MEDIUMSHIP AND SCIOLOGISM.

BY PROF. J. R. BUCHANAN.

THE first objection to Spiritualism that is heard among reading people who are not destitute of liberality, is the sciolism, verbosity, and fullness of its mediumistic effusions. It is commonly said that if Franklin, Washington, Bacon, and the host of philosophers and poets, from whom messages are said to have been received, are the real authors of the messages, Heaven must be a poor place for human development—a degenerate state of existence—and if they are not, then Spiritualism is a delusion and mediums are imposters.

It is true such remarks are very shallow and superficial, evincing very little reflection, but men generally do not think deeply on any subject which is foreign to their habits or uncongenial to their prejudices, and it often becomes necessary to brush aside their frivolous objections, teach them how to reason candidly, and present the unanswerable facts which come in legions to enforce conviction on every rational mind.

Mediumistic expression is not the cardinal point of Spiritualism. The actual reappearance of the departed in their bodily forms is the dazzling fact which ends all discussion and enables us to realize the near presence of our departed friends, and the substantial reality of that glorious, but to us invisible world which they inhabit.

In view of these facts it may be unnecessary to say any thing of mediumship as an evidence of spiritual existence and communication; but mediumship has its own interest as a widespread method by which millions obtain an imperfect access to the spirit world and receive innumerable messages, sometimes wise and valuable, sometimes verbose and vague but generally pervaded by that calm, poetic, and affectionate spirit, which dominates in the spirit realm and is felt in every approach to its borders, as we feel the sea breeze in nearing the ocean.

When we approach this charming realm, our minds should be adapted to a sphere of thought materially different from that of business life, and different too from that of the scien-

tific laboratory. Matter is concrete, distinct, impenetrable, antagonistic—mind, or rather spirit, is the opposite in all these qualities. Its blendings, sympathies, identities, unions and indistinctness of position and definition are such as utterly to confound and embarrass those who would study spiritual science by the methods and formula of ordinary physical knowledge. Physical science and psychic ignorance are often found associated in the same individual.

Hence, when men discuss the subject of mediumship or the interaction of minds, within and without the physiological body, we have a great superabundance of sciolism among investigators, which is even worse than the sciolism of the mediums themselves, of which so much is said by their skeptical opponents.

It is possible that the sciolism of both classes may be diminished and a comfortable understanding established between them by a brief explanation of certain laws and principles of psychic intercourse, which have been too often overlooked.

From the very nature of the organs concerned, which occupy the inner aspect of the hemispheres of the brain, and also extend up and down the temples, just along and in front of the coronal suture, mediumship is a refined and poetic condition, holding the same relation to the practical intellect as twilight and moonlight do to the hot glare of day. Its perceptions therefore have much of the vague and illusory character of the twilight gloaming and the moonlight forest shadows. *This is normal*; and to object to this shadowy delicacy and vagueness would be as absurd as to demand that the cartoons of some great painter should assume the hard outlines of a bas-relief or the projecting solidity of a statue. Dreams are not more vague than many of the impressions and visions which the medium tries to explain, and which would not be satisfactorily definite even if all that he perceives and feels could be represented by a skillful and masterly use of language.

But this vagueness and lack of the hard outlines demanded by physical science is amply compensated by the beauty and delicacy of that sphere of thought in which the medium moves, and which are perceptible in the refined and tender expressions with which mediums are so familiar, and which so often seek expression in poetry. The amount of beautiful poetic expression by mediums is one of the intellectual marvels of the age, surpassing greatly in abundance and poetic merit all that has been developed in the improvisations of Italy.

The spirit of the medium being accessible to the subtle influences, not only of physical nature and of human life, but of the departed spirits, experiences their influence in every imaginable degree, from a faint impression or consciousness of their proximity, or of thoughts sympathetically conveyed,



to a distinct vision of a living form, and the hearing of uttered words.

\* But unless the spiritual endowment is of a high order, the results are by no means uniform, as the powers of the medium vary as well as the surrounding influences. The results of one seance may be altogether satisfactory and delightful, and may be followed by another entirely unsatisfactory, especially when the parties to the interview are jealous and domineering in manner, or even in spirit. A certain liberality and kindness are necessary to give freedom in the exercise of mediumistic powers. The same kind courtesy which enables a shrinking, modest girl to feel at ease with a stranger, enables spirits and mediums to exercise their most delicate powers. The harshness which would disconcert the girl, is generally sufficient, also, to check or prevent the spiritual manifestations, unless the medium has more than average moral strength.

It is not just to hold mediums strictly responsible, in all cases, for a correct transmission of messages from the departed, or a correct description of their persons, for they cannot command the presence of the desired spirit, nor can they always come into such *rapprochement* as is desired, although they may, under favorable circumstances, satisfy both their visitors and themselves. But when those of limited and irregular powers adopt the profession of a medium, they place themselves under constant temptation to palm off imperfect phenomena and substitute imagination for fact.

\* Mediumship for written and spoken communications, is abundant in its illusions, and furnishes copious material for skeptical criticism. The medium is either a reporter of his own perceptions and of the delicate impressions made upon him, or a passive instrument obsessed by a spirit.

It would seem, at the first blush, entirely certain that an obsessed medium or trance speaker would be a reliable channel for the transmission of thought from the spirit world; but we find that spirits often have great difficulty in impressing their conceptions on the mind of the medium, or in using his organism as freely as if it were their own. Hence the communications are often imperfect.

The brain of the medium has its own automatic action, and when long accustomed to the influence of a certain spirit, it may spontaneously assume the same mood and condition, and proceed to the same style of utterance, (retaining no consciousness thereof afterwards), although there may be no spiritual influence present. We have every gradation between perfect obsession and this unconscious and honest automatism, and in these different gradations it is a matter of no little difficulty to distinguish between partial obsessions and purely imaginative phenomena of speaking and writing mediums.

Mediumistic writers give us with great ease the splendid and envied pictures which may be created by an artistic imagination; but it is much easier for them to describe Henry Clay and Washington Irving in spirit-life, traveling on a smooth stream, in a gondola constructed like the body of a swan, and propelled by a galvanic battery in the head of a swan, than to mention any fact or reminiscence in the lives of such gentlemen which has not been familiar to the public. The practical evidence that literary communications are really from their professed source, is too often deplorably deficient, and, in a great many cases, the ignorance and errors of such communications are fatal to the opinion that they emanated from the intelligent spirits to whom they were attributed.

Nevertheless, we should not contemptuously reject all messages which do not contain evidence of the genuineness of their supposed origin, for there are three forms of mediumship,—the distinctions, of which are not generally understood.

1. *Obsession*,—which is of the highest character when complete and passive, and when the medium is sufficiently developed in mind for his office.

2. *Clairvoyant Communication*,—In which the medium recognizes and intelligently communicates with the spirit,—in which we have every grade, from the perfect to the worthless.

3. *Dramatic Clairvoyance* and sympathy, in which the medium, as an independent clairvoyant, looks around the world, and perceiving a character or sphere of thought which interests him, enters into sympathy with it and actually takes or personates the character. For example, a physician in Ohio found a young German girl to be an excellent medium, and through her consulted the spirits of eminent physicians, upon cases in his practice. He thus obtained the advice of Hahnemann and others,—the girl giving Hahnemann's prescription, and signing his name in the German style. He then thought he would try the same experiment in reference to a living physician, and was equally successful. The girl gave the prescription, advice and signature of Prof. B. L. Hill,—then in the northern part of the state,—as readily as that of Hahnemann.

In this case (unless we introduce a great deal of improved spiritual machinery), we must suppose that the girl was spiritually competent to obtain ideas from any mind, either by communication or by a perceptive sympathy, independent of their co-operation. Surely, the intelligence which reads sealed documents, explores libraries, and enters by psychometry

into the interior thoughts and history of any one whose autograph is touched; or which, from a shell or stone, or other relic, brings up the history of the scenes which have surrounded it thousands of years ago; or which flees at once to a still chamber, a thousand miles away, and describes the condition of a patient and his surrounding friends, entering into their sphere of thoughts, would be competent to interpret the sentiments, and speak in behalf of any public man, dead or living.

It is, therefore, highly probable that a great deal of what is supposed to be the mediumship of obsession is really *dramatic Clairvoyance*. Nor does the fact that it assumes the form of obsession prove that it is such. The clairvoyant if psychometric may be obsessed by the idea to which his attention is given. Thus a lady of fine intelligence, in describing psychometrically the character of Mr. Clay, entered into the character so fully as to become obsessed by it, (Mr. Clay was then living—1844), and objected to my questions as altogether too familiar and inquisitive for her dignity. It was a familiar exhibition, some years since, for imaginative mesmeric operators to make a subject believe himself some remarkable character, and personate that character to the best of his ability.

It is, therefore, entirely possible for a gifted medium to enter into the mental sphere of Theodore Parker or Prof. Mapes, without their co-operation, and speak in their style of thought, developing even ideas which belong to their studies and their private history. I do not say that this is *positively* the case in reference to the brilliant discourses of Mrs. Tappan, as the ostensible mouthpiece of Theodore Parker and Prof. Mapes; but I do say that it is highly probable, and it is only by this explanation of *dramatic clairvoyance*, that we can understand how intelligent and honest mediums flatly contradict each other, and the same spirit is held responsible for communications through different mediums, which differ in style and positively contradict each other. He will be marvelously fortunate who can receive communications from the same spirit through different mediums, and find them all coincide, or find that spirit capable of recollecting with one medium what he is supposed to have communicated through another.

*Dramatic Clairvoyance* enables us to understand why a medium of unscientific mind and education, acting as apparent mouthpiece of a scientist, but not really obsessed, unacquainted with matters entirely familiar to him, or speaking in behalf of an ancient Greek or modern German, knows nothing of their language.

Why, for example, should Prof. Mapes, if he really spoke through Mrs. Tappan, have fallen into the scientific errors and blundering philosophy of some parts of her discourse? The presentation of his views of primates, and of force as the basis of realities, is not at all above what we know of Mrs. Tappan's remarkable powers, and does not prove the actual co-operation of Prof. Mapes. But it is not supposable that Prof. Mapes could have said that bodies *lost their gravity* by being carried up in the air, and that the deleterious effort of rising three miles in the atmosphere, was owing to the fact that *gravity was to a great extent, lost*, and that, in consequence thereof, the "forces of the system" flew to the brain. Such statements prove clearly the absence of Prof. Mapes as a directing power when they were uttered, as in the following quotations, in which we observe specimens of confusion of language, as well as falsehood in scientific fact:

"There is no weight in matter absolutely; it has only an apparent weight, the result of its position with reference to the motion of the earth, *vide* earth's atmosphere."

"If you go seven miles into the atmosphere, which a distinguished French aeronaut claims to have done, you will scarcely be aware of any specific gravity; even at the height of three miles, your body is robbed of its weight to such a degree that all the forces of the system have a tendency to fly to the brain."

This is not Prof. Mapes—he was not ignorant of the most familiar laws of gravitation,—it is not obsession at all; it is not even clairvoyance; it is but vagrant conjecture of a mind unfamiliar with physical science.

Mrs. T. says, "it is known that in seven years there is no single atom of your body that existed previously; that every chemical property has changed, and that you are not the same individual." Such slip-slop gossip as this never proceeded from an intelligent chemist. Nor do we perceive in the whole lecture any evidence of scientific knowledge beyond a mere smattering of matters familiar to the newspapers, such as Mape's doctrine of primates, Ericsson's caloric engine and plan of utilizing solar heat, and developing manufactures in tropic climates. The least scientific of our New York reporters would dash off, at short notice, an article much more creditable as a matter of science.

Is it possible that Prof. Mapes, in full control of a medium, would have been either unable or unwilling to speak, as a man of science, or to say something which would show that the speaker had some knowledge of the science to which he had been devoted? Or, is it credible that he could have



fallen into such idiotism of expression as we find in the following passage,—"Now any substance that could be introduced through this wall in a sufficient space of time to allow the attraction of cohesion to remain between the particles and fibres, would not disturb the wall." How much time is requisite "to allow the attraction of cohesion to remain," we may respectfully refer to Lord Dundreary.

The most meritorious portion of the lecture, as a matter of science, is the speculation as to force being the reality of substance. The idea is not clearly expressed however, and it is one which was fully illustrated by Boscorich, and has long been current among speculative minds.

Without looking further at the intellectual defects of the lecture, we perceive clearly that it is impossible that the lecture, as a whole, should have proceeded from the mind of Prof. Mapes; it is simply possible that he may have inspired a portion of it; but there is nothing in it beyond the power of *dramatic clairvoyance*. Indeed, it is quite certain that if Mrs. T. possessed a better disciplined and more scientific mind, she might have made a much better approximation to a lecture by Prof. Mapes; one that would have been considered quite convincing and satisfactory as evidence of his personal expression, by ninety-nine hundredths of his hearers.

No such literature as this will command the respect, or even attract the attention of scientific minds. Its pleasing and evanescent impression on a popular audience, as its highest utility, and the unthinking acceptance by Spiritualists of the brilliant displays of *dramatic clairvoyance* as reliable messages from the spirit-world, tends to build up superstition rather than philosophy.

The lectures of Mrs. Tappan are pleasant reading; her discourse in the name of Theodore Parker, is both eloquent and interesting; but in all her efforts we perceive her own powers and peculiarities, very little modified by the name which she possesses to represent. The range of Parker's thought was not so different from her own, and she makes a much better personation of Parker than of Mapes. Nor should our satisfaction be diminished in recognizing that, as *dramatic clairvoyance*, which some prefer to accept as a supernal utterance.

[CONCLUDED NEXT WEEK.]

#### RUSSIA.

EXTRACTS FROM A LETTER OF M. ALEXANDRE N. AKSAKOFF, COUNSELOR OF STATE, IN THE IMPERIAL CHANCELLERY OF ST. PETERSBURG, RUSSIA, TO MME. HELENA P. BLAVATSKY.

[TRANSLATED FROM THE RUSSIAN.]

I AM overwhelmed with work for our cause. Never before has our Imperial city been so excited and aroused by Spiritualism, as it has been during the last two months. You know the details of what occurred from reading Prof. Wagner's report which I mailed you some time ago. The first result of our seances was an account, by the same professor, in the German language, which I sent you in the periodical. Then appeared his letter in Russian, to the editor of the *Messenger of Europe*; which letter must hereafter be regarded as marking an epoch in the history of Spiritualism in Russia. It is the first article that has ever appeared in print in our country, in favor of Spiritualism, and in defence of its facts. The interest of the public, which had been constantly increasing, while our winter seances were in progress, reached its culmination upon the publication of the Professor's article. The scandal caused by it in the press was incredibly great, and the spirit of opposition immense. All the newspapers got hold of it at once. At this moment of writing, my desk is literally covered with written and printed protests. I count thirty articles—illustrations and monuments of the popular ignorance—full of raillery, abuse, and stupidity, which have been showered like rain upon the head of our courageous professor, the representative of science in Russia, who dared to observe facts and see Truth in a quarter where public opinion could only find crazy illusions and mountebankery.

But lo! and behold! just at the very height of this storm of indignation, there occurs a new surprise—an episode. The Imperial Society of Experimentalists in Physics, attached to the University of St. Petersburg, has at the suggestion of M. Mendeleyeff, the academician, and one of our most eminent savants, appointed a Scientific Commission to investigate the Spiritual Phenomena. It will be composed of nearly all the University professors and quite a number of young scientists besides.

My prayer to you and Col. Olcott is as follows: Will you be so kind as to translate into English the enclosed "Appeal to

Mediums," and then with the Colonel's help have it published in all the spiritual papers of America, as well as in some secular papers. Furthermore, consult together and report to us, whom of American mediums we had better invite to St. Petersburg, in the best interest of the Cause. For our first experiments we would prefer having mediums for simple but strong physical manifestations *in the light*. Use all your influence to get us good mediums, begin the work at once, and advise me without loss of time. Bear in mind that money is no object with us, and that for my own part I am ready to undergo any amount of personal sacrifice, if thereby I can only see Truth triumphant.

Consult your "John King," and ask him to help us; I am certain he will not refuse our committee, and I hope he will give our scientists hard work. I am sending the same "Appeal" to England, and in all probability will have to visit London myself in order to secure the best mediums.

I hope that what we are preparing, and our title Scientific Commission, will help Col. Olcott to open the eyes of American scientists, and force them to do likewise. It will be a disgrace to progressed America, if we anticipate them.

Sincerely and truly yours,

A. AKSAKOFF.

Counselor of State, in the Imperial Chancellery of St. Petersburg.

[TRANSLATED FROM THE FRENCH.]

#### APPEAL TO MEDIUMS.

In consequence of the testimony of Messrs. Butlerow and Wagner, professors at the University of St. Petersburg, to the reality of mediumistic phenomena, and of the extreme agitation which has thereby been produced among the Russian public and in the press; the Society of Physical Science attached to the said University, at its sitting of May 6th, 1875, appointed a committee to investigate the said phenomena.

The Committee designs to have a series of experimental seances, both with foreign mediums and persons in Russia who possess medisc powers, who may desire to afford to the Committee an opportunity to study the phenomena which occur in their presence.

The Committee would like at the beginning to occupy itself principally with the fundamental type of these phenomena, comprising the movement of inanimate objects, with or without the contact of hands, but without the application of any known mechanical force.

The Committee propose to commence its investigation in the month of September, and continue them, at least until the month of May, 1876. The experiments will be made weekly, once or twice, according to circumstances; each sitting will be immediately registered and signed by the members of the Committee and the witnesses on the part of the medium, who will be admitted to the number of three; when the Committee shall have concluded its investigations, the result will be published.

In accordance with a resolution adopted at the sitting of May 9, the undersigned is authorized to give publicity to nomination and plan of action of the said Committee, as well as to take such measures as he may find necessary for the invitation of mediums. In view of which facts he has undertaken to make the present appeal to mediums for physical phenomena, and to invite them to spend some time in St. Petersburg, in order to give the Committee an opportunity to study the phenomena peculiar to their mediumship. As to those who would not be able to accept this invitation except under particular conditions; they are requested to immediately communicate the same to the undersigned, who will do his best to remove any material difficulty, and amply recompense those who may answer this appeal for any trouble they may undergo.

ALEXANDRE AKSAKOFF.

LAKE PLEASANT CAMP-MEETING.—The Spiritualists and Liberalists are counting on a great camp-meeting and picnic at Lake Pleasant, Montague, Mass., to begin August 4th and run through the month. They have engaged the Fitchburg Cornet Band, and an able corps of speakers. Tents and board for several thousand people have been provided, and railroad fares have been reduced. Should there be good weather there will be an immense gathering. See particulars in another column.



## HISTORICAL AND PHILOSOPHICAL

Translated from the French of Revue Spirite of Paris.

## QUID DIVINUM.

BY MRS. EMMA A. WOOD.

THE articles that follow in this connection are in answer to a letter in a former number of the *Revue*, to whose writer our author, while substantially agreeing with him in sentiment, yet replies by "Quid divinum." The insertion of the letter, however, is not necessary to a comprehension of "Quid divinum," which will, I think, be found sufficiently interesting and important, treating as it does of the intimate relation of all material things to things spiritual. It is also interesting as an illustration of the manner in which the subject is treated by French Spiritualists of different schools and of different views in the same school—showing how a subject assumes new aspects in passing through various forms of mind.

Foreign Spiritualists, it is well known, hold some peculiar views, which though adopted, either wholly or partially, by some of our own people, have not, as yet, been fully indorsed by the majority among us, the principal one being the reincarnation of the soul through various human bodies, either in this or in other worlds, until the soul's purification has reached its highest degree. They, however, expressly repudiate the ancient idea of the human soul entering the body of an inferior animal. Everything progressing to good, no backward step is permitted by the Infinite Ruler of all. This doctrine of re-incarnation so permeates all their writings, that every argument and every exemplification is colored by it, and those who read, as well as those who translate, must look at their arguments from the standpoint of their own philosophy; finding, as they will, in every new investigation, fresh proofs of the goodness and wisdom of the Creator.

## OF SENSIBILITY.

If it is impossible, in the actual state of science, to test the sensibility of the cellules, yet from the moment we know that tissues and organisms are only an agglomeration of cellules, in experimenting on tissues and organisms deprived of nerves, we shall know something more of the cellules.

Let us take a plant, the *mimosa pudica*, commonly called the Sensitive. Every body knows that at the slightest touch its leaves fold up; yet there are no nerves to perceive the contact, no muscles to execute the movement of the leaves.

Let us make another experiment—Subject this plant to the action of chloroform, and touch it again; the leaves no longer fold.

There is a phenomenon perfectly similar to that in completely organized beings, that is, having nerves, muscles, brain, blood, vegetal and animal life highly developed, manifesting to the utmost degree irritability and sensibility, and losing them under the same influence, chloroform.

Thus the elements of what is sensibility and irritability exist also in organisms without muscles and without nerves. Now, as these organisms are composed of tissues, as tissues live only by the cellules that compose them, sensibility, then, also exists in the cellule, with irritability.

Finally, science demonstrates that what is to be nerves, exists in a liquid state, before being invested with the form of nerves; it is the same with what is to be muscle. What, then, is there astonishing in the idea that the cellule should contain the elements of what, later, is to be nerve and muscle?

I may be answered: it is a hypothesis; but I will reply that it has a value borrowed from a vital experiment, while its negation rests only on experiments of chemical reactions which destroy the life of the tissues, the liquids of the cellule; they certainly cause the recognition of some of the constituent chemical elements of these cellules, serving to differentiate them chemically from each other, but saying nothing of their life which they destroy. Here, finally, is another fact from the Medical Union:

"We have spoken of the sensitive plant;—there exists another still more singular, which grows in America. While the sensitive manifests but a passive impassionability, his shows a veritable activity. It was at first thought that it was nourished, like birds, by the flies it could catch. The inference was false, the fact is real; the *Dionæa muscipula* grasps in a few seconds, between the nerves of its leaves, the flies that settle in them. The more the insect struggles the tighter the clasp, when at the end of a few hours the *dionæa* rests—the imprudent fly is but a corpse.

"These movements have recently been the object of an interesting study on the part of Mr. Sanderson; the Medical Union has reviewed this important work with great perspicuity. According to Mr. Sanderson, in proportion to the irritability of certain leaves there is a corresponding disengagement of electric fluid, analogous to that observed in the muscular contraction of animals. The experiment is very simple and may be very easily made.

"The two extremities of a leaf of *dionæa* are brought in contact with two electrodes, non-polarizable and bound to-

gether; in the circuit is interposed a galvanometer of reflexion presenting a great elastic resistance.

"As soon as the leaf is placed, the variation of the magnetic needle shows that a current of electricity passes into the axis of the leaf.

"If, displacing the leaf, the stem alone is brought in contact with the electrodes, a new electric current is observed, but in a contrary direction.

"Replace the leaf on the electrodes as in the first instance, and supposing the deviation of the needle to be towards the left of the axis of the leaf, afterwards place a fly on the upper part, which is covered with hairs; we immediately see, as soon as the contact is established, a strong deviation of the needle to the right, a deviation coinciding with the movement for the imprisonment of the fly.

"The fly, feeling itself to be caught, struggles now; at each movement of the animal, the needle, which in its oscillations tends to resume its original position, to left, turns suddenly to right, to return afterwards to a station more and more near its first position.

"This phenomenon is produced when the hairs of the leaf are lightly touched with a brush; always when experimenting on an open leaf, this strange fact is remarked, that the elastic movement is not produced except at an interval of at least twenty minutes between the touches.

"It seems that the exhausted leaf needs to build up its electric force during this delay. This circumstance distinguishes the electric phenomenon in vegetables from that produced in animals. In the muscle the period of latent excitation is the hundredth of a second; it is a third of a second in the plant; in other words, if one may so express it, the leaf occupies thirty times more time than the muscle, to manifest outwardly the sensation it experiences."

Here, finally, is another proof, indirect, but which has its value.

All that constitutes an organism, be it vegetal or animal, and from man to the cellule, may be considered as so many vital individualities. Well, each organism produces by its organs of generation an egg, or a seed capable of reproducing the individual whence it springs. I say that the individual is entire in the egg or in the seed. Is this easier to comprehend than the liquid nerve and muscle? It is true that it borrows from without what is to make the body grow and to develop the spirit; but all that is to manifest the corporeal and intellectual development is, virtually, in the egg and in the seed with sensibility and irritability. Now, you know that Wagner has compared the egg to a cellule; can what is certain for the egg be doubtful for the cellule, whether vegetal or animal, from the moment we see that tissues live only from the cellule; and that all the vital properties they manifest come to them from the cellules that constitute them?

I have demonstrated that blood and sap are beings apart in the organism. Though formed by the organs, yet the organs can live only by these liquids. However numerous these organs may be they all derive nourishment from them. Now, what characterizes blood is the red globule; their greater or less number, their dimension, constitute its richness, or poverty. Further, when the blood of one animal is transfused into another those in which the globules are not similar cannot contribute to save the life of the animal into which it is injected. In sap there must be something analogous, grafting does not take indifferently on all vegetation.

I think we may logically conclude that the sanguine globule that we have seen likened, by Chultz, to a cellule, possesses all the vital attributes of the organism it nourishes. It is the same with sap; both, like cellules, contain the initial and characteristic phenomenon of life—sensibility and irritability.

We have seen that *savans*, agreeing on cellules considered as anatomical elements of tissues, are no longer in accord when it comes to the reconstruction of tissues and, by them organism.

For ourselves, without delaying to fathom the mystery of how God has made tissues and organisms with cellules, let us seek first to form an exact idea of an organism, and, as the initial phenomenon of life in the cellule is sensibility and irritability, let us see if we can elucidate the mystery of organisms by the study of the essence of these phenomena, and by the study of the animal series.



## A WORD OF ADVICE TO THE SINGING MEDIUM, MR. JESSE SHEPPARD.

I AM truly sorry that a spiritualist paper like the *Religio Philosophical Journal*, which claims to instruct and enlighten its readers, should suffer such trash as Mr. Jesse Sheppard is contributing to its columns to appear without review. I will not dwell upon the previous letter of this very gifted personage, although everything he has said concerning Russia and life at St. Petersburg might be picked to pieces by any one having merely a superficial acquaintance with the place and the people; nor will I stop to sniff at his nosegays of high-sounding names—his Princess Boulkoffs and Princes This and That,—which are as preposterously fictitious as though, in speaking of Americans, some Russian singing medium were to mention his friends Prince Jones or Duke Smith, or Earl Brown—for if he chooses to manufacture noble patrons from the oversloppings of his poetic imagination, and it amuses him or his readers, no great harm is done. But when it comes to his saying the things he does in the letter of July 3d, in that paper, it puts quite a different face upon the matter. Here he pretends to give historical facts—but which never existed. He tells us of things he saw *clairvoyantly*, and his story is such a tissue of ridiculous, gross anachronisms that they not only show his utter ignorance of Russian history, but are calculated to injure the Cause of Spiritualism by throwing doubt upon all clairvoyant descriptions. Secondly in importance they destroy his own reputation for veracity, stamp him as a trickster, and a false writer, and bring the gravest suspicion upon his claim to possess any mediumship whatever.

What faith can any one, acquainted with the rudiments of history, have in a medium who sees a mother (Catherine II) giving orders to strangle her son (Paul I) when we all know that the Emperor Paul ascended the throne upon the decease of the very mother whom the inventive genius of this musical prodigy makes guilty of infanticide.

Permit me, O! young seer, as a Spiritualist and a Russian somewhat read in the history of my country, to refresh your memory. Spiritualism has been laughed at quite enough recently in consequence of such pious frauds as yours, and as Russian *savants* are about to investigate the subject, we may as well go to them with clean hands. The journal which gives you its hospitality goes to my country, and its interests will certainly suffer if you are allowed to go on with your embroidery and spangle-work without rebuke. Remember, young poetico-historian, that the Emperor Paul was the paternal grandfather of the present czar, and every one who has been at St. Petersburg knows that the "old palace," which to your spiritual eye, wears such "an appearance of dilapidation and decay, worthy of a castle of the Middle Ages," and the one where your Paul was strangled, is an every-day, modern-looking, respectable building, the successor of one which was pulled down early in the reign of the late Emperor Nicholas, and known from the beginning until now as the Pawlowsky Military College for the "Cadets." And the two assassins, begotten in your clairvoyant loins—PETRESKI and KOFSKI! Really now, Mr. Sheppard, the gentlemanly assassins ought to be very much obliged to you for these pretty aliases!

It is fortunate for you, dear Sir, that it did not occur to you to discuss these questions in St. Petersburg, and that you evolved your history from the depths of your own consciousness, for in our autocratical country one is not permitted to discuss the little unpleasant verses of the Imperial family history, and the rule would not be relaxed for a Spanish Grandee, or even that more considerable personage, an American singing-medium. An attempt on your part to do so would assuredly have interfered with your grand concert, under imperial patronage, and might have led to your journeying to the borders of Russia under an armed escort befitting your exalted rank.

H. P. BLAVATSKY.

CARDAN saw, on the ring-finger of his right hand, the mark of a bloody sword, and heard at the same time a voice which bade him go directly to Milan. The redness progressively increased until midnight: the mark then faded gradually and disappeared. At that midnight hour his son was beheaded at Milan.

## "THE ABBE CONSTANT."

A CORRESPONDENT of the *New York World*, writing from London, says, "An announcement which I have just seen in a Paris Journal, recalls some strange memories: 'The Abbe Constant died yesterday.' Many years ago the Abbe Constant—whose surname certainly did not betoken his character—lost his faith, broke his vows as a priest, and attempted to contract marriage with a woman whom he had seduced. There was a civil marriage performed between the abbe and the lady, but the courts dissolved it on the ground that the abbe, having taken vows of celibacy as a priest, could not lawfully marry. The parties soon afterwards separated; the lady, who was known as Naomee Constant, assumed the sobriquet of Claude Vignon and began to write novels. She subsequently married M. Rouvier, who is now a very Republican member of the Assembly. The abbe, left to himself, gave himself up to the study of astrology, magic, and the black art, and wished to discover the philosopher's stone. In his investigations into the transmutation of metals he is said to have discovered a process of making a metal of which the main ingredients are nickel and copper, but which, by the addition of certain chemicals, is rendered indistinguishable from pure silver save by its greater lightness. I have myself visited the abbe's room, and have paid him for having my fortune told. He seemed to me to be like a man who was laboring under some great fear. He could tell me nothing that I had not known before, and he offered to pay me my money back, which I refused. The stories which I used to hear about the abbe were numerous and wild. He was believed to be in correspondence with the devil, and under certain circumstances he could make the devil or one of his imps appear. A priest, who like himself had gone astray, went to him one day and asked to see the devil. 'Begone,' said the abbe, 'if you want to see the devil look in your mirror.' 'You are right,' said the priest, 'and he will do something with me ere long.' A day or two afterwards a priest stabbed the archbishop of Paris; it was Verger, the visitor of the abbe. Of late years little had been heard of the abbe but now that he is dead every one talks about him."

## THE KIND OF SPIRITUALISM THEY HAVE ABROAD.

Some day or other our fashionable cliques, tired of balls, races and fandangos generally, and seeking a new sensation, will discover that Spiritualism is the study and consolation of the highest classes of European society; we will then see the names of our pinchbeck *haut-ton* figuring in connection with seances, lectures, and public receptions. For the encouragement of such, we give the following list of the guests at a recent dinner and reception of the Earl and Countess of Caithness, who are excelled by none in devotion to the Cause:

His Excellency the Persian Minister, the Princess Malcom Khan and Mademoiselle Dadien, the Duchess of Saldanha, His Imperial Highness Prince Rhodokanakis, Monsignor Capel, the Earl of Camperdown, the Countess of Dunraven, Mr. and Lady-Isabella Schuster, Lady Beaumont, Dowager Lady Bateman, the Hon. Mrs. Herbert (Llanarth), Sir Tolle-mache Sinclair (M. P.), Mr. Uniaque Lawlor, and Senor del Astillo; the Marchioness of Ormond and Lady Blanche Butler, the Countess of Antrim, (Laura), the Count and Countess Bathyany, the Earl of Perth and Misses Sturns, Lord and Lady Aurelius Beauclerc, Lord and Lady Clarence Paget, and the Misses Paget, Lord and Lady Stanley (of Alderney), Lady Clevante and Miss Murray, Lady William Graham and Miss Dashwood, the Lady Edith Drummond, the Lady Caroline Rickets and Miss Rickets, the Lady Abercromby, Lady Carew, Lady Charles Pelham Clinton and Miss Clinton, Lord Redesdale, Mr. and Lady Constance Bellingham, Lady Edith Noel, the Vicomte de St. Jean, Lady Mathison, Sir Walter and Lady Caroline Stirling, Lady and Miss Cochrane, Lady Carbury and Miss Evans-Freke, Lady Lurgan and the Misses Brownlow, the Lord Chief Baron and Miss Fitzroy, Kelly, Lord Seaton, Sir Andrew Buchanan, (Her Majesty's Minister at Court of Vienna), Sir John and the Hon. Lady Sebright, Sir Charles and Lady Clifford, Sir Daniel Lange.

A copy of the *Spiritual Scientist* will be sent to any address in the United State for twelve months, on pre-payment of \$2.50.



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

## SPIRITUAL SCIENTIST.

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## ACTIVE VIRTUE AND PASSIVE SAINTSHIP.

That is an old proverb and a true, "'Tis swimming against the stream strengthens a man's arm." True in physical matters, it is equally so in spiritual. We instinctively despise the negative saints; the aimable milk-sops who sin not because they were never tempted, and who slip down hill to the grave on the oily runners of undisturbed goodness. Who so swift as they to condemn the poor girl of the streets, whose moral perdition is perhaps the fruit of faith in one of their own sons, and a too childlike obedience to the instincts of her loving heart? As they pass her on the sidewalk, they gather their pious garments about them, and think Hell too cool a place to purge her of the dross of her carnal nature. They are safe because they never had an hour's struggle with the fierce cravings of mortal passions or propensities. As Pope says:

"In lazy apathy let Stoics boast  
Their virtue fixed; it is fixed as in a frost!"

But let these jelly-fish of Virtue run the gauntlet of evil companionship, of seductive literature, of poverty, want, hunger, neglect, abuse; let them know what it is to be misunderstood at home, to be denied proper early training, to be torn by inherited proclivities towards wicked ways, and come out triumphant, and they may then justly count upon the future reward of well doing. Those in whom morality is an active force, grow stronger in proportion to their occasion to exert it, as the swimmer's muscle hardens with breasting the current. In the shock of battle, the temper of the sword is tried; in peace, it rests in its scabbard. The Law of Compensation rewards those only who have resisted the cruel stings of earth-born desires. "Where there is no temptation," says one of the wisest of philosophers, "the merit of withstanding its feeble voice is null and cannot claim reward."

We want this lesson taken to heart by Spiritualists. We want them to understand that they will not gain the crown of immortal happiness by singing spiritual songs with their lips, nor mouthing sugary platitudes to and at their spirit visitors. It is nothing more than might be expected that howling and droning psalm-singers in general, who believe in the absurd tenets of prostituted Christianity, should cheat, and lie, and violate moral principles in every way, for their faith is an empty sound. But we have no patience with Spiritualists who follow their example. We despise those who, being convinced of the fact of immortality, and knowing that Progression means emancipation from the trammels of earth and its gross concomitants, give themselves up to debauchery, under the gloss of "affinity," and to nega-

tive sentimentalism, while a darkened world is crying aloud for light and knowledge. We have scarcely words to express our contempt for those who run hither and thither at the beck of swindling charlatans and depraved spirits, sacrificing character, property, domestic peace, the interest of their children, and their own future, because they are too lazy to try both medium and spirit with their reason and intuitions, and too negative to be manly and downright, and fight their way through the lusts of the eye, the lusts of the flesh, and the pride of life.

It is time for Spiritualists to set the world an example of the beneficent tendencies of the faith. It is time for them to show that, like other men, they can detect wrong when they see it, but, unlike most other men, can find in their glorious religion all the help they require, to bring them out of every temptation conquerors and more than conquerors. It is time for Spiritualists to unite and put down cheating mediums, restrain elementary spirits, and prove not only how they can face Death (for that has no terror even for our neophytes) but how they can face Life—bear its burdens, overcome its temptations, and meet its grave responsibilities. For thus, by displaying on the minor stage of the Microcosm, or little Universe, their moral strength, they prepare themselves to do their work in the grander arena of the Macrocosm, or great Universe, where the operations of the Deity are conducted on a scale majestic in proportion to the field afforded for their exercise.

## PERSECUTION OF SPIRITUALISTS IN FRANCE.

The French judicial authorities are uneasy at the spread of Spiritualism, and they have recently made a vigorous attempt to put it down. If in this they have outraged all our notions of justice, little will they care for that. Justice is a rare commodity in the French courts, especially when Jesuitism is on the side of the prosecution.

Buguet was a photographer in Paris; Leymarie, the honorable and well-known editor of the *Revue Spirite*; Firman, an American medium, through whom certain materialization phenomena had been exhibited. Buguet found he had the power of taking spirit-photographs. Rascal as he undoubtedly is, he is probably at the same time a medium. At any rate he got photographic likenesses of deceased persons in a manner, and under circumstances, which were not to be explained by any theory of fraud.

In company with many honorable persons, including the Count de Bullet, Lady Caithness, Gustave de Veh, Mr. Gledstanes, and other well-known Spiritualists, M. Leymarie believed in the genuineness of Buguet's mediumship. He furthermore published a number of his photographs in the *Revue Spirite*. But Buguet, growing avaricious with increasing gain, and finding that the demand for spirit-photographs began to exceed the possibility of legitimate supply, undertook to supplement genuine phenomena by fraudulent. He professed to take spirit-likenesses by the aid of *photographs* of the persons ordering them. This gave him every facility for a fraudulent process; secrecy, silence, and the absence of inspection; and he availed himself of his opportunities.

The police, however, at length, came down upon him and unearthed the evidences of his frauds—dummies, masks, muslin drapery, &c. Buguet was arrested, and then, hoping to gain favor with the judges, who were bitterly opposed to Spiritualism, he repudiated his mediumship, declared it a fraud, and denounced Leymarie and Firman as accomplices. A flagrant untruth, as was abundantly proved at the trial.

Buguet's own letters were produced entirely exonerating Leymarie, and proving his innocence beyond all question to all the world. Lachaud, the eminent advocate, made a brilliant speech in defence of Leymarie, and passed the exonerating letters up to the judges. All the lawyers present believed that an acquittal was unavoidable. But these proofs of the defendant's innocence only made the judges more angry and inexorable. Leymarie had had the insolence to prove his



innocence by documents not previously communicated to the prosecution, nor submitted to the tender mercies of a *juge d'instruction*! Hence the dignity of the French judges was offended, and Leymarie, an innocent and honorable man, was subjected with Buguet to the ignominy of a year's imprisonment.

But such a man cannot be branded by any such act of manifest cruelty and injustice. It is his judges who are dishonored. Leymarie stands before the world and before posterity a martyr in the sacred cause of Truth. His imprisonment will be an honor to him instead of a disgrace: and the names of his judges will be consigned to a lasting infamy.

As for Firman, his offence was in sitting as a medium for the materialization phenomena, Mr. O'Sullivan and other responsible parties testify to the genuineness of his mediumship. But he had sat to Buguet for spirit photographs, and on the accusation of Buguet, a convicted liar and scoundrel, he was regarded as implicated in the frauds, and was sentenced to imprisonment for six months.

It is not often that we find, even in the annals of French justice, anything more cruelly unjust and barbarous, than this imprisonment of Leymarie and Firman. We hope that American Spiritualists will unite with those of Europe in uttering such a protest against the action of the French judges, as will be heard even in a country where such an outrage on the liberty of the individual could be carried out without the rising of the people, as one man to sweep from the Bench they dishonor, such satires on the name of judge.

Mr. J. L. O'Sullivan, our former minister at the Hague, and a Spiritualist of long standing, exerted himself manfully in behalf of both Leymarie and Firman. We hope that Spiritualists will not let the matter end here. Will those American newspapers that have been denouncing Leymarie and Firman, on French authority, as swindlers, have the candor and honesty to inform their readers that there is another side to the story; and that this time it is not the prisoners, Leymarie and Firman, who are disgraced, but the judges who inflicted an iniquitous sentence upon innocent men.

#### MRS. SEAVER'S BABY.

A sensation was caused in Boston last Wednesday, by the publication of an account of an alleged exposure of false "materializations" by Mrs. Seaver. The reporter says that when a "spirit child" appeared in front of the curtain of the cabinet, he seized it and found it to be a rag doll. The medium held fast to one end, the reporter to the other; but, before the body could break in two, the irreverent youth was knocked flat by Mrs. Seaver's male assistant and the gas was turned off.

Too many falsehoods have been told about mediums to warrant our accepting this story without corroboration, plausible as it appears in the telling of it. But, at the same time, we do not deny its truth, for the country is full of swindlers, professing to be spiritual mediums. If a rag-baby was, in fact, used by Mrs. Seaver, we are heartily glad that the fraud is exposed, and we would be glad if some one who was present at the seance in question, would prosecute her criminally for obtaining money under false pretences. There is at least one Spiritualist journal which will heartily co-operate with its secular contemporaries in every honest effort to bring false mediums to the punishment they merit.

#### MR. OWEN'S CALAMITY.

It is with the deepest regret that we print the unwelcome paragraph concerning Robert Dale Owen, which will be found in another place. In common, not only with the whole body of Spiritualists, but also the world of letters, we sincerely hope that the information may prove false. Hoaxes even as cruel as this have been perpetrated before now to injure and defame the advocates of liberal ideas. If, however, this calamitous obscuration of Mr. Owen's ripe intellect has actually occurred, every thing hitherto inexplicable in his course

as regards the Philadelphia fiasco, becomes clear. It shows why his trusting heart fell so easy a prey to charlatans and speculators; why he made his unreserved statements of the phenomena observed, misrepresenting the test conditions surrounding them; why, when collusion was whispered, he threw overboard everything he had written, without testing the phenomena; and why, when Col. Olcott had patiently demonstrated the actual occurrence of spirit materialization before Mr. Owen's eyes, and Mr. Owen himself, had acknowledged the fact in writing, he was unable to see that in the course of his Philadelphia investigations he had done any injury to the Cause, or injustice to his contemporaries and friends who had compromised themselves by endorsing his methods of investigation.

But one thing is most certain in this deplorable case, Mr. Owen's faith in Spiritualism never wavered until the dark pall was dropped over his mental faculties. His case, if these reports are true, is simply that of the gradual decay of a bright mind, not its destruction by any sudden revulsion of feeling.

#### A CARD TO THE AMERICAN PUBLIC.

In compliance with the request of the Honorable Alexandre Aksakoff, Counselor of State in the Imperial Chancellery at St. Petersburg, the undersigned hereby give notice that they are prepared to receive applications from physical mediums who may be willing to go to Russia, for examination before the Committee of the Imperial University.

To avoid disappointment, it may be well to state, that the undersigned will recommend no mediums whose personal good character is not satisfactorily shown; nor any who will not submit themselves to a thorough scientific test of their mediumistic powers, in the city of New York, prior to sailing; nor any who cannot exhibit most of their phenomena in a lighted room, to be designated by the undersigned, and with such ordinary furniture as may be found therein.

Approved applications will be immediately forwarded to St. Petersburg, and upon receipt of orders thereon from the Scientific Commission or its representative, M. Aksakoff, proper certificates and instructions will be given to accepted applicants, and arrangements made for defraying expenses.

Address the undersigned, in care of E. Gerry Brown, Editor of the Spiritual Scientist, 18 Exchange Street, Boston, Mass., who is hereby authorized to receive personal applications from mediums in the New England States.

HENRY S. ALCOTT.  
HELENA P. BLAVATSKY.

#### HOW HISTORY IS MADE.

More lies have seldom been compressed within the limits of a single paragraph, than are to be found in the following, from the Boston Advertiser, of last week:

The Katie King imposture has been matched in Paris, but instead of being allowed to remain simply an exploded humbug the French fraud has been followed by the trial and punishment of the swindlers. They consisted of a photographer, the editor of a Spiritualist paper, and the inevitable American who always turns up in the novel swindles abroad. They had a thriving business, and were so successful that, although the charge for spirit photographs was but twenty francs, the victims of their delusion voluntarily gave in some cases as high as 400 francs for portraits of deceased friends. Yet no swindle was ever more palpable. A lady assistant contrived to get some idea of the appearance of the deceased person, and then from a large collection of photograph faces one was selected, stuck upon a doll dressed in white muslin, and a hazy photograph was taken. This was clearly proved, and the "spirit box" and the collection of photographs used was produced in court. Yet the defence had a superabundance of witnesses whose faith could not be shaken by the exposure. The two Frenchmen were sentenced to a year's imprisonment each, and the American accomplice to six months' confinement.

Strange how editors who believe in the fires of hell can make their post-mortem cremation absolutely inevitable by bearing such false witness against their neighbor! They may one day be crying about for a suit of asbestos armor, and, for answer, have this paragraph held before them to read.



For the Spiritual Scientist.  
**ROSICRUCIANISM.**

BY HIRAF \* \* \*

CONTINUED FROM LAST WEEK.

Let us then call to the van these occult philosophers. The world will recognize its leaders. Paracelsus, Robert Flood, Kuhnrauth, Hoffman, and a host of others must once more be assiduously studied. The magi who, exhausted both spheres must be recalled from the tomb of oblivion. The inspiring first principle of fire, or light, must be sought until we comprehend at least the "divine, ineffable spirit—the Immortal Fervour—with which the world evolves," out of which it emanates, until we see that man lives upon naught but the "gross purgations of celestial fire," and admit that man, having fallen into the shadow and corruptions of existence, needs that mighty exterior Hand to rescue and restore him to his original Light and Rest. The giant plexus of religious creeds and faith's has one master-thread prevailing all its ramifications.

Only thus can we attain unto a knowledge of the great First Cause, the Ain-soph, and the mystic emanations of the ten.

When we shall have at length traversed the mundane, and discovered the Demiurge, and thus discerned Achamoth, the lowest of the eons, when we shall have conversed with the spirits of the pleroma, and shall have the Bathos or Abyss, we shall meet the gnostic God, one with the Ain-Soph and the Unknown.

We see how running back the line of truth in Spencer, Van Hartmann and Hegel, into the past, through Gnosticism and Manichæanism, Christianity and Islamism, Zarathustrism and Brahmanism, we find it drawn from the web of ancient love and wisdom.

To regain this treasure, long lost by humanity, we must study the seers who gathered it, gem by gem, and coin by coin. Of that web, from the looms of the Nile, the power is Ain-Soph,—the Cabala is the gospel, and the Hermetics or Rosicrucians the apostles and the masters.

Strange as it may seem, Rosicrucianism is almost forgotten,—remembered only as an entertaining theme for the poet and novelist.\*

There are said to be Rosicrucian colleges in England, but they can only be such in name, for by the seventh rule, "the Rosicrucian becomes and is not made." In the admirable list prepared by Col. Olcott in his last work, only ten of several hundreds of authorities can be used for either reference or information,—while in the reviews and magazines of the present century, there are not more than a dozen papers which will bear perusal.

Feeling himself justified, therefore, in writing, by the scarcity of works upon the subject, the author trusts that his articles may both entertain and instruct upon a topic new to almost all his readers. If any desire further knowledge upon the subject than these articles will afford, they may obtain what they wish, (if it lies in our power), by addressing us in care of the Editor. Communications from the higher orders, 4th, 5th, and 6th, respectfully requested.

#### I. GENERAL PRINCIPLES.

Those who devote their lives in purity and righteousness to the search of wisdom, become, after a time, whose length depends upon their subjective and objective inertia and the divine forces, untrammelled by the bonds of sense and passion, and behold the universe no longer "through a glass darkly," but face to face.

To him, the novice, the all-world is threefold, the sphere of man, the sphere of nature, and the sphere of God; or, as is laid down by the ancient sages, microcosm, the macrocosm, and the super-mundane emanations. The evolution of life is perpetually from the macrocosm into the microcosm, and is the third physical emanation. The microcosm is *one* in its end, viz.; the attainment of the spiritual, and the final co-association with the Eu-soph; it is *several* in its growth, viz.: in the gradual elimination of the mundane, and the macrocosmic bonds.

The lowest life is the microcosmic bud, and is self-locked, seeing naught, knowing naught of its illusive environment;

the higher life, the microcosmic flower, be it of the beast, or of the swarming millions of men, dimly sees and knows itself and the other self; but, purblind, reckons these the end-all and the be-all, here and now, as well as yonder and forever. The highest life, the microcosmic fruit, half-realized in a few grand types, Christ, Buddha, and perhaps Khoun-fou-tsee, pierces the clouds which surround and shut in the soul, and sees, in never-failing beauty, the august emanations of Him, styled Perun, Bom, God or Al-fadir. To him, the adept, the brother of the seventh order, the thundermarch of circumstance sounds not, as Lucretius dreamed, like the thoughtless, aimless falling of untold atoms, nor, as the Scotch Cynic pictured, like the "rush of a mighty mob," but as the everlasting harmony of the Divine, rolled from the great organ of time. In the clear light of his intelligence, all creeds and covenants, the dreams and graspings of the microcosmic flower, melt away, while truth, the principles of things, stand out bright and eternal.

Thus to him who rises through study and holiness into the higher powers, all mysteries become unraveled, and new faculties, or the new use of old, old faculties is given. Right, moral and mental right, becomes moral, mental, and psychic might.

The sage becomes the mage, the master of the KU KLOS. He transmutes all elements, interchanges the forces, and thus defies time and space, learns, though he never uses it, the secret of immortality and life, and works "miracles," such as were wrought on Galilee.

To the adept of the first, the novice of the second, the all-world is two-fold,—flux and reflux. The One is justice, truth, courage, power; the Other, mercy, love, "altruism," in the latter-day tongue.

The One is centripetal, and matter; the other centrifugal and force. The one is male and vertical; the other female and horizontal. The All combining these is the Divine or the Unknown, and hence his symbol, the composite of emblematic lines, the cross. Hence the microcosmic flower, unwitting, but with truth, has always typified the Invisible by the cross. Be it among Christians, who employ the "Crucifix;" Scandinavians and Goths, "Thor's hammer;"—Latins and Greeks, "Jove's thunderbolt;" Mohamedans, the "intersected crescent;" Egyptians, the "cruciform Ibis;" Aztecs and Toltecs, the "black X" of their teocalli,—the same symbol stands forth, forever significant.

Thus marriage, the union of male and female, is the microcosmic cross. But, alas! at the same time it is the confession of man's inability to realize the ideal of the fourth physical emanation. At times, however, in the history of our race, have appeared those who have achieved their desire. And this is the end of the brethren of the rosy cross. The true Rosicrucian never marries, in thought or deed, but preserves himself aloof from the allurements of earthly passion. His principles go further. To him, happiness is a phantasm, the object of living is symmetrical development of the soul. The attainment of this aim requires the subjugation of the lower self, the macrocosmic mixings of the third emanation. Wants, desires, and ambition are sent, like unbidden guests, away. The magus rises free from the dross and dirt, so precious to the souls of men, of pleasure, wealth, power, dignities, fame and honor. Wisdom and righteousness, which are the twin sides of the same precious coin, are the goal of his days; to them he presses boldly onward, and, reaching them, is at last, after the chillads of macrocosmic wanderings, again a co-associate of the Unknown.

To the adept of the second, the All is one. One spirit actuates, in manifold manifestations, the Cosmos, which is but an emanation itself. In the sphere of man, the spirit is the soul; in the sphere of the Universe, it is the stellar energies; and in the third sphere it is the first principle, the Unknown. Thus, the Rosicrucian, in his symbolic hieroglyphs, depicts the soul as a little flame, a spark, or a flickering star; the macrocosm, a sea of observed light, or a full moon; and the panurgic power, by the ever-blazing sun. (Thus it may have been remarked by my readers that a short communication from the Brotherhood of Luxor\* in a past number of the Scientist, was signed \*.\*; whereof both the stars, points and outline are symbolic of spiritual truths.)

The All is neither create, nor increate; for these are

\*Goethe's Faust—Byron's Manfred—Rulwer's Zanooni and Strange Story—Walworth's. See also a capital story in Dub. Uni. Mag. Vol XXIX., &c.

\* See last page but one of this number. Editor Scientist.



conditional of limitation in time and space, and the All is illimitable, or, as the English metaphysician has phrased it unconditioned. Likewise, with the minor integers of the All;—of them neither create nor uncreate can be predicated. Their experiences are from chaos unto their re-association with the Divine. Until, therefore, the solemn moment of apotheosistic concomitance, the passage of the soul through the ever-changing vale of circumstance goes on. So that the Rosicrucian may exclaim, in the words of the stern Roman general,

"Through what variety of untried being,  
Through what new scenes and changes, must we pass!"

To the mage, each leaf rustling in the breeze, each blossom perfuming the sunlight, each fish swimming beneath the wave, each reptile crawling in the marsh, each animal in the forest, each bird in the air, share with us the pulsations of the Unknown, which men call Life, and is with us the microcosm emanating from the macrocosm.

This sacred truth led the Nilotic Rosicrucians to express the emanations and the spheres in the sacred tree, bird, bull and serpent, and to create a hieroglyphic geometry, whose grandeur and meaning have baffled all time, appearing and reappearing in Etruscan jewelry, Greek architecture, Roman astrology, Gothic and Saracen art, Mediæval witchcraft, and modern Free-Masonry.

O! preachers and teachers of Christianity, who rail at Egypt, and call their colossal doctrines animal-worship; who pass imbecile jokes upon the Buddhist and Brahman sages; who laugh to scorn the Assyrian and Chaldean philosophers,—know ye not that your own little learning was proclaimed by us when you, sunk in obscene barbarism, were torturing and slaying our own elect?—that your own semi-Semitic faith was one-half taken from the Nilotic universities by many men, whom ye ignorantly condense into one being, Moses, and the other half a poetic repetition of the principles of the Rosy Cross, the growth of fifty centuries?

To the novice and adept, alike, one principle applies. "The Rosicrucian becomes and is not made." The lesson of the Rosy Cross is not to be learned by the ignorant or lustful, the grasping or the ambitious. "To him who seeks the truth, the truth will come."

The possession of truth is not knowledge, but wisdom, and wisdom is neither bought nor sold, nor gained by instruction, nor lost by time. The lesson of the Rosy Cross may contain facts, and these facts may be learned in the school-room or the midnight-study; but these facts are no more Rosicrucianism, than are so many bricks and stones the facade of a mighty cathedral. The scholar must glean from history and literature, and, above all, from the sciences, the truths, one by one, which, together, will make him an elect. Therefore it was that, unlike any sect or institution the world has ever seen, the brethren of the Rosy Cross neither made nor attempted to make any converts. Contented that their lore must remain a sealed book until distant generations, when ignorance and pride, bigotry and lust should become evanescent and disappear; satisfied that the individual must become, and not be guided into, the real man; knowing that their mysteries, if divulged, would produce mere confusion and death; and seeing, above all, that,

"God is still God,  
And his love will not fail us."

—they toiled on in their labors, and left the world alone, to ripen on in nature's lengthy course toward the happy age.

But, to re-assure the yearning and wistful seeker after truth, they chiseled in everlasting rock the symbolisms of their faith, and left, for coming years to wonder at and study, the monoliths of Stonehenge, the giant-pillars of France and the Mediterranean, the fire-towers of Assyria, and highest of all, the pyramids of Egypt. These they bequeathed to all the future, not alone as pregnant with wisdom, but more as tokens of truth and love for the unborn children of man.

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

#### THE BIOGRAPHY OF "JOHN KING."

SIR HENRY DE MORGAN, known to all modern Spiritualists under his nickname of "John King," was one of the most renowned sea-captains in British annals. He was the son of a respectable Welsh landholder, but, as his biographer Esquemeling tells us, having no inclination to that calling, he "left his country and came to the Sea-coasts to seek some other Employ more suitable to his aspiring humor; where he found several Ships at Anchor, bound for *Barbadas*. With these he resolved to go in the service of one, who, according to the practice of those parts, sold him as soon as he came ashore. He served his time at *Barbadas*; and obtaining his liberty betook himself to Jamaica, there to seek new fortunes." At that time a private warfare, encouraged and winked at by the British Government, but not officially recognized, was being waged by the Buccaneers against the navy and merchant fleet of Spain, in retaliation for gross cruelties and oppression inflicted upon them by that power in their West Indian colonies. Young Morgan joined a fleet which was then fitting out for a cruise, and soon displayed great talent for seamanship, and established a reputation for remarkable intelligence and a daring courage that stopped at no obstacles. By turns he became captain of a single ship, commander of one wing of a squadron, Vice Admiral, and Admiral. At one time he commanded a fleet of thirty-seven ships, with 3,000 fighting men besides marines and boys. His flag-ship mounted twenty-two large cannon and six small brass pieces, while of the other vessels some carried twenty, some eighteen, some sixteen, and the smallest vessel four guns. The Admiral divided the fleet into two squadrons, under a Vice Admiral and other officers of appropriate rank; to whom he issued commissions to injure and destroy the vessels of Spain, her forts, towns, and settlements, she being the enemy of "his master, the King of England." Just and equitable provision was made for division of booty, and compensation for the loss of limbs, while special rewards were assigned to such as should signalize themselves by gallantry in action.

With this force, Morgan achieved one of the boldest exploits in history. He landed at Chagres, and starting across the Isthmus on the 18th of August, 1670, after toiling through swamps and overcoming every natural obstacle, upon the morning of the tenth day came in sight of Panama. The Governor of the place gave him battle on a plain near the city, deploying a large force of horse and foot, and driving at the Buccaneers "a huge number of wild bulls, driven by a great number of Indians with some Negro's and others to help them." The action was bloody, but finally resulted in victory for the English forces, who displayed throughout the most desperate bravery. Sir Henry proved himself equally great as a General as he had as an Admiral, and, pushing his advantage, captured Panama, and took enormous booty and a great number of prisoners.

The history of Esquemeling reads like a tale of romance, but, after making due allowance for partiality and exaggeration, it shows our friend "John King" in the light of a hero, whose exploits shed lustre upon his country's arms and the epoch in which he lived. He was undoubtedly guilty of many cruel excesses, but war is always cruel, and it must be remembered what example had been set by the Spaniards themselves, and what were the customs of the day. Sir Henry accumulated a vast fortune by his various expeditions, and many persons believe that the bulk of it is now buried in a cave somewhere on the American coast. Morgan was knighted by Charles II., and served for some time as Governor of Jamaica; where finally he died.

As a spirit he claims to have had an active part in all the chief manifestations of the past two centuries, from the Salem Witchcraft time of 1694, to the phenomena observed by Mr. Crookes and Col. Olcott. He seems to possess enormous power for physical manifestations, not only moving and suspending inanimate objects, and levitating his mediums, but writing letters without mediumistic intervention, painting pictures, transporting documents over enormous distances, playing upon musical instruments, making spirit lights, and materializing himself, wholly or in part.

Col. Olcott certifies in his book to having conversed with him in a number of languages, and gives specimens of his



manuscript, obtained under strictly test conditions. Last week we told how he caused a sum of money to be paid to the editor of this paper, and since that time we have been fortunate enough to receive still greater proof of the same kind, of his benevolence and friendliness. He is a strong, jovial, intensely earnest spirit, who has rendered and will continue to render most valuable services in the advancement of the Good Cause. He has announced his intention to assist in puzzling and confounding the St. Petersburg Scientific Commission which is to begin its sittings in September.

His latest exploit is worth telling. On Saturday morning last, as we were sitting at our desk correcting the proofs of this article, a parcel of letters was brought from the Post Office, among which was one from John King to a gentleman, addressed in our care. The envelope bore the imprint of the "American Bath" establishment, corner Irving Place and 17th Street, New York City; it was post-marked Middleborough, Mass., July 3—the day of its reception; the letter was written upon a sheet of the private letter-paper of the editor of the Spiritual Scientist; it contained an extract from a letter written by us to a correspondent; and, by way of a joke, John had drawn a portrait of himself wearing a mask, and with a pen and crayon stuck in his turban, as if they were horns! He puts his correspondent this query: "How d'ye think I would look with my portrait taken that way pen and crayon stuck in as an emblem?" If this caricature was enlarged and put up at the next National Convention of Spiritualists, there would be no impropriety in plagiarizing Nast's legend on the Grant portrait exhibited at the Chicago Republican Convention, "Match Him,"—for it would be a hard job to do that.

[From the New York Evening Post, 3d.]

ROBERT DALE OWEN.

MR. ROBERT DALE OWEN'S many friends in this city are aware that he went a few weeks ago to a water-cure called the Home on the Hillside, at Dansville, in Western New York, where he put himself under the charge of the superintendent, Dr. James C. Jackson, for purely physical ailments, which had been troubling him for two or three years past, and manifested themselves chiefly by indigestion. They will be startled by a letter which appeared in the Rochester Express last evening, and announces that he has been taken to his home in Indiana as insane. We are reluctant to believe that the inferences of the writer are correct as to the cause of Mr. Owen's mental disturbance, if the allegations of insanity are indeed well founded. We have conversed with him personally, within a few weeks, concerning the "Katy King business," and the imposture which was practised on him with regard to it, and no one possibly could have talked with greater simplicity and candor of the error of another, than he of his own deficient observation in his experiments in Philadelphia, and of his earnest desire to correct the impression of the authenticity of the "Katy King" manifestation, so far as he had been the cause of its acceptance by anybody. But at the same time he earnestly avowed that his faith in the doctrines of Spiritualism was not impaired by his own error. Nor was his self-depreciation excessive. It was frank, but moderate and reasonable, and was consistent with the devout tenor of his character. With these few words, we print the letter, which bears date at Dansville, June 30:

"For some time Dansville has been the stopping place of a distinguished visitor, Robert Dale Owen, the well-known writer and Spiritualist. He came here hoping by freedom from care and trouble to recuperate and repair his shattered energies, and to enable him to continue his literary labors. Occupying his time mainly with recreation, for a time nothing unusual was observed in his conduct, and he was pointed out as a rather eccentric old gentleman. An upholder of Spiritualism and a writer of acknowledged merit, his society was sought after, and his conversations were coherent and instructive. Invitations to lecture were occasionally accepted, and some of your readers will, no doubt, remember the lecture on 'Spiritualism,' delivered by him not long since in your city. If any one at that time considered him insane, they failed to give others the benefit of their judgment. During the past week, however, his eccentricities increased to such an alarming extent that it became painfully evident to those that knew him that the great mind of Robert Dale Owen had lost its reason. His wild, excited actions on Friday last at the grounds of the Dansville Driving Park Association were

clearly those of an insane person. Driving furiously among a crowd of carriages, accosting strangers and gesticulating violently, he was a source of annoyance to his friends and a surprise to strangers. His son was telegraphed for immediately. He reached here Sunday night, and on Tuesday morning started for his home in Indiana with Mr. Owen.

"Mr. Owen is a man over seventy years of age, apparently strong and healthy, being especially active for a man of his years. As to the immediate cause of his insanity, we can only conjecture. His life has been one of toil, and any one who read his chapters of autobiography published from time to time in the Atlantic Monthly, though they are remarkably free from offensive individuality and egotism, will plainly see that his life has not been void of results. On him as a supporter of Spiritualism the severest strictures have been placed, and there seems something of plausibility in the report now current that the loss of faith in his religion consequent upon the Katie King 'expose' was the immediate cause of his insanity, and this theory is supported by facts from his life. Prior to his embracing spiritualistic doctrines, he was an atheist, and, as every atheist must, became dissatisfied with himself and his position. As a relief from this unfortunate condition, he fell into a belief in Spiritualism, and in its doctrines his whole mind and soul became engrossed. Together with Judge Edmonds, he has for years been pointed out as the great decider of Spiritualism in this country. Though his position was often assailed, yet he defended his cause nobly, and to the time of Katie King had answered every objection in a manner satisfactory to himself, if not to the great mass of the reading public; and his success may be judged of by the rapid increase of Spiritualism in this country. But his unfortunate statements were not so easily explained, and it was perfectly apparent that his own explanations never satisfied himself; he tried in vain, and could see no way out of his difficulty. Robert Dale Owen was a man who believed in reasoning, and what he could explain to his own satisfaction by reasoning, that he believed in implicitly; and it is fair to suppose that it was a great blow which caused him to lose faith in the belief which he had so long and faithfully advocated and defended, and was thereby chiefly instrumental in dethroning reason in his great mind: but however that may be, and whatever may have been his religious belief, the world will lose in him a strong mind, an able reasoner, and the purest writer of the English language which she has seen for years."

From the Boston Globe.

#### A LIVELY SEANCE.

Mrs. Seaver, a medium at 133 Elliot street, held a seance on Tuesday evening, at which several spirits were materialized. Among them was a little infant, whom a woman in the audience immediately recognized as a little one whom she had lost some months before. But, alas for Mrs. S., there was a young man from a rival shop in the company, who "went for" this materialized baby to discover it to be nothing but a rag baby. Then there was trouble in that circle, the conductor of the show smote the inquisitive young man on the ear, and a general scene of confusion ensued, necessitating the presence of an officer to preserve the peace. It is perhaps needless to add that the harmony of that circle was broken, and "Conditions" were not right for further materialization that evening.

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For FOUR yearly, or SEVEN six months, or TEN three months, we will give the English Memorial Edition of Judge Edmonds' Letters and Tracts on Spiritualism.



### Important to Spiritualists.

**T**HE spiritual movement resembles every other in this respect: that its growth is the work of time, and its refinement and solidification the result of causes working from within outward. The twenty-seven years which have elapsed since the rappings were first heard in Western New York, have not merely created a vast body of spiritualists, but moreover stimulated a large and constantly increasing number of superior minds into a desire and ability to grasp the laws which lie back of the phenomena themselves.

**U**NTIL the present time these advanced thinkers have had no special organ for the interchange of opinions. The leading spiritual papers are of necessity compelled to devote most of their space to communications of a trivial and purely personal character, which are interesting only to the friends of the spirits sending them, and to such as are just beginning to give attention to the subject. In England the London Spiritualist, and in France the Revue Spirite, present to us examples of the kind of paper that should have been established in this country long ago—papers which devote more space to the discussion of principles, the teaching of philosophy, and the display of conservative critical ability, than to the mere publication of the thousand and one minor occurrences of private and public circles.

**I**t is the standing reproach of American Spiritualism that it teaches so few things worthy of a thoughtful man's attention; that so few of its phenomena occur under conditions satisfactory to men of scientific training; that the propagation of its doctrines is in the hands of so many ignorant, if not positively vicious, persons; and that it offers, in exchange for the orderly arrangements of prevailing religious creeds, nothing but an undigested system of present and future moral and social relations and accountability.

**T**HE best thoughts of our best minds have heretofore been confined to volumes whose price has, in most instances, placed them beyond the reach of the masses, who most needed to be familiar with them. To remedy this evil, to bring our authors into familiar intercourse with the great body of spiritualists, to create an organ upon which we may safely count to lead us in our fight with old superstitions and mouldy creeds a few earnest spiritualists have now united.

**I**NSTEAD of undertaking the doubtful and costly experiment of starting a new paper, they have selected the *Spiritual Scientist*, of Boston, as the organ of this new movement. Its intelligent management up to the present time, by Mr. E. GERRY BROWN, and the commendable tone that he has given to its columns, make comparatively easy the task of securing the co-operation of the writers whose names will be a guarantee of its brilliant success. Although the object has been agitated only about three weeks, the Committee have already received promises from several of our best known authors to write for the paper, and upon the strength of those assurances many subscriptions have been sent in from different cities. The movement is not intended to undermine or destroy any of the existing spiritualistic journals: there is room for all, and patronage for all.

**T**HE price of the *Spiritual Scientist*, is \$2.50 per annum, postage included. A person sending five yearly subscrip-

tions, is entitled to a copy for himself without extra charge. Subscriptions may be made through any respectable agency, or by direct communication with the editor E. GERRY BROWN, 18 Exchange Street, Boston, Mass.

For the Committee of Seven,  
BROTHERHOOD OF LUXOR. \* \*

From the *Spiritual Scientist* (Editorial) April 29, 1875.

### A Message from Luxor.

**T**HE READERS of the *Scientist* will be no more surprised to read the circular which appears on our first page than we were to receive the same by post, since the appearance of our last number. Who may be our unknown friends of the "Committee of Seven," we do not know, nor who the "Brotherhood of Luxor," but we do know that we are most thankful for this proof of their interest, and shall try to deserve its continuance.

Can anyone tell us anything of such a fraternity as the above? And what Luxor is meant? Is it the ancient city of that name, whose majestic ruins, afford but a faint idea of the splendor of its prime? Once a metropolis whose smallest public building must have eclipsed in size any of modern times, it is now a desolate waste, guarded only by a handful of Arabs, whose flocks graze the avenues that in past ages glittered with wealth, and who dare not enter it by night for fear of the *Afrites*, or unprogressed spirits; who flit with noiseless footsteps through the deserted passages and chambers underground. Travellers tell us of grand rooms in the temples the walls of which are ablaze with frescoes of quaint device which looks as fresh as if the paint were laid on but yesterday. Can it be that shades of the departed Magi, banded together into a Council, meet there to rule the spiritual destinies of mankind?

It is time that some Power, terrestrial or supernal, came to our aid, for after twenty-seven years of spiritual manifestations, we know next to nothing about the laws of their occurrence. Have we learnt aught concerning mediumship, its cause, its perils, its possibilities, its advantages? Have we examples of the co-operation of spirits with mortals upon equal terms, or the subserviency of the latter to the former, as in some cases is meet and proper? Mediumship in our day seems to be synonymous with Slavery, and it really appears as if the medium class had had no rights that their invisible masters were bound to respect.

We cannot help regarding this as an evil of magnitude, and if we could only be satisfied that the appearance of this mysterious circular is an indication that the Eastern spiritualistic fraternity is about to lift the veil that has so long hid the Temple from our view, we in common with all other friends of the cause would hail the event with joy. It will be a blessed day for us when the order shall be, SIT LUX.

From the *Spiritual Scientist*, (Editorial), May 13, 1875.

### A Hint to Spiritualists.

If a knowledge of facts ought to make a man earnest in the proclamation of the truth which he has attained to, then surely an intelligent Spiritualist ought to feel privileged in doing what he can for the spread of our cheering evangel. If the members of religious sects give oftentimes nearly a tithe of their incomes to the support of their various churches, surely, the sincere Spiritualist ought to emulate their liberality so far as to contribute something to that invisible but grand church Catholic which is to be found in the communion of those minds that recognize the great fundamental truth of Spiritualism. Surely a faith

based on the demonstrated fact, that man survives the dissolution of the physical body, and that there is an interchange of thoughts and affections between a vast spirit-world and the inhabitants of our planet, ought to awaken enthusiasm and prompt to a generous giving for the spread of so inspiring a truth.

Many of our Spiritualists, especially those in our smaller cities, attend no church or Sabbath meeting and contribute nothing of their means for any spiritual cause or instruction whatever. Does it never occur to such persons that a trifle contributed to the support of our spiritual journals would be no more than what they ought freely to give, exempted as they are?

Of the large number of Spiritualists in the United States there surely must be at least two hundred thousand who have the leisure, the intelligence, and the means, that should invite them to the support of the American Spiritual Press. There are now only three journals in the country, which can be said to be active representatives of Spiritualism. There is the "Banner of Light," the oldest and, we believe, the most widely circulated. But it has some peculiar features, which, though they may suit the majority of readers, are not wanted by the scholarly inquirers who look simply for spiritual facts and information. It gives long stories, and devotes much space to unconfirmed spirit messages. Then there is "The Religio Philosophical Journal," largely given to advertisements, records of meetings, lists of lecturers, accounts of seances, &c.; it probably has the largest circulation. This too supplies undoubtedly a want, and commends itself to many inquirers.

We have no wish to detract from the merit or the subscription-list of either of these well-known journals. They have done valiant service for the cause when there were few to speak for it, and there is a large and increasing class to whose wants they are skillfully adapted.

But the "Spiritual Scientist," the youngest of the three, addresses itself more especially to that class of investigators who want no miscellaneous or extraneous matter mixed up with the one subject of Spiritualism. It aims to give the *pith* of the spiritual news of the day, to avoid long-winded discussion-works of fiction, lengthy reports, &c., and to present, as far as possible, the purely scientific aspect of the great movement pregnant with such important results for the future.

We believe there is a place for such a journal, and we hope there are many subscribers to both the other spiritual weeklies, who without dropping them, will find it not too heavy a tax to add to their list the "Spiritual Scientist." The three together would not cost ten dollars a year, and surely that is an insignificant sum for a family to pay for that part of its instruction which pertains to the great truths that point us to the survival of relatives and friends in a life beyond the grave, and impresses upon us the great lesson of our own immortality. Surely three organs for a cause that numbers its adherents by millions will not be thought too many in a country like ours. We confidently appeal to Spiritualists generally to do what they can afford to do, to make our journal a success.

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

We ask then the co-operation of all friends of the cause here and in Europe in strengthening our hands, that we may make the "Spiritual Scientist," what we hope to make it, and what it ought to be—the organ of the best and highest thought on the great subject that is destined to have such a leavening effect upon all existing systems and creeds. Now is the time for effectual aid.

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Tents will be ready on the 4th. Large Tents, Prices, \$10.00 for four weeks; \$8.00 for three weeks. Small Tents, \$6.00 for four weeks; \$5.00 for three weeks. ADVANCE PAYMENTS.

Public Exercises begin on Sunday 1st to 8th. Addresses every week day at 11.30 A. M. Conference, Mondays. Two addresses Sundays, and a sacred concert of music.

Picnic Days will be Thursdays.

Dancing afternoons and evenings, (Sunday's excepted. Music by Russell's orchestra.

Music. The Fitchburg band and Russell's orchestra (twenty pieces) will arrive on the 12th and remain till the 30th. A choir of singers will give vocal music, assisted by J. Frank Baxter, of Plymouth.

RAIL ROAD FARES. Call for Lake Pleasant Camp-meeting tickets, to which are attached free return tickets.

## EXCURSION TRAINS

will run on Sunday August 15, 22, 29, from Springfield and Hoosac Tunnel and Fitchburg. Special Train from Boston on the 15th.

Boarding. Mr. Dunklee of N. H., and Mr. Austin of Springfield, will furnish table board for \$6.00 per week.

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