

# SPIRITUAL SCIENTIST

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## SPIRITUALISM.

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### SPIRITUAL SCIENTIST.

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For the Spiritual Scientist.

CABALISM. THE SEPHER JETZERA OR BOOK OF CREATION.

BY "ZEUS."

FROM this work we obtain the principles of the Cabalistic science as explained by the great masters. The age of this book cannot be definitely determined. Dr. Zurnz assigns it to the latter half of the Gnostic period, the latter part of the eighth century or beginning of the ninth. In the Talmud there is a distinct mention of the Sepher Jetzera which was extant in the early Mishna times. Another indisputable fact is that it was the subject of able commentators as far back as the tenth century; such as Shabthai ben Abraham, Jacob ben Nissim and Saadja Saon. Shabthai not only affirms it to be an old book, but gives it as his opinion that it is the oldest book of human literature. This is unquestionably an exaggeration. The language and style, however, show that it belongs to a period anterior to the first Mishnaists, which is about a century before the birth of Christ. The work is regarded by some writers as a collection of fragments of much earlier times, and by them recognized as a resume of ancient occult subjects. If a comparison of the printed editions be made, we find strong evidences of interpolation by transcribers and commentators, which makes it difficult for an occult student to select the most reliable edition. The writer has been so fortunate as to obtain three editions. A Latin translation, with notes and the Hebrew text, published by Rittangel, (Amsterdam 1662). Also one published with a German translation and notes by John Friedrich V. Meyer, (Leipzig 1830) and an edition bearing no date nor name of author. The two former we would recommend to students interested in the Cabala.

The generally received opinion is, that this famous mystic work is a monologue of the patriarch Abraham, and the contemplations which it contains are those which induced the Father of the Hebrews to abandon the worship of the stars and to embrace the faith of the true God. Hence the remarks of the celebrated philosopher, Rabbi Juhudah Ha Levi, (born about 1086): "The Book of the Creation, which belongs to our Father Abraham, demonstrates the existence of

the Deity and the Divine unity, by things which are, on the one hand, manifold and multifarious, whilst on the other hand they converge and harmonize; and this harmony can only proceed from One who originates it."

The design of the work is to exhibit a system whereby the universe may be viewed methodically in connection with the truths found in the Bible, thus showing that, by a gradual and systematic development of creation, and the harmony which it exhibits in its various component parts, that one God produces all and that He is over all. The order by which God created the universe out of nothing, and the harmony which pervades it, is shown by the analogy which subsists between the visible things and the signs of thought.

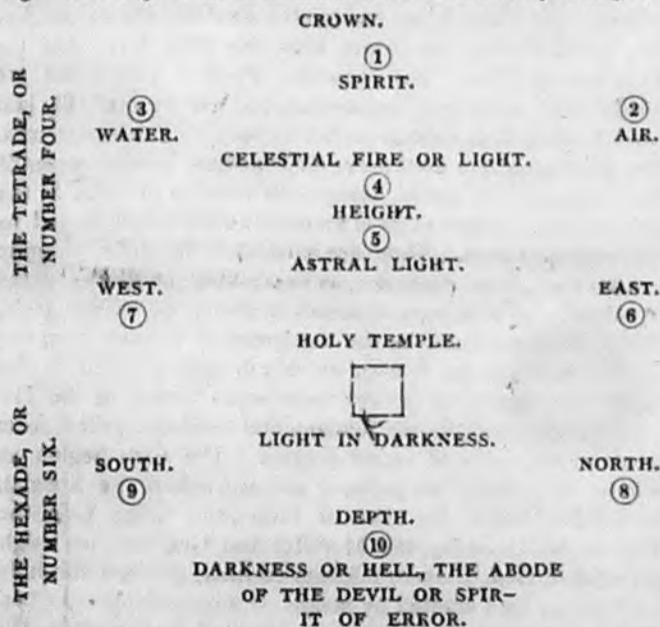
The work is divided into six chapters or *Perakim*, which are sub-divided into thirty three brief sections or *Mishnas*, as follows: the first chapter has twelve sections, the second has five, the third five, the fourth four, the fifth three, and the sixth four sections. The doctrines which it propounds are delivered in the form of aphorisms, and are dogmatically laid down by Abraham with an authority becoming this patriarch. The letters that are used serve as a medium between essence and form, and like words, assume the relation of form to the real essence. Great value is attached to these letters and to their combinations. They are used both in their phonetic and in their sacred character, as expressing the divine truths of nature. The Hebrew alphabet is also used as numerals, which are represented by the fundamental number ten, and as the vowels are ten in number, this decade is added to the twenty-two letters. Thus the twenty-two letters of the Hebrew alphabet and the ten fundamental numbers united, form the thirty-two paths of secret wisdom. The work begins as follows: "By thirty-two paths of secret wisdom, the Eternal, the Lord of Hosts, the God of Israel, the living God, the King of the Universe, the Merciful and Gracious, the high and exalted God, He who inhabits eternity, glorious and holy is his name, hath created by means of numbers, phonetic language and writing." In other words, God has created the universe by means of numbers, weight and measure.

First we have the fundamental number ten. This decade is divided into a tetrad and hexad, and thereby is shown a gradual development of the world. At first there existed nothing but the divine substance with the creative idea and the articulated creative word as the Holy Spirit, which is one with the Divine substance and invisible. Hence the spirit of the living God stands at the head of all things, and is represented by the *En Soph*, the *Crown*, the *Arich Anpin* of the holy Cabala. It is also represented by the number one. "One in the Spirit of the living God, blessed be his name, who liveth forever! Voice, spirit and word, this is the Holy Ghost.

From this number one the whole universe proceeds by gradual and successive emanations in the following order

The creative *air* is represented by number *two*. In it He engraved the twenty-two letters. The *water* is represented by the number *three*; in it he engraved darkness, emptiness and slime (void earth and water, the source of matter). The *fire* is represented by number *four*. "In it he engraved the throne of His glory, the Ophanim, the Seraphim, the sacred animals and the ministering angels, and from these three he formed his habitation; as it is written, 'He maketh the wind his messengers, flaming fire his servants.'" God is not immediately connected with universe of matter and form, but his creative fiat is the active energy giving motion, life and vitality to matter of both the celestial and mundane worlds. In the celestial it is manifested in the form of light, which in the mundane is not seen. It is the light that shineth in darkness, and the darkness comprehendeth it not. It is also called intelligent light, and by Ibn Giberol, an Arabian philosopher who flourished in the second half of the eleventh century, as "the substance of the intellect" or more properly speaking the receptacle or soul of the intellect. It is therefore the soul of the celestial world.

Then comes the hexade, which represents space in six directions: east, west, north and south, as well as height and depth; in the center of which is the holy temple supporting the whole. This symbolic division of the universe is more clearly shown by the following diagram representing the tetrad and hexade, united from the decade, which correspond to the ten sephirot, representing a spiritual outline of the universe. The astral light bears the same relation to the hexade as the celestial light does to the tetrad. The two combined form the soul of the astral and mundane worlds. They also constitute the soul of man. The soul of the hexade is therefore dual, consisting of celestial and astral light. The former is the life and dynamic principle of the hexagonal division of the universe, but is not visible to the physical senses on account of man's degradation. It is this light that gives to man supreme wisdom, for it opens to him the divine and omni-present causal world. It is alleged that this light was lost by the fall of Adam, and the re-finding of it constitutes illumination and initiation into the great mysteries. Every individual soul possesses it in a dormant state, and the searching for it constitutes the basis of Cabalistic teaching. It is represented in the hexade as the Holy Temple.



Then follows the twenty-two letters, of which God having drawn, hewed, and weighed them, (corresponding to weight, measure, and number,) and variously changed and put them together, formed the souls of everything that has been made or shall be made. These letters are divided into three groups, as follows:—

- 1st. The three mothers, or fundamental letters.
- 2d. The seven double letters.
- 3d. The twelve single letters, or simple consonants.

The three mothers—Aleph, Mem, and Shin—represent the three primordials elements, air, water, and fire or light, which are yet partially ideal and ethereal, become more palpable in their course of emanations. The celestial fire develops itself into astral light; the element water concretes into moisture

and the element air becomes the universal ether of the heavenly spheres, thus forming the three fundamental types of the universe. These elements thicken still more, and give birth to another order of things; fire developing itself into heat, from water emanates cold, and from the air winds and storms.

They extend in another direction. Celestial fire or light represents the human head, which is the seat of intelligence; the air represents the chest, which is called the hermetic bellows; and the water represents the abdomen and genital organs, water being regarded as the womb of nature, from which all forms proceed.

The three letters Aleph, Mem, and Shin, also represent the elements phonetically. Aleph is a gentle aspirate, symbolizing air, and is expressed with a soft, full breath. Mem, as a labial or mute, symbolizes water, and is expressed with a continued wavering sound. Shin, as a sibilant, symbolizing fire, and is expressed with a hissing sound. This triad may be arranged as follows:—

Macrocosm—Fire, Water, Air.

Microcosm—Head, Genitals, Breast.

Revolution of time, Heat, Cold, Moisture.

The three primordial elements develop themselves still further in the seven double letters, viz.: Beth, Gemel, Daleth, Caph, Pe, Rath, and Tau. These seven consonants symbolize in the Macrocosm the seven planets. In the Microcosm, the seven sensuous faculties, and in the evolution of time the seven days. As these seven letters have a double pronunciation, hard and soft, they also symbolize the opposites in the movements of human life, viz.:—Wisdom, Riches, Fruitfulness, Life, Liberty, Peace, and Beauty. The opposites are Ignorance, Poverty, Barrenness, Death, Bondage, War, and Deformity.

They also correspond to the seven ends, viz.: Above, below, east, west, north, south, and the Holy Palace in the centre, which supports them.

The primal triad is developed still further into twelve parts, which are symbolized by the *twelve simple consonants*. The *macrocosm* into the twelve signs of the zodiac; the *microcosm* into twelve active organs; and the *revolution of time* into twelve months of the year. This triad continues to evolve gradually into an infinite variety of forms, which proceed from the combination of a few. Thus the Hebrew alphabet by combination and transformation yields an endless variety of words, form, and figures, which are made to represent all the varied phenomena of nature. The book *Jetzera*, as well as the *Sohar*, contemplates God, the infinite and inscrutable being, as reigning over but not apart from organic existences. They teach that each element flows from a higher one, and all have in them the word, or Holy Spirit, which is the fountain of Living Water. The number *One* contains the All, and from it comes the first emanation of the divine substance. Therefore the *one* is over the three, the *three* is over the seven, and the *seven* over the twelve, and the whole inseparably connected, representing the unity and synthesis of God as manifested in nature. Creation, as delineated by the *Sepher Jetzera*, may be compared to a pyramid pointed at the top, which represents the beginning, and its base the manifold component parts. The book also teaches that throughout the universe there are two perceptible opposites, with a reconciling or harmonizing medium, which is represented by the three primordial elements. These opposites can be traced in the cosmic, telluric, and organic spheres, as well as in the moral world. The opposites are the two pillars of the temple, united by the arch, which is the symbol of harmony. The latter is the unique law, and results from the analogy of contraries. Separate the pillars by the destruction of the arch, and the temple falls, which is symbolized in the allegory of Sampson in the destruction of the temple. Hence we find that God has placed in all things one to oppose the other—good to oppose evil; good proceeding from good, and evil from evil, the former resulting from harmony, and the latter from disharmony.

The book *Jetzera* is regarded as the basis or key of the doctrines of the *Sohar*, but the arrangements of the works differ somewhat. In the latter, the ten *sephirot* are unfolded with a greater amplitude than in the former. In the *Sohar*, they are no longer symbolized by numbers, but are

described with various accessories, and thus presenting under other names a most imposing grandeur. These names are associated in Christian theology with intelligence and moral realities, but in the Kabala they are applied as well to physical phenomena, for they represent the manifestations of the Supreme Essence in nature. This primordial Essence is before all; yet God is, in His abstract and eternal condition, incomprehensible. We can know Him only by His Divine Essence, which is the light that He called forth. "The works of God and the *writing* of Him whose writing is His *word* and whose word is His *thought*." Therefore the works, word, and thought of God are one. To re-find the lost word, a knowledge of the light must be obtained, which is given in the books *Sepher Jetzera* and *Sohar*.

#### THE REAL AND THE UNREAL.

The interior world is sometimes called the Shadow Land; but, to a true conception, it is neither shadowy nor unreal; the outward world is not the only reality—is but a part of the universe—is the teaching of every one's consciousness. And in the philosophy of Paul it is ranked as but an inferior part: "We look not," says he, "at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." To the outward eye and the materialistic conception, the inner world seems unsubstantial and vague; and yet the consciousness comes ever returning that such a world exists. Who has not had, at times, a conception, transient perhaps, yet vivid, of an interior universe opening inward from the central Christ point of the heart? Who has not stood upon the threshold, and gazed into a world luminous with a mellow light than that of the sun, a realm of truth and beauty and unspeakable harmony, where the soul, unconscious of evil, is subdued with the deepest joy at mere existence? And was it an illusion, and of such stuff as dreams are made of, or is the outward world an illusion and a sham? One thing is certain, the outward is temporal, and its fashion passeth away; its "cloud-capped towers and gorgeous palaces" dissolve, and what men would believe eternal, melts at the touch of time, and changes with the passing year. And we believe that the realm of the real lies towards the interior, and that the outward, that seems so substantial, is real only where it touches the interior.

Man stands at the confluence of two vast worlds. On the one hand is the outward, stretching far away from him, till it fades into the inane; on the other are the convergent lines of life and spiritual space, leading to God. The center of all life and good is God—the reality of all realities—the essence of all that is substantial. And in proportion as we approach the interior, we touch and drink in life, and find truth and solidity. The lines of life converge and meet in God; the lines of death diverge and recede from Him.

To all things there is an interior and an exterior—essence or soul, and surface, form, outward visibility—spirit and letter. And to all pertains the language of Christ: "The letter killeth, but the spirit giveth life; that is, if we deal with the exterior, the surface or form of things, we find but shadow and deception. The surface of things, in consequence of its contact with evil, is dead; and in proportion as we come into connection with it, and seek happiness from it, we lose sympathy and unity with the world of life—with God and the heavenly hosts; and only as we turn to the interior vitality of things do we find the central good—happiness and health for soul and body. And all the struggling of the soul after rest—the longing for some immortal aliment—the weary disgust with which the soul returns from its outward search to the work of central inquiry, are instincts inviting us to the "better land" of interior life and reality. These yearning aspirations were not given to mock and torture us; they must be the tokens of an accessible reality.

Our own interior, the soul center of our being, is all that we are—our substance—that which makes us realities. And the only things that do us any good are those that enter into us and touch our interior life. Christ said to His disciples: "The words that I speak unto you, they are spirit, and they are life; and it was because they touched the core and soul of their being that they were so. Such words have a soul in them; and it is this soul which conveys to us their real ef-

fect. The simple word will do us no good; it excites expectations that never will be fulfilled; it gives a show of truth, but the apparent benefit turns out to be chaff. And again we repeat, this principle, that the letter is death but the spirit is life, can be applied not only to the Bible, and to language, but to the whole circle of existence; all things have these two sides to them, letter and spirit, interior and exterior in all transactions there is letter and spirit; and from all facts and events, both great and small, we get benefit or disappointment according as the view we take of them is exterior or interior. Viewed from the outside they may appear dead and meaningless, but viewed from the interior standpoint every event will be found to be full of meaning and life.

God is the source of all good, knowledge, truth, beauty, and enjoyment, and in Him these things are only to be found. But God is a spirit, and those that seek Him must seek Him in spirit and in truth. He dwells in the interior of things, and is not to be found in the outward and inane. And if in our search after truth, beauty, and enjoyment, we stop in the outside, the crust, and take up with the "fleeting show" of the sensuous world, we shall inevitably be disappointed, and find cheats and not realities.

And in this great interior, where God and Christ are, is all that is of worth in the universe. There are hid all the treasures of wisdom and knowledge. The instances of individual genius which have surprised the world from time to time with productions of imperishable beauty in poetry, music, and the creative arts, are but so many jets bursting up through the crust of superficial life from the interior harmony of heaven. We wonder at the results produced—attribute them to the fortunate possession of genius, and seek to know no more; when the truth is, there is a door in our own hearts through which we may enter into the wide world of beauty, of which the highest productions of genius are only specimens and reminders. And that is the resurrection world, the realm of life. There is where Christ and the Primitive Church, the angels, and the hosts of heaven are; it is the home of all the beloved of God.—*The Principle*.

#### WHAT IS SPIRITUALISM?

By reasoning, practical study, and observation of facts Spiritualism confirms and proves the fundamental basis of religion, namely:—The existence of an only, omnipotent God, creator of all things, supremely just and good. The existence of the soul; its immortality, and its individuality after death. Man's free will, and the responsibility which he incurs for all his acts. Man's happy or unhappy state after death, according to the use which he has made of his faculties during this life. The necessity of good, and the dire consequences of evil. The utility of prayer. It resolves many problems which find their only possible explanation in the existence of an invisible world, peopled by beings who have thrown off the corporeal envelope; who surround us, and who exercise an increasing influence upon the visible world.

It is a source of consolation:—By the certainty which it gives of the future which awaits us. By the material proof of the existence of those whom we have loved on earth; the certainty of their presence about us; the certainty of rejoining them in the world of spirits; and the possibility of communicating with them, and of receiving salutary counsels from them. By the courage which it gives us in adversity. By the elevation which it impresses upon our thoughts in giving us a just idea of the value of the things and goods of this world.

It contributes to the happiness of man upon the earth:—In counteracting hopelessness and despair. In teaching man to be content with what he has. In teaching him to regard wealth, honor, and power as trials more to be dreaded than desired. In inspiring him with sentiments of charity and true fraternity for his neighbor.

The result of these principles, once propagated and rooted in the human heart, will be:—To render men better and more indulgent to their kind. To gradually destroy individual selfishness, by the community which it establishes amongst men. To excite a laudable emulation for good. To put a curb upon disorderly desires. To favor intellectual and moral development,—not merely with respect to present well being, but to the future which is attached to it. And, by all these causes, to aid in the progressive amelioration of humanity.

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

THE  
OCCULT PHILOSOPHY.

OF  
HENRY CORNELIUS AGRIPPA,

OF NETTESHEIM.

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

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

CHAP. XLIII.

Of the Nature and Power of Perfumes and Suffumigations.

THERE are also suffumigations or perfumes which are appropriate to the stars, and are of great efficacy in the reception of celestial virtues through the medium of the stellar rays by inspiration of their powerful impressions on the air. For our very breath is modified by such vapors if they be of a contrary nature, and the air being permeated by them is easily affected with their qualities, whether of a celestial or inferior quality, and produces in us like qualities by daily inspiration. Therefore suffumigations are usually given to those from whom soothsaying is expected, so that their imagination may be suitably affected and appropriated to certain divinities, in order to receive their inspiration.

Thus it is affirmed that fumes made from linseed, flea-bane seed, and the roots of violets and parsley, enable us to foresee the future, and are conducive to prophesy.

No man need wonder that such great things are done in the air by suffumigations, especially when we learn from Porphyry that by certain exhalations from proper suffumigations airy spirits appear. Also thunder and lightning, and such things, by the burning of the liver of a chameleon on the top of a house, or the head and throat if burnt with oak.

There are also suffumigations under opportune influences of the stars, that make the images of spirits to appear in the air or elsewhere; such as coriander, smallage or celery, and hemlock, the fumes of which will attract spirits and render them visible, hence they are called spirit herbs. There is also fume made from the root of the reedy herb sagapen, with the juice of hemlock and henbane, the herb tapsus barbatus, red sanders and black poppy, which makes spirits and strange forms appear; but if smallage be added, they are driven away from any place, and visions are destroyed; so, also, the fume of calamint, peony, mints, and palma-christi drives away evil spirits and vain imaginations.

There are also fumes by which certain animals are attracted or repelled. Pliny mentions the stone liparis, the fumes of which attracted all manner of beasts; so if the bones of the upper part of the throat be burnt, serpents will be attracted, while the burning of the horn of a hart or the feathers of a peacock will drive them away.

The burning of the lungs of an ass puts all poisonous things to flight, the fume of the burnt hoof of a horse or a mule drives away mice, and if it be the left hoof, flies also are driven away. And it is said if a house or any place be smoked with the gall of a cuttle fish made into a confection with red styrax, roses, and lignum aloes, and if then there be some sea-water or blood thrown into the house, it will seem to be full of water or blood; and if some earth of plowed ground be cast there, the earth will seem to shake. Now we must conceive that such vapors infuse a virtue into a body by infection which abides there, as the contagious or poisonous vapor of the pestilence will remain two years in the walls of a house, and there infect the dwellers therein; or the contagion of the pestilence or leprosy will remain long in a garment, and infect whoever wears it.

So there are, according to Porphyry, certain suffumigations applied to rings, images, and other like instruments of magic, in the matter of hidden treasures with great effect. So that if any shall hide gold, silver, or any other precious thing, the moon being in conjunction with the sun, and shall fumigate the place with coriander, saffron, henbane, smallage, and black poppy, of each an equal quantity, bruised together,

tempered with the juice of hemlock, those things so hid will be preserved by spirits, and if any one shall endeavor to take them away, he shall be hurt by the spirits and fall into a frenzy.

Hermes says there is nothing like the fume of spermaceti for the raising of spirits; wherefore, if a fume be made of it and lignum-aloes, perwort, musk, saffron, red storax, tempered together with the blood of a lapwing, airy spirits will speedily appear; and if it be used over the graves of the dead, it will attract spirits and the ghosts of the dead.

When we would operate on the sun, suffumigations must be made with solar things; with the moon, lunar things; and so on with the rest. Remembering that there is a contrariety and enmity in stars and spirits, and with their respective suffumigations. For example, there is a contrariety between lignum-aloes, frankincense, and quicksilver, so that spirits raised by the fume of lignum-aloes are dispelled by the burning of sulphur. Proclus gives an example of this in a spirit which usually appeared as a lion, but fled from the presence of a cock, because there is a contrariety between a cock and a lion. So this must be considered and observed by those who would practise such things.

From the Religio Philosophical Journal.

A PLEA FOR ORGANIZATION.

BY J. EDWARDS.

IN every department of life, whether in business, party politics, or in the promulgation of the Christian religion, experience has fully demonstrated the fact, that to be successful, systematized organization is necessary. It is in accordance with reason and sound judgment.

In our view of the case, Spiritualism may be considered an exception to the rule, for the truths of its philosophy are mostly promulgated through the channel of mediums at private sittings, under certain conditions only imposed by the mediums, independent of all other mediums, or regulations defined by any organized body of Spiritualists. Seven-eighths of all persons who have been converted to Spiritualism, has been through the evidences of their senses bearing upon the different phases of spirit phenomena. To be confirmed in the science and religion of Spiritualism is not all of Spiritualism, for its literary and intellectual phase is decidedly its most beautiful. Man by nature is a religious being, and must have his temples to worship in, and his altar to worship at, and if they have not their own altars, will seek others to worship at, although rejecting at least one-half what they might hear being promulgated.

The power of association is evident; men and women will go where their neighbors congregate. Spiritualists visiting from one place to another are, like other people, desiring to seek out the society of those who are in sentiment and sympathy in accord with themselves, and when there are suitable places in which to have lectures in, with proper lecturers, they will resort to them; especially will this hold good on those sad and melancholy occasions, when death enters the family circle, the survivors of the family prefer to resort to their own temples and altars, to receive kind words of consolation and sympathy from those who are in sympathy with themselves.

There are in this city between two and three thousand confirmed Spiritualists, many of whom are wealthy, and yet there are seldom a hundred people who attend the lectures, and the lectures are not maintained more than six months in the year,—and this state of facts grows out of the want of a general system of organization. Why cannot the local organizations elect delegates to a general convention to compare notes and devise rules and regulations for the guidance of all; certainly there is wisdom enough among Spiritualists who could harmonize upon a platform of doctrinal faith and regulations for the business conduct of the organization. This concentration produces action, harmony, and power. A converted Spiritualist can never completely backslide. It is impossible to efface entirely from the heart and mind the impressions which were once flashed from the immortal shore, for Spiritualism is a living God's truth, and must ever advance forward.

Aside from the various physical phenomena witnessed, there is a religious, intellectual, and social aspect of the case,

an enjoyment to be imparted from its grand philosophy through organization alone.

It is claimed and used as an argument by some against organization, that it has been attempted several times, and always proved a failure. Why did they prove failures? In the spiritual ranks is to be found a large number of reformers on all imaginable subjects, as to whether pants are not preferable to tie-backs—to the great question of the marital relations and "free-love" associations, so free that we must have free platforms and free everything. These reformers have been so over-zealous about their favorite hobbies, as if the world rested upon their shoulders. While they have claimed to endorse the spiritual philosophy, have demanded that their pet hobbies should be paramount to Spiritualism. It is also clearly demonstrated, the angel world repudiates all self-constituted leaders who have attempted to set themselves up as God-fathers and mothers to run the whole body of Spiritualists.

The last attempt at organization was undertaken by Victoria C. Woodhull, who convened a convention at Chicago, in 1872, for that purpose. At that time she pretended to publish a Spiritualist paper, and to prepare a way to carry out her designs, invited and kept up a standing list of all those who favored free platforms. It was evident to all reflecting observers that Mrs. Woodhull was to be the grand mogul, not only to place herself in commanding position, but to fasten upon Spiritualists her pet scheme of free-love theory, which was not germane to Spiritualism at all. The organization soon collapsed, however, when the great mogul abdicated the throne. Since then Mrs. Woodhull publishes a very sickly spiritual paper, and her Spiritualism has about oozed out at the ends of her fingers, and her seven by nine paper is conducted in self-adulation of herself. I cannot see so much objection to creeds; a creed is what one holds to in doctrine, and is just as much a creed held in the mind and heart as expressed upon parchment. If a creed is true, it will stand the test of time, whether expressed in writing or not. The difficulty with the old church creeds has been while they have contained part truths, much of their creeds were not truths.

To organize Spiritualists successfully, it must be on a basis of pure simple Spiritualism, and nothing else. There is doubtless much to be revealed yet from the spirit-world to the denizens of earth-life. But the following cardinal or fundamental points of spiritualistic doctrine is generally accepted by Spiritualists, and if so, what objection can there be to organize on such a platform, for a beginning at least?

1. The Fatherhood of God.
2. The Brotherhood of Man.
3. The Communion with Spirits.
4. The Ministration of Angels.
5. The Resurrection of the Spiritual Body.
6. Unfolding Progression through all Eternity.
7. Rewards and Punishments. That is, the spirit on laying aside the mortal body, enters spirit-life no better or worse, but becomes subjected to the natural law of unfolding progression, suffering pain and condemnation, or pleasure and happiness, in proportion to inner life built up when in the mortal body.

If Spiritualists can organize as a body in America, it would prove a tower of strength. Although Spiritualism is as old as history, and was greatly revived and fully demonstrated nineteen hundred years ago, by the Great Master and his associates, and promised to follow all those who believed; yet in the process of time, the followers of Jesus Christ by degrees fell from their high privileges and estate, until finally the churches repudiated as a heresy and demoniacal; intercourse with spirits. Christianity is as cold as an iceberg to-day compared to the outpouring of the spirit in the time of Jesus of Nazareth. The world of mankind within the last half century, through the enlightening process of civilization, education, science, and the arts, have been lifted up from the iron heel of superstition, intolerance, and prejudice, to have allowed the spirit of the murdered peddler to manifest itself through the Fox family, without subjecting them to being either hung or burnt at the stake. Notwithstanding the effort has been made to sneer and whistle down Spiritualism, it has continued to grow until to-day, and has become a giant in the land, commanding respect and obedience. It is the

new dispensation which is to lift mankind from the cold and barren track of materialism, superstition, and prejudice, and to place the human race sure and steadfast upon the rock of immortal ages. It is destined to offer a universal religion to the different races and tongues of men. The day is not in the far off when the world of mankind will be engaged in deadly conflict with each other, over their really obsolete creeds, created principally by human invention to build up a tyrannical priesthood who have oppressed the masses, by lording it over God's heritage, when the world shall become drenched in human gore, over the prejudices engendered by false teaching. Let Spiritualists plant their stakes, and lengthen their cords, and as the angel world shall pour out upon us from time to time their blessing and truths as it has done in the past, and like the dews of heaven descending upon all alike. Spiritualism will hold out its beacon light to all as a safe and harmonious retreat to a misguided and distracted people.

To the Editor of *The Spiritual Scientist*:

DEAR SIR:—I send you a communication received through the mediumship of Mrs. Juliette T. Burton, deceased, formerly of New York. It is worthy of study and consideration whether regarded as from heavenly or earthly pen, and conforms with reason in its portrayal of angel life and nature.

COMMON SENSE.

New York, June 21, 1876.

#### THE COMMUNICATION.

"I can never forget how ignorant I was in my earth existence; and when I think of the dark pale of superstition that hung around me, I am not surprised at it. I willingly go into the footprints of humility, and adore the great Providence for the gift of progression throughout an eternal immortality, for the growing of my intellectual faculties, and for my perfection in purity of soul.

I can reach out my hand and pluck flowers of wisdom. I lift my eye and take range of the divine. I open my mouth, and into it runs the oil of gladness. I lift my feet and I tread on ease. I fold my arms and into them comes content. I shut my eyes, and into my senses is poured a beautiful aroma of love. I go to the earth, I come, I send, and all things are good for me. I had not imagined that Heaven was like it is. I thought that the celestial brightness, which came from the actual presence of the great God, with choirs of saints and angels, was all. I believed that there was no recognition of friends, father, mother, wife or child; that in the one great aim of praising the highest, all lesser things were absorbed. I love, I like, I enjoy, I relish all the essential elements of rationality. I appreciate the Heavenly plains, yet I do not forget my earth associations. I go forward to the divine continually, yet can get back to earth among the undeveloped, and can shed tears of pity for the grieved and sorrowing. I love all things, and give due praise to the author of all I was, all I am, all I have, all I ever shall have. The great, invisible, permeating God is in my heart, around my form, a part of the breath of my inspiration. I am living in a house, an actual house of my own, and have everything that is appropriate and excellent.

(Signed) HORACE WEBB."

#### TRAVELLING IN SPIRIT.

WRITING in the London Medium of the spiritual atmosphere of the Home for Spiritualists, R. Linton tells of the manifestations that occurred at one of the seances held there, and speaks as follows of one who is well known to the Spiritualists of this country. He says:—

Other spirit-friends were also there; but perhaps the most remarkable manifestation was the presence of a male form behind me, attended with two lady spirits. From the description of these forms, I could arrive at no other conclusion than that the group consisted of Dr. Charles Main, now in the flesh at Boston, U. S. A., his spirit-wife, and also mine. Upon expressing this belief to Mrs. Burke, who sat next to me, a bright light flashed between us, as if in confirmation. Upon showing a photograph of Dr. Main to Mr. A. Burns, he recognized it as that of the form he had so distinctly seen. Knowing as I do the wonderful sympathy subsisting between us, and the frequent experience I have of his spirit presence, although his corporeity is far away in America, and his recognized spirit appearance in other instances here in England, this manifestation ought to be no surprise to myself, however curious or inexplicable it may be to those uninitiated into such spiritual affinities. It is nevertheless a fact, as can be proved by letters, that Dr. Main, still in the body, thousands of miles away, is as accurately, if not better, posted up in my interior spiritual life as I myself am; and this, I take it, from the law of spiritual perception or affinity.

## SUBSCRIPTIONS AND ADVERTISING RATES.

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

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

## SPIRITUAL SCIENTIST.

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## A NEW MOVEMENT.

A convention of Spiritualists to inaugurate a new movement in Spiritualism is called for the 5th of July in Philadelphia. The call is made for a "conference to consider the organization of Christian Spiritualism in America."

If the projectors of this new movement, and the signers to the call, will take some positive action and propose a feasible plan of organization, the name will be a second consideration. "Christian Spiritualism," however, is not the most expressive nor the least objectionable title that can be chosen. In our opinion, the terms Christian and Spiritualist should be synonymous. That they are not so, the people known as Christians and Spiritualists are alike to blame. Christians labor in vain to harmonize the dogmas of man with the doctrines of Christ Jesus the Spiritualist; and without Spirituality they cannot interpret the sublime truths to which he gave expression, not only in words, but deeds—living a spiritual life. Spiritualists, or the majority that stand forward as the representatives of Spiritualism, are in reality phenomenalists or sensualists. They are of the sensual world, as are also a majority of professing Christians. They are as unworthy Spiritualists as many clergymen and members of churches are unworthy Christians. Neither class comprehends the vastness of the principles that they claim to represent.

For this reason many true Spiritualists are opposed to the prefix "Christian," and many true Christians will not identify themselves with Spiritualism; and yet both of these classes are in harmony; both have come out of the churches seeking something higher and better to satisfy their religious wants. On the outskirts of the Church domain is a still larger class who are also in sympathy with the true Christians and true Spiritualists. All these are composed of spiritual persons who recognize the spiritual truths that are veiled from the sensual and worldly; all these await a new religion that shall exemplify the teachings of the Divine Spirit."

Experience teaches that in England, where there is an association of Christian Spiritualists, the appellation Christian is a troublesome one. Its champions are looked upon as a sect, seeking to take issue with the main body of Spiritualists, and they are compelled to waste much valuable time and energy without gaining any adequate return. Many of those who are ready to work will care little what the name may be. We have already shown that movements derive their significance from the character and work of the persons interested. In the case of Christian Spiritualism, however, the work-

ers labor under the disadvantage of selecting, as a name, two words that awaken unpleasant and inharmonious thoughts in the minds of those whom they seek to unite, and whose sympathy and co-operation would be gladly welcomed.

We hope this matter will receive careful attention and consideration at the hands of the convention. Let it not be forgotten that this is, or should be, a NEW MOVEMENT, destined to work a reform not only in Spiritualism but the world at large. It undertakes the work of regeneration. The thoughts of Spiritualists and Christians must be gradually arrested and warped into a new channel of investigation—the spirit within. Therefore present nothing to awaken their prejudices. Discussion may produce inharmony. The Declaration of Principles that shall properly present the ideas that animate the leaders in this movement will find supporters everywhere. It is the Divine Spirit, now, as ever, seeking expression. All are disinterested workers laboring for the good of humanity. When such are gathered together it is indeed a CHURCH OF THE SPIRIT.

We are in hearty sympathy with the movement, and will second any effort that shall have for its object a reform in Spiritualism. May the higher influences attend the meeting of the Convention, and inspire its conductors. May it send forth to the world the sentiments that shall awaken an enthusiastic response in the hearts of all true Spiritualists. The possibilities and probabilities are great. May the reality exceed the fondest hopes of the most sanguine.

## CALL FOR A CONFERENCE.

TO CONSIDER THE ORGANIZATION OF CHRISTIAN SPIRITUALISM IN AMERICA.

We, whose names are hereunto affixed, after a calm and conscientious survey of the present condition of Christendom, are convinced that the time is fully come when a new religious departure should be taken.

We feel deeply that modern life rests upon a new spirit, and that the religious wants of men, to-day, can be met only by a broader and deeper interpretation of religion than is to be found in the current teachings of the churches. We feel that a new movement in Spiritualism is demanded, whose aim shall be to indicate and organize the religious thought which underlies all modern life in such a manner as to afford a cultus and worship for all those who, by their lack of interest in existing church organizations, are practically without church relations, and deprived of spiritual blessings.

We name Philadelphia as the place, and the fifth of July as the day for holding a preliminary conference on this subject, whose object shall be to discuss and decide the question whether an association for the advancement of Christian Spiritualism in America should at this time be formed. We invite all who are in sympathy with this "call," and who feel that, sooner or later, a formal movement for the defence and advancement of Christian Spiritualism must be made, to meet with us at the place and on the day herein named.

A business meeting will be held at Gould's Hotel, 305 South Second Street, on the evening of July 4th, at seven o'clock.

James Edward Bruce, M.D., Rev. William Fishbough, Samuel Watson, D. D., J. M. Peebles, J. Hamlin Dewey, M. D., E. Gerry Brown, Hon. J. G. Wait, Rev. T. H. Stewart, Dr. E. C. Dunn, Rev. G. H. Harter, Dr. G. B. Cooper, George White, Dr. John Mayhew, Joseph Shepard, Annie C. T. Hawks, M. Hawks, J. Smith, Mrs. J. Smith, Nannie Watson, G. N. Robertson, A. W. Tittle, S. Billenbry, Mrs. S. Billenbry, M. Taylor, J. Toby, Mrs. J. Toby, M. H. Baldwin, Geo. A. Fuller, Dr. J. S. Bean, George S. Morgan, Henry Newmon, Sarah Newmon, Dr. S. Wood.

WE HAVE at present a great multitude of these highway dollar-a-sight converts, who neither appreciate nor help the progress of Spiritualism—and we have Spiritualists everywhere who live on the same plane of dogmatism, illiberality, suspicion and narrowness which they occupied before they were forced into a recognition of supernal facts.—Prof. J. R. Buchanan.

## HIGHLAND LAKE CAMP-MEETING.

The Camp-Meeting of Spiritualists at Highland Lake Grove, Norfolk, Mass., will commence Wednesday, July 19th, and continue until August 9th. We have before alluded to the attractions of the picnic grounds connected with this grove. The managers announce on our last page, particulars in relation to camp equipments, blankets, etc. Persons in any part of New England who desire to be present, will find the grove easy of access, as the N. Y. & N. E. R. R. connects indirectly with nearly every road in New England.

Rates of fare, times of trains, etc., will be announced the coming week.

The first picnic of Spiritualists in this Highland Lake Grove will come off to-day.

## DECEASE OF MR. HOME'S AUNT.

At Elwood, United States of America, on the 6th of May, passed from earth Mrs. Mary McNeil Cook, aged 70, the aunt, and mother by adoption, of D. D. Home, Esq.

The lady referred to was the sister of Mr. Home's mother, and he was adopted by her at the early age of one year. Educated a most rigid Scotch Presbyterian, it seemed to her, and by the advice of her minister, most fitting to use severe measures to rid the much-loved son of her adoption of the power of this "satanic agency," and this terminated in Mr. Home leaving the house. It was soon made evident to her that if the influence was satanic it was doing God's work, and Mr. Home was as fondly cherished by her as ever. She was, in the fullest sense of the world, a Christian Spiritualist, ever seeking to benefit others. Our readers will be pained to hear that her departure was caused by the shock on hearing the false intelligence of Mr. Home's sudden death, which was put in circulation by some of his enemies. A paralytic seizure was the result, and the poor lady never rallied. The morning of May 23, Mr. Home told his wife that in vision he had seen a sheet of blue paper, and the words written on it were, "Mary is now at rest." Four hours later the postman handed him a letter. The paper was blue, and the first sentence was: "Dear Brother, Aunt Mary is now at rest.—*London Medium.*"

## EDITORIAL PARAGRAPHS.

IT IS SAID that Robert Dale Owen was married last week at Lake Osage, to Miss Kellogg, of Hartford, Conn.

DR. H. B. STORER leaves this week for Philadelphia, to attend the Congress of Liberals in that city.

PICNIC AT HIGHLAND LAKE GROVE TO-DAY. Cars leave New York & New England Railroad, depot foot of Summer street, at 8, 9 and 11.15 A. M.

ROBERT COOPER, ESQ., of England, will lecture at Paine Memorial Hall, next Sunday afternoon, at 2.45. Subject: "The Objective Proof of a Spiritual World."

PORTUGAL has as yet no Spiritualistic journal; but the works of Allen Kardec are being translated into the Portuguese language by M. Polety Villava, a Spanish vice-consul.

PROF. DENTON'S LECTURE at Highland Lake Grove, July 19th, will be the only one that he will give at the camp meetings this Summer, as the day following he will leave on an extended trip through the copper mines at Lake Superior.

MEXICO has about 60,000 Spiritualists. In Central America, there are three independent associations of Spiritualists in San Juan Bautista, two in Frontera, one in each one of the following named villages: Tacotalpa, Hulmanguillo, Cardenas, Aztapa, and Comocalco.

WE SHALL yet learn in this country, and God grant that we learn it soon, that some things are worth more than money; that outward life is inferior to the inward; that the ideal is better than the real; and that man cannot live by bread alone.—*W. H. H. Murray.*

THE PROPHECY made by higher spirits in a circle at Melbourne, Australia, that "the time was approaching when a new effort, by means of a new organization, would be required to supply the demand for spiritual truth" has also been made in this country to many persons through different channels.

SPAIN has four prominent and influential journals, which are doing a noble work: *El Criterio*, *The Revista*, of Barce-

lona, *El Espiritismo*, of Seville, and the *Revelacion*, of Alicante. There are about a hundred different Spiritualistic "groupes" in the provinces. Believers are found in the highest ranks of society, and in Madrid public discussions are held with all the schools of philosophy.

TO VISIT THE CENTENNIAL, and enjoy the trip from the start through the return, one should improve the opportunity that is afforded in the excursion of the steamer Empire State. This commodious vessel, capable of carrying two thousand passengers, has been refitted and furnished for this purpose, and every convenience for comfort is afforded. The number of passengers is limited to 350, making a select and pleasant party. The trip is a sail of eight hundred miles on smooth salt water, therefore no sea-sickness. The management is that of a first-class hotel; and the dock, Chestnut St. Ferry, where the vessel lays in Philadelphia, is on the line of horse-cars connecting with the Exposition. The cost is known in advance—an important item. For \$22 one can go and return, and have board furnished. The agent in Boston is E. BURR PHILLIPS, 129 State Street, and the next excursion leaves Saturday, July 1st.

Correspondence of the Spiritual Scientist.

## GROWTH OF SPIRITISM.

IN 1865, eleven years ago, the writer began to investigate Spiritism. What a tremendous leap it has made since then. Things faintly hinted as possible then, are common events now. Then, save D. Hare, scarce a scientist had pronounced for it; now we are safe to say half the great savans are for it. Then the eminent and ambitious shunned the subject, now they seek it. Then the oft-exposed lunatic humbug, rat hole revelations, meretricious thing was but 17; 'Tis now 28 years old, and has since met with some of the most shameful exposures, overwhelming overthrows, ever possible to imagine. It still lives, towering and expanding. Its levees are attended by the good; the great, the wise, the ambitious, beauty and merit crowding toe and heel.

In 1847 a crowd of infidel youth was gathered in the room of one of the most popular of their companions, at a certain college, just prior to the long vacation. After going over the whole subject, a wonder was expressed, how any sane mind could, for a moment, hesitate to discredit the least wonderful of the so-called miracles. One of the company asked what thing might be conceived of, which, if it happened, should be most satisfactory as a miracle. One thing after another was discussed, and dismissed as unsatisfactory, when it was agreed that the moving of some inanimate object in broad daylight without any human contact or device, at the request of the beholder, and without the application or use of any known force, would be the most satisfactory. Ere one year had passed, this so impossible thing was done. Strange to say that infidels were the first to credit the Spiritual phenomena on fair testing.

Early in 1847, that wonderful reservoir of "all things and some other things," Davis' "Nature—Her Divine Revelations," was read, laughed at and wondered over by many. In particular, that part where he declares that the spirits are now preparing to make a raid on humanity, and the time is near at hand when they will commune directly with those of earth, was considered the wildest, most incredible idea. Yet it was not much over two years after he published the book (1846) till that was the most directly fulfilled of all his prophecies.

By the way, Mr. Editor, that book is a standing miracle, according to our ideas prior to 1848. The persons who read an old edition, printed before 1848, have the proof in their own hands. Read it. There is scarcely a great discovery in science, or a great human movement of the past thirty years not distinctly foretold in it. And who told it? A poor ignorant lad!

Why should the churches so bitterly oppose Spiritualism? Why not cultivate it as a living proof of the truth of the Scriptures in these very things in which they were once deemed incredible. If the dicta of some spirits contradict their tenets, what of it? Spirits are but unclad mortals, frail of judgment like them. Let me prophecy. Ere ten years go by, our Spirit phenomena will be such proof of the probability of the Bible story, he will be thought foolish who denies them.

From a Paper read before the Anthropological Institute of Great Britain, and published in the London Spiritualist.

## DEVIL AND GHOST WORSHIP IN WESTERN INDIA.

BY M. J. WALHOUSE, F. R. A. S.

IN THREE PARTS—PART I.

ALTHOUGH the lower castes and classes in India acknowledge and reverence the Brahminical gods, their familiar household cultus is much more especially addressed to inferior supernatural beings analagous to the evil spirits, devils, ghosts, and goblins of European superstition. According to Hindu doctrine there are ten classes of such beings, the first seven of which are demons, created aboriginally with the world, or by acts of the higher gods, on whom they wait as attendants or servants, receiving some share of their worship, and avenging any omission or neglect of ceremonies due. Though not invariably, they are for the most part evilly-disposed towards human kind, especially the female powers amongst them, which are many. But the last three classes, of whom more particularly it is now intended to speak, are of exclusively human origin, being malignant, discontented beings, wandering in an intermediate state between heaven and hell, intent upon mischief and annoyance to mortals; chiefly by means of possession and wicked inspiration, every aspect of which ancient ideas, as well as of the old doctrine of transmigration, they exemplify and illustrate. They are known by the names of Bhuta,\* Preta, and Pisacha; the first name being ordinarily applied to all three, and even vulgarly to the seven superior classes. These beings, always evil, originate from the souls of those who have died untimely or violent deaths, or been deformed, idiotic, or insane; afflicted with fits or unusual ailments; or drunken, dissolute, or wicked during life. The precise distinction between the three classes is that the Preta is a ghost of a child dying in infancy, or of one born deformed, imperfect, or monstrous; events attributed to neglect in performing certain ceremonies prescribed during the ten days when, according to popular notions, the limbs of the embryo are forming in the womb: such a ghost becomes a misshapen, distorted goblin. The Pisacha, on the other hand, is derived rather from mental characteristics, and is the ghost of madmen, habitual drunkards, the treacherous and violent-tempered, as though realizing the idea that the evils that men do live after them in the guise of malicious spirits. Bhutas, however, emanate from those who die in any unusual way, by violence, accident, suicide, or sentence of law; or who have been robbers, notorious evil-doers, or dreaded for cruelty and violence. The death of any well-known bad character is a source of terror to all his neighborhood, as he is sure to become a Bhuta or demon, as powerful and malignant as he was in life. Some of the Bhutas now most dreaded were celebrated personages of old days. All such persons on death are liable to become Bhutas, and attach themselves to any beings of the higher classes whom they first meet on entering the spirit-world, and derive from them power and assistance in tormenting and afflicting men and animals. As an example of how forcibly this idea possesses the popular mind, I will read an extract from a recent Indian newspaper; "We learn from a correspondent at Chochin that, a couple of days before the Christmas holidays, a Nair of Chenganoor, in cold blood, murdered his paramour on suspicion of her infidelity. The noteworthy and strange feature of the case is, that when he was taken up and arraigned before the Sessions Court, he pleaded 'guilty' to the charge, but earnestly implored that the extreme penalty of the law, which he admitted he fully deserved, might be carried out, not at the usual place of execution, but at the scene of his crime, in order that he might, according to his theory of the transmigration of the soul, assume the form and life of a 'demon,' and thereby have full scope in engaging himself on the man and his associates who were the cause of leading his unfortunate victim astray." It is also held that by certain ceremonies and expiation this form of existence can be dissolved, and the unquiet spirits remitted to regions of reward or punishment, according to their deserts on earth.

In their haunts and modes of appearance, Bhutas repeat

\*"Malignant spirits, goblins, or ghosts, haunting cemeteries, lurking in trees, animating dead bodies, and deluding and devouring human beings.—THOMPSON.

the popular beliefs of many countries. They wander borne upon the air, especially in uninhabited, dry, and desert places; and tall trees are a favorite abode. The third watch of the night, or from twelve to three o'clock, is the time when they wander abroad most freely, and belated travellers sometimes meet them then in the shape of dark shadows. As the ancient Jews would speak to none whom they met after midnight, for fear they might be addressing a devil, so Hindu villagers will speak to no one they may meet at that time, lest he should be a Bhut, nor, indeed, willingly then stir out of their houses. The eddies of wind that career over plains in the hot weather, whirling up leaves and columns of dust, and flickering lights seen gliding over marshes, are regarded as Bhuts passing by. Objects seen indistinctly moving in the dusk or mists, are attributed to them, and so, indeed, are all visions

Of calling shapes and beckoning shadows dire,  
And airy tongues that syllable men's names  
On sands, and shores, and desert wildernesses.

The Gools of Arabian superstition closely resemble Bhutas, assuming monstrous shapes of men or animals, frequenting desert places and burial grounds, and feeding on carcasses.

The before-mentioned classes are believed more particularly to afflict human beings by entering into and possessing them. Gaping or drawing deep breaths is supposed to give them opportunities for this, and no Brahmin ever gapes without snapping his fingers before his mouth, as a charm to prevent an evil spirit entering. After gaining an entrance, they seat themselves in the lower part of the abdomen, and feed upon all the unclean excreta. Whilst so dwelling they are held, by interrupting digestion and circulation of the humors, to cause fits, paralytic strokes, temporary aberrations, outbreaks of madness, cramps, and rheumatic pains. All this closely tallies with the beliefs regarding possession current amongst the Jews and early Christians; the former in particular believing that unclean spirits, by reason of their tenacity, were inhaled and insinuated themselves into the human body, injuring health through the viscera, and forcing the patients to fulfil their evil desires. The grosser parts of the body and all unclean places were their especial abodes. Besides diseases and bodily afflictions, the evil influence of Bhutas is believed to occasion family discord, hatred between brothers, ill-temper and gloominess, the death of children during the life of parents, the non-survival of births, barrenness in women, atheism, and neglect of religious ceremonies. Although, properly speaking, they are not held to have power over human life, the villagers and common people believe they have, and outbreaks of disease, sudden deaths, and wasting away are always ascribed to their malignant power. Cattle diseases of every kind are invariably attributed to them, as in Scotland and Ireland to elf-bolts, as celts and flint arrow-heads were called, and popularly supposed to be missiles formed and discharged by malicious fairies: an imagination commemorated by Collins in his Ode on Highland superstitions:

There every herd by sad experience knows  
How, wing'd by fate, the elfshot arrows fly.

It may be readily conceived that superstitions like these, entering into every part of daily life, would exercise a much deeper influence over a sequestered, ignorant, rural population, than the loftier, more abstract Aryan conceptions; and they are also distinctly Turanian, to which race the great underlying stratum of the population of India appears to have belonged, and over which the subsequent Aryan invasion spread itself, each in the course of ages influencing the other, characteristics of the one cropping up, and of the other filtering down. All demonologies and ghost systems belong to the Turanian races, and are antagonistic to the Aryan genius and feelings, though, after ages of intercourse and blending, some of the superstitions of the lower race may have crept into the intellect of the higher.

[A trace of this is, perhaps, seen in the Laws of Manu, where (xii, 71-2) it is declared that a Kshatrya who neglects his duties will, at the after-birth, be changed into a demon that feeds on ordure and carrion; and a Sudra into an evil being that eats rotten carcasses—that is, into Bhutas.]

In proceeding now to give some account of the ceremonies



and worship paid to the Bhutas, I shall confine myself principally to those current in Canara, on the western coast of India. The same cultus, with some variations, obtains, however, all over India and Eastern and Northern Asia; the Bhuta belief being found everywhere under different names and forms.

The edifices and observances connected with Bhuta worship are both domestic and public. In villages, and very generally in towns, there is in every house a wooden cot or cradle, placed on the ground, or suspended by ropes or chains, and dedicated to the Bhuta of the spot. On these are placed a bell, a knife, or sword, and a pot filled with water, all which are collectively called the Bhandara of the Bhuta, and kept either in a part of the house itself, or in a small separate building. The idea seems to be of placating the spirit that haunts the spot by making a sort of abode for it, much in the same way as the cream-bowl was nightly set for the "drudging goblin," or brownie, in England. On the last day of every lunar month flowers are laid on the cot, and perfume burnt before it; and once a year, towards the end of April, a ceremony called Tambila is performed. First, a fire is lit on the spot where the cot and paraphernalia stand, to make it "shooda," *i. e.* clean; then fried rice, mixed with coarse sugar and grated cocoanut kernel, is heaped on two plantain leaves, which are placed on the cot, together with some young cocoanuts, pierced ready to drink from. A ball is then formed of boiled rice, colored yellow with tumeric, and laid on a piece of plantain leaf on a small stool, which is placed before the cot, and a lighted torch stuck on it. A fowl is held above the rice-ball and torch, its throat cut, and the blood let drop upon the ball; some perfume is burnt, and the ceremony ends. The cocoanuts placed on the cot are then taken and dashed on the ground or cloven in half. If the pieces fall with the kernel upward, it signifies the Bhuta is pleased with the offering; if with the kernel downward, the reverse. Should a member of the family be stricken with any unusual attack, such as apoplexy, paralysis, cholera, &c., or should disease break out amongst the cattle, it is at once ascribed to the anger of the Bhut, and a propitiatory sacrifice is offered. A fowl is turned three times round before the patient's face, its neck then twisted, and the blood let fall upon him, and some rubbed on his forehead and joints, the meaning being to offer life for life—the fowl in lieu of the man. Powdered sandal-wood is then sprinkled over the Bhuta's cot, and water from the pot kept there dashed upon the sick man's forehead and eyes. The family priest is then consulted, who, after much grave meditation, usually recommends alms to be given to himself to satisfy the hostile stars, with a promise to perform a special ceremony to the Bhuta, and give a banquet to all the patient's castemen should he recover. Medicine is not neglected, but, in event of recovery, the credit is ascribed to the influence of the Bhuta.

The general buildings dedicated to these demons are called Bhutastans, and when dedicated to one of the superior, or very popular Bhutas, sometimes of considerable size; but far more commonly a small plain structure, four or five yards deep, by two or three wide, with a door at one end, covered by a portico supported on two pillars, with a thatched roof, and windowless. In front of it there are usually three or four T-shaped pillars, the use of which is not clear. They are said to denote that the building is a Bhutastan, and flowers are placed, and cocoanuts broken on them at ceremonies. It may be worth noticing that pillars of exactly the same shape are found accompanying the mysterious Balearic Talyots, the purpose of which has hitherto baffled antiquaries. Inside the Bhutastan there is usually a number of images roughly made in brass in human shape, or resembling animals, such as pigs, tigers, fowls, &c. These are brought out and worshipped as symbols of the Bhutas on various ceremonial occasions. The Bhutas themselves are usually represented by mere rough stones. Some of the brass figures are now on the table, and the difference between the Turanian and Aryan mind will appear on comparing these rude village idols with images of the Bramanical gods.

[In the British Museum there are some marble images of swine, sacred to Persephone, found in the temenos of the temple of Demeter at Cnidos, which may have been offerings, like these Indian ones of brass.]

Brass basins, bells, a peculiarly-shaped sword, and some other articles used at ablutions are also kept within. These rustic fanes are thickly scattered over the face of the country in very various directions—under a green tree, on hill-sides, down in hollows, in jungles, on plains, by roadsides, in villages, amid rice-fields, but always on a small plot of waste ground, which is kept uncultivated, like the "guid-man's croft" in Scotland. A rough drawing of one of ordinary size and appearance is before the Society.

Once a year a festival called Kolla is held at the village Bhutastan, in honor of the local Bhuta, at which all the villagers attend. There is no fixed time for this, but the village priest, after consulting with the principal inhabitants, determines an auspicious day. This being settled, a tall pole is fixed upright in the ground before the Bhutastan, and a flag, that is always kept within, hoisted upon it. The Bhut's Bhandara, or paraphernalia, and the images, &c., are brought out and cleaned, and a large fire kindled to purify the spot. The festival always takes place at night, and about nine o'clock all the villagers assemble in their best attire, the women wearing all their ornaments, and their heads, as well as often the men's thickly garlanded with flowers. Tomtoms and drums are beaten, and the Pujari, or Priest, takes the Bhuta-sword and bell in his hands, and whirls round and round, imitating the supposed mein and gestures of the demon. But he does not aspire to full possession, which in aboriginal rites like these, is only given to a representative of the aboriginal tribes, now the lowest castes. A Dher, one of the slave caste, at other times regarded with contempt, but now advanced to the foremost post, comes forward naked, save a waist-band, and with all his head and body grotesquely and frightfully besmeared with white, yellow, and red paint. Over his head, and tied to his back, there is a sort of an arch, termed Ani, made of green-cocoa-tree leaves, with their ends radiating out. For some time he paces up and down, within a ring formed by the crowd, flinging about his arms, gesticulating wildly, leaping, and shaking his body furiously. Meanwhile a dozen or more tom-toms and drums are beaten incessantly and stubbornly, with a continually increasing din; and the Dher presently breaks into a maniac dance, capering, bounding, and spinning vehemently, whilst the instruments redouble their noise, the power of the Bhuta being estimated by the fury and persistence with which the Dher dances.

The multitude around joins in raising a long, monotonous, howling cry, with a peculiar vibration. At length the Dher stops, he is full of the demon, and stands fixed and rigid, with staring eyes. Presently he speaks, or rather the demon speaks from him, in loud, hoarse, commanding tones, wholly unlike his own, or indeed any natural voice. He addresses the head man of the village first, and then the principal inhabitants in due order, for any neglect of etiquette on this point by the Bhuta would infallibly give rise to great resentment. After thus speaking to the principal villagers and asking whether all the people are present, the possessed Dher goes on to say that the Bhuta is pleased with the performance of the ceremony, and exhorts all the people to behave justly and charitably to one another. Various disputes and litigated matters, especially when evidence and ordinary means of adjustment fail, are then brought forward and submitted to the decision of the Bhuta, and his award, pronounced through the Dher, is generally, though not always, submitted to. After this the demon desires to have food, and the Dher eats fried rice, and drinks the milk of young cocoa-nuts; or if the demon he represents be one of low degree, he eats animal food and drinks arrack. He then distributes arca flowers and pieces of cocoa-nut to all assembled in due order of precedence, and the Bhuta passes away from him, he loses his commanding mein and tones, and relapses into the servile drudge. The assembly then addresses itself to festivity; there is much drinking of arrack, the drumming and wild music go on vehemently, interminable songs are sung, and at the first dawn the people disperse on all sides to their homes. The houses and farmsteads composing a village in Canara lie widely scattered over a surface picturesquely diversified with hill and hollow; and not unfrequently, when riding over the country before sunrise, as Anglo-Indians do, I have met long files and troops of people returning from these nightly celebrations. They are a tall

and comely race on that western coast, and looking at the women, with their many-colored, classically adjusted garments and garlanded heads, I have thought that groups of Bacchantes or Mænads descending from the valleys of Cithæron, where all night long the tambour and cymbals had been resounding, and the torches flaming beneath the pine trees, might not have been so dissimilar to them, and that had we exact details of the wild Bacchic orgies and rites of the Mighty Mother, manifestations might be disclosed not distantly akin to those now witnessed in the East.

[Circe, whose name is derived from the whirling, magic dance, with her herd of transformed, Bhuta-like votaries, may be also cited; and the Salli, or leaping priests of early Rome. Compare, too, in Arabian story, the striking picture in Southey's "Thalaba" (Cant. ix.) of the terrible witch Khawla, possessed by Eblis, and uttering inspired warnings after wild gyrations and a bloody sacrifice; a shadow of such rites may survive in the spinning Dervishes today.]

It may not even be too bold to conjecture that a cultus springing from the same general idea, namely, demons or the dead, speaking through the living, may have existed in German and Gaulish forests or British valleys in the ages before the Roman invasion; and that much, looking that way, might have been picked up by any Latin archæologist who troubled himself about barbarian folk-lore. Cæsar and Tacitus record only the names and rites of the higher gods, just as the English in India know generally something of Shiva and Vishnu, and the principal Brahmanical deities, but seldom anything of the obscurer divinities and worship of the common people.

#### THE LAYING ON OF HANDS.

ON the above subject, Miss Chandos, of London, evidently a lady of great power and talent, delivered a lecture overflowing with brilliant truths, which is printed in the *London Medium*. We present a few extracts from the lecture:

It has been recognized by the greatest minds in all ages and nations, that there are two great actuating principles within us, namely, good and evil. Goodness is two-fold, and consists, firstly, in harmoniously developing and conserving, to the best of our abilities, the body, spirit, and life-principle which constitute our organism; and, secondly, in rendering the greatest benefit to the highest number. Evil is the exact antithesis of this, and consists in degrading and destroying or lessening the body, spirit, and life-principle in ourselves and others, by unjust influence, tyranny, and murder. I will first treat of the philosophy of the obliteration of evil, which can be summed up in a very few words by the law, that "a contrary removed, a contrary must fill its place," as "nature abhors a vacuum." Thus, as you dispel cold, heat must fill its place; remove dryness, and dampness asserts itself; and this same rule is equally unvarying in action when applied to man's physical, mental, and spiritual state. Thus, remove disease, health glides in; root out intemperance, and temperance springs up; crush uncharitableness, and charitableness and a pure mind will supplant them; banish deceit and falsehood, and truth will usher itself in. Do not trouble about being good; only cast away evil, and goodness must of necessity fill its place. Crush the love for the pleasures of the world, out of your hearts, with which the Devil so successfully binds your soul in hell (for hell is in ourselves, and is the unsalable and ever-consuming desire for the fast-fading and disappointing enjoyments of the earth), and as you successfully conquer this hell, so will your hearts incline towards heavenly aspirations, and your soul will inherit the undying kingdom of heaven; for as the Devil leaves you, God will enter; and as God enters, the Devil must, by necessity, leave you; for while the Devil is in you, you are in hell; but when God is in you, you are in heaven. Prayer will aid you, for fervent prayer is intense desire; therefore keep constantly praying for the spirit of God to enter you; indeed, let your life be one constant prayer, in word, in deed, and in thought. Desire is the antagonistic principle to hate, therefore, by constantly praying or desiring for good, you are constantly hating or casting out evil. "Man, know thyself, for knowledge is power;" and, truly, to know thyself is to know thy power, and who can place the limits to man's power when he is filled with Deific light? What is your life? What is your intelligence? What is the undying power within you?

It is your soul, and your soul is a part of God. We are all a part of God, but as we incline from the good and lean towards the evil, we crush the expression of the Deity, till it is scarcely ever heard within us."

We have another command concerning spiritual gifts; "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery; meditate upon these things, give thyself wholly unto them, that thy profiting may appear to all. Take heed unto thyself and unto thy doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee." Remember these words and neglect no longer the gift that is in you, and you will see that by raising yourself you raise others, and by laying your "hands on the sick, they shall recover" (Mark, xvi. 18), and your path in life will indeed be a heavenly one. Read, and meditate upon the words you read, and you will find that the Holy Ghost in man is, and comes through, a Holy Will to do good, which is the active influence of your immortal soul, and when your soul is once enabled to exert its power over the body, by laying your hands on others, you can impart to them a power also. Peter and John having the Holy Ghost, laid their hands on others, who also received it, and Simon, seeing this power, even offered money for it, but was told rather to pray to the Giver for the gift. In Acts you read that seven men were sought "of honest repute, and full of the Holy Ghost," and when these men were found, we read afterwards of their healing diseases by the laying on of hands. Stephen was one of these seven, and of him it is said he was full of faith and power, and did great wonders and miracles among people. Paul was also filled with the Holy Ghost, and God wrought special miracles by the hands of Paul, and the power to heal was not limited only to the hands, but from articles worn by these healers, which had become gifted with a healing influence; for, in the 19th chapter of Acts, we read of Paul that from his body were brought unto the sick, handkerchiefs and aprons, and the disease departed from them.

#### LAKE PLEASANT CAMP-MEETING.

The Railroad Committee of the Lake Pleasant Camp-Meeting Association in connection with C. L. Heywood, Superintendent of the Fitchburg Railroad, and C. H. Comee, Superintendent of the Vermont & Mass. Division, have completed arrangements with the various connecting railroads, on all of which largely reduced fares have been obtained. They announce that residents on the line of the Springfield, Athol, and New England, the Central Vermont, the Boston, Barre and Gardner and Monadnock, the New London Northern, the Cheshire and Ashuelot, and the Connecticut River Railroads, can have the benefit of reduced rates by calling for excursion tickets to Lake Pleasant. The residents of Lowell and vicinity can purchase at the station in Lowell through tickets to Lake Pleasant and return for \$1.90. The passengers go by way of Stony Brook Railroad to Ayer's Junction, and thence by Fitchburg Railroad to Lake Pleasant. It is hoped the executive committee in this section will appreciate the labors of the committee in obtaining this reduction by agitating and advertising the subject, so that a large attendance may be secured from this section.

Sunday trains will be run on the Fitchburg Railroad from Fitchburg, the 13th, 20th, and 27th. The Springfield & Athol, the Boston, Barre & Gardner & Monadnock, and the Connecticut River Railroads will also run Sunday trains.

Special evening trains will be run from Greenfield, Mondays, August 14 and 21, Wednesdays, August 16 and 23, and Saturday, August 19 and 26, leaving Greenfield at 7.15 p.m., and returning at 10 p.m. From Athol, Fridays, August 17 and 24, leaving at 7 p.m., and returning at 10.30.

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**How To Form A Spirit Circle.**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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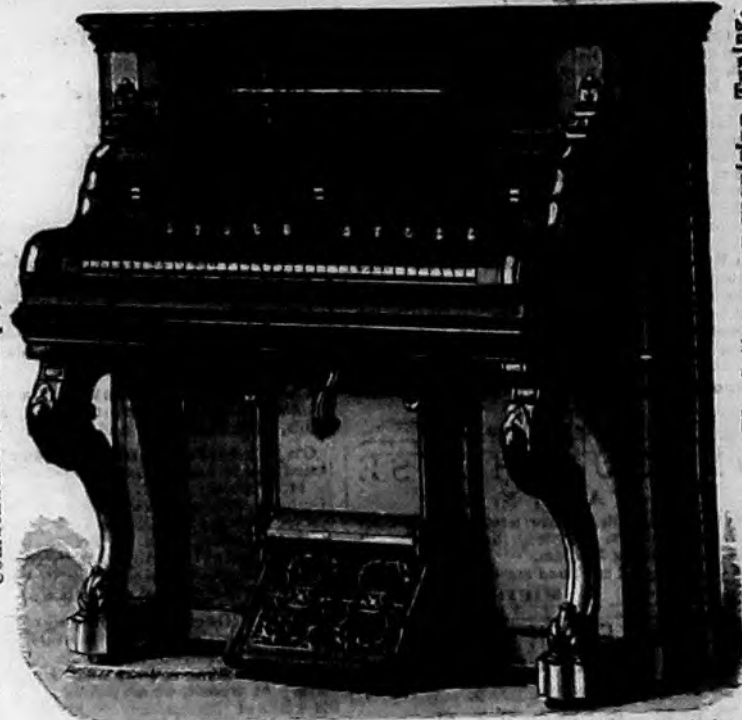
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