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LAKE PLEASANT CAMP-MEETING.

WEDNESDAY morning found the campers in excellent condition for the enjoyment of the day's exercises, the cool air of the preceding days having revived the energies of some who had been drooping under the influence of the heat and drouth. The first call to the campers, after the usual morning duties, was to a conference meeting, which was well attended and interesting. In the afternoon Rev. E. P. Strickland delivered an intellectual and instructive address, followed by a number of spiritual tests from the public stand, which were well received by the audience,—especially by those to whom they were directed,—J. F. Baxter assisting in regard to names and dates. In the evening a variety entertainment was given, in the conference tent, by Mr. N. F. White, assisted by Messrs. Heath, Baxter, Strickland, Beals, Mrs. Bailey, and Misses Beals and Currier. The tent was well filled and the audience well pleased.

On Thursday a large majority of the visitors, together with the campers, assembled at the grand stand to listen to the exercises of the morning, which consisted of music, and an excellent discourse by Mrs. E. Hope Whipple, who chose for a subject "A Stupendous Joke." The pith of the discourse was the failure of all the established and time-honored institutions to reform society, the condition of the country and the world politically, religiously and socially being the evidence; the only means of reform—the only conservator of mankind—being truth, which is now developed and evolved by communion with the angel world. The address was very acceptable to the audience, and was a very beautiful production. In the afternoon Mr. J. F. Baxter read a short essay, after which the advertised speaker, Mr. B. F. Underwood, was introduced, and delivered one of his highly radical discourses, which, to the minds of many, was more closely allied to materialism or atheism than Spiritualism, and did not meet with such full acceptance as the softer and more flowery lectures of the conservative Spiritualists. Mrs. Abby Buraham delivered a short address, in a very acceptable and pleasing manner, followed by public tests which were readily recognized and eagerly appropriated by friends of the spirits present. Mrs. Bailey and Mr. Baxter furnished

the music for the occasion, as also for most of the lectures delivered from the grand stand, while Mr. C. E. Heath has lent welcome and valuable service in the same direction.

Friday morning carried a large excursion party to the grounds, who at once scattered about the camp, keeping the mediums busily engaged throughout the day. The usual committee meeting was held in the forenoon, and in the afternoon Rev. Lyman C. Howe delivered a lecture on the spiritual philosophy, which was considered a very able discourse, following which Mr. J. F. Baxter gave some public tests. Then followed singing by Messrs. Baxter, Heath, Sullivan, and Miss Bailey, some of Mr. Baxter's songs being almost entirely extemporaneous, and eliciting hearty applause. The strong southeast wind which prevailed throughout the day seems to have been charged with some deleterious gases; for in the afternoon large numbers of people were affected with dizziness and an affection of the stomach and bowels, producing nausea and purging. At first it was supposed to be owing to the eating of some unwholesome food; but as many thus affected cooked their own food, and some had not eaten any mid-day meal, while the number of sufferers was almost if not quite one hundred, the decision reached was that it was owing to some atmospheric impurity. The doctors and healers had their hands full, and in a short time those attacked were again all right, the shower which fell on Friday being doubtless instrumental in purifying the air. Dr. M. A. Davis, of Bellows Falls, acted the part of "Good Samaritan" to a number of the sick, and his medicines operated with rapid and healing effect. A fancy-dress ball took place in the evening, which attracted all who were not on the sick-list, beside the hundreds who had arrived, by special trains, for the occasion.

Saturday was a lively day throughout: some of the campers having stayed out their limit, they left the ground, while every train came loaded with fresh arrivals. In the forenoon Dr. Bruce made a stirring appeal to the Spiritualists at large in favor of organization, which seemed to strike a responsive chord in the minds of his hearers. In the afternoon Col. Meacham held a very large audience, for about an hour and a half, by his appeal for justice to the Indians, and his recital of the Modoc massacre. Col. Meacham is sure of an attentive audience when he speaks on the Indian question to Spiritualists, if for no other reason than on account of so many mediums having Indian guides or controls. At the close, Mr. J. F. Baxter gave some more of his most astounding tests, which, if possible, exceeded all his previous exhibitions of spiritual seeing. Of his mediumship too much cannot be said: his guide, Attica, makes no mistakes, but gives names, dates, and incidents with such particularity as to astonish Mr. Baxter himself and confound skepticism. Soon after the lecture was over, Messrs. Baxter, Sullivan, Heath, and the

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SPIRITUAL DIVINATION.

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

BY J. W. M.

CARDAN relates of his father, Facius Cardan, "that, after the accustomed solemnities, An. 1491, 13 August, he conjured up seven devils, in Greek apparel, about forty years of age, some ruddy of complexion, and some pale, as he thought; he asked them many questions, and they made ready answer that they were aerial devils, that they lived and died as men did, save that they were longer lived (seven or eight hundred years); they did as much excel men in dignity as we do juments, and were as far excelled again of those that were above them. They rule themselves as well as us, and the spirits of the meaner had commonly such offices as we make horse-keepers, neat-herds, overseers of our cattle, of the basest of us; and that we can no more apprehend their nature and functions than a horse a man's.

He further says, that "it was anciently held that they lived on men's souls, and so belike that we have so many battles fought in all ages and countries is to make them a feast and their sole delight." Sacrifices were offered to them, that spiritual carnivorous food might be furnished them.

Speaking of the fairies, elves, and sprites, which our fathers imagined occupied the space around them, Bulwer remarks:—

And, oh, is there not a truth also in our fictions of the unseen world? Are there not yet bright lingerers by the forest and the stream? Do the moon and the soft stars look out on no delicate and winged forms bathing in their light? Are the fairies and the invisible hosts but the children of our dreams, and not their inspiration? Is that all a delusion which speaks from the golden page? And is the world only given to harsh and anxious travelers, that walk to and fro in pursuit of no gentle shadows? Are chimeras of the passions the sole spirits of the universe? No! while my remembrance treasures in its deepest cell the image of one no more, one who was not of the earth, earthy, one in whom love was the essence of thoughts divine, one whose shape and mould, whose heart and genius would, had poesy never before have dreamed it, have called forth the first notion of spirits resembling mortals, but not of them. No, Gertrude, while I remember you, the faith—the trust in brighter shapes and fairer than the world knows of—comes clinging to my heart; and still will I think that fairies might have watched over your sleep, and spirits have ministered to your dreams!

The sentiment herein contained has found, and will find, an echo in many hearts. In spite of our philosophy—our most clear-sighted philosophy—we cannot contemplate unmoved the idea of the annihilation of "the dear departed," be they husband or wife, father or mother, brother or sister, or, perhaps,—

"A dearer one
Still, and a nearer one
Yet, than all other,"—

a dear Gertrude, our love of whom is wedded to our most sacred memories. 'Tis then our finer feelings receive the severest shock, when we attempt to realize, that

"All that remains of her"

is only so much matter undergoing a chemical transformation in the great laboratory of nature,—that she is no more to us than

"The sluggish clod, which the rude swain
Turns with his share and treads upon."

Ah, no! the hallowed passion of the heart can never admit that the object of its love is dead!

In a love like this, there is something ineffably beautiful—it is essentially the poetry of passion. Desire grows hallowed by fear, and, scarce permitted to indulge its vent in the common channel of the senses, breaks forth into those vague yearnings, those lofty aspirations, which pine for the bright, the far, the unattained. It is "the desire of the moth for the star"—it is the love of the soul!

The ancients held that between the spirits of the elementary spheres and mankind there existed a certain sympathy, the nature of which corresponded with the temperament of the individual and the sphere of the spirit; the bilious, lymphatic, sanguine and nervous temperaments, agreeing, respectively, with the elements,—earth, water, air and fire.

Dr. Redfield, in his very interesting and comprehensive system of physiognomy, accepts this division of the temperaments as natural, and agreeing with the physical construction of man, and also with that of all nature. Messrs. Fowler

and Wells, of New York, object to it, and adopt three, as being more agreeable to nature. And A. J. Davis, in the fourth volume of his "Great Harmonia," also objects. He says,—

But the nervous, bilious, sanguine and lymphatic programme of temperaments has an odor about it irresistibly reminding one of the age of astrology—of the days when "Humors" and "Vapors" were suggested by Aristotle—when the doctrine of demoniac influence was accepted as gospel truth by the greatest intellects.

Now, it would naturally be supposed, that, after expressing such abhorrence of astrological odors, Mr. Davis would have adopted a theory redolent of that better suited to his olfactory nerves; but he had either forgotten, or was ignorant of, the fact that the ground he was exploring had been surveyed and laid out by the astrologers ages ago. He shows this in adopting the number seven—a number much more suggestive of astrological odor than the one he had rejected on that account. For astrologers recognized a higher order of temperaments than that of the elementary four, corresponding to the seven planetary or angelic spheres—the very order which Mr. Davis accepts. He says,—

By virtue of careful interior searchings, I have just discovered the existence, among men, of seven radical temperaments.

The astrologers had discovered the same thousands of years ago; the elementary being physiological, the seven planetary psychological. Mr. Davis also sees a corresponding relationship existing between the temperaments and certain metals; but he ought also to have known that, in the astrological system, each planetary temperament had its representative metal, with which it sympathized. Then, when speaking of the changes of which those seven temperaments are susceptible, and in order to increase the permutations so as to correspond with the great variety of human characters, he adds "the negative, passive and positive conditions," corresponding to the "masculine, feminine and neuter" of astrology; each planet being called masculine or feminine, except Mercury—which was either, or neither, according to circumstances. That his arrangement should be complete, he tells us of "twelve grand societies," which have an odor about them irresistibly reminding one of the age of astrology, of the twelve signs of the zodiac—another modifying chain of temperaments, in which astrology had, in its odorous ingenuity, anticipated Mr. Davis.

These four temperaments being in natural sympathy with the four lower spheres, each individual attracted around him those spirits in harmony with his predominant temperament, and the higher or lower order of spirits of that sphere by his mental cultivation and moral development, who ministered to his wants or thwarted him, as they were pleased or displeased with him. From this arose the idea of sacrificing, and doing what they supposed propitiated the gods; for when enraged, and a choice, like that given to David, presented—famine, slaughter or pestilence—it became a serious matter, and it behooved them to be on the right side.

The four elementary spheres were also considered as hells, or purgatories, for those who, on their departure from this life, had not so improved their spiritual condition as to be able to return to the ethereal spheres—their primeval home. The sphere allotted to them was the one best adapted to their condition and character. In it they entered upon a probationary life, which, when well spent, upon their next demise, enabled them to rise into a more progressed condition of existence; but, if not improved, they returned to earth to pass through a series of transmigrations, till purified enough to be given another trial.

This theory, whether admired for the ingenuity displayed in its construction, or accepted as an article in our creed, presents a beautiful consistency—a system of distributive justice far exceeding in completeness the spiritual economy of Christianity. In it, no sentence of eternal damnation is passed; and, whether falling or rising, on the earth or in the spheres, the ultimate in view is the perfecting of the man till he reaches the state of the gods.

Whether the inhabitants of the spheres were the departed spirits of men, or that some were independent spirits—genii or demons—were open questions. Such demons as manifested themselves, declaring no knowledge of a previous life, were, in the opinion of some, only in the condition we are, who have no recollection of any pre-natal existence; that universal memory of all past pre-organic existence belongs only to the godhood, and the nearer we approach the deity the more extended is our memory.

LAKE PLEASANT CAMP-MEETING.

(CONTINUED FROM PAGE 301.)

choir took possession of the stand, and made the woods resound with melody for an hour or two, much to the delectation of the crowds which were arriving in regular and special trains, on wagons, and on foot. Circles and entertainments of various kinds competed for the multitudes who thronged the streets and avenues in the evening.

On Sunday morning the weather was delicious. The trains puffed up to the depot in rapid succession, laden with their living freight, until sixty-five carloads had been poured into the grounds. Meantime teams, single, double and quadruple, were arriving at the horse gate to the number of some hundreds. And when the lecturer, Prof. Denton, commenced his discourse, not less than seven or eight thousand people occupied the space in front of the stand, while two or three thousand more were wandering around the grounds. Moses Hull and Prof. Toohey tried to get up a side show, outside of the grounds, but the effort was a failure. J. F. Baxter spoke in the forenoon, and described spirit scenes, delivered spirit communications, &c., to a large and continually increasing audience, who listened in undisguised wonder to his eloquence as a speaker and perfection as a medium. Prof. Denton's lecture was masterly, his illustrations telling, but his hard manner of stating facts is sometimes repellant to the honest investigator who has not yet thrown aside his old church teachings. The tenor of his discourse was, that Spiritualism is to accomplish what Judaism, Christianity, Mohammedanism, &c., as well as materialism, has failed in,—namely, the elevation of the human family. Mrs. Snyder, "the Fire Queen," gave an exhibition at the close of the lecture, which was truly wonderful, as showing the power of spirits to protect their proteges from even the effects of fire. The natural heat of the body seemed to be withdrawn, and such intense cold take its place, as to make the flesh impervious and insensible to fire. In the evening Miss Bailey, supported by the usual singers, gave a musical entertainment, which was largely attended and called forth bursts of applause.

From the Spiritual Magazine.

SHAM GHOSTS.

IF I were to make a calculation, it would be, that four out of every five of the ghost materialization shows narrated in the weekly Spiritualistic journals are delusions and snares. The so-called ghosts are the mediums biologized by ghosts, and so made their deputies seen in the flesh, to represent the unseen ethereal ghosts, who, by the same power biologists possess, of acting mesmerically, make their deputies unconscious; and when in that condition, act the part desired; make them personate veritable ghosts. I have been to several of the materialization shows, and through the "make-up" of dress, of turban, &c., there have been the features, the height and the voice of the medium. As a rule, the deputy for the spirit does not speak, only nods when he appears at the curtain openings in the darkened room.

Some weeks ago, after being at a ghost show where I had witnessed unmistakable proofs that the so-called spirit was the medium, I wrote an article for publication in one of the weekly Spiritualistic journals. At that time the incidents were vividly on the mind. That article was declined, though several weeks after the editor stated in a note to me, that he believed personation, as declared by me, often took place under the conditions named.

I fully, in the majority of cases, exonerate the mediums from a conscious knowledge that they were sham ghosts. Having had thirty years' experiences in the verity of biology, during that period I have produced, and seen produced, the total suspension of the individuality of men, women, boys and girls; and, by exciting the needed phrenological organs of the head, made them personate any character determined on; and when the invisible emanation passing from the operator to the person operated on was severed, the selfhood of the person resumed its ordinary condition, but without any knowledge of what he had said and done. Life was a perfect blank, as it is to the somnambulist.

In like manner, ghosts, when they have the medium behind the curtain, or in a cabinet, biologize him. The ghost is an unseen personality, his action on the medium shows intelli-

gence and power, a power often perceived in the condition of body and mind called trance.

Why ghosts should so deceive the witnesses I know not, unless it be to influence a class of mind that cannot be roused out of apathy, unless the invisible be brought to their comprehension by the visible. Granting that the medium is biologized, and, therefore, only a machine, it would be evident there must be an operator, an invisible ethereal operator; and therefore the reasonable reduction would be made, that a state of intelligent life in a vital form exists, and lives, moves, and has its being in a body unseen by us—unseen, because the ordinary structure of the human eye is too opaque for seeing ethereal substances; evidences of that fact being obvious in the air we breathe, in the gases, in the odors, that float past us.

Materialization exhibitions are the outgrowth of the "dark circles," those focus points of trickery, which have been so injurious to the spread of public confidence in the verity of spirit-life and communion.

It would be well if all Spiritualists were with firmness to refuse to sit at such dark circles. There is no need for them. Spirit-power is strong enough to produce all needed phenomena in the light of day, or ample gaslight. Let us be "children of the day."

When the phenomena appeared amongst us with vigor in the year 1855, we had no need for darkness. Our ordinary family circles round our ordinary tea tables, after tea, with Bible on the table, cheerfulness of heart, asking Divine guidance with the simple thought expressed in—

"Be present at our table, Lord,
Be here and everywhere adored,"

placed us in communion with those spiritual beings who were in harmony with our aspirations; and the physical and mental developments of the presence and power of our invisible friends were given to us with freedom. Spirit-communion is worth having. Spirit-communion is worth earnestness and continuity of application. We cannot gain knowledge in any branch of science without time and thought. Let the searchers for proof of continued life after physical death vividly remember this—work while it is day, and a rich recompense will be the result.

J. ENMORE JONES.

Enmore Park, S. E.

WHAT IS RELIGION?

IN the course of a lecture preached at Swindon, Dr. George I. Sexton said: What is religion? This is a very large question, and one which has been the source of endless controversies. Yet, after all, probably the answer to it may be compressed into a very small compass. We have it in the two great commandments of the Lord. Love to God supremely, and love to man as an outcome of the love to God. If a man does not love his brother, neither does he love God. The word religion is derived from two Latin words, which mean to bind again; and, therefore, signifies the rebinding man to God, from whom he has broken loose. This binding is by cords of love. The purpose of religion is twofold. First, that men should be good; second, that they should give God the glory for their goodness. All religious symptoms that fail of this are deficient in the essential feature of true religion. Nor is this rule established by an arbitrary arrangement on the part of God, but flows by an irresistible necessity from the constitution of his nature and our own. It is the essence of love to wish to give something of its own to another. God is Love, Perfect Love, Infinite Love. Therefore, it is his desire to give of himself to man. From this desire man was created at first that he might receive the divine love, appropriate it to himself, and live by it as of himself. This love is the love of goodness, and, therefore, in proportion as a man loves goodness, does he answer the purpose for which he was created. The primary purpose of religion is too make man good. Selfishness is the opposite of good. Now, to attribute to self that which comes from God is both selfish and unjust. The second purpose of religion, therefore, is too make man acknowledge that he owes all his goodness to God. If the ancient religions are examined in the light of this grand truth, it will be seen how utterly deficient they are, and how, while they vaguely point the way to the glorious consummation which was to come, they themselves fall far short of the true ideal. This principle will also form a test to which we can bring the various Christian sects, with a view to ascertain how far they are in accordance with the true religion.

For the Spiritual Scientist.

BUDDHISM AND SPIRITUALISM.

ONTOLOGY.

BY DON FULANO.

BUDDHA declared that, although other teachers might have the truth partially, he alone saw it in all its clearness. In him the perception of truth was an intuitive, underived power, a self-generated effulgence; and yet Buddha has nowhere been held, either by himself, his immediate disciples, or his numerous followers in any portion of the East, to have been anything but an ordinary man. Buddha and his priests never either deny or affirm the existence of God. Buddhists do not pray to God or to Buddha. They adore Buddha, his law, and the assembly of the saints. They pray at times to *dewas*, or guardian angels. Yet Buddhism is not atheistic. This is a paradox. Buddhism is full of paradoxes.

If, as most Spiritualists think, God has never revealed himself to man clearly and undoubtedly, then — if he exist — he has not done so because there was no object to be effected by such revelation.

On theology Buddhism is absolutely silent. Yet belief in a supreme deity is not inconsistent with Buddhism. For the Buddhist temples of Ceylon almost all contain images of the Hindoo gods; and F. D. Maurice, in "Religions of the World," quotes a most devout and beautiful prayer to God, not Buddha, of the Grand Lama of Thibet.

Buddha taught that all sentient beings had been existent in some form from eternity; that this sequence of existence was an evil; that it sprang from ignorance; that wisdom consisted in learning how to put an end to it; that he alone could teach the way, and put men on the right road to *nirwana*, the end of all change of existence. He taught that there is no future existence of the individual, and yet that death is not annihilation, — another paradox! We exist and do not exist; we die and we do not die. Death in any state of existence, while it is the destruction and end of what now exists, is not the annihilation of a potentiality inherent in that existence. This potentiality is not the soul, but the *karma*, the merit and demerit, that is, the moral nature, of the being. An evil *karma* is caused by ignorance, by cleaving to the circle of existences. Hence sin. Sin is never forgiven: it must be atoned for. Thus the consequences of any sin whatever, at any period of existence, may influence the *karma*, and through this the fate, of any individual throughout all the sequences of his existence, till he attains *nirwana*; and till this goal is reached merit can never raise him so high that demerit may not again drag him down to the bottom of the ladder. The *karma* of any individual, that is, his moral nature, — his value, as it were, — is not based upon the merits and demerits of any one existence, but on the sum and balance of those of all previous existences as well. And although a being in one of the lowest hells may be re-born into the world of men, or into a *dewa-loka*, yet Buddha declares that this is just about as likely as it is for a blind turtle by accident, in coming to the surface of the sea, to put his head through the hole in an ox yoke fortuitously floating there. The elements of sentient existence are called the five *khandas*: 1. The whole being apart from the mental processes; 2. Sensation; 3. Perception; 4. Discrimination; 5. Consciousness.

These five *khandas* taken altogether are not the self, nor taken separately are they the self. Consequent upon death there is a dissolution of the five *khandas*, — a destruction of every part of them. The idea that the soul happily flies away, like a bird from its cage, is distinctly stated to be a heterodox one. What then remains to continue the existence? The *karma* only; for apart from the five *khandas*, which have been destroyed, there is no such thing as a soul.

Ignorance, appreciation of pain and pleasure, and cleaving to existing objects, produce the evil *karma*, which causes the sequence of existences. It is the *karma* which, at any death, determines whether the next being in the series shall be born an insect, a beast, a man, a demon, or a *dewa*. If it be good, it must of necessity produce a being in a state of happiness and privilege; if it be evil, in a state of misery and degradation. In the act of reproduction it can act without the aid of material instrumentality, since spirits are produced by the apparitional birth. Buddhist metaphysicians are very careful to assert that it is not the same being who is thus re-born.

They illustrate this by reproduction from seed; or, better still, by the transference of a flame from one wick to another. But then they also assert that the man is not the same individual as the boy. *Karma* is without a mind. Its ways are intricate and involved; no sentient being can possibly tell into what state the *karma* he possesses may appoint his next birth, although he may be now, and may continue till his death, the most meritorious of men. There will ultimately be a reward for what is good, but it may be long delayed. It acts like an hereditary disease: its evils may be long latent, and at length break out in all their virulence. It is by the aggregate *karma* of all orders of living beings that the present worlds were brought into existence, and that their general economy is controlled.

It does not seem that *karma* controls the will: therefore the Buddhistic fatality is an acquired fatality, and appears to exercise only a sort of general direction of events. If it be objected to a Buddhist, that, if there be a dissolution of all the elements of existence at death, then there can be no reward or punishment, no future world to that being, he denies this, arguing, that, if a man plant a mango stone, the tree produced belongs to him, although he planted a stone, not a tree; that, if a camper-out burn down buildings or standing grain, by carelessness about his fire, he is punished for it, although the flame that did the damage is not the same identical flame which he kindled, &c. Yet he declares that the flame is as much the same flame, as the flame of a wick is the same at one moment as at another. Indeed, that this is only a metaphysical subtlety is clear from the fact that Buddha himself, and other saints, could remember and recount any of their past experiences.

Karma with Buddha was the supreme controlling power of the universe, as far as he knew. He ignores, but does not deny, the possible existence of an intelligent and personal Deity. The government of *karma* is, however, a government of moral law, — a law which never errs in its decisions. Thus, although it is not the same individual that arises from the ashes of the funeral pyre, there is no escape from the consequence of sin; for the being who has come into existence by means of the *karma* of the departed inherits all its responsibilities. Moreover, since it is admitted that the resultant being is as much the same individual as the man is the same as the boy, to say that it is yet not the same seems to us a mere paradox.

The *karma* of any individual, then, — that which determines its destiny, — is the sum of all its merits and demerits from eternity.

The action of *karma* is quite uncertain: merit or demerit may operate in fortune at once in this life, or its operation may be delayed for countless ages. No other theory to account for the operation of the universe has ever been broached like unto that of *karma*, save that of the philosopher Fichte, who says that "the arrangement of moral sentiments and relations, that is, the moral order of the universe, is God."

The ontology of Buddhism is an immense subject, which I have only just touched on for the purpose of explaining the most important of its theories, — that of *karma*. Buddhist philosophers enter into endless disquisitions in, and definitions of, all the moral, intellectual, and sensational powers of the mind. There is no space for pursuing the subject further here.

The ontology of Spiritualism I do not understand: it is yet in its infancy. Yet the Spiritualists as a body hold, I know, the opinion that on death the soul "flits" away from the body like a bird from its cage, — a theory which Buddhist sages distinctly declare to be heretical. Spiritualists do not believe in the existence of all beings from eternity; they do not dream of transmigration into animal forms. These notions seem to us to be absurd, and may be so; but they are at least as reasonable and easy of belief as that of new and independent creations by some unknown power.

Spiritualism, for the most part, believes in a personal God; but he has never chosen to reveal himself to man, save through the moral order of his universe, which is accordingly the only deity the Buddhist acknowledges. The personality seems to deny the infinity of God; for does not personality imply limitation? And when you have got your God, is he not just as difficult to account for as is the Buddhist *karma*?

Carried out to its apparently necessary conclusions, the doctrine of *karma* would seem to render it infinitely improbable that any friends on earth would ever meet again, would ever —

"Feel the touch of a vanished hand,
Or hear the voice that is still."

And were this so, it must be admitted that the doctrine is an infinitely melancholy one. Yet, in point of fact, — to judge from the parables and tales of Buddha, — the more usual course in which it operates seems to be in bringing together again and again, in re-births, old friends and acquaintances,

who thus work out upon one another the punishments and rewards of former injuries or benefits; and, so far from the immediate fate of the virtuous man being practically an utter uncertainty, it is constantly represented that a life of virtue, in any one state, leads certainly to a happy re-birth in the next. The existence of a spiritual body, bearing any sort of resemblance to this form of clay, — nay, the soul itself, as we understand it, — is distinctly denied by the Buddhists. The organized body, with all that appertains to it, decays, or is utterly destroyed as such; nothing at all remains of the departed existence but the *karma*, or moral value: by the inherent power of this, and in accordance with its quality, a new body is formed; but it is no more any part of the old existence than the flame transferred to a new wick is of the old flame. So says Buddha.

God and the soul blotted out of the universe, it would seem as though a hopeless void were left, — a melancholy emptiness, in whose presence the practice of virtue would be an absurdity, and hope in the future a delusion. We shall see in the next paper what singular perfection of the moral code has sprung up upon this baseless and sandy foundation, and with what solidity it has stood the assaults of time and enemies, the world and the devil. I remember often thinking when I was a youth, and an orthodox Christian, that, in view of such great probability of eternal misery to offspring, nothing should ever tempt me to become a father. I remember often wondering at the selfishness of reproductive Christians. The great improvement the spiritual philosophy has wrought in our ideas of futurity, has somewhat quieted my conscience on this score; but, were I an orthodox Buddhist, no compunction could ever trouble my mind, since as a parent I become only the blind instrument of a *karma*, which must be worked out in a similar fashion in any case: I originate no eternal misery. The practice of abortion, so common in the present day, may possibly have owed its origin and frequency to scruples as honest, just, and conscientious as my own. I do not think that an orthodox Christian mother — from *her point of view* — is wrong in practicing this method of saving her innocent offspring from the talons of "a justly incensed God;" for does she not believe and say that truly "it is a fearful thing to fall into the hands of the living God"?

ASTROLOGY.

To the Editor of the *Spiritual Scientist*:

A large volume would be necessary to explain in detail my understanding of this ancient science, yet a few words may serve to correct one of the most glaring errors concerning it, not only current among the masses, but even among many who understand and practice astrology, — namely, that the planets make us what we are, their good and evil aspects causing fortunate and unfortunate periods. I will discuss this briefly.

For a whole week a man and his wife have been upon a drunken debauch, eating and sleeping but little, until their vital forces are very nearly exhausted. At the end of that time pregnancy follows. Should the child be born, and survive to maturity, if not an idiot, it will have a feeble intellect, and scarcely be able to distinguish between right and wrong. Its horoscope will indicate exactly the kind of being it is, having Mercury and the moon greatly debilitated. The astrologer who is not also a philosopher is likely to declare that the debility of Mercury and the moon are the *cause* of this child having been so poorly born, or rather so poorly conceived and gestated. I deem it unnecessary to amplify upon this point; for even a child might continue the explanation. Again: take to the unphilosophical astrologer the horoscope of a boy born with Sagittarius rising, Jupiter in the same, on the ascendant, in exact trine to the sun and Leo, with other favorable configurations, and instantly he would declare that the boy would become President, — and so would I. But the astrologer might insist that all this good fortune was *caused* by the boy having been born under such fortunate aspects, whereas I should look *beyond* the birth for the *cause*, and should probably discover, that, before his conception, his parents had been away from each other for weeks or months, during which both lived a life of perfect chastity; that they were not only very harmonious, but deeply in love with each other, and that at the time of conception they were in excellent bodily health, their intellects clear, their minds cheerful, and their moral natures strong. I will not say more on this point; for I like to leave something for the reader to study about.

The Egyptian episcopo ["overseer;" our English word "Episcopal" is derived from the name of this ancient pagan star-gazer] discovered that in the morning shortly before sunrise, in June, he could see in the east the brightest fixed star in the heavens, and immediately after thus seeing this star the Nile would overflow. Having witnessed the phenomena for many successive years, he laid it down as an axiom that this star *caused* the Nile to overflow, and no one thought of disputing him; yet the cause should be traced to the melting of the snow in the mountains of Africa. Now suppose some

"smart Aleck" had heard of this idea of a star causing the Nile to overflow, what an opportunity it would have afforded for heaping scorn and ridicule upon the poor episcopo? Yet the episcopo would have continued to observe the same phenomena year after year; and being called "moon-struck," a "fool," &c., would not have changed his opinion in the least. Now all the hubbub on this point would arise from ignorance on the part of both — just as nine-tenths of all the disputes and quarrels arise. Teach both these men that the appearance of that star at a particular time and place in the heavens indicated the overflow of the Nile, and both would have ceased to call each other idiots and liars.

The intelligent reader must now see the point at which I am aiming, — namely, that in astrology the stars do not *cause* our good or bad luck, but simply *indicate* the same. Hence all the ridicule which the "smart Alecks" of modern times heap upon me for teaching that the stars influence a man's destiny, is something like abusing Gen. Grant because he spends all his spare time lecturing upon temperance, whereas Grant does nothing of the kind.

Having thus laid down my premises, right before me and all around me, is ever in force the law of *universal sympathy*, which must be explained before I can proceed. Not only astrology, but magnetism, Spiritualism, and all kinds of attraction and repulsion, depend upon this great law for their existence. But my allotted space is more than exhausted, and the subject must be deferred for a future paper.

W. H. CHANEY,

Professor of Astrology.

Salem, Oregon.

ONLY ONE KIND OF MATTER IN THE UNIVERSE.

To the Editor of the *Spiritual Scientist*:

There are many eminent chemists, Prof. Cooke among the number, who believe, that, instead of there being sixty-four elements, there is but one. That this one universal element assumes more than sixty different forms (according to the velocity with which the atom moves), which constitute the molecules, or their arrangement or number, is not more wonderful than the changes which some of our so-called elementary bodies suffer in their allotropic modifications. — *Scientific American*.

What a sublime simplification of the "elements" of nature the foregoing suggests! bringing us within a step of the universal atom of matter, the *macrocosmic atom*, save that it is pulseless and inert!

But the atom lives and moves. Whence its life and motion? Whence force? Is it not of God? Is it not "God"?

Mt. Vernon, N.Y., Aug. 16, 1876.

J. C. R.

PROF. PERTY ON LEVITATION.

EVEN in ordinary sleep-walking the weight of the body seems to be often diminished, as appears also to be the case in some magnetized somnambulists. The somnambulist Kachler, when bathing in the Elbe, floated. Koreff's somnambulist, who could not swim, floated, while in this state, on the surface of the water. Madame Hauffe (the seeress of Prevorst) rose to the surface when placed in a bath. A sleep-walker in Carlsruhe seemed likewise to be partly emancipated from the power of gravitation. Anna Fleischer, the wife of a resident of Freyburg, who was subject to epileptic fits, attended with violent convulsions and hallucinations, is stated by Superintendent Muller to have often risen in the air; and once, in the presence of Deane Dachsels and Walburger, and others, was raised two and a half yards from her bed in a horizontal position, and thus floated freely in the air. Those present cried to God, caught hold of her, and brought her back; for it appeared to them as if she would go out of the window. A sleep-walker, seventeen years old, leaped out of the window of a house in Charmes, Department of Meurthe, a height of forty feet, and fell on the pavement without injuring himself. In other cases, however, sleep-walkers thus falling from a height were killed, — especially if they fell when awake, when the law of gravitation regained its power. In ecstatic subjects in the waking state, rising in the air much more frequently occurs than in somnambulists. We are so accustomed to consider gravitation as being a something absolute and unalterable, that the idea of a complete or partial rising in opposition to it seems inadmissible: nevertheless, there are phenomena in which, by means of material forces, gravitation is overcome. In several diseases — as, for instance, nervous fever — the weight of the human body seems to be increased, but in all ecstatic conditions to be diminished. And there may, likewise, be other forces than material ones which can counteract this power.

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SPIRITUAL SCIENTIST.

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TO OUR READERS.

The present number closes our fourth volume. During the past year the subject of Occultism has received considerable attention in our columns. The sentiment of the friends and subscribers of the *Spiritual Scientist* is decidedly against the publication of the works of Cornelius Agrippa, which has occupied much space heretofore, and circumstances seem to have favored their wishes; for, through the choice of its translator, it was recently discontinued. In the future it will be treated of only so far as its phenomena are related with those of Spiritualism. As Cora L. V. Tappan said, in a recent lecture on the subject, "they are portions of a legitimate branch of human inquiry, and relate to the various capabilities and powers that the soul possesses while still incorporated in the human frame."

Several new features will be introduced during the coming year. As soon as the times will warrant the change, we shall fulfill a promise long deferred, and make the *Scientist* a sixteen page paper. We hope that those who have discontinued their subscriptions will renew with the new year. We ask and need the aid of everyone who recognizes the necessity of having an independent paper that can distinguish between spirituality and sensuality, and is inspired with the genius of the spiritual movement. Many, very many, have endorsed its policy, and a few have given that generous support for which we are grateful. If others are moved to aid us in the great work, we welcome their assistance.

Those who feel indisposed to pay a year in advance can send ONE DOLLAR and receive the paper five months. Surely any Spiritualist can afford to take a spiritual journal that is delivered at the door for less than five cents per week. Reader, if you are not already a subscriber, avail yourself of this offer at once. Commence with the new year. Send your dollar, and try the experiment. We have interesting and valuable original contributions, containing instruction that cannot be obtained in any other paper.

ORGANIZATION.

At the annual meeting of the New England Spiritualist Camp-meeting Association a committee was appointed to take the preliminary steps toward organizing Spiritualists in Massachusetts. They will act as a provisional state executive committee, to serve until their successors are chosen in a delegate convention. This board will endeavor to ascertain how many societies are now in existence, their strength, and a list of their officers. Also the number of Spiritualists in any town, and the

prospect of organizing a society or holding lectures in that locality. This work is practical, if the gentlemen and ladies composing the committee will do their duty. The statistics thus obtained will be of value. If societies respond, and evince an interest in the work, the committee can do good service in the cause by acting as a lecture bureau. Societies adjacent to each other could make continuous engagements with the same speaker, and thus save the travelling fees and large expenses of our prominent lecturers, who are forced to travel from end of the United States to the other oftentimes to fulfill engagements. This executive board comes into existence by the authority of the largest convention or conference of Spiritualists that has been held in the state this year: it holds the books of the old Massachusetts State Spiritualist Association, and is well fitted to take up the work where this Association laid it down.

A REMARKABLE PHENOMENON.

The secular press print accounts of a seance at Mrs. Markee's, in Rochester, N.Y., where the materialized spirit was grabbed by one of the spectators. The circle was instructed to sing, and restore harmony, or the medium would die. Mrs. Markee was found in the cabinet, still tightly bound, with her face covered with blood. We have not yet seen the full particulars, but it must have been a most remarkable test to those who were present.

AN EXPLANATION.

The *Spiritual Scientist*, which makes a business of exposing cheating mediums, assures us that we may do Flint irrefragable injustice by accepting the statements of a jealous wife; and, moreover, that, even if he did cheat sometimes, that is no sign he always does. Sometimes the spirits desert him; the letters must be answered; he does the best he can with his weak human wit. It is very wrong, to be sure, but doesn't invalidate his mediumship.—*Springfield Republican*.

The *Springfield Republican* misrepresents the *Scientist*, and does it an injustice. The policy above defined would answer for the *Banner of Light*, but we discountenance all fraud, of whatever nature, and hold that, unless one can become satisfied that there is a difference between sleight-of-hand performances and spiritual phenomena,—if any other theory than the spiritual is tenable in explaining manifestations attributed to spirit agency,—then mediumship is invalidated and next to worthless. We hold, that, if a medium is detected cheating once, he is liable to cheat at any time, when he cannot be successful without: therefore extra-care should be taken that he may have no opportunity to practice his impositions. If the testimony is clear and positive that a medium, on a certain occasion, DID cheat, no number of test conditions afterwards imposed will affect that testimony. For instance, we have learned, since the publication of the article to which the *Republican* refers, that a society in New York City tested Flint with a chemically prepared thread sewed in the envelope. The thread returned to them was in its natural condition, and NOT THE ONE THAT WAS SENT TO HIM. A dozen certificates that he had subsequently answered letters which he could not have opened would not affect this particular case. Again, seven Spiritualists in New York prepared their own table and paraffine, and scientifically demonstrated that the "spirits" did not, on that occasion at least, prepare the paraffine mold which Mrs. Hardy, the medium, was attempting to palm off as a spiritual manifestation. The *Banner of Light*, or her other friends, might arrange a dozen circles wherein, under test conditions, hands *might* (?) be obtained. It is no "vindication," as they call it. The fact stands on

the most incontrovertible evidence that she did attempt her frauds in New York City. Again, a society in Brooklyn, N.Y., gave a statement to the public that Mrs. Holmes, so well known in connection with Robert Dale Owen, used rubber masks as materializations.

In all these cases we consider that the mediumship is liable at any time to be doubtful. All persons should take due care to guard themselves against imposture on the part of any medium, and especially those mediums who have at any time been exposed in their deceptions.

WHAT MAY BE EXPECTED.

The Portland Press of August 26th tells how another of the materializing mediums has come to grief. It is Mrs. Robert I. Hull, through whose mediumship, if we remember correctly, Mrs. Fannie Conant was so wonderfully presented in materialized form to the editor of the Banner of Light, which does not advocate strict test conditions. The cabinet was of the usual pattern, and similar to that now in use by a couple of humbugs in this city. A corner of the room was curtained off, and in this triangular space the medium sat. The names of the circle are given in full in the account of the expose. The spirit made its appearance, and was held by one of the party. We quote from the Press:—

All present distinctly heard a very alarmed voice exclaiming, "Don't! don't! let me go!" and then, "For God's sake, let me go!" "Why," said Dr. Green, with well-affected surprise, "this is not a spirit! This is Mrs. Hull!" Meanwhile, Dr. Gerrish had stepped quickly to the curtain, drawn it aside, and discovered the stool unoccupied, an empty skirt, and a little pile of female wearing apparel. It was just what was expected. The game had been a bold one, but its very audacity was its greatest protection. There was such a show of ingeniousness about it, of artless innocence and retiring modesty about the medium, that most people have apparently thought it an unpardonable injustice to suspect fraud in it. Science, however, counts character for nothing; and when men, who are accustomed in their daily work to divest their minds of prejudice in order to correctly weigh the circumstances and conditions of obscure diseases, had an opportunity to investigate these feats, the elements of the case which had been instanced as absolutely conclusive of their supernatural character were quickly shown to be the result of bold but not especially clever trickery. But to proceed. The male Hull, who had been taken so completely by surprise that he forgot to turn out the light, delivered himself of the following manly speech: "Well, gentlemen, I wish you to understand that I have no hand in this affair. I knew nothing about it." And his wife was left to dress herself, without assistance, behind the curtain. Mrs. Hull protested that the deception had been practiced because she was poor and needed the money; but she stoutly maintained that the other seances had been genuine, and offered to give the gentlemen a test sitting. It is unnecessary to say that the sitting under the prescribed conditions has not come off, and if Mrs. Hull escapes the legitimate consequences of her imposture she may be thankful.

The "veterans" and "vindicators" will urge that the "spirits made her do it." They are welcome to their opinion in this respect; but is it not time that Spiritualists commenced to impose strict test conditions that would prevent the spirits from deceiving the public in this manner? Is the cause of Spiritualism forever to be infested with people who will prostitute their powers to win the almighty dollar?

THE LONDON SPIRITUALIST prints the report of the convention in Philadelphia, and commenting editorially says, "The programme drawn up at the Philadelphia Convention is rather of an orthodox character, the result of which will certainly be discord to some extent. A second and unavoidable source of contention, incidental to all organizations, will soon be experienced when the division begins between those who object to organization at all and those who appreciate orderly united effort. The more emotional and uneducated Spiritualists will be found to be averse to organization, whilst those of a more critical and intellectual nature will quickly appreciate its advantages."

THE LUNGS OF AN ASS.

Our feeble remarks in the Scientist of August 10th, concerning the editor of the *olla podrida*, "Voices from the People," department in the Religio-Philosophical Journal, of Chicago, have had a terrible effect. He gets excited because we took exceptions to his comments on Agrippa's teaching, that the odor arising from the burning of the lungs of an ass would have an effect upon the surrounding influences. He knew more about it than Agrippa did, and could not take our words of wisdom—that certain perfumes were pleasing to some influences and the reverse to others—in the spirit they were written. He quotes only one word from our classical essay, but even this is a powerful irritant; and he vents himself, in disconnected sentences, of a half column of poisonous ejaculations resembling the ravings of an escaped lunatic. We don't know, only on the authority of Agrippa, what the burning of the lungs of an ass will put to flight. We can say, however, that if the lungs of any respectable ass should bray the stuff that is written as comments in the *olla podrida*, "Voices from the People," column of the R. P. Journal, it would put to flight any penny-a-liner on the level of such an editor; while one above his would either leave it unnoticed or descend to apply the lash as we have done. If, as this editor says, "asses are very scarce in Chicago," its residents know where to find at least one, after reading his articles.

EDITORIAL PARAGRAPHS.

THE editor of the London Spiritualist, in a sitting with Dr. Slade, saw a female form rise in the room, and then fade away.

NELSON HOLMES sent us a communication, concerning a recent editorial in the Scientist, and follows it with a letter asking us how soon we shall publish it. We answer him by saying we shall find room whenever there are no more people like himself and wife to deal with.

THE BRITISH ASSOCIATION for the Advancement of Science will meet this year at Glasgow, and the proceedings will commence on September 6th, under the presidency of Dr. Andrews, of Belfast. Mr. Alfred Russell Wallace will preside over the anthropological department. A good gathering is expected. The inhabitants of Glasgow and neighborhood have subscribed no less than six thousand pounds towards the expenses.

FOR ten days two factory girls, named Deverel, of Cohoes, N. Y., have been lying in a lethargic state in their room in a Cataract Street boarding house. On the 9th inst. they retired to bed as usual, but had complained all day of a singular sensation of drowsiness. Next morning they did not appear, and their landlady went into their room. They were both asleep. The landlady could not arouse them, and until Sunday, the 13th, neither of them gave any evidence of awakening. On that day the elder of the girls awoke and dressed herself. Soon afterwards she fell asleep, and with her sister has remained asleep ever since. The case has attracted the attention of medical men, who are watching its result with great interest. The girls are to all appearance in a natural and healthful sleep. Food is forced into their stomachs by artificial means. The sleepers are sixteen and twenty years of age.

PROF. M. MILLESON, spirit artist, will commence a course of lectures, on "Uses and Abuses of Spirit Art, and Anatomy of the Spiritual Body," illustrated by a number of large drawings done under spirit control, at New Era Hall, No. 176 Tremont Street, next Sunday evening, September 3d, at half-past seven o'clock.

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

For the Spiritual Scientist.

A SPIRIT COMMUNICATION.

I HAVE come after the medium's call, not before. It is not necessary, in some instances, for any question to be asked of a spirit, or any call to be made,—the presence of the individual brought within the sphere of the medium being sufficient to attract and insure rapport with the spirit. But, again, there are spirits who do not at any time, or under any circumstances, come near the material, but stand outside of the inner sphere, and cannot be brought contiguous to a medium. Under this condition, it is necessary that such should be called personally, in order that the prevailing guide may induct the auricularies into conjunction with the outside celestial spirit, and in turn be able to transmit their messages to the medium, who, again, through oral or mechanical means, translates for spectators.

I am one who has reached the height from which I cannot again enter personally into the material sphere, cannot control a medium, but must be inquired for; and when found, through the agency of the medium's guide, I will report myself.

I am Paul, who has been styled by man the Orator. I preached Christ, and him crucified; but I did not preach, as I have been erroneously reported to have done, that man was totally depraved, that nothing within his nature was fit to be worked up for salvation. I myself was a man whose spirit was at times operated independently of matter, or of corporeal structure. Such among you now are called mediums, or those who come into intermediate relations with spirit and matter. I saw the spheres; for I visited them. I communed with intelligences who instructed me in the Science of The Soul. I was prevented from revealing my experience to man, because it was not the time in which the inner sanctuary was to be laid bare, the eternal truth to be administered by angels. The subtle, naked truth was to be covered, under the theory of a torment, until the generations had fulfilled the term of moral superstition,—had finished the penance of self-imposed ignorance. I obeyed the law of time, and was silent as to what I saw in the seventh heaven, and successively down through each backward to earth. I am not compelled to be mute at this time. I can reveal the fact that man as spirit is the same that the man was in the flesh, except that he is divested of the carcass of flesh. The silver that runs through the ore is none the less silver. After it has been through the refining fires the base metals drop from it, and leave it purer, without hindrance or encumbrance, just as the carbon drops from the Vital Principle when the transformation called death takes place,—which is, in fact, the condition necessary for the development of the spirit. I am saved through a conscientious observance of the laws of right, as I understood them, and not through the blood of Christ, which is good only so far as magnetic conditions are induced by the ordinances which faith in it imposes.

I have seen that men everywhere may advance or retard their own progress by their own deeds, and that, although Christ is exalted far above millions, it has resulted from his own purer life, and adaptation of spirit inspiration, while occupying a sentient phase of life. I know we all aspire to one grand centre, which is called Iah, or God, and that by the love pivot on which we turn we are directed to the sublimest heights. Yet I have never, from among the billions of souls, seen one who has beheld the great Head. I give you the law which is engraved upon the judicial books of heaven, which governs the spiritual and regulates the social status of us all, and which is, Do to thy neighbor as thou wouldst be done by.

I thank you for the interest you manifest in mediums. They are the windows through which we may project light to the ignorant, peace to the miserable, sacrament to the faithful, and satisfaction to the bigoted. I declare my mission emphatically: it is to uncover superstition, denounce pantheism, and to dissolve sectarianism.

THERE is no less need of demonstrative proof of a future life to-day than there was nineteen centuries ago,—there is, in fact, far more need of it, as unbelief is more prevalent than then. It is useless to ask thoughtful, self-relying men to believe when the proofs are not presented; and it is only just and reasonable that those who attempt to convince shall furnish evidence of their faith being founded upon demonstrative truth. This is requiring no more than Thomas demanded, and which demand Jesus evidently did not regard as sinful or unreasonable; and it is no more than Jesus conceded to the others to whom he appeared after his resurrection.—*Crowell.*

From the London Spiritualist.

SPECULATIONS ABOUT THE BEGINNING OF LIFE.

At the present day, when the general theory of evolution is accepted by all, save the ignorant or the prejudiced, the ascendent probability is overwhelming, that our moral sense, like all our other psychological faculties, has been evolved.—(Quarterly Journal of Science, April, 1876.)

THE following communication, purporting to come from Cuvier, was given through the mediumship of Mme. Krell, of Bordeaux:—

Certain savans at the present day, from discoveries made by laborious research, coupled with ancient data, have established the physical origin of man. You Spiritualists wish to go still further, and you ask yourselves whether the animal, your maternal ancestor and poor younger brother, who occupies the earth with you, does not also possess that intelligent portion of being which you call soul.

This important and difficult question, since you wish it, we will endeavor to answer. I will give you my present opinion, which may appear to contradict certain ideas formerly held by me. That, however, is of little consequence; but what is of the utmost importance is to speak the truth unhesitatingly when one thinks one knows it. The orthodox tell you that it is impious to desire to penetrate certain mysteries. But it is not so, my friends; there is no mystery but an open book to him who will take the trouble to read it. Instead of being wrong, it is the duty of the humble student to heed the Master's admonition, who says, "Seek and ye shall find."

What are the essential elements that constitute the soul? Memory, intelligence, will. Do not certain animals give you every day incontestable proof of intelligence, memory, will? You are obliged to answer yes. Nevertheless, I do not therefore immediately conclude that animals possess a soul like ours, but they assuredly possess the principle of it; for what you call instinct is nothing less than the beginning of the life of a soul destined to become a spirit, exactly as animal incarnations precede human incarnations, a fact now demonstrated by science. You all know that the animal possesses in different degrees the faculty of loving, and especially the instinct of maternal attachment, basis of perfect love. Now, since love and suffering, so long as love is not a sentiment entirely pure, are indissolubly connected, why does God, who is inexorable justice and infinite love, create beings doomed to undergo objectless sufferings without that avenue to the glorious future of progress and happiness being open to them, as it is to his other creatures? He does not do so. The only road to spiritual life is through suffering. It is certain that the animal suffers even in that intelligent portion of his being which I will call his soul. Dogs have been known to die of grief; such cases are not rare. If you have an opportunity, visit a battle-field, follow a horse seeking its master, and when he finds his corpse, listen to his neigh of recognition, and say if that is not a cry of anguish. This mode of advancing through grief is a proof of his progress, and, consequently, a certain proof of the existence in this being of a spark of spirituality. We are now, my friends, in the position of the child who wishes to cross a brook upon a plank; he takes a step, and, upon the plank shaking, he is frightened and turns back. Fortunately for the gratification of his desire, the attraction of novelty and the thirst for the unknown urge him to fresh attempts, which are generally crowned with success. After what I have just said, your minds are working, and you have a question to ask me, namely, Has the animal a personality? I pass first across the shaking bridge, and answer decidedly, "Yes;" for to assert that God causes an animal to suffer who has no individuality would be to doubt (which is impossible) his goodness and justice. He has, therefore, individuality, and, consequently, responsibility. Individuality, since he loves, suffers and remembers, and for whom not many more stages are necessary before he becomes endowed with free-will. Responsibility, for some animals are endowed with passions; for what are the hatred, wickedness, vengeance, gluttony, and obstinacy they exhibit but the first links in the long chain of passions? This individuality—this responsibility—these sufferings, which are not observable in the animal at his early incarnations, nor in any kind of plant whatsoever,—are always, it must be understood, relative, and the greater they are, the greater is the intelligent portion of the being.

Before concluding this conversation, I will reply to two observations you are anxious to make. You say that, notwithstanding the progress, species does not change; an animal of a certain kind is the same to-day as he has always been, no different and no better, and will remain the same to all eternity. These molds, these forms, which appear to you to remain unchanged, are, nevertheless, modified in proportion as a world progresses, for everything is subject to ascensional law. Just as your *pirispiri* becomes more refined after having been almost material in its early periods, the mineral, vegetable and animal kingdoms undergo changes inappreciable to observations that can be made

in one existence. In the second place, did these molds remain absolutely the same, that would in no way hinder the progress of the spiritual spark which animates them; for this spark merely occupies these forms temporarily, leaving them to take possession of others, while at the same time rising and incessantly developing until it becomes able to form a spiritual being. Your second remark is, I believe, to this effect. While crediting certain animals with a greater amount of intelligence and goodness than is possessed by certain savage and primitive races of men, we nevertheless perceive that sensibility or feeling is more developed in the men than in the animals. This may serve as proof of the superiority of the human over the animal race, but it is not an absolute rule, for the difference of sensibility is not so very great between the two,—between the backward man and the advanced animal. Indeed, you will see the savage support, without complaining, tortures that would drive you mad. You will see him, for instance, drag his broken limbs to his hut, exactly as you see a wounded dog enter his kennel to die, or the horse, on the contrary, remain on the spot where he has been hurt. You will hear the dog howl with pain, the horse never; and if we seek among the animals not belonging to the intelligent portion, I ask whether the poor fly does not suffer, although we hear no cry, when he escapes from the little torturer, the cruel child, who has just pulled off his wings. Is it possible to determine the exact amount of sensibility? To a certain extent, yes; but I do not think it can be done with any certainty. Besides, we must bear in mind, in justice to the savage, that he is, during his first human incarnations, in a transitory state, making a kind of trial of the form in which he is struggling painfully against the brutality and animal habits of the original incarnations he has passed through. This leads me to tell you that there is less distance between the animal and man than between the plant and the animal, although you perceive these two connected by intermediate links, which have ceased to belong to the one kingdom without belonging to the other. These points of union between the mineral, vegetable and animal species are, in my opinion, positive proof of progress,—a proof of the wonderful concatenation of the works of the creator. *

Question.—Is the intelligent principle separated in the beginning, and does it eventually come together to form a complete being?

Answer.—The intelligent principle is developed with the being, and it is *one* at its origin, *one* during its development, *one* always. It is a spark that continues to grow, becoming first a light, and afterwards a sun. Our business now is to discover the moment when this spark appears and transforms the material being into an intelligent one. So long as it, during its early peregrinations, has but latent life in the form of movement, while atom, molecule, appearing and disappearing in a few short moments, it serves but for the transformation of matter. So long as it has no consciousness of its life, we must admit that it does not yet possess that instinct which afterwards becomes intelligence—soul, spirit. These nameless creatures, without precise form, impalpable and almost invisible, which throng fluidic and solid matter, are the connecting link between the vegetable and the beginning of animal life. In my opinion this divine spark shines in matter as soon as the creature possesses the desire to preserve its life. From that moment he is something, he does not yet know what, but he is sensible of that indefinable thing which is life. This feeling is as yet simply instinctive, for the animal, scarcely understanding life, fears not death; not being aware of danger, he rarely avoids it, and death takes him, so to say, without pain, and transports him into another form. This is the intermediate point between instinct and intelligence; from the former to the latter there are, of course, all the degrees through which the creature is obliged to pass in travelling from the less to the greater.

When instinct has become intelligence, capable of the sentiment of the preservation of life, there is fear of death and pain; the animal defends his life in every way—by attacking the enemy, by foresight of danger and stratagem in avoiding it. He loves, and will fight for the object of his affection as long as strength permits. He has now memory, reasoning and will to help him in his struggle against the inevitable law to which he is subject. Can we not add that he has an intuition of previous sufferings? Is not this innate fear of death the result of a kind of memory of former struggles? Who knows? I believe that this is the moment when the intelligent spark is very near illumination for a yet more important transformation. I think the time is not far distant when this intelligence may be called, let us say it, Soul! Then this creature does more than defend his life; he endeavors to preserve it, and does all he can to prolong it. A few more passages, and he will take possession of himself, and have free will. From that there is still a long way to travel before he understands the duty of the preservation of life, and the necessity of trial, and the object of existence imposed on the creature by the Creator.

It would be to exceed our limits were we to continue this subject, but I repeat, in conclusion, that the work of God is

admirable, in order, connection, harmony, simplicity. And although man revolts against the idea, it is nevertheless true that in attentively studying the world he inhabits, it is easy to discover his origin. The king of creation, by the law of progress, man will understand some day the tie of solidarity which connects him with all the beings by which he is surrounded; and when he becomes fully cognizant of this fraternity, he will no longer call himself king and master, but father and protector of the inferior beings which commence the life that he completes.

HEINRICH HEINE.

THE LONDON TIMES, in a recent review of "The Life, Works, and Opinions of Heinrich Heine," by William Stigand (Longmans), says,—

"In the European literature," says an accomplished critic, "of that quarter of a century which follows the death of Goethe, Heine is incomparably the most important figure." If Mr. Matthew Arnold's judgment is, with any qualifications, correct, it is scarcely to the credit of English literature that Heine's works should be so little known, and that his influence in England should be so slight. It is difficult, no doubt, for a poet speedily to exert an influence beyond the range of the language in which he wrote; but Heine, though a consummate poet, was a great deal beside. A humorist of the first rank, a master of the most delicate irony, a profound critic, an unrivalled wit, Heine attempted almost every form of literature, and failed in nothing that he attempted.

The reviewer afterwards quotes the following passages:—

AN APPARITION'S OPINION OF GHOSTS.

During the night I passed at Goslar, a very extraordinary thing happened to me. Even now I cannot think of it without horror. I am by nature no coward, but I have a terrible fear of ghosts. What is fear? Does it come from the understanding or from the temperament? This was a question which I frequently discussed with Dr. Saul Ascher when we accidentally met at the Cafe Royal, in Berlin, where I used to dine. He always maintained that we fear a thing because we recognize it on rational grounds as fearful. Only the reason, he said, was an active power, not the temperament. While I ate and drank to my heart's content, the doctor demonstrated to me the advantage of reason. Towards the end of his demonstration, he used to look at his watch, and always ended with—"Reason is the highest principle." Reason! Whenever I hear the word I seem to see before me Dr. Saul Ascher with his abstract legs, with his long coat of transcendental gray, and with his stern, freezing face, which would have done for a table of diagrams in a book of geometry. The man was an incarnate straight line. In his determinate matter-of-factness, the poor man had philosophied everything noble out of life—all sunshine, all beliefs, every flower, and there remained nothing for him but the cold, matter-of-fact grave. He had a special spite against the Apollo Belvedere and Christianity, and he had even published a pamphlet against the latter to show how unreasonable and untenable it was. . . . To return, however, to Goslar. "The highest principle is reason," said I soothingly to myself, as I went to bed. . . . But it was no use; as the clock ceased striking twelve, and the stillness of death reigned in the house, I suddenly seemed to hear in the passage outside my room, a shuffling and sliding, as of the tottering steps of an old man. Then the door opened, and the deceased Dr. Saul Ascher walked slowly in. A cold fever thrilled me through bone and marrow. I trembled like an aspen leaf, and scarcely dared look at the phantom. He was just the same as ever, the same long coat of transcendental gray, the same abstract legs, and the same mathematical face, only the latter was a shade yellower than formerly, and the mouth, which formerly made an angle of twenty-two and one-half degrees, was pinched up, and the circles of the eyes had a larger radius. Tottering, and supporting himself on his Spanish cane, as he used to do, he came up to me, and said in a friendly way, with his usual drawl, "Don't be afraid, nor believe that I am a ghost. It is a trick of fancy if you believe that you see only my ghost. What is a ghost? Give me a definition of it. Be so good as to deduce for me the conditions of the possibility of a ghost. In what relation would such a phenomena stand to the reason? The reason, I say, the reason." Here the ghost proceeded to an analysis of reason, cited Kant's "Critique of the Pure Reason," 2nd Part, 1st Division, 2nd Book, 3rd Section, the distinction between phenomena and noumena. Then he constructed the hypothetical belief in ghosts, plied one syllogism on another, and concluded with the logical proof that there is absolutely no such thing as a ghost. Meanwhile the cold sweat coursed down my back, and my teeth chattered like castanets. From sheer agony of soul I nodded unconditional assent to every sentence in which the phantom doctor proved the absurdity of fearing ghosts; and he pursued his demonstration with such ardor that at last, in a moment of abstraction, instead of his gold watch,

he drew from his fob a handful of worms, and, observing his mistake, he hastily replaced them with a grotesque look of disquiet. "The reason is the highest." Here the clock struck one, and the ghost vanished.

Heine, in the *Reisebilder*, says,—

SPIRITUAL SLAVERY.

Entire races have often lived for ages, like these islanders of the north, in a complete community of thought and feeling. The Romish Church in the Middle Ages may, perhaps, have wished to bring about such a condition by welding Europe into a single corporate society, and it therefore took under its guardianship every relation of life, all powers and appearances—in short, the whole moral and physical man. It cannot be denied that much peaceful happiness was secured thereby, that life had a warmer, inward glow, and that the arts, like flowers reared in quietude, unfolded that splendor at which we are still amazed and which we cannot imitate with all our restless knowledge. But the spirit has its eternal rights; it will not be trammelled with dogmas, nor lulled to sleep with the tinkle of bells. . . . In any case that rule of the Church was a yoke of slavery of the worst kind. Who is our surety for the good purpose which I have just attributed to it? Who can prove that an equivocal purpose was not at times mingled therewith? Rome lusted ever for empire, and when her legions fell she sent her dogmas into the Provinces. Like a giant spider, Rome sat in the centre of the Latin world and spun over it her endless web. Generations of men lived a peaceful life under its shelter, for they held that to be the not too distant arch of heaven which was but a web of Roman weaving. Only the spirits of higher aspiration, who saw through its meshes, felt themselves oppressed and wretched; and when they strove to break through it the crafty spider easily caught them and drained the boldest blood of their hearts. And was not the dream of happiness of the purblind multitude bought too dearly at the price of all this noble blood? The days of spiritual slavery are gone by, thanks be to God! Old and weak among the broken pillars of her Coliseum sits the aged spider of the Cross, still spinning on at the same old web; but it is weak and brittle now, and only butterflies and bats are taken in it, and no longer the eagle royal of the North.

Of the Americans Heine says, "These Americans set great store by their Christianity, and are the most zealous of church-goers. Worldly advancement is their only religion, and gold is their god,—their only, their almighty god."

Heine concludes his account of German philosophy with the following passage, written in 1834, which Mr. Stigand says reads almost like a chapter of the Apocalypse when illumined by the light of 1870:—

A PROPHECY.

The thought goes before the word like the flash before the thunder. German thunder is in truth very German; it is not very nimble, and has a long, deliberate roll, but it will roll on, and when you hear the crash—such a crash as has never before been heard in the world's history—then know that the German thunder has struck home. At this uproar will the eagles fall dead from the sky, and the lions in the farthest wastes of Africa will turn tail and slink away to their royal dens. Then will a drama be played in Germany to which the French Revolution will seem to have been only a harmless idyll. . . . And the hour will come. As on the steps of an amphitheatre will the nations group themselves round Germany to behold the mighty conflict. I counsel you, then, ye French, to keep yourselves very still, and for your lives beware of applauding us. That we might easily misunderstand, and in our uncourtly fashion we might tell you rather bluntly to keep quiet. . . . Be on your guard. I am kindly disposed towards you myself, and therefore I tell you the bitter truth. You have more to fear from the recovered freedom of Germany than from the whole Holy Alliance, with all the Croats and Cossacks to boot. For, firstly, you are not beloved in Germany, which is very incomprehensible; for you are so worthy of love, and during your sojourn in Germany you gave yourselves so much pains to please the better and fairer half of the German people. And even were you beloved by this half, yet it is just the half that carries no arms, and whose friendship can, therefore, do you little good. What is really the charge against you I have never been able to imagine. Once in the Bierkeller at Gottingen a young Old-German declared that revenge must be taken on the French for the death of Konradin, of Staufen, whom you beheaded at Naples. That, no doubt, you have forgotten. We, however, forget nothing. You see, whenever we feel a desire to come to blows with you, there will never be a lack of excellent reasons. In any case, then, I counsel you to be on your guard. Let what will happen in Germany, let the Crown Prince of Prussia or Doctor Wirth get the upper hand, keep yourselves ever prepared. Remain quietly at your post, your arms in your hands. I am kindly disposed towards you, and I was

sheer affrighted when I lately heard that your ministers had the intention of reducing the armaments of France. . . . Since you, in spite of your present taste for Romanticism, are born Classicists, you know what Olympus is. Among the naked gods and goddesses that there make merry over nectar and ambrosia, you see one goddess who, albeit surrounded by such mirth and merriment, yet always wears a corslet, and keeps her helmet on her head, and holds her spear in her hand. It is the goddess of wisdom.

As Mr. Matthew Arnold tells us, in 1847 Heine's health, which till then had always been perfectly good, gave way. He had a kind of a paralytic stroke. His malady proved to be a softening of the spinal marrow; it was incurable; it made rapid progress. In May, 1848, not a year after his first attack, he went out of doors for the last time, but his disease took more than eight years to kill him. For nearly eight years he lay helpless on a couch, with the use of his limbs gone, wasted almost to the proportions of a child, so that a woman could carry him about; the sight of one eye lost, that of the other greatly dimmed, and requiring, that it might be exercised, to have the palsied eyelid lifted and held up by the finger; all this, and suffering, besides this, at short intervals, paroxysms of nervous agony. Lord Houghton, in his "Monographs," has given a touching memoir of Heine's last days, from the concluding words of which few readers will withhold their sympathy: "The personal tragedy of his last years adds a solemn chapter to the chronicle of the disasters of genius, and the recollection of the afflictions of the 'living shade of the Champs Elysees' will mitigate the judgment of censorious criticism, and tinge with melancholy associations the brightest and liveliest of his works."

The following are the last words written by Heine for publication:—

THE LEPER.

In the year 1480, says the Limburg Chronicle, everybody was piping and singing lays more lovely and delightful than any which had ever yet been known in German lands; and all people, young and old—the women especially—went quite mad about them, so that their melody was heard from morning to night. Only, the Chronicle adds, the author of these songs was a young clerk afflicted with leprosy, who lived alone in a desolate place hidden from all the world. You doubtless know, dear reader, what a fearful malady this leprosy was in the Middle Ages, and how the poor wretches who fell under this incurable sickness were banished from all society and allowed to come near no human being. Like living corpses they wandered forth, closely wrapped from head to foot, their hood drawn over their face, and carrying in their hand a rattle called "the Lazarus rattle," with which they gave notice of their approach that every one might get betimes out of their way. This poor clerk, then, whose fame as a poet and singer the Limburg Chronicle extols, was just such a leper, and he sat desolate in the dreary waste of his misery, while all Germany, joyous and tuneful, sang and piped his lays. . . . Ofttimes in my sombre visions of the night I think I see before me the poor clerk of the Limburg Chronicle, my brother in Apollo, and his sad suffering eyes stare strangely at me from under his hood; but at the same moment he seems to vanish, and dying away in the distance, like the echo of a dream, I hear the jarring creak of the Lazarus rattle.

From the Echo.

SUPERSTITION AT ECCLES.

SOME good housewives still keep books of old family recipes, but few are disposed to try the remedies recommended therein. Faith in the popular medical traditions of the past still lingers here and there; and at Eccles a benevolent person lately undertook to cure a little boy of the whooping-cough, by employing the following process, the invention of which does credit to the ingenuity, if not to the wisdom, of our forefathers: She cut a small lock of hair from the crown of the boy's head, and carefully inserted it into a piece of veal procured for that purpose. The meat was given to a dog, which was expected to swallow it, and with it the whooping-cough, which ought then to leave the boy. The good woman's husband, however, thinking it "unneighborly" to give so disagreeable a complaint to an animal belonging to a friend, gave it to a stray dog. It has thus become difficult to ascertain whether the recipient of the veal has duly got the whooping-cough, a fact which might in some measure redeem the expedient from the discredit into which it has fallen from the fact that, though a fortnight has elapsed since it was adopted, the little patient's condition remains unaltered.

How To Form A Spirit Circle.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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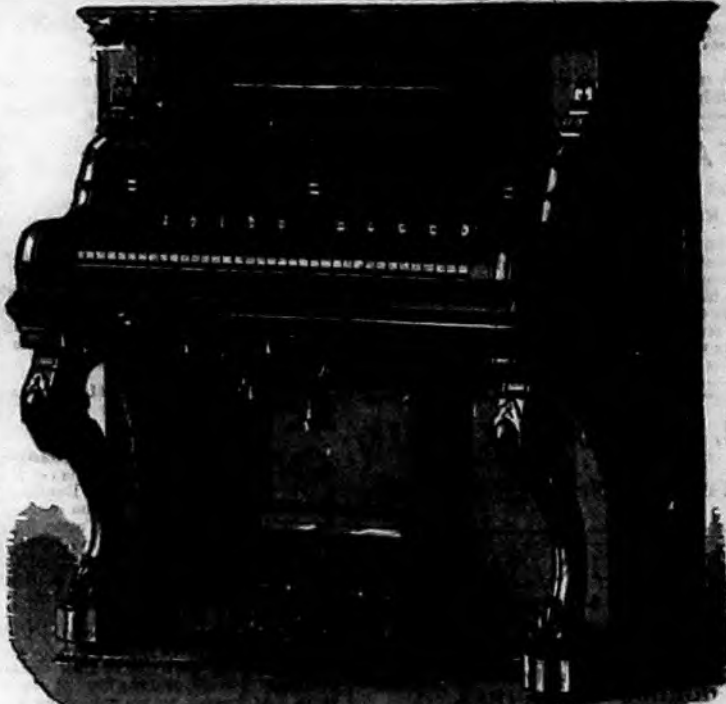
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