

# SPIRITUAL SCIENTIST

A WEEKLY JOURNAL DEVOTED TO THE SCIENCE, HISTORY, PHILOSOPHY, AND TEACHINGS OF

## SPIRITUALISM.

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

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### SPIRITUAL SCIENTIST.

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E. GERRY BROWN, EDITOR.

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For the Spiritual Scientist.  
EXOTIC SPIRITUALITY.

BY BUDDHA.

GRIPPA devotes several chapters to the elucidation of suffumigation which attract or repel spirits. After introducing them to the readers of the Scientist, it may not be out of place to say a few words on the subject. Of course, the whole interest of the subject is centered in the question, whether there be spirits. If there be none, then it will be idle to talk of their being seen by either natural or artificial means, and all such visions are to be ascribed to a discordant imagination.

Imagination! who has not heard this explanation of occult and spiritual phenomena by experienced physicians, learned divines and eminent scientists? No matter under what circumstances the visions have appeared, or what the character of the seer may have been, the spirits must disappear at the bidding of the wise by the uttering of the potent word, imagination. "It is all imagination." Well, what then? The occultist will, the spiritualist may, accept the assumption. What is imagination. Webster defines it to be the image creating power. It is to be presumed that this does not mean creation as involving something from nothing, a power which cannot, with propriety, be assumed for the merely human, as it is entirely beyond our comprehension! Imagination, then, is the image producing power, implying also a receiving power. In dreams, delirium and poetic frenzy, a kaleidoscopic transformation of images already existing, a heterogeneous grouping of memories, and derangement of the pictures of the past, is said to take place, and whatever is seen is only "the baseless fabric of a vision," having no present reality. But are we prepared to receive this as covering the entire field of imagery, which fleets across our inner senses? Have there not been actors and acting thus presented which, by no possible means of pre-existing images could have been thus produced. Events transpiring at a distance, even distant places, may be thus presented, and we may assume that the images have been borne on the soft and yielding air. But surely it is even a stretching of imagina-

tion to assume that purposeless images, driven by a distempered brain or drifting on the air without intent, can so assume the part of methodic intelligence as to warn of danger, the death of a friend, or bring into our presence the image of those we love, and there are thousands of us who can testify to all that and much more.

If it is granted that an over-active imagination indicates disease, are we warranted in saying that when the poor victim of *delirium tremens* is merely the sport of his own imagination, that when he "sees snakes in his boots" is there nothing really to be seen? Now, is there not as much reason in assuming that these forms are the cause of the imagination, the disease rather than the effect, that these forms may be parasitic or obsessive spirits, attracted by peculiar conditions either physical or psychical?

With this idea before us, the spiritualist may be interested in knowing something of the narcotic ingredients to which the ancients resorted, to bring them in artificial rapport with the spirit world. In the legendary lore of witchcraft, we read of powerful drugs and ointments, by which witches were enabled to project their spirits to distant places, while their bodies lay in a comatose state. Thus the aerial voyages on broomsticks, or voyages on a sieve. Many resorted to these drugs when the horrors of the torture was before them, but only availed as additional proof of their guilt. The following, from Jung Stilling's Pneumatology, is to the point:

I am acquainted with a tale, for the truth of which I can vouch, because it is taken from the official documents of an old witch process. An old woman was imprisoned, put to the torture, and confessed all that witches are generally charged with. Among others she also denounced a neighbor of hers, who had been with her on the Blocksberg, the preceding Wallburg's night. This woman was called and asked if it were true, what the prisoner said of her. On which she stated that, on Wallburg's eve, she had called upon this woman, because she had something to say to her. On entering her kitchen she found the prisoner busy in preparing a decoction of herbs. On asking her what she was boiling, she said, with a smiling and mysterious mein, "Wilt thou go with me to-night to the Brocken?" From curiosity, and in order to ascertain what there was in the matter, she answered, "Yes, I should like to go well enough." On which the prisoner chattered some time about the feast, and the dance, and the enormous goat. She then drank of the decoction, and offered it to her, saying, "There, take a hearty drink of it, and thou mayest be able to ride through the air." She likewise put the pot to her mouth, and made as if she drank of it, but did not taste a drop. During this the prisoner had put a pitchfork between her legs, and placed herself upon the hearth; then she soon sank down and began to sleep and snore. After having looked on for some time, she was at length tired of it, and went home.

The next morning, the prisoner came to her and said, "Well, how dost thou like being at the Brocken? Sith there were glorious doings." On which she laughed heartily, and

told her that she had not drunk of the potion, and that she, the prisoner, had not been at the Brocken, but had slept, with her pitchfork, upon the hearth. That the woman, on this, became angry, and said to her that she ought not to deny having been at the Brocken, and having danced and kissed the goat.

This fact gives us a key to the otherwise incomprehensible confessions of those called witches. This must have been one of the magic potions of the ancient Druids, by means of which an imagination, already filled with devilish imagery, might, through the sleep occasioned by the potion, become so elevated as to make the poor, deluded women firmly believe that all they dreamed was reality. In this way, almost everything which occurs in these judicial proceedings may be explained, though otherwise incredible.

In the matter of fumigations, Jung Stilling quotes from Eckhartshausen's Key to Magic, a strange instance of the Spiritual power of drugs. Eckhartshausen became acquainted with a Scotsman, who, though he meddled not with the conjuration of spirits and such like charlatany, had learned a remarkable piece of art from a Jew, which he communicated also to Eckhartshausen, and made the experiment with him, which is surprising and worthy of perusal. He who wishes to raise and see any particular spirit must prepare himself for it, for some days together, both spiritually and physically. There are also particular and remarkable requisites and relations necessary between a spirit and the person who wishes to see it—relations which cannot be otherwise explained than on the ground of the intervention of some secret influence from the invisible world. After all these preparations, a vapor is produced in a room—from certain materials which Eckhartshausen with propriety does not divulge, on account of the dangerous abuse which might be made of it—which visibly forms itself into a figure that bears a resemblance to that which the person wishes to see. In this there is no question of any magic lantern or optical artifice; but the vapor really forms a human figure, similar to that which the individual desires to behold.

"Some time after the departure of the stranger,—that is of the Scotsman,—I made the experiment for one of my friends. He saw as I did, and had the same sensations. The observations that we made were these: As soon as the ingredients were thrown into the chafing dish, a whitish body forms itself, that seems to hover above the chafing dish as large as life. It possesses the likeness of the person whom we wished to see, only the visage is of ashy paleness. On approaching the figure, one is conscious of a resistance similar to what is felt when going against a strong wind, which drives one back. If one speaks with it, one remembers no more distinctly what is spoken, and when the appearance vanishes, one feels as if awaking from a dream. The head is stupefied, and a contraction is felt in the abdomen. It is also very singular that the same appearance presents itself when one is in the dark, or when looking upon dark objects. The unpleasantness of this sensation was the reason why I was unwilling to repeat the experiment, though often urged to do so by many persons. A young gentleman once came to me, and would, *par se*, see this phenomenon. As he was a person of tender nerves and lively imagination, I was the more reluctant to comply with his request, and asked the advice of a very experienced physician, to whom I revealed the whole mystery. He maintained that the narcotic ingredients which formed the vapor must of necessity violently affect the imagination, and might be very injurious according to circumstances; he also believed that the preparation which was prescribed contributed much to excite the imagination, and told me to make the trial for myself with a very small quantity, and without any preparation whatever. I did so one day after dinner, when the physician had been dining with me; but scarcely had I cast the quantity of ingredients into the chafing-dish, when a figure presented itself. I was, however, seized with such a horror, that I was obliged to leave the room. I was very ill during three hours, and thought I saw the figure always before me. Toward evening, after inhaling the fumes of vinegar and drinking it with water, I was better again, but for three weeks afterward I felt a debility; and the strangest part of the matter is, that when I remember the circumstance, and look for some time upon any dark object, this ashy pale figure still presents itself very vividly to my sight. After this, I no longer dared to make any experiments with it. The same stranger gave me also another powder, and asserted that if it were burnt in a churchyard during the night, a multitude of the dead would be seen hovering over the graves; but, as this powder consisted of narcotic ingredients which were still more potent, I never ventured to make the attempt. Be the matter, however, as it may, it is still singular, and deserves the investigation of naturalists. I have already procured the opinion of several learned men and friends, and made no

secret to them of the ingredients, but do not find it advisable to make them public."

Whether the suffumigations of Agrippa possess these wonderful virtues, I do not know; the curious, the daring, or foolhardy may experiment, and let the result be known to the *Scientist*. It has long been held that there are substances and compounds which are either in antipathy to or sympathy with spirits. The present investigations by Dr. Crowell, in regard to silk as a spirit non-conductor, is in the right direction, whatever the result may be. In Bohn's edition of the Life of Benvenuto Cellini, there is a strange record of spirit evocation in a magic circle witnessed by Cellini, which, if true, is very extraordinary, and is given in circumstantial detail. Is it not time that Spiritualists, after a quarter of a century's experience, should inaugurate a systematic society, not for propagandism, but for investigation, discovery, and classification of spiritual phenomena, and every phase and condition of mentality? Who has taken up the threads of psychic philosophy where Reichenbach and Dr. Buchanan has left them? Spiritualism is charged with being the great source of insanity; while this is not the case, still insanity should be one of the special studies of the Spiritualist, as I believe they and they only possess the true key to its cure, if intelligently applied by them. The spirits of the prophets are subject to the prophets.

For the Spiritual Scientist.

#### MAGNETISM, GALVANISM, AND ELECTRO-BIOLOGY.

BY MRS. SERENA MILNER.

**M**MAGNETISM, Galvanism, and Electro-Biology are all of one and the same fluid essence, but differently disposed. Each has its field of action, wide as nature and as universal as the all pervading essence of thought and being.

Magnetism embraces that wide field of nature known as the intellectual. Hence it has to do with the inner principles of life and action in a marvellous degree. The mind of man is a vortex which absorbs all of the elements of nature, but the life manifestations of these are kaleidoscopic according to their varied positions and functions, and hence the infinite varieties and wondrous nature of Mind. Each man contains within himself the prime essence of all things else, and these uniting in a harmonious whole constitute the perfect intellectual man. His being flows in from all nature, and comprehending himself he comprehends all things else. This is the perfection of manhood. God is the universe; not only creator, but lives and moves in all creation, uniting the essence of all things in one harmonious perfect whole individualized—the first, the last, the great "I am," who from eternity to eternity is God! Wondrous theme, too great for mortal man to comprehend. A well balanced mind is a fountain of magnetism, impervious to the assaults of mortal foes or spirit friends. Standing in its own equilibrium, it is a tower of strength, wielding a power only known and comprehended by God. The will of God moves such an one in conformity to his own designs naturally and easily, and thus we are brought nearer to Him. To this end, God will have all men free. All must be made to respond to the inner man—the divinity within—and not be conformed to the outer man neither by external compulsion nor by self-perversion. Such is the great principle of Magnetism, which is the essence of all life and thought.

Galvanism refers to the material forces of nature, their cohesion and repulsion as seen in the magnet, improperly so called,—the galvano it should be called. This principle involves a wide range of nature, and has much to do with the revolution of the planets in their orbits. It guides the chariot wheels of Divinity, and keeps in check the mighty currents of destruction, by harmonizing antagonism and compelling them to follow a destined course. Galvanism plays a grand part in the drama of creation. It fans the cheek with the softest breezes of Summer lands, and with equal ease whirls in harmonious rhythm the comets in their orbits. It keeps the forces in check that would otherwise go rampant to destruction, and fastens them to divinity's car as subservient slaves to do His bidding. Such is Galvanism in its wide and diffusive sense.

Electro-Biology is the application of these forces to the

purposes of man—the making use of them as simple tools to carve some grand design; and when fully comprehended by him, he can raise mountains as easily as mole hills. Its machinery perfected in the hands of a skilful operator, will conduct to grand results yet undreamed of in this generation. With it the fields shall be watered, and sown with fruitful grain; by it the seas shall give up their treasures, and the earth her stores of wealth, for man's comfort and enjoyment. Thus we see how wide a range these subjects cover. This is but an outline, the full delineation of which would fill volumes.

New Orleans, La.

#### A MODEL ORGANIZATION.

BY J. M. PEEBLES.

A BODY without a head is neither graceful nor efficient. There is a very successful and harmonious body of Spiritualists in Nashville, Tenn., now well along on the fifth year of its existence. Previously foreshadowed from the spirit world, this organization commenced operations with Mr. C. H. Stockell, President, and nineteen members, all duly signing the documentary paper, as originally suggested by the controlling intelligences. At present they have enrolled between thirty and forty members, though several have removed to other cities. The first year's expenses, fitting the rooms, purchasing the library, salary paid the medium, Dr. McFall, and other items, amounted to \$3,000. Mr. John Lumsden, formerly President of the Second National Bank in Nashville, is the financial chairman of this organization.

They meet nearly every evening in the week to practice singing, engage in reading, or listen to spirit messages through the mediumship of Dr. McFall. Neither developing mediums nor getting communications are so much the purposes of this circle, however, as the unfoldment and education of the soul. The members never resort to the spirits for instruction that can be easily obtained from other sources. No one from the outside world enters the sanctuary of this seance-room at once; but through well-directed effort and preparatory lessons from the directing intelligences, when found well qualified, they are received by a full vote of the members, and the approval of the spirits. Dr. Brown, a Yorkshire Englishman on earth, but long an inhabitant of the spirit-world, in connection with Indians, is the immediate controlling spirit. And yet he, though wise and exalted, is but the pupil of an ancient Asian sage, who, when conditions permit, gives forth teachings that are as beautiful as profound and divine.

The circle-room connected with this organization is a consecrated room. They meet at a regular hour. The unclean are not allowed to enter there to shed their filth. Each member has his or her appointed seat. The officers know their positions, the musical leader her duties. During the sessions, the apartment is made dark, semi-dark, or fully lighted, just as the invisibles require. There is generally sufficient light, however, to write down the substance of the teachings. If the members, after candidly canvassing a subject, fail to agree, the matter is submitted to the spirits, and their decision upon the subject under consideration is final. Several connected with this institution assured me that whatever Dr. Brown had said to them of the future, whether relating to science or prophecy, had proven true. The cholera was prophesied of, and the members were warned to prepare for its coming. The Boston fire, financial crises, and the loss of both river and ocean steamers have been foretold, and the dates put on record. The medium is not allowed to receive fees, nor is he expected to take presents. The salary paid is ample for the support of himself and family. He neither claims, nor has, more rights than the others.

Money will help no one into the Nashville organization of Spiritualists. The key-word is in the hands of the invisibles. The regular meetings, occurring twice a week, are for the members only. At other times strangers are admitted to the spiritual feast. Among the crowning graces of this organized circle are its reformatory influences. Not only has it convinced the sceptic and confirmed the doubting, but it has made the miserly more liberal; the inebriate, sober; the suspicious, trusting; the tobacco-eater, cleanly; the selfish, charitable; the sad, cheerful; and the irritable, calm and happy.

Only in an organized circle of noble, unselfish spirits, is there moral safety for a medium; and only in an organized circle of mortals, with noble aspirations, can there be a practical and persistent manifestation of reformatory principles. Other conditions do little more than invite obsessions and pander to the deceptions and unfulfilled promises of the demon-spheres.

This organization has no creed. Each cherishes his own belief upon all religious subjects. Its rallying watchword, however, is love, love—pure, fraternal, Christ-like. Dr. Brown says there should be certainly two other similar circles organized in the city of Nashville, all co-operating upon Sundays in a general public meeting.

If poets and musicians are born such, so are some of our mediums. Dr. D. M. McFall cannot remember when he was not clairvoyant. The superior gifts with which he is endowed are largely inherited from his mother, who has been accustomed all her life to hear "strange noises," see "apparitions," and get "warnings" of accidents and deaths. The Doctor, now in his forty-first year, is a regular physician, doing at one time a large local practice.

#### CONCERNING DEVELOPMENT.

To the Editor of the *Spiritual Scientist*:

DEAR SIR:—Would it not be advisable for the purpose of obtaining accurate knowledge of Spiritual phenomena to have schools for media opened in Boston and other large cities where reliable tests might be given, and at the same time all fraudulent conditions be made impossible?

From my own experience in organizing circles and working with media, I find it almost impossible to determine, at once, the calibre of the forces at work, and a few circles will often give far better manifestations at the close than at the beginning. This seems to teach the fact that time has a great value in successfully completing experiments, and owing to the state of the weather and other conditions, it is almost a certain axiom in Spiritualism that "no genuine phenomena can be duplicated at will." It would seem that there are wealthy Spiritualists enough to endow an institution of this character, where media might be instructed and developed to a high standard of work, and the sifting process would have a beneficial effect upon the frauds who simulate, in a bungling manner, the beautiful phenomena of spirit power. Take the case of Hartman in photography. Although I never saw the man, yet in conducting experiments for the same result, I find that the conditions were exactly those which he prescribes for getting genuine pictures; I therefore conclude that the same general principle holds good in spirit photography. I can unhesitatingly indorse the phenomena as genuine from obtaining like results. On the other hand I have tried the Eddy's method by exposing plates in darkened rooms with no result, and little hopes of any, as the guides intimate that such manifestations have no value as tests, and as tests are what we require, they prefer to devote their strength and time in such a manner as will be serviceable to the cause. I am glad that you have taken such a stand relative to the New York paraffine molds. To have manifestations of such a worthless stamp is worse than none, and the sooner such media are exposed and branded with the proper designation, the sooner will decent and respectable people on both sides of the river be likely to acquire correct ideas of the present and hereafter. If Mrs. Hardy, and several score more like her, could be thoroughly tested by a capable body of disinterested persons, it would be vastly to her credit if she proved successful, and a great blessing to Spiritualism if she retired to obscurity till the cause was not likely to be damaged by her failures to give satisfaction. INDEX.

#### LAKE PLEASANT CAMP-MEETING.

Mr. Leach, having reduced the price of table board to \$5.00 per week, finds that the orders for boarders are coming in early and strong. He will somewhat enlarge his accommodations for his guests. Lake Pleasant Camp-meeting is so inexpensive that many, who feel unable to go to watering and other places of amusement, have decided to go there. With board at \$5.00 a week, and only \$8.00 for tent rent, for nearly a month, there are few who cannot afford to take a three or four weeks' rest in the healthy grove of Lake Pleasant. B.

The fare from Lowell to Lake Pleasant and return will be \$3.00, and not the figure stated last week. We printed the price as given to the railroad committee, but there was a mistake in calculation at the Railroad office.

"Stories for our Children," by Hudson and Emma Tuttle, a beautiful and interesting book expressly written for the children of liberalists and Spiritualists. Price 25 cts.



## THE "DOUBLE" SOUL MYSTERY IN SLEEP.

THE Germans have a name for that singular appearance which shows a person oftentimes at a long distance from his or her actual bodily presence. They call it the "Doppeltgänger," or double-goer. The cases in which such appearances have presented themselves—sometimes in places hundreds of miles from their bodily presence—and been greeted by the friends of the person concerned, are too numerous, and too well attested, on both sides of the Atlantic, to admit of denial. A writer in the Norwich Bulletin thus gives his own experience in leaving his body while asleep, and passing from the other side of the globe back to New York, where he met friends, was seen by them, and learned a piece of domestic intelligence:

STREAM HARGE PETER COOPER,  
Norwich, Conn., June 21, 1876.

An article in this morning's paper on the "Mystery of Dreams" recalls to my mind two dreams. One completely proved that certain dreams are created by circumstances surrounding our waking moments, (and no matter how long the apparent time), only occupying the brief space of time in getting thoroughly awake. The other illustrated and apparently answered the query:—Does the soul really leave the body, and roam at will regardless of time and space? This suggests an experience of mine which happened in 1843, while on the New London whaler Henry Thompson, in the South Pacific coast. It was after a stormy watch that tired, wet, and weary, I stripped and turned in, *in puris naturalibus*, between dry, warm blankets. My last waking thought, how comfortable the contrast between the watch below and the one on deck. When, presto! I was in New York. It was early morning. I had landed at the Battery; the lower part of the city wore the usual deserted look. I wished to linger and look around for familiar things that I had not seen for some time, but I was hurried on by the impression that I was only on a short visit, that the watch would soon be called, and I had but little time to visit home and back to the ship in time for duty; so up Broadway I took my way as fast as my legs would carry me, and was soon in the old familiar Bowery. By this time things began to look lively. Carts and omnibuses came rumbling down town. Shopkeepers were out taking down their shutters, and crowds of artisans were hurrying to their work with tools and dinner cans, as natural as life. As morning wore on, the streets became more lively and crowded, and as I neared home I began to meet those whom I knew; but I had no time to talk to them; the feeling that my time was limited grew stronger and stronger, and I passed them with a nod of recognition, even when they apparently wished to stop and talk, for I noticed that they seemed surprised to see me. At last I was within sight of home, and was almost at the door, when an old schoolmate hailed me, and, *nolens volens*, he must have a chat with me. How was I? When did I get home? etc., etc. I tried to get away from him, but no, he must tell me the news; his mother had been around to my house all night; I had another little sister, and—eight bells, and starboard watch ahoy! forced me to drag myself slowly and sorrowfully from between the blankets, without completing the journey.

Now all this is commonplace enough, and would not be worth the time employed in relating it, if it were not for three things:

First, that was the birthday of a sister that I knew not of, and who I did not see until nearly three years afterwards; second, that those I met on the way home vowed that they had seen and spoken to me on that day, and so stated to my much worried mother, who grieved for me as for one she would never see more; and third, which is strangest of all, by turning the difference of longitude into time, it would land me in New York about 4 o'clock in the morning.

This strange soul adventure has probably caused me to pay more attention to dreams than men usually pay, and no doubt was the means by which I was caused to heed the circumstances connected with the time that dreams occupy.

How swiftly—with what lightning-like action, the soul passes through experiences in dreams, and how instantaneously we pass through seemingly long dreams, is thus illustrated by another fact in the experience of the above writer:

It was in the days of the camphene and burning fluid era, you remember, that the wicks passed through long tubes that were about two inches above the lamp. Attached by a chain to each lamp were two metal extinguishers.

At that time I was employed in a business that occupied the latter part of the night, sleeping the first half. On the night in question, my wife had failed to awaken me by calling; so, taking the lamp in her hand, she came to the bedside to arouse me. From the time that the light of the lamp shone in my face until I was awake, I had gone to the engine-house,

helped to get out the machine, run about three miles, and helped to put out the biggest kind of a fire, and awoke tired and sore, and fully impressed with the idea that I had labored at least three hours on the brakes, besides doing other fire laddie duty. And yet the fire was only the reflection of the lamp in my face, and the horrid clatter of the fire-bells was only the jingle of the extinguisher against the lamp. My all night work, that made my arm and back ache so, in reality occupied not more than a few seconds, and thus the majority of dreams are made. Yours respectfully,

H. MCKAY.

From the London Spiritualist.

## REMARKABLE PRODUCTION OF MATERIALIZED SPIRIT HANDS UNDER TEST CONDITIONS.

ONE of the most satisfactory test seances it has ever been my good fortune to witness, took place on Friday evening last, at 38 Great Russell Street, through the mediumship of Mr. W. Eglinton.

An inquirer who was present on the previous Friday had suggested that the medium's hands should be placed outside the curtain, in the light, and in full view of all present. This was done, as related by Mrs. Wiseman in your last number, the sleeves of Mr. Eglinton's coat being sewn at the wrists to the knees of his trousers. No hands were projected on that occasion, and the presiding intelligence explained that the test was an unusually severe one, as the substance with which the spirit hand is clothed, in order to render it visible to ordinary mortal vision, has to be abstracted from the hand of the medium, and that this exceedingly subtle chemical process is carried on with far more difficulty in the light, and under the eye of man, than in the still darkness of the closed cabinet.

This time, however, the spirit himself proposed that the same test should be tried again, as he was ambitious of accomplishing the feat; he further remarked that he and his medium were much indebted to the managers of these seances for allowing and encouraging new manifestations under strict test conditions; they were somewhat tedious to develop, but were of the greatest benefit to the cause.

The efforts were attended with success. Hands came out freely at the height of a foot or more above the medium's hands; also several times at the side of the curtain, to which facts Dr. Carter Blake, who sat nearest the corner of the cabinet, gives the following testimony:—

I certify that when Mr. Eglinton's hands were sewn to his knees, and in view of the circle, a naked right hand and arm, to above the elbow-joint, was seen by me through the crevice of the curtains; and that this hand, after ringing the "toy-gong," placed it in my own hand. The arm seemed to proceed from a body behind Mr. Eglinton, and his right arm, sewn to his knee, was seen by me and others at the same time.

C. CARTER BLAKE.

The toy-gong is a little instrument with a whistle at one end, and something resembling a gong at the other, which a friend brought in just before the seance began. Mr. Eglinton was seen to make convulsive movements with his arms and legs during these proceedings, and was heard to breathe deeply, but his hands were never out of sight of the sitters; and the sewing, which had been done by Mr. Collingwood, and which must have been effectual, was found intact when the spirits ordered an interval for refreshment.

The second test was quite as satisfactory as the first, and altogether novel. Mr. Eglinton's coat sleeves were sewn together, and to his coat behind his back; the coat was also sewn together in front near the throat, this time by Miss Collingwood, who was the greatest stranger present. The following attestation explains what took place, at the proposal of the spirit:—

We, the undersigned, entered the cabinet during the seance with Mr. Eglinton, and stood behind him during several minutes. In this period of time, according to the statement of the sitters outside, hands were seen, and several objects were moved about by these hands, which we certify were not those of the medium, since we satisfied ourselves on this point by keeping our hands on his shoulders during the occurrence of the phenomena.

(Signed) C. Fitz-Gerald, 19 Cambridge street, Hyde Park, W.; John James, Tottenham; Marion Collingwood.

Miss Collingwood also placed her hands, by request, on Mr. Eglinton's head while the above was taking place.

The objects which were moved by the hand, or hands, were placed on the little stringed instrument known as the Oxford Chimes, which was laid inverted on Mr. Eglinton's knees. The strings of this were struck at times, and a book which was placed upon it was opened and shut repeatedly. Sometimes a hand was seen to touch the book; sometimes it appeared to open and shut alone. In any case, the hands were not Mr. Eglinton's, as is proved below:—

We, the undersigned, entered the cabinet in which Mr. Eglinton was seated, examined the sewing which secured the medium's hands behind his back, and found it intact. *Immediately before and after* this examination, various phenomena occurred, and hands were exhibited at the aperture of the cabinet.

(Signed). Marion Collingwood; Emmeline Collingwood.

The friends present at the *seance* were Mrs. Fitz-Gerald, Captain James, Mr. R. Pearce, Signor P. Pizzi, Mr. J. Sparrow, Mrs. Lewis, Mr. J. F. Collingwood, Miss E. Collingwood, Miss A. M. Collingwood, Dr. C. Carter Blake, Mr. D. Fitz-Gerald, on behalf of the *seance* committee of the National Association of Spiritualists, and myself. All concurred in the verdict of "quite satisfactory."

38 Great Russell street, London, W. C.

#### A LETTER FROM D. D. HOME.

To the Editor of the *Spiritual Scientist*:

DEAR SIR:—A gentleman has sent me some copies of your most excellent journal, the *Spiritual Scientist*, and I find, in the number of April 6th, a letter from some anonymous "Comte," attacking me in the usual way of those who "stab in the dark." In Europe the mere title of Comte does not awe us in the least; on the contrary, we are rather shy of these "great travelers," who are "comtes," as a title of some sort is usually taken by a certain class of adventurers. We also well know that titles are to be bought. To be sure, in some much to be respected and honored instances, they are bestowed by the powers that are. As a rule, the recipients are neither ashamed of their names, nor would they disgrace them in a way so truly despicable as to seek to mislead the public. As for the letter of mine this unknown Comte has, wherein I say, "When people are vain enough to set themselves up as teachers, they should see that their credentials are in good order," I can only hope he will profit by the advice, as it is good common sense. If I could, in my wildest dream, have anticipated that this letter would have had a "conspicuous place" in the "portfolio," of a nameless Comte, I would have added these words: "I have ever striven to be an honest man, and I never condescended to write an anonymous letter, or to make charges *sotto voce* against any one. What I say I can prove. I sign my name. Sign yours." This Comte proceeds thus: "Home may, perhaps, not recognize me under the name affixed to this letter, for I never sought his acquaintance." It is, perhaps, well for me he did not, for if he had borrowed my money he might have forgotten to return it, just as he has forgotten(?) to "affix" his name to the letter. It is quite possible that he is joking, or that he considers the title "Comte" will suffice for the American public. The honor I have had, the following sentence will explain: "But if he saw me he might recall me with that 'wonderful memory' he boasts of, as one he often brushed against in Rome." It has been my lot to "brush against" all sorts of Comtes, true and bogus, in my life. Can it be that this one is branded in some way, that he thinks the "photograph" he proposes to send me would recall him to mind? Apart from the collection of photographs of my friends, I have a few of some Italian bandits. I decline to descend so low in the social scale as to make an addition in the way of anonymous letter-writers, or persons who could so far forget themselves as to write the following sentence: "In those days, rumors were circulated *sotto voce*, that were very damaging to his character for wonderful purity." This mysterious Comte may not be aware that, in decent society, "*sotto voce* rumors" and anonymous letter-writers are included in the same category, and both are considered contemptible.

I was in Rome the years '56, '58, '62, and also '75. We might take it for granted our Comte alludes to the year '62, that being the one when the Jesuits, headed by Monseigneur Merode, prevailed on the Pope to have me banished from Rome for being a medium and a Spiritualist, and having a book, "Incidents in my Life," on the Index. I will give ten thousand dollars for the poor of Boston if aught to the contrary of this can be proved! During the official inquiry I, smarting under a sense of the injustice done me, said, "Is there aught in my private life or conduct you have to censure?" The reply was, "Far from it, but your presence is considered dangerous, for not only have you written, but you distinctly state, that you have no power over the manifestations occurring in your presence, and this must not be tolerated in Rome." Nay, more, in order that any and all *sotto*

*voce* accusations might be brought to light, I made the question of my expulsion from Rome a public one, in the British House of Commons, May 31st, 1864, and I have "brushed against" more than one real Comte who would not have dared do the same. This Comte says of himself, "I hate publicity," I do not doubt it in the least, and it may be for the very best of reasons. Now comes the climax. "If my endorsement of this story, added to that of several persons, will not be sufficient, I will refer Mr. Home to Messrs. Rymer and Anthony Trollope, for further particulars." Doubtless the endorsement of an anonymous "Comte" is very overwhelming, but I refuse to take it, and take the two names he has given. I say that the man who has dared to make use of the name of an honest man, without his sanction or knowledge, as has been done in the present instance, places himself in no enviable position. I will give to the poor of any city of the Union you may designate the sum of one thousand dollars for every charge against my moral character which can be proven by Mr. Anthony Trollope or any one of the family. I have never known but one Mr. Rymer, and as it is just possible this "*sotto voce* Comte" has been giving notes from his diary, and making use of another name, which has been given me by a person in America, and with whom, (had I been able to) make the charges clear I would have had a law-suit for libel and slander; but he has denied being the author of the charges referred to by the American correspondent. I regret to say that the said correspondent sought to frighten me by the threatened publication of these fabrications, and if you will kindly grant me space I will take the wind out of his sails and give them to the public for what they are worth. I now quote from his letter. "I will tell (quite a refreshing memory this, of one's school-boy days) of the £50 fur coat, for which Mr. Rymer had to pay for you. I will recall the story, (here the school-boy language is very polite; naughty boys usually say lie instead of story,) of Mr. Chinnery's Parisian friend. I will cite the tailor's bill Hiram Powers had to pay for you."—No. 1: Mr. Rymer never gave me either a fur coat or £50; the shoe is on the wrong foot. The time alluded to was 1855, and I have a letter from Mrs. Rymer acknowledging the receipt of £50 which I sent her, when a chain of unfortunate and most painful circumstances necessitated the departure of Mr. Rymer for Australia.

November 1, 1859.  
MY DEAR DAN:—I cannot in words express my thanks for your affectionate liberality, which enables me to join my beloved husband. Believe, with affectionate greetings and many prayers, how truly I am, dear Dan, always, in this or a far off country, your sincere and grateful friend,  
ENMA BYRNES.

If this "Comte" has kept notes, he will find that in 1855, a Mr. Kerritch, of Florence, made me a present of a fur coat worth £12; and as he may not have been able to play the sneak, or have his valuable information *sotto voce*, I can inform him that being in Pisa in 1858, on a visit to some friends, a friend hearing that Mr. Kerritch had met with a reverse of fortune, I sent him the full value of the said fur coat. No. 2. I have a letter from Mr. Phinney, dated May 9th, 1876, saying:—

"If anybody had used my name in the way you mention, I can only say that it is without foundation."

No. 3. The tailor's bill supposed (falsely) to have been paid by the late Hiram Powers, a friend of ours, the Countess Pornigia, residing No. 8 Via Jacopo da Diaceste, Florence, called, at our request, on the family of the Powers, and was told (as is the truth) that "such a thing had never taken place to their knowledge." I fear I may as I grow old get proud: a public life extending over twenty-five years, living, as I mostly have, in the homes of my intimate friends, whose names and positions are too well and honorably known to allow even a shadow of doubt to attach itself to them, yet being surrounded by enemies, incited, in comparatively few instances, by a personal dislike to me; but by far the greater number prompted by a wish to injure the cause whose truth and dignity I have ever sought to maintain. I say, to think that after all this, such despicable and trumpety charges only to be brought against me, I have every reason to be proud. In case there should be any other "Comtes" who wish to bring themselves into public notice by attacking me, I beg to inform them, one and all, that I have no dread of "*sotto voce*" insinuations. As I said in my reply to Mme. Lemarie, the letter published in the *Sunday Herald* was not intended for publication. I had no right to touch the *private* life of any one, and had I been in possession of a letter written me in March, wherein the author of a book explains that certain most monstrous assertions were "assumptions" and "slanders" of his, much that has been to me, as well as to others, unpleasant, would have been avoided. This is the *first*, and it will be the *last* time I have ever taken the trouble to reply to "*sotto voce*" absurdities. When distinct proofs are given of what is asserted, I have my refuge in a Court of Justice, and I will use it.  
Your most obedient,  
D. D. HOME.

La Malou, Herval, France, May 10, 1876.

SEVERAL communications from correspondents are laid over until next week.

## SUBSCRIPTIONS AND ADVERTISING RATES.

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## SPIRITUAL SCIENTIST.

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## CAUSE AND EFFECT.

That the Spiritualist movement is thoroughly disorganized and in an unsettled condition is not to be wondered at when we review the columns of that which claims to be the leading Spiritualist paper. The edition of last week is overflowing with the doctrines, teachings, and sentiments that have been served out freely to the masses for years past. "As is the master so is the school," is an old, familiar saying, and on the same principle we might say that the mental condition of the adherents of a movement may to a great extent be determined by the character of its leading journals. "What Proves a Medium Fraudulent?" is the subject of an article by Allen Putnam in the last Banner of Light, and after a column and a half of words, he sums up in this brief paragraph.

The only conclusive proof that a medium has perpetrated fraud, is proof that the physical organs of the medium acted in obedience to his or her own will and purposes at the time when the seemingly fraudulent acts were performed.

In other words, mediums are not responsible for frauds committed through their organisms; indeed, Mr. Putnam plainly tells us that "when a medium's form is fully possessed by a spirit, the medium is no more responsible than is any looker on at the manifestations."

Certainly with this dangerous admission, it becomes the solemn duty of all Spiritualists, and particularly those who claim to be the great friends of mediums, to devise some system whereby investigators as well as mediums may know with whom and what they are dealing. If a medium is an irresponsible being, and is subject to the influence of unseen and unknown forces, plainly these are as liable to murder one of the sitters at their seances, as to give him a test of spirit presence. Let us be thankful that the above opinion is not held by a large and constantly increasing number of true Spiritualists, and let us hope that the majority of readers of the paper containing such an article will have the good sense to repudiate it, although we sadly fear that similar sentiments oft repeated have turned many aside from the true path.

In the next column of the same paper is a letter from John Wetherbee. He joins with Hazard, and urges mediums to refuse to sit under test condition. He says that "he wouldn't encourage fraud; but any man who doubts the fact of mysterious or spiritualistic manifestations is not worthy of entertainment." So, then, Spiritualism is for the edification of a few persons who are willing to accept anything and everything that may be put forward as a spiritual manifestation. We very much mistake the mission of Spiritualism, if it is not to con-

vince the very ones "who doubt the mysterious or spiritualistic manifestations. It comes "not to call the righteous but sinners to repentance." Each and every person who is now a Spiritualist became so only after they were satisfied that spirit communion was possible. True, many were people of weak intellect, requiring little or no real proof; but Spiritualism is capable of giving satisfactory evidence to any honest mind, and a few more of this class are needed in the movement. The mere fact that one will give his time and money to investigate, is to us *prima facie* proof of his honesty. We have no right to "pass him along," as Mr. Wetherbee advises.

For years these sentiments, and others more obnoxious, have been published. Every attention has been given to the phenomena. The spiritualization of men has been neglected; the materialization of spirits cultivated. The development of mediumship, the power and nature of influences—information that should be as common as daylight—has been thrown aside to give space to sensational stories of "spirit phenomena, which after a run of a few months were demonstrated to be the invention of the medium. An explanation, "spirits made the medium do it," was thought sufficient, and the wonders continued: paying the medium, and all others directly or indirectly interested, quite liberally. It has thus been a movement "for money, not for Spiritualism." Mediums are advised not to submit to "test conditions"; and if detected in fraud, they are tested by a committee of vindicators, and dogmatically pronounced genuine.

The legitimate effect of this course is seen in a crowd of charlatans, false mediums, mono-maniacs, harmless lunatics, self-constituted Jesus Christs, and a host of evils that encumber the movement. Articles that inculcate higher thoughts are "few and far between, like angels' visits," to the people who work "for money not for Spiritualism.

How long before the demand for reform shall assume a definite shape, and produce revolutionary results?

## AN INTERESTING QUESTION.

We clip the following paragraph from an article by John Wetherbee in the Banner of Light. He is telling about the different kind of people who investigate Spiritualism, and finally comes to the one whom he calls Mason.

Now there is Mason, different from both; nobody is going to boss him. He has got eyes in his head, so he wants to go under the table while the hands are showing at the aperture; he wants the medium's feet in sight, too, all the time, or tied, forgetting other people, even Spiritualists, have had an eye to that before. He thinks, also, Mrs. B., sitting next to her, may be a confederate, and says, and truly, the hands appearing through the dubious atmosphere look either flickering or glovey, and although he cannot account for the little he sees, he knows it is a cheat somehow. The medium feels the suspicion; others who have seen better exhibitions under better conditions say so, and Mason says, "I dare say they would have been better if I had not been here with a pair of eyes not so open to conviction," and verily the Masons have their reward in subdued manifestations; their effulgence dims the show.

We would like to know if this Mason was present at Mrs. Hardy's seance in company with John Wetherbee, and if at the third seance, (the "spirits" having said two would be unsuccessful) this Mason put a postage-stamp, bearing his initials on the keyhole, thereby preventing any results, the spirits having said that at the third seance there would be the mold of a hand in the box. And also we would inquire if this Mason, "whom nobody is going to boss," is the same one who at other seances discovered an imperfection in the wire; and at another a small screw-driver on the floor, with which an imperfection had again been made; and at another an imperfection caused by the "wearing of a hinge," which allowed an aperture of sufficient size to introduce a flat mold that was found there.

In the paraffine mold box trial, pronounced a triumphant



success by certain signers, of whom Mr. Wetherbee is one, there had been "a Mason" present, perhaps he might have again been able to show cause why the manifestation should not be considered "a crucial test" of the genuineness of the medium.

#### A CLAIRVOYANT VISION.

The Atlanta Sunday Telegram reports the following: Mr. David S. Kellem, one of the most beloved and trustworthy citizens, who died on Friday week, and who was buried that day by the Knights Templars, is reported to have made a most wonderful revelation concerning his cousin's untimely death during his recent sickness. Our informant says that he, in company with several other friends, were sitting at the bedside of the sick man, when he suddenly roused himself from an insensible state, and in a very excited manner admonished some invisible persons to be quick or the mules would kick his cousin Tobe to death, and then in despair he fell back on the bed, saying, "It is too late; they have killed him."

His friends at the time did not know what to make of this strange behavior, but two days later they received a letter from Hawkinsville, stating that his cousin, Mr. Tobe Kellem, had been kicked to death by mules at about the time that he had spoken of the matter here in Atlanta. Dr. Amos Fox, Mr. Henry Banks, and other reliable gentlemen of this city, were present at the time, and testified to the authenticity of the occurrence.

#### SOMNAMBULISM.

The Boston Herald prints an account from its special correspondent in Lowell, Mass., who says:

"A young lady from Boston, a relative of Mrs. Stephen Barker, who has been stopping at the residence of the latter, in Lowell, several days, is a somnambulist. Saturday morning she rose without the knowledge of her room-mate, and leaving Mrs. Barker's residence on School Street, was absent about an hour in her night clothes before she was missed. Officer Presby heard a woman scream at about 2.30 in the morning, and soon afterwards he heard a pistol shot fired. Immediately after the shot three loud female screams fell upon his ear. He ran in the direction of the outcry, and found the lady referred to on Moody Street, running about in a terrible state of excitement, incident to her partial recovery from her sleep. She implored the officer's protection, and was taken to her lodging place. It appears that after arriving on Moody Street, half a mile distant, she rang the doorbells of Richard Kilson's and Dr. Gilman Kimball's residences, stopping some time at the latter place and fumbling about as if endeavoring to gain admittance. Mrs. Kimball was awakened by the noise, and opening the window saw in the darkness the form of a human-being whom, she supposed, was there for no good. She took a revolver and fired, the shot fortunately not taking effect. The night previous the young lady succeeded in getting out of the house in her somnambulist sleep before discovered."

From the London Medium.

#### AN OLD PROPHECY.

THE world was startled last week by the transition of events in Turkey. Though the land of the Moslem has long been ailing, it could not have been imagined that changes of such a character as those which have transpired would have come on so suddenly. In the fifteenth century, however, some one knew more about the internal arrangements of that country than could well have been supposed. Here is an old prophecy, taken from a volume in the possession of a gentleman at Chard, in Somerset:—

In twice two hundred years, the Bear  
The Crescent will assail;  
But if the Cock and Bull unite,  
The Bear will not prevail.  
In twice ten years again,  
Let Islam know and fear,  
The Cross shall stand, the Crescent wane,  
Dissolve and disappear.

This, be it remembered, was written in the fifteenth century, and the time indicated brings us to the epoch of the Crimean war, when the (Gallic) Cock and (English) Bull united, to the great discomfiture of the (Russian) Bear. The period has now arrived for the latter portion of the vaticination to come into operation, and assuredly matters look hope-

ful for the prophet of the Middle Ages. I have quoted these two cases to show the difficulties which arise if we set down all predictions to "thought-reading." Such ideas as those detailed above, could never have entered the mind of any person living at the period, so that it would have been impossible for Cassandra herself to have plucked them from human brains.

#### A SPIRITUAL COMMUNICATION.

THE subjoined communication comes to the Herald with the following indorsement by Dr. Bløede of Brooklyn: "It came to me through a German medium, a middle-aged lady of excellent natural gifts, but by no means what would be called a higher education, as she has always been confined to the lower walks of life, and obliged to earn her living by her hands. Least of all anybody would suspect her of any tendency and ability for metaphysical or speculative thought. She is a private medium in the strictest sense of the word, never sitting but for a few friends, nor asking, expecting or accepting any pecuniary reward. The communication which I submit to you was given by a spirit who called himself 'The poor Sigfried,' and pretends to have lived some 300 or 400 years ago."

The earth consists of an intimate mixture of spiritual and material substances. In order to separate the spiritual from the material, a process is needed, and this process is called life. The life of the smallest animalculæ is a letter in the records of the great separating process. Through the birth of every creature a quantum of spiritual force is snatched from the great chaos. When the creature again exhales its life the spiritual force gained by it penetrates the atmosphere which surrounds your earth. The air which you breathe is ventilated by spiritual force; the water which you drink is flooded with spiritual force; the nourishment you take is breathed at by spiritual force. With the birth of man the great filtration (or distilling) process reaches its highest and last stage and its end. His, the spiritual force, won by man, finds no more room in this earthly sphere. Man's spirit travels on, higher, into a more perfect and pure world, where it is developed farther and farther. For now begins the great developing process of the human spirit.

You will infer from what I have said thus far how infinitely important is life, and how outrageously a mother sins if she kills a life before it is born. It is a check, a forcible check, put to that process, to nature, to the tendency to spiritualize itself; it is a heavy sin, for which there is no reparation.

From what I have told, you will understand that the human spirit is not, as many believe, sent down from above in order to accomplish a very thorny pilgrimage, perhaps for his purification; but that the human spirit is kindled here below on earth as a divine spark, (apt or destined) to ever soar up brighter and brighter to the Spirit of Spirits, the Father of Light. Because men receive their first self-consciousness with this life, they are still so much in the dark about their own selves. They do not know whence they come nor where they go to. But it is getting brighter, always brighter. According to my understanding even the highest of spirits, the Spirit of God, has once made His beginning as the highest intelligence, as the summit of all perfection. As spiritual force He was from eternity, as we were from eternity. He, the Spirit of God, is, as it were, the first-born of the spirits, and His right of primogeniture is perfection. Of course the space of time since He became the highest is an eternity for us. It will further appear to you from what has been said that when all the spiritual force shall be taken out of this earth all life on it will also be extinguished, and it will be, so to say, a charred dross. And thus, my dear friends, there will be a time when all earthly (physical and material) life will cease in the whole universe, and there will be only life in the spiritual. When all the spiritual will be separated from the material, then will be the "last day" of all earthly, and the resurrection, the aurora of spiritual life, will commence.

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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 II.

IT is indeed striking to survey how ancient and how widely spread are the ideas and observances already described. In Tinnevely, the extreme southern province of the Indian peninsula, the popular cultus is devil-worship, essentially the same as the Bhuta-worship of Canara, and has been described minutely by the Rev. R. Caldwell, of the Tinnevely Mission. There the devil-dancer, as the officiating person is called, grotesquely arrayed and bedizened, dances, with gradually increasing frenzy, to the quickening clamour of drums and cymbals, whirling and leaping till the afflatus descends; then, when under full control of the demon, he is worshipped as a present deity, and consulted by the bystanders respecting their diseases, wants, and the welfare of absent relations. Mr. Caldwell has also pointed out that all such observances are identical, point for point, with the Shamanite worship of Siberia, the hill-tribes of Southwestern China and of Northern Asia, as the subjoined passage will show:

"When the Shaman, or magician, performs his rites, he puts on a garment trimmed with rattles and bells, he cries horribly, shakes his robe, beats a drum, whilst the bystanders increase the din by striking on an iron kettle. When the Shaman by his contortions, yells and whirling has succeeded in assuming the appearance of something preternatural, the assembled multitude are impressed with the belief that the demon has taken possession of him, and regard him with wonder and dread. When quite exhausted, he makes a sign that the spirit has left him, and then imparts to the people the intimation he has received."

As Mr. Caldwell remarks, such identity of usages is evidence of a common origin. I have witnessed oracular responses given under the supposed control of a demon, after gesticulatory dances amongst that peculiar tribe, often mentioned before this society, the Todas of the Nilgiri Hills. In Siam, spirit dances are held in a shed built for the purpose, in which offerings are set out for the demon, who is invited by the usual wild music to come down to the dance; but there is this peculiarity, that there the demon always enters a woman, which is scarcely ever heard of in India. She herself does not dance, but bathes and rubs herself with scent, dresses in a red waistcloth and dark silken jacket, and awaits the descent of the demon, who is incited to come by redoubled din of music and chanted incantations. When he comes she shakes and trembles, and then, assuming the airs and manners of a great personage, all present worship and pay her homage. Sometimes the spirit of one of their ancestors, sometimes a foreign demon, is supposed to have taken possession of her body. She answers questions, and gives commands and directions in a haughty, imperative tone, and all her words are humbly listened to, and afterwards she partakes of the offerings provided for the demon. An old woman usually plays the part, and after the influence has left her, she declares she knows nothing of what took place, or what she may have said. All these practices are in full force amongst the Chinese, and are described in the most ancient Chinese works "by the Emperor Fuh, probably nearly 3000 B. C.," says the Rev. Mr. Nevis, in his work, "China and the Chinese." "They burn incense, beat a drum to call the attention of the desired spirit," writes Padre de Mae, "and then by idolatrous methods, one of which is a spasmodic ecstasy, they get responses from the dead." Had Mr. Layard penetrated more fully into the meaning of the wild rites dances of the Yezidis, or devil-worshippers, of Kurdistan, which he describes so vividly in his work, "Nineveh and its Remains" (vol. i. 293), or been admitted further into the secrets of the cultus, the same belief and manifestations would probably have been found to be at its root. In New Zealand, the Tohungas, or priests, evoke, after certain wild ceremonies, the spirits of the dead, who speak through them in strange, unearthly tones. Nearly the same practices have lately been described as prevailing among the Greenland Esquimaux. Other instances might be cited of these ideas and usages in widely-separated nations; and amongst ourselves a trace or survival of them may perhaps be discerned in the

unknown tongues of the Irvingites, which were said frequently to break forth after violent contortions; amongst the Shakers and Jumpers, too, of America and England, rapturous prayers and adjurations are reported to be sometimes uttered after violent, prolonged dancing; and in Spiritualist circles manifestations are said to be much assisted by those present joining in hymns and singing.

In face of the vast array of learning, and instances bearing on the subject, brought together with such marvelous labor and research in Mr. Tylor's chapters on "Animism," one cannot but feel a paper like this is superfluous. But if the almost universal belief, amongst the lower races, in their continued existence after the death of the body, may have arisen from the conclusion that the figures of the dead, seen in dreams and visions, must be their surviving souls, it may be allowable to reflect how much that supposition would have been strengthened by believing their voices were heard after death, speaking to their tribes and followers. It is amongst the most primitive and savage races that such beliefs are at this day current. Modern industry and investigation are piercing somewhat further into the dim and misty morning of the yesterday we have hitherto styled antiquity; but with papyrus roll, or burnt-clay cylinder disclose what was the creed and what the gods of the flint-folk, or what the thoughts as to a hereafter of the man who traced the outline of the mammoth on the piece of tusk in the Christie collection? These are beyond surmise, except forasmuch as those races, being human, must have dreamed dreams, and seen in them the departed in their habit as they lived; and as there may have been some subject to those strange, delirious ecstasies, natural or produced, in which the very voices of the dead are imagined to be heard again, it may not be too bold to conjecture that the wild cultus and ceremonies described above may have originated in that "dim, backward, and abysm of time" and antiquity of man of which only late years have given us definite assurance. A short reference may here be made to the dancing mania, which, beginning in 1374, for two centuries plagued Germany and the adjacent countries. The amazing details respecting it may be read in Dr. Hecker's "Epidemics of the Middle Ages." Whole communities were seized with a disease of frantic dancing, continued for hours and days, during which they neither saw nor heard things external, but were haunted by visions and spirits whose names they shrieked out. Intoxicating music increased and spread the delirium, and streets and cities were filled with hundreds of raving dancers of both sexes; the disease was universally ascribed to demoniacal origin. Sympathy and contagion may have been much concerned with this strange phenomenon, often called St. John's Dance, but its roots probably existed in primitive heathen observances connected with St. John's Day.

[A subjoined notice of a picture, now in the French Gallery, Pall Mall, entitled "La Saint Jean," by M. Jules Breton representing, it is understood, an actual scene in Brittany, is not irrelevant to the general subject of this paper. "The subject is the immortal custom of dancing round fires on St. John's Day, a custom by no means quite disused in England, and still frequent in France. A group of stalwart and rough country wenches are dancing furiously, and, with the utmost rapidity, circling about a huge bonfire which has been made on a village green. The red and orange flames rise and flash in the air between the figures; the women seem to be singing as if they were mad. In the distance are other figures, bearing and waving torches."]

Besides numberless local Bhutas, there are some thirty especially feared in Canara, possessing temples and shrines in various parts of the province; several are females. The most dreaded and malignant amongst them is Kalkatti, or the Stonecutter, reputed to be the spirit of Jackanachari, a famous stone-mason and architect, who, between four and five centuries ago, built most of the exquisitely beautiful Jaina temples that exist in Canara. Much legend has gathered about him, but he undoubtedly lived, and must have been a craftsman of marvelous skill. The tradition runs that he and his wife, having quarreled with their son respecting a temple then in process of building, they both committed suicide, and became Bhutas so malign and feared, that none dare attempt an exorcism when their presence is suspected. The next most dreaded Bhuta is *Panjurli*, i. e., pig-rider, whose origin is forgotten, but is probably the perturbed spir-



it of some one once notorious. *Guliga* is regarded as an aboriginal or earth-born demon, and has power during certain minutes on certain days to pass through the air, and strike those he meets with a rod, thereby causing fits, paralysis, or even death. His glance also causes sickness, but the hours in which, in Shakspeare's sense, he can take or injure are limited. *Chamundi*, signifying mistress of death, is a female earth-spirit, and when the Kolla ceremony is offered to her, a large pile of wood is kindled, and after it has become a heap of glowing embers, the Dher who represents and is possessed by her, dances and rolls upon them for some minutes without injury. *Munditaya* is the ghost of a Balala, or high casteman, who died by some accident, and is reputed very troublesome; sandal-wood powder and water, taken from the cot hung up to him, are however believed, when rubbed on, to cure snake-bites without further remedy. Most Bhutas haunt large trees, and it is of this last one, I think, that a story is told regarding a large, solitary Banian tree, near a village in the province. A demon was said to live in its branches, and none dare climb it. Some Mussulmans, however, laughed at the story, and one of them climbed up, but when he had got well up in the branches the goblin was suddenly revealed to him in a monstrous and frightful shape, on seeing which he screeched, let go his hold, fell to the ground, and remained raving with terror for three days; his back was injured by the fall, and he became humped-backed, but lived to be ninety, and would often tell the story. The tree is now half dead, and limbs and branches often fall from it, but none will go near or pick them up. So in Denmark and Norway the elf-people frequent large linden trees, and it is not held safe to break their branches or go near them after dusk.

#### THE NEW MOVEMENT.

THE Newburyport Herald, in reporting a recent lecture given by Dr. Bruce in that city, comments editorially on the "new movement," thereby calling out from him the following letter, which serves to give our readers his views on the subject.

MR. EDITOR:—In your issue of April 8th, you say the new movement to establish Christian Spiritualism in this community seems to you like "the institution of a new sect in religion."

Now, sir, I am not surprised that this movement seems so to you. It is one of the chief obstacles in the way of our work, that it strikes so many minds in the same way. But we are sick of sects. It is to escape from them that we move. A sect is something cut off, separated. It is a branch that tries to live apart from the vine, and always dies. Now we mean life; we seek to grow with the vine. We go back to Jesus. We aim to plant in the deep ground of the eternal word. Our movement simply seeks for the soul organic relationship with God. We are nothing, and anything we might make would certainly come to nothing; but the church or spiritual economy which we seek to have organized among us, that is everything.

But by the church—we want it distinctly understood—we mean nothing now on earth that goes by that name. Catholicism was once a church; but that mighty and beneficial organism gave up the ghost and died a thousand years ago. Ever since it has cumbered the ground. A monstrous, dead carcass, festering and foul it lies across the path of progress, a stench in the nostrils of heaven and a stumbling stone for the feet of men.

Protestantism, admirable as a hammer for breaking up the old regime and rendering to the civilization and physical science of the past three centuries an incalculable service, has done little for spiritual science, and as a religious form never passed beyond the scope of a movement—never rose to be in any sense a church—is chiefly, nay, almost exclusively civil and political in its power, and looked at from the spiritual side is the saddest, as it certainly is the greatest, failure in human history.

Now we of the new movement are not Protestants, and certainly we are not Roman Catholics. We are of the new church—new because it is old—new as the water of a mountain brook is fresh and new because it flows from the fountain head in the top of the mountain. We mean by the church,

not an institution, but an organism; not a something made with men's hands, but a vast and vital spiritual economy ordained and established of God, wherein and whereby souls may come into organic relation with the source and ground of their life, and rise into that orderly life and grow into the perfectly equipped beings, 'physically and spiritually, which God in nature and grace designed they should be. The redeemed body is for us a matter of as deep and vital concern as the redeemed soul. Indeed, we know of no redemption for souls apart from the redemption of bodies. We seek the spirit; we defend and propagate the faith; and we administer all spiritual rites of religion. Our end is social; our business is, through organizing the church or reign of heaven in man, to establish society on the earth; our movement seeks not the desert, but the market. It goes not to a monastery, but to Washington; and, with its whip made of the small cords of conscience, honesty, and manhood, it drives the thieves from the cabinet and purges Congress of its villains and knaves. It is a religion of common sense. We aim to organize a practical, hard-working, every-day religion. The shams and shows of things in religion we leave to Roman Catholics. The architectonic curiosity in religion called Protestantism we give over to the men who from Luther to Baur, and from Jonathan Edwards to Octavio Frothingham, have attempted the jaunty and difficult task of building a church in the air.

Then, sir, allow me to end as I begun, by disowning that we are a sect, by insisting that we simply seek to enter the church, and by consent to have our church called new, only because it is old.—JAMES EDWARD BRUCE.

From "Danger Signals," by Mary F. Davis.

#### DISCORD INCIDENT TO TRANSITIONS.

THE present is a transition period. We are passing over from the old to the new by means of this highway of spiritual science. As every birth is a struggle, as the earth, during its transition from old chaos to order and symmetry, was rent with terrific convulsions, with earthquakes and volcanoes, and the tremendous war of the elements, so we, in passing from the chaos of old opinions into the divine principles of the Harmonial Philosophy, see the moral phase of society apparently rife with disorder and anarchy. Dissensions are abroad, the air is rent with execrations against despotic rule, and restless and impetuous natures are disposed to cut loose from all restraint, scatter to the winds all traces of order and system, and fly off to the extreme limit of individual independence and arrogance! This is the storm of thunder and lightning, and earthquake terrors, which will surely be succeeded by the calm, and sunshine and glory of the golden age to come. Wrongs and abuses, and impositions now beset the pathway of the true reformer; but friends of progress, rejoice in my joy:

For I do see a change,  
All rainbowed in the far-off future time,  
When men shall stamp their demon creed to dust,  
And know the evangel in its very heart,  
Regardless of the form!

Spiritualism comes, its broad wings bathed in the sunlight of the spheres, to proclaim the approach of that glorious hour. It does not bring it, but it tells us that it is to be! It tells us how sublime a joy it is to hold communion with the departed, to be comforted, when the light of the heart has gone, by its return amid the evening shadows, to be brought to feel that death hath a friendly arm, and a kindly smile, when he opens the door to the Father's mansions, and to have the Book of Nature unsealed by angel's hands, so that the mysteries of the universe roll out into forms of living light and immortal beauty. But Spiritualism, while it brings all these blessings to the pure in heart, points to something purer, nobler, grander in the coming time! It is the herald of a new dispensation, the first morning beam of a golden day in which earth will be vocal with spherical harmonies, and humanity find repose in the everlasting light of Love, Wisdom, and Liberty.

WE HAVE for sale copies of the Spirit Photograph taken under test conditions, a fac-simile of which was recently reproduced in the Spiritual Scientist; a short description is printed on the back of the card. Sent on receipt of 30 cts

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. XLIV.

The Composition of some Fumes appropriated to the Planets

WE make a suffumigation for the sun thus: of saffron, ambergris, musk, lignum-aloës, lignum balsam, the fruit of the laurel, cloves, myrrh, and frankincense, all which being bruised and mixed in such proportions as may make a sweet odor, must be incorporated with the brains of an eagle or the blood of a white cock, in the form of a pill or troche.

For the moon: the head of a dried frog, the eyes of a bull, seed of white poppy, frankincense and camphor, which must be incorporated with catamenial blood or the blood of a goose.

For Saturn: Take the seed of black poppy, of henbane, the root of mandrake, the loadstone, and myrrh, and incorporate them with the brains of a cat or blood of a bat.

For Jupiter: Take the seed of ash, lignum-aloës, storax, benzoin, lapis lazuli, the tops of the feathers of a peacock, incorporate with the blood of a stork or a swallow, or the brain of a hart.

For Mars: Euphorbium bdellium, gum-ammoniac, the roots of both hellebores, the loadstone, a little sulphur, incorporated with the brain of a hart, the blood of a man, and the blood of a black cat.

For Venus: musk, ambergris, lignum-aloës, red roses and red coral, incorporated with the brain of a sparrow and blood of pigeons.

For Mercury: mastic, frankincense, cloves, and cinque foil, and the agate stone, incorporated with the brain of a fox or weasel, and the blood of a magpie.

Besides, to Saturn are appropriated for fumes all odoriferous roots, as pepperwort, the frankincense tree, etc. To Jupiter, all odoriferous fruits, as nutmegs, cloves, etc. To Mars, all odoriferous wood, as sanders, cypress, lignum-bal, sum and lignum-aloës, etc. To Venus, flowers, as roses-violets, saffron, etc. To Mercury, the rind or bark of wood and fruit, as cinnamon, lignum-cassia, mace, citron peel, bayberries, and all odoriferous seeds. To the Moon, the leaves of all vegetables, as the indum leaf, the leaves of the myrtle and bay tree.

Know, also, that according to magicians, in every good matter, as love, goodwill, etc., there must be a good fume, odoriferous and precious; and in every evil matter, as hatred, anger, misery, etc., there must be a stinking, worthless fume.

The twelve signs of the zodiac have their proper fumes: Aries has myrrh; Taurus, pepperwort; Gemini, mastic; Cancer, camphor; Leo, frankincense; Virgo, sanders; Libra, galbanum; Scorpio, opoponax; Sagittarius, lignum-aloës; Capricorn, benzoin; Aquarius, euphorbium; Pisces, red storax. But Hermes describes the most powerful fume to be that which is compounded of the seven aromatics, according to the power of the seven planets; for it receives from Saturn, pepperwort; from Jupiter, nutmeg; from Mars, lignum-aloës; from the sun, mastic; from Venus, saffron; from Mercury, cinnamon; and from the Moon, the myrtle.

NOTE.—Let it be borne in mind, that the seven planets were the supposed abodes of departed spirits, and communion with the spirits of the respective planets was rendered more accessible by the use of things and times corresponding to the character of the planet and the spirits invoked.

The Spiritualist will say that does not agree with his experience, that spirits do not hail from Jupiter and Mars, which may be true; but, it is also true, that spirits from Jupiter, Mars, etc., communicate with those who believed in astral Spiritualism, and will now. The communications from the spirit-world have always possessed a more or less correspond-

ence with the belief of those receiving them. As all beliefs are said to have their origin in spirit life, but through physical obscurations are rendered dull and vague, and not easily understood, so even planetary spiritism may have its phase of truth, to those whose spiritual perceptions are clear enough. So; too, with every other form of spiritual faith or fancy. Falsehood is in us, and every form of faith will be accepted by the wise as a hint in the direction of truth, for the elimination of error.  
BUDDHA.

To the Editor of The Spiritual Scientist:

DEAR SIR:—Permit one of your readers who is deeply interested in the success of the cause you advocate, to make some suggestions relative to the proof of spirit intercourse. Owing to the lack of organized efforts, and the disintegration of old established faiths, it seems as if a little common sense might profitably be exercised to insure scientific certainty in all the alleged wonders of the new faith, and to make the groundwork of the new edifice sound and reliable. I have no doubt of the truth of difficulties in the way of producing satisfactory evidence to others, but without test conditions all phenomena as evidence is worthless. Having been a medium for several years, and found that truthfulness insures reliability, I hesitate not to affirm that all mediums who refuse to be put under test conditions till their phenomena has been produced at least once, are frauds of the worst description, making false phenomena, and bringing disgrace upon the very cause they pretend to uphold. I know that no one or two trials will do to pass judgment upon, for the best mediums in the world may fail; but one success under test conditions proves more in favor of than scores of failures do against, provided all things done are honestly done and in the interest of truth and humanity. The present bickering and jealousy ascribed to mediums is false, and to my knowledge is not felt by those who are honest, and use their powers for the benefit of others; and while these conditions are felt in cases between the genuine and false media, it is only the natural repugnance between good and evil. I will defy any medium in the world to play a trick upon a genuine medium without the latter knowing it, or soon ascertaining it from the invisibles; and on behalf of those honest and laborious media who are working to prove the genuine appearance of spirits, and interest of the other world in these manifestations, I am willing that it should be regarded as an axiom in spirit control, to "brand all as false who refuse to be proven." Let them have a chance to do their best, but hold them to the performance of their claims where there can be no chance for fraud. And then, if the phenomena proves true, let us meet it without hypercritical comment. The letters of such as Mrs. Denton show more than ordinary hostility to spiritual science; it is but little consequence what we believe for or against a theory, as long as material evidence is adduced to corroborate it. As far as evidence can go, that of sight and hearing is enough; and when the camera takes spirit photographs, and forms are materialized of persons known to be dead, it is all that can be asked, and certainly all we ought to expect to be granted.—JUSTITIA.

HIGHLAND LAKE.

The first Spiritualist picnic at Highland Lake came off Thursday last, and was in every particular a gratifying success. About four hundred people were present, and availed themselves of an opportunity to roam in the woods, dance in a cool, airy pavilion, listen to the addresses of the various speakers, or enjoy themselves in whatever manner fancy might dictate. In the afternoon the auditorium was dedicated to the coming Religion of Humanity, by Miss Lizzie Doten. Addresses were also made by Col. Meacham, Dr. Gardner, Dr. Richardson, Mrs. Whipple and others.

The managers of the coming camp-meeting at this grove are gratified with its prospective success. Information as to tents, grounds &c., can be had by writing as indicated by the advertisement on our last page.

Arrangements have been made with the Boston, Clinton & Fitchburg, Framingham & Lowell, and are nearly completed with the Providence, Worcester, and other roads connecting with the N. Y. & N. E. R. R., for the reduction of fares. The fare from Fitchburg is \$2.15; Framingham, \$1.00; Medfield, \$.55; Lowell, \$1.90; New Bedford, \$1.80; Taunton, \$1.20. All the above prices are for Excursion Tickets, good for a passage to and from the grove, including entrance to the latter. On all towns-between these terminal points, fares are reduced in the same proportion for excursion tickets. The fares on the N. Y. & N. E. R. R. are also largely reduced. Visitors from Hartford and Norwich, Conn., will also have the benefit of low fares.

**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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