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LAKE PLEASANT CAMP MEETING.

A WEEK IN CAMP.—TESTIMONIALS, PRESENTATIONS, AND SERVICES.—A LIST OF MEMBERS OF THE ASSOCIATION.

—A REVISED DIRECTORY OF THE LOCATION OF PERSONS AND STREETS.

AND now the residents at Lake Pleasant can be said to have settled down into the regular routine of camp life; with a short sojourn one becomes readily acquainted with his neighbor and neighbors, and the time passes rapidly amid so many pleasant surroundings, not only of natural scenery, which in itself is so enjoyable, but of genial and social people.

Apparently everything has conspired to make this camping a grand success. The weather is delightful; at times it rains, even this week; but this is soon over and the general preference is for occasional showers rather than continual dry atmosphere which soon converts the soil into dust, and blows the dust into hot faces, making existence at times uncomfortable.

The moonlight nights are a feature and are generally appreciated; the pavilion dance hall, the cool avenue on the bluffs, both have their admirers. The former possesses an attraction for the denizens of surrounding towns also, and Thursday evening the fact was evidenced in the arrival of some dozen car-loads of visitors from Athol and Greenfield. Every locality possesses conceited people, but what more amusing spectacle is there than that of a country over-grown boy, whose conceit leads him to imagine that he is a host in himself, capable of overcoming all obstacles which would prevent him from doing as he wishes to do. When he arrives at the camp his ignorance is prominent in that conduct which shows too plainly that his knowledge of Spiritualism has been gained through a glass colored darkly. He feels that Spiritualists are a class who have no rights that he is bound to respect, and that their gatherings are the legitimate place for ungentlemanly actions. Some of them, in this, have found their mistake; and the lesson taught them was one impressed by the arm of the law. The managers of Lake Pleasant have a good police force; it scatters itself generally, and the individual members of it are zealous; one need not

fear insult for if it is offered the offender finds himself in the possession of those who know the law of camp-life. So they have no disorderly visitors at Lake Pleasant; at least not yet.

Now be it known, as the experience of the writer, that a general acquaintance among neighbors sometimes produces a few people who are inclined to take a great interest in the movements of the individuals comprising the community. And camp life is a remarkable evidence of the truth of this proposition: and people talk, and talk, and finally something is said. The New York Sun correspondent speaks of the Allen Boy seances, and in describing the people present serves up the following, which created a deep interest, because it was generally known who was hit. She says:—

"The pair following on my left were in the early bloom of life, although old in the spiritualist ranks, popular mediums and public speakers; and so familiar to their ghost-seeing eyes and own dreaming were these phenomena that, unagitated by any manner of ghostly demonstrations, they seemed to me to be keeping up a pleasant flirtation. The husband was on the far side in a blue boating shirt and the other garments usually worn by men."

Now, if she had mentioned that both the husband and the foreign lecturer wore blue shirts the story would have been more complete; the few lines, however, are quite comprehensive.

This feeling of sociability seems to overvent itself sometimes; one is not content to say a good thing himself to his neighbor, but there is a growing disposition to have all the other neighbors present when it is being said. They call these meetings dedications; why, is not so apparent, unless as Hans says "because it is his name." Certainly it is rather late to dedicate a tent after it has been occupied a couple weeks; but then there is no accounting for tastes. Nevertheless the gathering, on such occasions affords an opportunity for an interchange of friendly greetings, compliments, and judging from public speeches on these occasions *harmony* is universally PREACHED among Spiritualists; the time seems rapidly approaching when it will EXIST, when charity, that charity spoken of by Paul in Corinthians, will become one of the corner stones, if not the foundation, of the rule of conduct for a true Spiritualist; the way will be opened for harmony, for *then* contributing to the general good will constitute individual happiness.

But there is a difference between preaching and reporting, the duty of the reporter being to state facts; so, then, be it observed that on Tuesday morning Mrs. Nellie Nelson's tent was surrounded by a large audience, who were called to order by Dr. Beals, and addresses were made by L. P. Greenleaf, N. Frank White, J. J. Morse, Susie and Willie Fletcher. Mrs. Nelson brought the interesting exercises to a close with an address, in which she returned her thanks for the testimonial. Wednesday afternoon I. P. Greenleaf was presented with a sum of money. Congregational singing, remarks by Willie

Fletcher, Prof. A. E. Carpenter, and N. Frank White, who made the presentation speech. Mr. Greenleaf replied, and was followed by S. W. Fletcher and Dr. T. B. Taylor. The pavilion was beautifully decorated, a large lyre made by Mrs. M. A. Charter appearing prominently at the speaker's stand. The purse was fifty odd dollars. Unintentional injustice was done by one of the speakers to Mrs. Maggie Folsom in giving credit to other parties in connection with this testimonial. Mrs. Folsom was quite active in originating the subscription papers, and after collecting the major portion of the sum presented assistance was rendered, and hence the mistake above alluded to.

Following this came the dedication of Willie and Susie Willis Fletcher's tent, Thursday evening. I. P. Greenleaf presided; a song, "Reck Me to Sleep, Mother," perhaps peculiarly appropriate, if not taken literally, was sung by Charlie Sullivan. Remarks were made by Lyman C. Howe, Dr. Taylor, J. J. Morse, S. W. Fletcher, and W. Fletcher. An anchor and cross combined was presented by Mr. Morse.

Friday morning there was an interesting variation from the regular order of exercises. Mrs. Blair, the spirit-artist, was in camp, and gave an exhibition of her power to a large audience. Dr. Beals presided, and first introduced Dr. T. B. Taylor, who interested the audience with a slight sketch of Mrs. Blair's life and her phase of mediumship. The attendance was very large; over 2,000 people witnessed these interesting manifestations.

Mrs. Blair took her seat on the platform, and a committee of two, Mrs. M. B. Stearns and Anna Ballard, the New York Sun Correspondent, examined the bandage and arranged it so that they were satisfied that certainly Mrs. Blair was without material vision. On the table before her were several saucers, green, red, purple, blue, yellow, a small bottle of varnish, and two tumblers of water. On her arm was a small piece of cloth upon which were wiped the brushes. At 10:48 the painting commenced, and in nine minutes a fine picture was finished. During the process Dr. Beals, the president, covered the saucer with a small piece of paper. The instant the hand moved to that particular saucer to use paint, it snatched the paper and threw it on the floor.

The second picture was finished in six minutes and a half.

The third picture was finished in five minutes; the control stopped suddenly, as a small worm dropped from an overhanging tree, and exclaimed, "I can't paint any more, for the worm is on the paint." To give an idea of the movements of this artist in painting, we give an outline of the movement to complete.

THE FOURTH PICTURE

commenced at 11:15. The form of two leaves, in mixed colors, so common to autumn leaves, were painted in the centre; the brush is dipped in several colors at once while painting. This occupied one minute, and at 11:16, a long green line was drawn and then the brush washed, yellow used, and three yellow leaves painted on the line; time, one-half minute; 11:16 1-2, green at base of the yellow, then green leaves on the other side of the stem, the medium painting here, from the top of the picture to the base, six in number, then one on either side at the base. Change brush 11:17 1-2, and red lines until 11:18. Now a fine pen was taken in hand, and on the top of the red line, with dark colors on the pen, the red lines were dotted. A long line was now drawn in a curve, and with red and yellow on the brush, leaves were put on the stem, the leaves being small and dotted. Finished 11:20, or in five minutes' time.

A testimonial to Mrs. Maggie J. Folsom resulted in a pleasant surprise to her, and was an enjoyable occasion to many of the participants. Dr. J. Beals, the president of the association, presided. Mrs. Folsom was absent, and while waiting for her coming Charlie Sullivan gave one of his *reper-toires*. Mrs. Folsom then came in, and was crowned by a wreath and sash of flowers. Mrs. S. A. Byrnes sounded the key-note and the sentiment of harmony and charity, and a tribute to the labors of Mrs. Folsom was re-echoed by H. S. Williams and Dr. H. B. Storer and others. David Brown made the presentation speech, and Mrs. Folsom spoke briefly in reply. The closing speaker was J. J. Morse. Dr. Beals and daughter added to the interest by a duet.

THE ALLEN BOY.

We attended a seance given by the Allen Boy at his quarters on Montague Street. He has his sitters arranged in a circle, joining hands. Behind him on two chairs lays a dulcimer. In front is a table bearing bells and guitar and fan. At the farther end of table, and opposite to himself, sits a violinist, who plays an air to which the guitar, bells, or dulcimer play an accompaniment. The sitter nearest the medium, and often one or two removed, is touched by hands or guitar. After a sitting of two or three minutes, the one nearest the medium gives up his place to another one in the circle, and in this manner each one of the sitters has an opportunity to sit next the medium. The greatest wonder lies in the fact that either dulcimer or guitar can play a tune, and not a noisy jangle without time or harmony; the accompaniments would do justice to an accomplished player who should perform in the light. There is also a playful intelligence called Tommy, who is sometimes agreeable, and by request, produces sounds resembling the cut of a saw, the swish of a plane, the grating of an auger, or the pounding of a nail. This dark seance continues for the space of over an hour, and then a light seance takes place. The Allen boy sits in a chair a few feet from the wall; by his side a chair in which is a sitter, a committee of one, upon whom the medium places both hands. From the back of a chair in which the committee sits is drawn a quilt and tacked to the wall. A thin shawl is thrown over the medium's hands, but through its light folds the form of the medium's hands can be plainly seen. From the vacant space behind appears hands, and often the wrist and arm. On the evening alluded to, the hand held up the guitar and played an easy accompaniment; it also possessed the ingenuity to pick up the guitar when it had fallen to the floor. The point at which these hands made their appearance on the quilt behind the medium, was sufficiently distant from him or the other sitter, as to render it a physical impossibility that either should have caused the manifestations. It was a most satisfactory manifestation, as the arrangements are quite simple, and any attempt at fraud would be quickly discovered.

Sunday was a glorious day, and early morning added to the number on the ground. Trains continued to arrive until ninety-three car loads of humanity had swelled the throng. The streets were packed; the meetings had large audiences; the circles had anxious investigators; and those disposed to answer questions about Spiritualism found plenty to do. The afternoon lecture by Prof. Wm. Denton, subject, "Rational Religion," was attended by the largest audience yet gathered this season. It is estimated that over 10,000 persons visited the camp. Trains were run on all branch roads, and excursions came from Vermont, New Hampshire, and Connecticut. Late in the afternoon the large crowd were safely embarked, and the trains moved without accident. Fifty cars and four engines were in sight, for some minutes, at the depot, from the Bluffs. Sunday evening, "Ye Old Folks" sang as a benefit to Mr. Sullivan, the leader. Fifty persons clad in the costume of by-gone days, and fully entering into the spirit of the occasion, filed to the Speaker's Stand; the audience was a large one as all the campers were out. The concert was free, but a collection was taken up. Frances E. Abbot spoke in the morning, on "Rome in America."

NOTES.

Mrs. Thayer, of Boston, the flower medium, received many compliments on the article which appeared in the New York Sun by Col. Olcott, on her mediumship. She has been quite successful of late. One evening, while walking through the camp in company with one of the lecturers, a tube rose was dropped into his hand, much to his surprise. The flower was perfectly fresh.

A number of campers gathered at the Bachelor's Retreat Friday evening, and the senior proprietor, N. Frank White, had no difficulty in giving them an amusing entertainment.

Medium's Meeting was held at pavilion, Wednesday morning. Speakers, David Brown, Mrs. Carrie Dearborn, Lyman C. Howe, Mrs. Maggie Folsom, J. J. Morse and Dr. H. B. Storer.

The phantom ball was a feature of the camp meeting. It occurred Tuesday evening. Robed in sheets and pillow-cases, enough forms to fill the pavilion enjoyed themselves in a

round of dances until twelve o'clock sounded. Wednesday the 25th, an old-folk's party took place, of which we shall probably speak next week.

N. Frank White and Charlie Sullivan are two of the universal favorites on the ground and their exhibitions, either public or private, are a popular feature of daily camp-life. Frank, in his declamations and dialogues, can always draw a crowd, and keep them together with his interesting selections. The audience commences small in the private entertainments but soon grows large.

Charlie Sullivan's voice will draw all within hearing to listen to his imitations of prominent characters among the Spiritualist lecturers; also his personation of Moses Hull is among the clever things that cannot fail of being appreciated.

SERVICES.

Tuesday, Aug. 17. — Morning, Lyman C. Howe; subject, "For what do we live." Afternoon, Conference. Evening Allen Boy and Mrs. Thayer.

Wednesday, Aug. 18. — No services on account of rain.

Thursday, Aug. 19. — Prof. Robert G. Eccles, of New York. Afternoon, Mrs. Nellie, I. Temple Brigham.

Friday, Aug. 20. — Morning, Mrs. Blair and Dr. T. B. Taylor. Afternoon, Robert Collyer, of Springfield.

Saturday, Aug. 21. — Morning, Business Meeting and Conference. Afternoon, Austin E. Simmons, of Woodstock, Vt.

Sunday, Aug. 22. — Morning, Francis E. Abbott, editor of the Index. Afternoon, Prof. Wm. Denton. Evening, Old Folks' Concert.

Monday, Aug. 23. — Mrs. N. J. Willis.

Tuesday, Aug. 24. — N. Frank White.

BUSINESS MEETING. The annual Business meeting of the association, was held Saturday morning, and adjourned to Monday morning. Dr. J. Beals was elected President, and Harvey Lyman, Treasurer, by acclamation. A committee on nominations for other officers was also appointed.

Monday morning, the following were elected as officers for the ensuing year:

President,—Dr. Joseph Beals, Greenfield, Mass.

Vice Presidents,—E. W. Dickenson, Springfield, Mass; H. S. Williams, Boston, Mass; Dr. H. H. Brigham, Fitchburg, Mass; Mrs. Harvey Barber, Warwick, Mass; Mrs. W. W. Currier, Haverhill.

Treasurer,—Harvey Lyman, Springfield, Mass.

Secretary,—J. H. Smith.

Collector,—S. W. Coburn.

Committee on Speakers.—H. A. Buddington, Dr. J. Beals, Mrs. Harvey Lyman, Mrs. E. P. Morrell, M. H. Fletcher. **Printing and Advertising.**—H. A. Buddington, E. W. Dickenson, T. W. Coburn. **In Tents.**—Harvey Lyman, W. B. Austin, Nelson Woodbury. **Availing Com.**—H. A. Buddington, W. H. Gilmore, Dr. M. A. Davis. **On R. Road Fare, (West).**—Harvey Lyman, Dr. Joseph Beals. **On R. Road Fare, (East).**—H. S. Williams, E. Gerry Brown. **On Boarding, renting grounds, and for all purposes except Tents and Cottages.**—W. B. Austin, J. H. Smith, L. A. Brigham. **On Police and Lighting grounds.**—L. A. Brigham. **On Dancing.**—J. H. Smith, S. W. Coburn. **Post Office and Telegraph.**—J. Chenery.

There was also an executive committee of some thirty members representing different sections of the country.

EXPLAINING THE OBSCURE BY THE MORE OBSCURE.

The ancient philosopher who undertook to explain the position of the earth in space, by saying that it "rests on the back of a tortoise," has been often laughed at; but he was quite as wise in his day and generation, as many of the scientific smatterers of our own times. Conspicuous among these is Mr. Francis Gerry Fairfield, who, in Appleton's journal, undertakes to make Spiritualism "as clear as mud," to us by explaining it as the outcome of epilepsy. There is nothing original in this surmise. There was a Fairfield, two hundred years ago, who explained the witchcraft phenomena in the same convenient way. The present Mr. Fairfield tells us that "the phenomena are invariably associated with epileptic neurosis, either hereditary or acquired; that the apparently occult forces and strange sources of intelligence often illustrated at seances, are the exponents of an environing nervous influence, consequent upon degeneration of the nervous centres, and engendered in a manner analogous to the production of electricity by the decomposi-

tion of zinc in nitric acid; that, finally, the predisposition to accept the doctrines and tenets of Spiritualism, is one of the consequences of such nervous disturbance, and should be treated as a symptom of nervous disorder; not argued with after the manner that one man argues with another on scientific questions."

What a very convenient way this would be to dispose of all inconvenient and uncomfortable antagonists who would show up the absurdity of our pet theories! The remedy lies at the apothecary's. Instead of reasoning with such presumptuous people, all that Mr. Fairfield would have to do, according to his own showing, would be just to get some drug or compound, and force it down the throat of any refractory individual who makes light of the profound discovery, that all the spiritual phenomena, including levitation and materialization, may be explained by the one word *epilepsy*! Instead of trying to confute us by argument, Mr. Fairfield is evidently of opinion that all he need condescend to do, in order to bring us round to his way of thinking, is to administer to us cathartic or a sedative.

Come and give heed, Messrs. Wallace, Crookes, Corson, Anthony, Tuttle, Wagner, Sargent, Olcott, Buchanan, Roberts, Flammarton, Favre, Fichte, Wetherbee, Gay, Peebles, and the rest,—learn that all that you require, to be disabused of your theory as to the origin of the so-called spiritual phenomena, is a little dose of *nux vomica, pulsatilla, calomel, rhubarb, or belladonna*! It is merely a slight "nervous disturbance" that ails you. Go to Dr. Fairfield, and he will make you all right. Your "nervous centres" need overhauling—that's all.

Comical and preposterous as such speculations may seem, when subjected to the scrutiny of common sense, there are editors who are disposed to wonder whether there may not be "something in them." Because a medium, or a medium's grandfather, may have had a touch of epilepsy, does that explain why his "nervous environment" should lift him to the ceiling, write messages independent of touch, manifest clairvoyance, and create spirit-forms disconnected from the medium's person, and doing things which the medium could not do? Mr. Fairfield, in the first place, assumes what he has no means of proving, namely, that all mediums, and all persons predisposed to accept the "tenets" of Spiritualism (whatever they may be), are epileptics, and then he quietly calls upon us to take it for granted that *the tortoise explains all*; that having assigned epilepsy as a cause of the phenomena, that cause is sufficient to explain the whole series of marvels—movement of objects, spirit-writing, spirit-music, introduction of flowers through sealed doors, etc., etc., etc.! Is it worth while to treat with gravity such flagrant nonsense?

TESTIMONIAL TO W. H. HARRISON.

We are glad to see that English Spiritualists are getting up a liberal testimonial as an expression of their sense of the services to Spiritualism of Mr. W. H. Harrison, the able and persevering editor of the London Spiritualist. This was the first weekly paper of any account issued in England in support of Spiritualism. Mr. Harrison relinquished profitable work on the "Engineer" newspaper, and other scientific publications in order to give the best part of his time to Spiritualism. No one has served it more faithfully, or at greater sacrifice of personal interests. It looks as if the proposed testimonial would be a grand success. The list of subscribers has been headed by several who have put down their names for fifty pounds each. We hope there may be those in America, who will be disposed to help on the good work. The Spiritualist is invaluable to the Cause, as it is not only conducted with great discretion, liberality, and care, but with every evidence of scholarship and scientific culture on the part of the editor. The absence of all oppressive personalities from its columns, is one of its most commendable features.

M. Aksakoff intends to visit England in September, in company with Professor Butlerow. The latter gentleman will first visit Gratz. M. Aksakoff is now in the village of Krohofka, Government of Samara, Russia.

MR. D. D. HOME is at Acqui, in Italy, suffering, as he says, great pain, but hoping for "the return of sensation in the parts that were paralyzed."

SCIENTIFIC.

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THE BOOK OF SPIRITS.

BY ALLAN KARDEC.

TRANSLATED FROM THE FRENCH FOR SPIRITUAL SCIENTIST.
BY MRS. EMMA A. WOOD, OF WASHINGTON.

I.

FOR new things, new words are necessary; clearness of language requires it in order to avoid the confusion inseparable from the multiple sense of the same terms. The words *Spiritual*, *Spiritualist*, *Spiritualism*, have a perfectly defined acceptance; to give them a new one in order to apply them to the doctrine of Spirits, would be to multiply the already too numerous causes of amphibology. In reality Spiritualism is the opposite of materialism; whoever believes that there is within him something besides matter, is a Spiritualist; but it does not follow that he believes in the existence of spirits or in their communication with the visible world. Instead of the words *Spiritual*, *Spiritualism*, to designate this latter belief, we employ those of *Spirite* and *Spiritism*, whose form recalls their original and radical sense, and which for that very reason, have the advantage of being perfectly intelligible, reserving to the word *Spiritualism* its proper acceptance. We will say then that the *Spirit* doctrine or *Spiritism*, has for its basis the relations of the material world with spirits or beings of the invisible world. He believes in Spiritism and *les spirites*, or, if you will, *spiritists*.

As speciality, the "Book of Spirits" contains the *spirit* doctrine; as generality, it is attached to the Spiritualist doctrine of which it presents one of the phases. For this reason it bears at the head of its title, the words, *Spiritualistic Philosophy*.

II.

There is another word on which it is equally necessary to be understood, because it is one of the keystones of all moral doctrine, and is the subject of numberless controversies, all for want of a decided acceptance; this is the word *Soul*, the diversity of opinion on the nature of the soul, comes from the particular application which each one makes of this word, a perfect language, in which each idea is represented by its own term, would avoid these discussions; with word for each thing everybody would understand.

According to some the soul is the principle of material organic life; it has no existence of its own and ceases with life; this is pure materialism. In this sense, and by comparison, it is said of a created instrument that gives no sound; that it has no soul. According to this opinion, the soul is an effect and not a cause. Others think that the soul is the principle of intelligence, universal agent of which each being absorbs a portion. In their opinion, for the whole universe there is but a single soul which is distributed by sparks among the various intelligent beings during their life; after death, each spark returns to the common source where they mingle in the whole, as the streams and rivers return to the sea whence they came. His opinion differs from the preceding in as much as in his hypothesis, there is in us something more than matter, and that something remains after death; but it is very nearly as if nothing remain, since having no individuality we have no consciousness of ourselves. In this opinion the universal soul is God, and each being a portion of the Divinity, a species of *pantheism*.

Finally, according to others, the soul is a moral being, distinct from, and independent of matter, which preserves its individuality after death. This acceptance is certainly the most general, because, under one name or another, the idea of this being that survives the body, is found as an instinctive belief, independent of all teaching, among all people, whatsoever may be the degree of their civilization. This doctrine, according to which the soul is the cause and not the effect, is that of *Spiritualists*. Without discussing the merit of these opinions, and considering it only from the linguistic side of the question, we will say that these three applications of the word *Soul* constitute three distinct ideas, which should each have a different term. Thus this word has a triple

acceptation, and each one is right, from his point of view, in the definition he gives it; the wrong is in the language for having only one word for three ideas. To avoid all equivocation the acceptance of the word *Soul* must be restricted to one of these three ideas; the choice is indifferent, all that is necessary is to understand, it is merely a conventional affair. We think it more logical to take it in its most common acceptance; this is why we call *SOUL the immaterial and individual being that resides in us and survives the body*. Even should not this being exist, and should it be only a product of the imagination, there must needs be a term to designate it.

In default of a special word for each of the other two points we call: *vital principle* the principle of the material and organic life, whatever be its source, which is common to all living beings from plants up to man. Life being possible without the faculty of thought, the vital principle is a distinct and independent thing. The word *vitality* would not convey the same idea. For some, the vital principle is a property of matter, an effect produced when matter is in certain given conditions; according to others, and this is the most commonly received idea, it resides in a special fluid, universally distributed and of which each being absorbs and assimilates a part during life, as we see inert bodies absorb the light; this, then, is the *vital fluid* which, according to some opinions is only the animalized electric fluid also called *magnetic fluid*, *nervous fluid*, etc.

Whatever it be, there is one fact that cannot be gainsaid, for it is the result of observation,—it is that organic beings have within them an innate force which produces the phenomenon of life, as long as that force exists; that material life is common to all organic beings, and that it is independent of intelligence and of thought; that intelligence and thought are faculties proper to certain organic species; finally that among these organic species endowed with intelligence and thought, is one endowed with a special moral sense which gives it an incontestable superiority over the others; this is the human species.

It may be seen that with its multiple acceptance, the *Soul* excludes neither materialism, nor pantheism. The Spiritualist himself may easily understand the *Soul* according to one or the other of the first two definitions, without prejudice to the distinct immaterial being to which he may then give some other name. Thus this word is not the representation of one opinion; it is a protens which each one accommodates to his liking, hence the source of so many interminable disputes. The confusion would be avoided as well in using the word *Soul* in the three cases, by adding to it a qualification which would specify the application made of it. It would then be a generic word, representing at the same time the principle of material life, of intelligence and of moral sense, and which might be distinguished by an attribute, like gas, for instance, which is distinguished by adding the words hydrogen, oxygen or azote. It could then be said and perhaps it would be better, the *vital soul* for the principle of material life, the *intellectual soul* for the principle of intelligence, and the *spirit soul* for the principle of our individuality after death. As may be seen, all this is merely a question of words, but one very important to be understood. From this the *vital soul* would be common to all organic beings; plants, animals and man; the *intellectual soul* proper, to animals and man, and the *spirit soul* would belong to man alone.

We have thought it necessary to insist the more strongly on this explanation as the spirit doctrine rests, naturally on the existence within us of a being independent of matter and surviving the flesh. The word *Soul* being necessarily frequently used in the cause of this work, it is important that the sense we attach to it should be defined in order to avoid all mistakes.

We come now to the principle object of this preliminary instruction.

III.

The spirit doctrine, like every new thing, has its believers and its opponents. We shall try to answer some of the objections of these last, examining the value of the motives on which they rest, always without pretending to convince every body, for there are persons who think the light was made for them alone. We address ourselves to sincere people, without preconceived or confirmed ideas, but sincerely

desirous of learning, and we will show them that most of the objections opposed to the doctrine proceed from an incomplete observation of facts, and a judgment formed too lightly and rapidly.

First, let us recall in a few words the progressive series of phenomena which have given birth to this doctrine.

The first fact observed was that of various objects being put in motion. It was commonly designated, *turning tables*, or the *dance of the tables*. This phenomenon, which appears to have been first observed in America, or rather renewed in that country, for history proves that it goes back to the most ancient times, was produced, accompanied by strange circumstances, such as unusual noises, rattings, without known ostensible cause. From thence it was rapidly propagated throughout Europe and in other parts of the world; it first caused much incredulity, but the multiplicity of experiments soon left no doubt of its reality.

If this phenomenon had been limited to the movement of material objects, it might have been explained by a cause purely physical. We are far from knowing all the secret agents of nature, or all the properties of the agents we know; besides electricity is daily indefinitely multiplying the resources it brings to man, and seems destined to give a new light to science. Thus it was not impossible that electricity, modified by certain circumstances, or some other unknown agent, was the cause of this movement. The union of several persons augmenting the power of action seemed to support this theory, for it might be considered as a multiple pile whose power was in proportion to the number of elements.

In the circular motion there was nothing extraordinary; it is throughout nature; all the stars move in circles; we might, then, have in little a reflection of the general motion of the universe, or, rather, a cause till then unknown might accidentally produce for small objects, and under given circumstances a current analogous to that which carries along the worlds.

But the movement was not always circular; it was often jerking, disorderly, the object violently shaken, overturned, carried in different directions, and, contrary to all laws of statics, raised from the ground and supported in space. Still, nothing in these facts that could not be explained by the power of an invisible physical agent. Do we not see electricity overthrow edifices, uproot trees, hurl to a distance the heaviest bodies, attract or repel them?

The unusual noises, the rattings, even supposing they were not one of the ordinary effects of the dilatation of the wood, or from some other accidental cause, might still very well be produced by the accumulation of the strange fluid: does not electricity produce the most violent noises?

Thus far, as may be seen, all might come under the head of facts, purely physical and physiological. Even without emerging from this circle of ideas, there was matter for serious study, and worthy of fixing the attention of scientists. Why was not this so? It is painful to tell, but it pertains to causes which prove by a thousand similar facts the Triviality of the human mind. First the commonness of the principal object which served as the basis of the first experiments had, perhaps, much to do with it. What influence a word has often had in the gravest matters! Without considering that this movement could be impressed on any object, the idea of tables prevailed, doubtless because it was the most convenient object, and that persons more naturally seat themselves around a table than any other article of furniture. Now our superior men are sometimes so puerile that it was not at all impossible that some of the elite among them considered it beneath them to occupy their time with what they were pleased to style—the *dance of the tables*. It is even probable that if the phenomenon observed by Galvani had been discovered by ordinary men, and had been characterized by a burlesque name, it would have been set aside with the divining rod. Where, indeed, is the savant who would not have felt himself degraded in occupying his time with the *dance of the frogs*?

Yet some of them, modest enough to agree that nature has not said her last word for them, have wished to see, in order to acquit their consciences; but as it happened that the phenomenon did not always come at their call, was not constantly produced at their will, and according to their mode of experimentation, they have decided against it; notwith-

standing their *dictum*, the tables, since tables there are continue to turn, and we can say with Galileo: *and yet they move!* We will say more, that the facts have so generally multiplied that now they have the freedom of the city, and the only thing remaining is to give them a rational explanation. Can anything be inferred against the reality of the phenomena because they are not always produced in an exactly identical manner, according to the will or the requirements of the observer? Are the phenomena of electricity and chemistry not subordinated to certain conditions, and should they be denied because they cannot be produced outside of these conditions? Is there anything astonishing that the phenomenon of the movement of objects by the human fluid should also have its conditions of being, and cease to be produced when the observer, viewing from his own standpoint, would make it follow his will, his caprice, or subject it to the laws of known phenomena, without considering that for new facts there may, and should be, new laws? Now, to know these laws, the circumstances under which these facts are produced must be studied, and this study must be the fruit of sustained, attentive, and often very long observation.

But, object some, there is often evident fraud. We ask them first if they are very certain there is fraud, and if they have not taken as frauds effects for which they could see no cause, almost like that peasant who mistook a learned professor making experiments for an adroit sharper. Even supposing there may be sometimes fraud, would that be a reason for denying the fact? Must we deny physics because there are prestidigitators who are decorated with the title of physicist? Besides, we must take into account the character of the persons and of the interest they might have to deceive. Then it may be a pleasantry. One may truly amuse one's self for a while, but a pleasantry indefinitely prolonged would be as tiresome for the mystifier as for the mystified. Finally, in a mystification that is propagated from one end of the world to the other, and among the gravest, most honorable and most enlightened people, there is something at least as extraordinary as the phenomenon itself.

[CONTINUED NEXT WEEK.]

From the New York Sun.

A SPIRITUALIST SEMINARY.

THE Spiritualists are moving to establish a seminary for a new system of education at Belvidere, N. J. Dr. S. B. Brittan is the president of this association, and Miss Bell Bush is secretary. "Friendship, love, and truth" is their motto. They propose to raise a general endowment fund of \$5,000 in two thousand shares of \$25 each, and they have an honorary board of some two hundred advisers, including the Hon. Henry G. Stebbins, Walt. Whitman, the Rev. O. B. Frothingham, Ole Bull, Miss Susan B. Anthony, Mr. Epes Sargent, the Hon. Alfred Burr, the Rev. Olympia Brown, Anna Dickinson, William and Mary Howitt, Baron de Potet, President of the Societe Magnetique, Paris; Lieut.-Gen. Bässolls, ex-Minister of War, Madrid; Alexander W. Scott, Rear-Commodore Halifax, and Daniel Douglass Home, Cosmopolitan. The seminary is to be conducted "with a view to the comprehensive nature and equal education of both sexes," and investments from liberal, spiritual, and reform societies are hoped for.

THE BREAKING UP OF MATERIAL THINGS.

DR. Erasmus Darwin has depicted the future breaking up of material things as follows:—

"Star after star from heaven's high arch shall rush,
Suns sink on suns, and systems systems crush,
Headlong, extinct, to one dark centre fall,
And death, and night, and chaos mingle all!
Till o'er the wreck, emerging from the storm,
Immortal nature lifts her changeful form,
Mounts from her funeral pyre on wings of flame,
And soars and shines, another and the same."

Whether this will take place literally or not, in no sense alters the fact that the possibility of it can be conceived and the realization of it imagined, which conception and imagination themselves demonstrate the amazing greatness of the mind in which they are formed, and its marvellous superiority to the material things which it can thus deal with.

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SPIRIT MESSAGES AGAIN.

We are glad to welcome to our columns so able and experienced an investigator of Spiritualism as Mrs. Andrews. She is right in what she says of the triviality of the objections based on the bad grammar spoken by some of the spirits at Crittenden. When the Herald correspondent says of these spirits that if they "had not ventured into the domain of oratory, logic, and English Grammar, they would have incurred fewer liabilities of suspicion and detection by people of education and taste," he merely shows that he has not been duly impressed by one of the most important and reasonable truths which Modern Spiritualism reveals, this, namely: an illiterate man, passing into the spirit-world, does not at once become an accomplished grammarian, and utter nothing but the most accurate English. The fool shows himself a fool still, and the rowdy a rowdy still. Mrs. Andrews is right, in saying that such objections as these should not have passed without comment; but we took it for granted that our readers would detect their weakness.

With regard to the objection, of our having broached just at this time, so soon after Mrs. Conant's death, the subject of the injury done to Spiritualism by the Message Department of the Banner, we confess that we cannot admit its force. It was certainly better and more generous to speak out frankly now, when the "loving friends," of whom Mrs. Andrews speaks, are alive to any injustice and ready to resent it, than to wait till there might be no one sufficiently interested to stand up for the deceased medium. We have thrown out the truth just when her eulogists are most profuse in her praise, and we cannot help thinking that for this we chose the fitting moment. If Mrs. Conant's friends "identify her with her mediumship," then they do her great injustice; for oftentimes very repulsive utterances would be made through her organism. Mrs. Andrews, it will be seen, concurs with us fully in our estimate of the mischief done to Spiritualism by the thousands of unconfirmed, unauthenticated messages that have appeared in the Banner. Let us hope that Spiritualists generally will hereafter show their sense of the worthlessness of all such publications. Let them at least demand that some sort of proof shall be given, besides the mere testimony of a medium, that the message truly comes from a SPIRIT, even though that Spirits' identification with some particular person known to have lived in this world may not be established.

Honest and Intelligent CRITICISM is the great want of Spiritualism to-day.

SPURIOUS PHENOMENA.

We mentioned in our edition of August 12th that Dr. Carter, of New York, had testified to certain remarkable phenomena in photography, in which a Mrs. Jane C. Blake, of Brooklyn, N. Y., was the medium. Of Dr. Carter's good faith and sincerity there can be no doubt; but we have received representations which led us to question the genuineness of the photographic phenomena claimed for the mediumship of Mrs. Blake. The question, however, may as yet be regarded an open one. We shrink from doing Mrs. Blake the slightest injustice.

The deadliest enemies of Spiritualism at this time are the tricky mediums and the false pretenders to mediumship. It would almost seem as if there were a class of malevolent spirits who, foreseeing the good that must come to humanity through the verification of immortal life by spiritual facts, are doing what they can to retard or obscure the truth by mixing up false manifestations with the true, and by influencing mediums to aid them in their pernicious work. The public may rest assured that there are no persons more eager to detect frauds than Spiritualists themselves. A truly honest and intelligent medium ought to be able to say this to an investigator: "I would not, if unprepared in mind, believe these marvels on your assertion, and I do not ask you to believe them on mine. Subject me, therefore, to all proper tests. I grant you that you may fairly assume that it is *prima facie* more probable that I am cheating than that a table is lifted to the ceiling by a spirit. I therefore shall not be wounded by your questioning my integrity, or exacting all tests consistent with the known limits of the capacities of the spirits and mediums."

Why should not all mediums take this frank, liberal, open ground? Why should they be in the least disturbed because the human mind is slow to believe in marvels that contradict all its previous experiences and its notions of the possible? Anything like rudeness or insolence on the part of an investigator should, of course, be resented, because it at once destroys the conditions and prevents that perfect passivity which the medium must attain to in order to have good results. But fair courteous skepticism modestly seeking the satisfactory tests, should be encouraged instead of being allowed to excite the least discomposure.

FRANK WORDS TO SPIRITUALISTS.

It must be obvious to every thoughtful Spiritualist that it is important to the evolution of truth that there should be more than one organ of Spiritualism east of Chicago. There is too much at stake for us to trust the whole business of representing Spiritualism to any one man or establishment. Should it be objected that this remark is prompted by self interest and the wish to increase the circulation of the Spiritual Scientist, we reply that even were our motive thus exclusively selfish, the fact would remain—the fact, namely, that if we expect to get at the truth, and chronicle it fairly and thoroughly, there must be some rivalry and competition.

Some three thousand dollars a year have been expended, for several years in succession, to keep up the Message Department of the Banner of Light. A good part of this sum has been contributed by Spiritualists, in the belief that they have been aiding the cause by their donations. But many of our most enlightened investigators will tell you that more harm than good has been done to the Cause by the publication of these supposed spirit-communications. Their only value has been in revealing to us the fact that spirits can talk trash and commonplace as well as mortals in the flesh. But having learnt and admitted this fact, why keep up the publication of these dribbling and easily counterfeited

discourses? They have had their day and answered their purpose. We admit that spirits can prose, talk nonsense, and falsify science as well as dunces who have not yet quitted the mortal body. Having done their work, let these undeveloped spirits now yield the floor to mortal thinkers and students. Spiritualism MUST BE PROMOTED TO A HIGHER PLANE. Let every sincere Spiritualist aid in the work by sustaining that competition, without which there must continue to be mediocrity, apathy and decay.

Friends of the Cause, will you aid us in the firm establishment of an organ whose only object and effort will be the development and elucidation of the truth?

"APOTHEOSIS OF MRS. CONANT."

Under this startling caption our contemporaries of the Banner of Light, publish some of the laudatory notices of the late Mrs. Conant. Good gracious! What next? Is a new religion to be instituted? Must Spiritualists be called upon to worship Mrs. Conant as a divinity? The Pope contents himself with the mere CANONIZATION of a devout brother or sister; he or she is made a simple SAINT; Catholics have not ventured further than this; but the Banner wants an *apotheosis*! It would have us make of Mrs. Conant a goddess! How would that dear, good lady have recoiled from adulation like this! An apotheosis! Does the Banner really know what it means? Let Noah Webster explain; "*Apotheosis*! (from *apo*, from, and *theos*, god.) The act of elevating a mortal to the rank, and placing him among the number, of the gods; deification, consecration." It is bombast like this that makes Spiritualism the laughing-stock of the cultivated classes. But the Banner's blunder is of a piece with many of the utterances through Mrs. Conant, claiming to be scientific. What wonder that Spiritualism has been mistrusted and laughed at? Is it not time for a little wholesome competition?

LAKE PLEASANT.

Lake Pleasant Camp-meeting is a perfect grand success, and every Spiritualist who has paid the grounds a visit this year, must rejoice that the cause is so creditably represented. The gathering has been the largest that Spiritualism has ever known, the order and decorum equal to that of any camp-meeting given by a religious denomination. None can excel it in this respect. It marks an era of good feeling. Mediums fraternize better than could be expected of sensitives under the conditions. The Association is fortunate in having the presence of some of the best mediums Spiritualists can boast. The test mediums have succeeded in giving general satisfaction, and it is safe to say that some missionary work is being done and good seed sown in a quarter that will bring forth good fruits. Mrs. Lutie Blair, the spirit artist, Mrs. Blandy, the Allen Boy, and Mrs. Thayer, are present and receiving general endorsement.

ACKNOWLEDGEMENT.

We take this opportunity to acknowledge, with a deep sense of gratefulness, the many favors that have been extended to the Spiritual Scientist at Lake Pleasant. The kind words of encouragement and endorsement have aided us much, not only by increasing our subscription list, but in making us see that many Spiritualists *did* welcome an independent scientific paper and were determined that it should have sympathy and support. We greet many new subscribers this week; our little congregation has enlarged over one hundred in number from various sources; friends we hope our style of preaching will suit, and that you will get others to take the Spiritual Scientist. The stronger we grow the better the paper; our motto is onward and upward.

OVER TWO HUNDRED AND FIFTY COPIES of the Spiritual Scientist were sold at Lake Pleasant last week. In addition to this a number were given away. Our extra edition this week will be much larger.

A DONATION.

To the majority of our readers it will be news for them to hear that the Spiritual Scientist has been doing missionary work in Spiritualism during the past six weeks, by circulating a special edition of the Scientist, containing the Rules for forming a spirit-circle, and other information useful to new investigators, or enquirers, who are ignorant even of the claims advanced by Spiritualists. Nearly 20,000 copies have been issued, and over that number will be used before the Lake Pleasant Camp-meeting is finished. The immense crowds that have come to Lake Pleasant, have been served freely, and many a one has gone into houses that only knew of Spiritualism through its enemies. We feel that great good has been and will be done in this way. Our particular object in mentioning the circumstance this week is to return thanks to W. W. Currier, of Haverhill; he noticed the rapid disappearance of the papers, and glancing through the contents gave his opinion, that much good would be accomplished. A few hours later he handed us a handsome donation, saying that he wished to bear part of the expense, and took that method of expressing his appreciation of the energy of the manager of the Scientist, who, while laboring under a heavy load to carry the paper, was nevertheless advancing the cause by sowing in good soil, the A B C explanations of the leading points of Spiritualism.

This assistance was entirely unexpected; indeed, we have never made any public call through our paper for money; we knew that those of our readers who felt impressed to send us money, would do so. The unseen powers have done much to place the Scientist on its present basis. In them we have PERFECT FAITH. We shall tell an interesting story some day of trials, struggles and growth of the Spiritual Scientist. Such incidents as the above will always have a pleasant place in our memory.

LEYMARIE'S CASE.

Leymarie, editor of the Revue Spirite in Paris, appealed, it will be remembered, from the sentence of the Court condemning him to imprisonment for manifesting his belief in the spirit-photographs of Buguet. The higher court has confirmed the sentence of the lower, and Leymarie has now appealed to the Court of Cessation, where he hopes to have the judgment quashed. "I do hope," writes Mr. O'Sullivan, "that English and American Spiritualists will help him in his gallant and resolute struggle, not so much for himself as for the common cause." We hope so too. Nothing could be such a mockery of all justice as the course of the French Courts towards Firman and Leymarie. The judges would seem to be mere tools in the hands of the Jesuits and the church party. Their pre-determination to punish the accused simply because they were Spiritualists, has been manifest from the first. But the blood of the martyrs is the seed of the church. These brutal enemies of the truth will live to find that their malevolence and hostility have but helped the cause they hoped to crush.

PERSONAL PARAGRAPHS.

THE HON. ALEXANDER AXSAKOFF has contributed to the London Spiritualist "Researches on the Re-incarnation Speculations of French Spiritualists." He gives some interesting facts in regard to the cause of Rivail *alias* Allen Kardec in compiling his works on Spiritualism. We shall re-publish the entire article, which is very able and interesting, in our next.

MRS. JENCKEN, *born* Kate Fox, who returned to England from her New York visit early this month, has now two sons, Ferdinand, two years old, and Henry, five months old. Both are remarkable mediums. To see spirit-forms, and to laugh at them, is of daily occurrence with both. Mr. Jencken writes (Aug. 20, 1875): "Only fancy, last night, little Freddy was taken out of his crib and carried across the room into his mother's arms, so gently that even our exclamation of surprise did not wake him. They then rapped out on the down pillow,—'We move him to break the influence.'"

MR. W. F. POOLE, librarian of the Chicago Public Library, is deservedly severe on Bancroft, the historian, for his loose, erroneous, unphilosophical treatment of the New England Witchcraft excitement of 1692. He has wholly misconceived the nature of the phenomena and misrepresented their causes. He seems to have merely copied the late Mr. Upham's blunders. When will some Spiritualist write the true history of this witchcraft delusion?

PHENOMENAL

From the London Spiritual Magazine.
MESMERISM.

BY GEORGE SEXTON, LL.D.

ON speaking of the phenomena which we observe at the present time in what is called the spirit-circle, we are repeatedly met with the exclamation, "Oh, that's simply Mesmerism!" As though such an expression afforded a satisfactory solution of the entire problem involved. Many and many a time when the remark has been made that what we call Spiritualism is nothing in the world but Mesmerism, I have turned to the person making the observation and said, "Well, what's that?" which has generally provoked the answer, "Mesmerism! why that's—that's—Mesmerism." Exactly so! But then such a statement will hardly afford us any explanation of what the thing is. And what is very singular in connection with this matter, is that most of the people who now fall back upon Mesmerism, as an explanation of Spiritualism, were a few years ago found offering as violent opposition to Mesmerism as to-day they manifest against Spiritualism. Indeed, it is very questionable whether very many of them believe in Mesmerism now, and they do but therefore employ the term for the purpose of getting out of the difficulty by repeating parrot-like a word which to their minds either conveys no idea at all or serves to represent facts in which they have no faith.

No doubt a large number of the phenomena of Spiritualism are exactly analogous in their character to those which have been known by the name of Mesmerism; but then there is one important difference to be observed, even in these, which will mark a distinction between them, of so wide a nature, as to justify us in delegating the former to the agency of disembodied spirits, while we look upon the latter as resulting from the action of the human mind, still connected with a material organization. In the Mesmeric trance, the manifestations that take place on the part of the person operated upon, are all very largely subservient to the will of the operator; indeed, it is only by the influence of such will that the trance itself is produced. Now, in connection with Spiritualism, the medium falls into a trance, of an exactly analogous character; but where is the operator? The manifestations that occur clearly spring from some mind, outside that of the affected person, but where is the mind that is thus active in producing the effects? The medium is thrown into a trance by a volition not his own—the duration of the sleep is determined by the same power—the phenomena that occur clearly manifest an intelligence other than that of the passive agent through whom they come, and at the end the trance is terminated, and the person who has been the subject of it is restored to his normal condition; his own will having had no part in the production of anything that has taken place. Now, as all this occurs in the absence of any operator in a material condition—following up the analogy of the facts presented by Mesmerism—we are bound logically to seek for such operator elsewhere. And when, therefore, the intelligence which is thus displayed, proclaims itself to be a denizen of the spirit-world, and gives innumerable proofs of the truth of the statement, there is no escape from the conclusion that spiritual agency is in operation. Thus Mesmerism itself, so far from furnishing us with a material explanation of the spiritual phenomena, forms a sort of stepping-stone to Spiritualism, and points unmistakably in that direction. Mesmerism leads logically to Spiritualism, and I know of no one who has devoted himself with assiduity and a philosophic habit of mind to the former, who has not eventually become landed in the latter. Dr. Eliotson, and Dr. Ashburner, twenty-five years ago, were the most ardent and enthusiastic advocates of Mesmerism anywhere to be met with, and with all dogmatic Materialists, rejecting *in toto* everything connected with spirit and spiritual existences. I think I may with justice ascribe my own materialistic opinions, which darkened the best years of my life, to the influence mainly of the teaching of Dr. Eliotson. I looked upon him, when I was a young man of twenty, as one of the most able and certainly one of the most conscientious men of his time, and in that opinion I was assuredly not far wrong. He sacrificed an income of at

least five or six thousand a year through boldly proclaiming what he believed to be the truth in connection with the subject of Mesmerism, which was then, and is still to some extent, looked upon as being allied to the most outrageous quackery. Dr. Ashburner, for a long time most dogmatic in his materialistic views, became convinced that Spiritualism was a great truth, which he accordingly embraced and advocated. He saw clearly and acknowledged that Mesmerism, if pursued to its legitimate end, must lead to Spiritualism. This change of opinion on his part so much enraged Dr. Eliotson that a most intimate friendship of many years was almost, if not entirely, severed. Dr. Eliotson for a long time after this treated Spiritualism with the greatest possible contempt, holding that those who advocated it must be knaves or fools, or probably a little of both. He would hardly listen to anyone who attempted to speak on the subject of spirit at all, since he clung dogmatically to matter as capable of accounting for all the phenomena of mind. He pursued his investigations, however, most earnestly in the study of Mesmerism, and in the end followed his friend Ashburner in accepting Spiritualism as the only means of explaining the phenomena which he was constantly observing. I believe I am correct in saying that all the Mesmerists of any note in that day became Spiritualists. Intimate friends of my own, who took an interest in the phenomena of Mesmerism, embraced Spiritualism in such numbers that I looked upon it myself as a sort of mania. As is well known, I stood out until very recently, but was ultimately compelled like the rest to give way before the force of overwhelming evidence. When any one, therefore, quotes Mesmerism as an explanation of Spiritualism, he only shows how limited is his information regarding either the one or the other.

Thus I think it will be perfectly clear to any man who will take the trouble to look into the matter, candidly and impartially, and to reflect without bias upon the numerous facts which are constantly occurring around us in connection with this subject, that none of the theories that I have named can prove of the slightest value in helping us to an explanation of these mysterious phenomena. The facts occur and occur so abundantly that it is far too late in the day to attempt to dispute them, and we have a right, therefore, to demand of those who refuse to admit our mode of accounting for them to furnish us with some sort of an explanation of the agency by which they are produced. Of course, I am perfectly well aware that it does not follow logically that our theory is the true one, because no other has been found sufficient for the purpose. But I do maintain that the conclusion at which we have arrived is an induction from the facts as perfect as any to be found in connection with any other branch of science. Take Astronomy, or Chemistry, or Physics, and tell me where there is any theory which has been reached by an induction more perfect than that which has guided us to a belief that Spiritualism is true; and when in addition to the perfect induction from the facts we add the demonstration which we have again and again received by the evidence of sense, there is no escaping the conclusion that what is called Spiritualism is a great and important truth, the value of which it is impossible for us correctly to appreciate.

MAUD E. LORD.

WE are in receipt of a letter from Mrs. Maud E. Lord, from which we glean the following:

She left Boston the first week in July, and is now in Fond du Lac, Wisconsin. She remained one week in Saustead, Canada, and one night at Coaticook. While in this section, she met many unacquainted with the phenomena of Spiritualism, but anxious to investigate. In Detroit she met many upper classes and achieved signal success. In Lima, Ohio, she gave two seances, and these were attended by the most prominent residents of the place, who were so well pleased that they offered her one hundred dollars an evening to return. In the daytime even, the Spirits made a fine display of their hands by materializing from under the sofa, and handing out the guitar and bells. In Chicago she gave three seances that were fully appreciated. She fills an engagement in Berlin, Wis., this week, and a few days later intends to start for California, stopping a few days in Chicago, and Quincy, Ill. Letters addressed to Quincy will reach her.

CATHOLICS QUOTING SPIRITUALISTS.

By an article in the London Medium and Daybreak (we wish our contemporary would drop one half of his title—why not Medium simply?) our attention is called to the fact that the Catholics do not, when it serves their purpose, disdain to give weight to some of their dogmas by quoting Spiritualists as authority. A writer in the Westminster Gazette, a Catholic organ, in replying to an opponent who upholds the old heathenish idea of the resurrection of the natural body, lays several Spiritualist writers under contribution as authority. Among them being W. M. Wilkinson, Allan Kardec, and "Honestas," a contributor to Mr. Burns's "Human Nature." "It is rather odd," says our contemporary, "to see the Church bolstering up the Bible and refreshing its philosophy from the deductions of writers on Spiritualism." The following are the remarks of the Catholic controversialist referred to:—

In alluding to the seed cast into the ground, St. Paul supplies the key to the mystery of the Resurrection. The seed consists of two parts, and of these one dies to furnish nourishment for the other. The germ that exists in each seed swells with the moisture of the ground, and the perisperm, or cotyledon, which nourishes its tissues, perishes when it has done its work. The seed that dies in one part lives in the other, and thus faithfully represents mortal man. His natural body dies, but out of it springs that spiritual body on which our continuity depends, and in which the souls at rest enjoy the presence of Christ in Paradise. This resurrection takes place at the hour of death, when the spiritual body, which is even now within us, rises from its grave—from the grave, that is, of the old body—the natural body, which fast falls into decay, and becomes in some form or other the life of other animals, plants, and men. It could not be claimed at the last day for one individual without taking somewhat from the bodies of innumerable others. This is so evident that no one of common understanding before whom it is laid thinks of denying it. Yet the Church Herald does not scruple to call Mr. McColl hard names because he maintains it.

The general resurrection at the second coming of Christ, in which, as Catholics, we are bound to believe, will consist 1, of those saints who, having already been raised from the dead, will come with Christ; and 2, those who, being alive on earth at his coming, will suddenly be changed as if by death, yet without dying, and will become spiritual bodies—will become like Christ, and like those who went before them to the spirit-world, and who will meet them with the Lord "in the air," all which is plainly revealed by St. Paul in his First Epistle to the Thessalonians. This simple account of the matter will be found to solve numerous difficulties, and harmonize with every part of the Holy Scriptures. Many valuable hints on the subject may be found in a work entitled "Primeval Man Unveiled," 1871.

It is of the utmost importance to have a sound faith on this head, for infidels on all sides are exposing the absurdity of the vulgar belief in the resurrection of the natural body, which cannot rise again, for reasons that are obvious to reflective minds. Sir Thomas Browne said admirably in his "Religio Medici": "The type and spirit of all our actions is the resurrection;" but in order to be so it must be rightly understood. The utter separation of the soul from embodiment of every kind after death is directly contrary to every part of Scripture, and at variance with the dictates of reason. Mind can operate on mind only through an organism. "Everything spiritual" says Baring Gould, "is clothed," and Cicero himself perceived the same truth, for he wrote, "Aperta simplex que meus, nulla re adjuncta qua sentire possit, fugere intelligentiæ nostræ vim et notionem videtur." ("De Natura Deorum," Lib. i. 11.) "A mere naked mind, without the addition of anything by which it may perceive and feel, seems to escape all the acuteness and conception of our understanding." "Immediately after the death of the body," says W. M. Wilkinson, "the spiritual body enters into the spiritual world, or intermediate state, or hades, and there it associates with the other inhabitants of that world." "Within our coarser earth-body dwells an ether-body, which derives its elementary sustenance from the ether or odic element, from out which this visible ponderable world has gone forth." (Human Nature, by Honestas.) "A slight material tissue," says Louis Figuer, "animated by life, a vaporous, diaphanous drapery of living matter, such do we represent the superhuman being to our fancy." "Le principe intermédiaire, ou perispit," says Allan Kardec, "est la substance semi-matérielle qui sert de première enveloppe à l'esprit, et unit l'âme et le corps." "The intermediate principle, or perispit, is the semi-material substance which serves as the first envelope of the spirit, and unites the soul and the body."

And this spirit-body be it remembered, is not a figment of the imagination. Its existence is revealed to us in the Bible; the departed have been seen in it times without num-

ber; and it alone enables us to believe in the Catholic doctrine of the resurrection with an intelligent and lively faith.

If this Catholic writer wants any more arguments and proofs in support of the reality of a spirit-body co-existent with the natural, he can find them in Epes Sargent's "Proof Palpable of Immortality."

From the London Spiritualist.

CONDITIONS FAVORING SUCCESSFUL MANIFESTATIONS:

A letter by Mr. O'Sullivan recently published in The Spiritualist about Mr. Firman's *seances* in the presence of Parisian Lawyers, raises the question "What are the conditions which most favor the evolution of physical manifestations?" We have not seen that "timidity on the part of the manifesting spirits" has much to do with success or failure in the result, unless the spirits have never used the method of communication before, so do not think that Mr. O'Sullivan's ideas about the timid nature of certain spirits was an important element in the case.

One very influential condition favoring good manifestations is that the medium shall be thoroughly comfortable and happy, and have full confidence in all the spectators present, so as to easily pass into the unconscious trance state, without the slightest fear of the occurrence of anything disagreeable. Tricks played by rough persons at *seances* might result in the medium waking in the next world instead of this one. Another favoring condition is that the medium shall have had no *seance* in the earlier part of the day, because all manifestations drain the vital powers of the medium, and if these powers are drawn upon during the first part of the day he may not recover his full vitality by the evening. A third condition, attention to which often results in splendid *seances*, is this—that the medium shall go to bed in the middle of the day, after a good meal, and take several hours' sound sleep; then, when thus thoroughly refreshed in mind and body, only a light meal, such as tea, should be taken before the *seance*.

Lastly, if there is any break or interval in the *seance* during the evening, the medium should go out into the open air for ten minutes or a quarter of an hour. If the conditions are good, materialization manifestations during the first part of the evening are usually ten minutes or a quarter of an hour before they begin; but if there is a break in the *seance* of say fifteen or thirty minutes' duration, when the medium afterwards enters the cabinet again the materialization will begin almost at once—in fact, in the very act of shutting the curtains or door of the cabinet a spirit-hand and arm may come out and clutch the observer who is doing it. At dark *seances*, if the spirits have once got up the power, lights may be struck very frequently at times when they give permission, yet the manifestations will begin again the instant the lights are put out, the phenomena being in no way weakened apparently by the interval of absence of darkness. Thus when the spirits have accumulated power from a medium in the dark, there appears to be a great deal of that power hanging about him afterwards in the light. The movement of solid objects without being touched, and other strong manifestations which sometimes occur in the light, are more likely to occur if the circle sits previously for a quarter of an hour in darkness, and all the other conditions which are known to favor manifestations are supplied.

Another point may be mentioned in relation to the recent *seances* with the lawyers in Paris. A medium is a mesmeric sensitive, and if those about the medium encourage him by asserting very positively that the *seance* is certain to be a success, it will do a very great deal towards bringing about that result; whereas, if they talk seriously to the medium, pointing out how important it is that the *seance* shall be successful, thus inducing a state of anxiety of mind about the results, it is one of the surest methods of stopping manifestations altogether.

SCIENCE OF SPIRITUALISM. A trance address delivered by J. J. Morse, of England, in Boston. The only address that was phonographically reported in full. Revised and corrected by the guides of Mr. Morse. For sale at the tent on the grounds at Lake Pleasant, or at the office, 18-Exchange Street, Boston. Price five cents, in pamphlet form.

THE EDDY FAMILY, MRS. CONANT, ETC.

TO THE EDITOR OF THE SCIENTIST:—I was sorry to see in your issue of August 12th, the strictures of the correspondent of the Boston Herald, upon the Eddy manifestations, republished with remarks which seemed rather favorable than otherwise to the writer, whose testimony is so inimical, both in its spirit and its matter, to William Eddy as a medium. Surely this young man whose early life was one of martyrdom to the cause, has suffered enough from the opponents of Spiritualism, without having suspicions cast upon him at second hand by Spiritualists, who know nothing from observation to his disadvantage. I would have fair and full investigation, and am more than willing to give a hearing to both sides of any open question; but to present to the readers of the Scientist a communication, evidently written with the intention of casting suspicion upon the genuineness of the phenomena, at Chittenden, without any accompanying remarks which might qualify such adverse influence, seems to me worse than a waste of valuable space in a paper which so heartily endorses Col. Olcott's book. This book depends almost wholly for its interest upon the thoroughness and reliability of the author's investigation of the mediumship of the Eddys, while if those manifestations at Spirit Vale be fairly represented by the correspondent of the Boston Herald, they certainly could not have forced upon a disinterested, patient, and determined investigator a conviction of their genuineness.

If there were any evidence offered in the quoted letter which could be regarded as in any way conclusive against the genuineness of the manifestations referred to, or which had any value whatever as throwing light upon the subject, it might be a matter of conscience to set such testimony before your readers; but absolutely nothing is proven by the statements made except that the writer was dissatisfied with what he saw and heard;—for instance, with such facts as these, *viz.*, that Honto did not fly over the heads of the circle as well as over the railing—that the materialized shawls seemed "not unlike mosquito netting" and were declared by certain "carping individuals," who did not examine them, to be nothing else—and worst of all, that the spirits of those who did not enjoy the advantages of culture while on earth, failed, when returning in form, to speak with that grammatical accuracy which is considered by the writer so essential to the utterance of any truths worthy to be taught by spirits, or listened to by mortals.

It is highly probable that the fishermen of Galilee, sometimes clothed the truths they taught in "language deficient of the common rules of syntax," and yet many believe that a "superhuman wisdom" inspired the thoughts so humbly clad. It may be that a study of English grammar is not considered so essential on the other side, as to induce those who go over ignorant of its requirements to give to it their first and undivided attention, even although in returning, they should perchance shock the ears and the taste of their critical hearers.

In reading the last number of the Scientist, my attention was also drawn to the remarks upon the "Message Department" of the Banner of Light. I felt sorry that anything should be said just now, when the hearts of loving friends are still sore from their recent loss, calculated to wound those who identify Mrs. Conant with her mediumship. Still, since the subject has been broached, it seems to me right to say that I, in common with many readers of the Banner, have always regretted to see in it communications, claiming to be from spirits, which could not but be utterly worthless to those who demand some evidence of genuineness, in any and every form of manifestation, before attaching to it any value whatever.

Most of the messages and letters were in no way authenticated, and the answers to questions upon scientific subjects, were often so evidently the utterances of ignorance—ignorance even of the commonest and most indisputable facts in natural science—that it was impossible for any person of average intelligence and education to accept them as the teachings of advanced spirits. That Mrs. Conant was sincere, I think few will question; even those who are not Spiritualists speak of her with respect as an earnest-minded and excellent woman.

I know it has long been a subject of real regret with many interested in the advance of Spiritualism and the success of the Banner, that space should be given in it to matter which not only carried no weight, but actually did much harm in giving the impression that believers in Spiritualism were ready to accept any and everything offered to them as spiritual communications, with a faith as blind as to hinder all discrimination between proven facts and unfounded assertions, or between true wisdom and words utterly destitute of any worth, and often betraying the grossest ignorance on the part of the speaker or the inspirer.

As an earnest Spiritualist, and one long interested in the Banner, I hope that in the future none but well authenticated messages will be given. Until spirits come who can teach us something, at least as valuable as can be learned from the

most elementary work on chemistry or physics, instead of stating as facts what can by no possibility be received as such, by any one who has any knowledge of the simplest and most indisputable scientific truths, I think their replies to anxious inquirers had better be omitted.

It may be that the personal communications published in the message department, sometimes, perhaps not unfrequently, carried with them intrinsic evidence of their genuineness to those most interested, but to the general reader, they had certainly nothing to recommend them, and were, therefore, out of place. In cases where the genuineness of communications can only be proven to the individual addressed, they had best be confined to the circle room.

In common, therefore, with many true Spiritualists, and good friends to the Banner, I hope that the space hitherto given to these very questionable communications, may hereafter be devoted to something more worthy of general attention, and better calculated to inspire respect in the minds of sensible people.

LOUISA ANDREWS.

MISS DOTEN ON THE EDDY PHENOMENA.

In a letter to the Boston Sunday Herald, Miss Lizzie Doten writes:—

"I cannot produce one single fact as positive evidence that fraud has been practiced on the part of the Eddy Brothers. I attended eighteen seances. During that time no spirit purporting to come especially to me appeared upon the platform; therefore, I had no opportunity to form an opinion in that direction."

Miss Doten thinks that the phenomena at both the light and dark circles, through Horatio Eddy, were as "clear an evidence of spiritual power, as is ever found in such manifestations;" that there were many proofs of a superior intelligence in the verbal communications; and that H. E. must be "either one of the greatest mediums or the greatest geniuses of the age."

It is evident that the impression carried away by Miss Doten, was a mixed one; that while she saw irresistible evidence of an abnormal power, which we cannot reconcile with any admitted notions of our simple human capacities, she saw some things that were doubtful and unsatisfactory. But may it not be that much that raises suspicion as likely to be produced by the tricks or subterfuges of mediums, is after all the work of spirits, either wantonly cheating, or supplementing their actual powers by questionable performances? May it not be that a medium, completely entranced, may be placed in an equivocal position by an operating spirit just to mystify and confuse the spectators? Miss Doten is herself a medium, and we hope she will some day give us an analysis of her mediumistic sensations and experiences. Uniting the intuitional with the reflective faculty, at once subject and object, her criticisms possess a peculiar value.

MRS. GUPPY'S MEDIUMSHIP.

THAT celebrated English Spiritualist, Benjamin Coleman, of Upper Norwood, England, in a recent letter to an American friend, remarks: "I cannot imagine anything more astounding than some of my own experiences. Take, for instance, one of the many I have had with Mrs. Guppy.—I saw at the bottom of a long garden a number of rabbits running about, and, without saying anything to any one, I wrote on the back of a letter, a request, and returned the letter to my pocket. Half an hour after, I went with Mr. and Mrs. Guppy to a dark room at the back of the house, and, refusing to tell the medium what I was going to ask for, (because I had the erroneous idea that it was necessary to place her *en rapport* in thought with the object wished, and I wanted to test that), she said: "I don't think you will get it unless you name it." "But on my appealing to the spirits to say what I must do, they said I need not name it, and I did not. The gas was put out, and, in one minute I felt a sudden thrust into my half open waistcoat, and pulled out a large living rabbit, black and white, which I showed, by the writing on the letter, was what I had requested the Spirit to bring to me. The distance was about 200 yards."

Mrs. Guppy's mediumship has many points of resemblance to that of Mrs. Thayer, of Boston. Both these ladies are especially favored by spirits in the matter of flowers. The recent seance with Mrs. Thayer under test conditions at Dr. Storer's room, was highly satisfactory, and resulted in the complete vindication of the genuineness of her mediumship.

The Spiritualist Societies of Brussels are preparing to meet in Conference in the month of September, with a view to forming a Belgian Federation on the model of the British National Association of Spiritualists.

CORRESPONDENTS.

A NEW DEPARTURE FROM MATERIALISM.

BY CHARLES SOTHERAN, SOC. ROS. CRUC., AUTHOR AND EDITOR.

To the Editor of the *Spiritual Scientist*:

CARE FRATER.—Your columns are ever open to the discussion of all that may be urged in favor of, as well as against, Spiritualism. Your aim appears to be scientific, in its highest aspect, that is, that nothing shall be taken for granted unless it has been demonstrated by the clearest and most irrefragable proof. To aid your object, I enclose you the following extracts from a lecture on "The Gods of Superstition and the God of Science," recently delivered in New York by D. M. Bennet, the Editor and Proprietor of the "Truth Seeker," a fortnightly journal, devoted to polemical subjects, a rationalistic of rationalistic prints. Mr. Bennet is by nature a decided materialist, and I am certain you will be glad to hail so evident a disposition on his part to accept Spiritualistic Truth.

"The views here advanced upon the Deity and the mind, essentially materialistic, or Universe-alistic, as they are, do not mitigate against the belief in a future existence in spirit life. That belief is based on the theory, that, in the economy of nature, while we are developing our physical bodies in this earthly stage of existence, we are also perfecting another finer body or counterpart, of rare and subtle forms of matter, comprising all the organs and parts our cruder organizations do, and that, at the dissolution of this coarser, rudimental body, the finer organization is liberated, and commences its independent existence, but is really composed of matter, and pertains and belongs to the Universe just as much as our coarser bodies do.

"Our Spiritualistic friends believe our former companions who have departed from our sight are able to return to us, to see us and hold communication with us, by means of natural laws and forces.

"Thousands of persons, and among them some of the most brilliant minds of the age, have been paying great attention to this subject, and have become fully satisfied that all human beings have a continued, conscious, individual existence. Men of Science have devoted years of patient, earnest investigation to this subject, and feel as thoroughly convinced that we have a spiritual existence as that we have a physical.

"Our own personal opportunities of investigation in this direction, have not been extensive; but we are free to admit that we have received proofs of an intelligence disconnected with physical bodies, which we cannot ignore; and until some more rational theory, explaining this class of phenomena is advanced, we are compelled to believe in a continued existence after death. The concurrent testimony of numerous personal friends of intelligence and honesty, of the proofs they have received of a similar character, commands our candid consideration, and we feel no disposition to pooh-pooh it away. On the other hand we hope it is true, and are glad if it is. The belief is a happy one, and greatly enlarges our estimate of the grandeur of the glorious Universe, of which we are all infinitesimal parts.

"We by no means accept all the claims set forth by those styling themselves spiritual mediums. A large proportion—perhaps nineteen-twentieths of them—are charlatans and frauds, wholly unworthy our confidence; but that among all this chaff there are many grains of the real wheat we fully believe.

"Spiritualism is justly entitled to the credit of demonstrating to mankind, that they have a dual or continued existence after this rudimental life, as well as for great aid rendered in demolishing the errors of superstition; and despite all the shams and deceptions that have been connected with it, we must concede it great merit for what it has accomplished.

"A belief in a continued existence does not imply a belief in immortality. Immortality means an endless existence. That ours had one end—a beginning—is pretty clear. That it extends no farther back than the time we were begotten, is most reasonable. That our mentality partakes of the characteristics of our parents and ancestors, as fully as our bodies do, cannot be successfully denied. The peculiar traits and mental similarities running in nations, tribes and families can have no other explanation. The theory of re-incarnation, or the eternal existence of mortals, as individuals, in the past and in the future, therefore appears untenable. Human beings have their beginning as individuals, when they are begotten, precisely as with the lower orders of animal life, and vegetable life also. Having then, settled the fact that we had one end—a beginning—we are forced to the logical conclusion, that at some time in the future we must come to the other—the close of individual existence. We cannot

conceive of anything in the Universe having a beginning, but what must also have an end. How far in the future the close of our individual existence may be, cannot be known, but we trust it may be thousands of years."

I know you will hope that this *pronunciamento* of a noted materialist, will lead to equally beneficial results in other quarters, and that even, if many of your antagonists do not accept as much as Mr. Bennett appears to, yet they will have a little more charity towards Possessors of and Teachers after Truth, as conscientious as themselves, and will cease "running mucks" Beardlike among individuals with whom they do not agree. The 11th day of the month, Mechlr.

A REMARKABLE METHOD OF COMMUNICATING.

ED. SCIENTIST.—*Sir* :—Referring to an article in the late S. F. *Common Sense*, concerning experiments made by me with a rod (a common walking stick) which, when held at one end by two persons, one of whom must be a medium, will, with the opposite end, point out the letters of the alphabet, so as to spell messages, permit me to say that it is a pure conjecture on my part—an article of faith if you will, that the influences are spiritual. It is such another conjecture as that the moon is the cause of the tides. She may and she may not be. I am content to believe that she is, for I know of no other better or half so good—and so of the unseen influence. However, unlike the tidal theory, and many other scientific theories that rest mainly on the authority of men who bear the reputation of being brilliant "discoverers," this other rests on no authority but its own; the influence in question persists in asserting its own separate and distinct individuality, and will not be beaten or argued out of it. I can conceive of no other cause than the one claimed that can even approach to an explanation of the phenomenon. Furthermore, unlike many popular articles of scientific faith, it is supported by an interminable display of phenomena. I consider, therefore, that it is fairly entitled to pass unchallenged and unchallengeable. However it is very different as regards the identity of the Spirit. For example, Dr. Doddridge, coming back, does not sustain the character of Dr. Doddridge when alive; and I am bound to say the same of many who have addressed me, as my deceased relatives and friends whom I had known long and well when upon earth. Perhaps, although I trust not, their natures, or affections rather, have so changed by the transition from time to eternity as to account for their altered demeanor. Beyond a doubt Spiritualists have sprung a mine which promises very precious ores, but in what proportion the dross is mixed up with the real gold, I think cannot yet be told. I am,

WILLIAM CHRISTIE.

DUNEDIN, NEW ZEALAND, AUSTRALIA, July, 1875.

EX NIHILO NIHILO-FIT.

To the Editor of the "*Spiritual Scientist*."

FRATER :—I have read with much astonishment the "leading" letter inserted in your valuable periodical, in which one George Corban insidiously indicts myself and others for misleading your readers, falsifying facts, and attributing a participation in the Rosie Mysteries to individuals who have no true status therein.

Such a concoction simply merits contempt; and with that I shall treat this puerile series of negations, notwithstanding the writer has in one and the same breath styled my essay on Cagliostro an "able" one, and myself inferentially a "liar."

"Every bullet has its billet" is an old adage;—in this instance a lamentably wide shot has scored "ZERO."

To those who are genuinely anxious, and seek with abnegation for information, I will freely impart—having freely received, or becoming not being made—to those having authority through + + + + + and the "M. C." will my credentials, engraved on the tablets, be freely displayed—to those who may remain passive spectators, attentively waiting for the true light, *Lumen Lumina*, I would recommend the following lines from Cicero to meet present requirements :—

"Nihil est tam volucrum quam maledictum, nihil facilius emittitur, nihil citius excipitur, nihil latius dissipatur."

Yours respectfully in spirit,

CHARLES SOTHERAN,

Societatis Rosæ Crucis, of Memphis, of Mizraim, et...

WE ARE ANXIOUS that the coming winter should be one of work such as the movement has not seen. To commence it, to continue it, and to finish it, extend the circulation of the SPIRITUAL SCIENTIST. We are ready to do anything that may be suggested to promote this work. Free copies, as specimens, may be had in any quantity, and we should like to see a movement set on foot, that would place a specimen of the SPIRITUAL SCIENTIST in every house in the United States.

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How To Form A Spirit Circle.

It is calculated that one person in every seven might
become a medium by observing the proper conditions.
The thousands of Spiritualists have, in most cases,
arrived at their conclusions by agencies established by
themselves and independently of each other and of the
services of professional mediums. Every spiritualist is
indeed an "investigator,"—it may be at an advanced
stage; and that all may become so, the following con-
ditions are presented as those under which the phe-
nomena 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 en-
gage in general conversation or in singing, and it is best
that neither should be of a frivolous nature. A prayer-
ful, 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 pro-
duced 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
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 me-
dium 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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that there are many investigators who feel the need of
a weekly like the "Spiritual Scientist," less filled up
with advertisements than the other journals, less regular
and more strictly devoted to Spiritualism,
pure and simple, more strictly scientific in its scope and
intent. We hope that all Spiritualists will do what
they can to help us to a circulation.

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

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

THE SPIRITUAL SCIENTIST presents each week a
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