

SPIRITUAL SCIENTIST

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LAKE PLEASANT CAMP MEETING.

THE CAMP ARRANGEMENTS, NUMBER PRESENT, MEETINGS &c.

LAKE Pleasant has one advantage that will commend it to the outside world as well as to Spiritualists; it has none or at least did not have this week, any robbers on the ground. By this we mean that those individuals who had secured the right to furnish campers with articles needed, did not extort high prices, even though they might have easily obtained them. On the contrary, each and every one doing business, seemed to be actuated by an honest principle of asking a fair price and no more. Commence with the Association;—the management of the Lake Pleasant Camp-meetings; they furnish tents at the rate of \$10. for four weeks including the rent of the ground. The officers of the Lake Pleasant Camp-meeting Association are to be congratulated in advance, on their endeavors to make the gathering a serviceable one to the Cause of Spiritualism. It will undoubtedly be the largest one ever held under the auspices of Spiritualists, and will reflect great credit upon the management.

Wednesday, the fourth of August, found a number of persons in camp, and many came in the morning train. The day was a busy one. Harvey Lyman, Austin, and other officers of the association were kept busy in answering the demands of the campers. Locations were selected, and the supply of tents was soon exhausted. There are many frame tents going up, and several have already been erected. New streets and avenues have been laid out in the grove, and arrangements made to accommodate all who may come.

Mr. — Dudley, who furnishes tent-floors, tables, benches, etc., is exceedingly reasonable in his prices, and consequently, is overrun with patronage. Barry and Austin who keep the dining saloons and Boarding tents, ask but \$6.00 a week for meals, and other charges are in proportion. Add to this the location of the grove, its surroundings,—the lake, hills and mountains, and there is no reason why Lake Pleasant Camp-meeting should not have the largest gathering of Spiritualists the world has ever known.

Lake Pleasant is situated on the line of the Massachusetts and Vermont R. R., about six miles from Montague. The camp is laid out in an attractive style, and the many streets

and avenues are appropriately named. The views, from whatever point they are gained, are quite pleasing, but the most noticeable is that seen from the Bluffs, which fronts the railroad. It is, indeed, one of the most beautiful spots on the ground. The scenery from here is just grand. Towering up in the distance is Mount Tobey, and the lesser mountains, hills and valleys, fill in the foreground, making at sunrise and sunset one of the most picturesque scenes that can be imagined.

The lake makes the western front, and is a fine sheet of water for boating, fishing, or bathing.

The speakers' stand is situated in a large ravine, bordering on the lake, with seats arranged in amphitheatre style; the audience are thus *en masse* and the speaker finds no difficulty in making himself heard.

The dance hall is one of the finest, if not *the* best in Massachusetts; large, with a smooth, waxed floor, on a bluff overlooking the lake, and catching the breeze from whatever direction it may come—nothing more could be desired for either comfort or convenience.

The Scientist Headquarters is on Lyman Street, corner of Broadway; we shall give a more full description of our "mountain home" next week.

Up to August ninth, 175 tents had been raised, excluding many board houses and frame tents. Over 1000 people were in-camp Tuesday night, and judging from the evening conference Lake Pleasant never had a more jolly, harmonious gathering of hospitable families than are now encamped on the surrounding hills. Kindness, good feeling, and a hearty welcome, is the order issued by the gentlemanly president, Dr. J. Beals, who himself sets an example in this respect in his genial greetings. "Father" Lyman has been in demand, and he is kept more than busy in furnishing tents and making things generally comfortable for the numerous families who have invoked his aid in this respect. There is an excellent opportunity for investigation;—test, trance and physical mediums, are here in large numbers, and every phase of manifestation can be witnessed.

There have been several evening conference meetings, and, on Sunday, regular services were held. The Rev. Mr. Brunton was introduced by the president, Dr. J. H. Beals, and selected for his subject "House Building," for the text, "In my Father's House are many mansions." Dr. Taylor spoke about ten minutes and the services closed with singing by Mr. Locke, who also officiated in this capacity at the opening of the meeting. Afternoon services were conducted by Mr. Brunton, and an evening conference meeting was held in Mr. Duncklee's tent. A conference meeting Monday evening discussed the "Eddy family," the Herald report being the subject generally alluded to. Tuesday Willie Fletcher spoke, but at this hour of going to press (Wednesday morning) the mail report had not come to hand.

CORRESPONDENTS.

ONE OF BUGUET'S PICTURES.

NEW ORLEANS, July 27th, 1875.

To the Editor of the Spiritual Scientist:—

DEAR SIR:—I have seen in several recent publications, and that too with a flourish of trumpets, that Buguet, the spirit-photographer of Paris, is also a fraudulent dealer in human weakness, for one can scarcely call it any other name. Spiritualists need not care for this, if they will only see its cause. Every effort of priestcraft, and church-power is being used to bring discredit on a movement that will eventually cause the absurdity of their long rule of power, to become apparent. Religion I honor; *true* religion I strive to follow; Christianity, as I see it practiced, I despise. *Truth*, like the spear of Ithariel, will demolish it at last; and we will worship God, not men; the Creator, not the created expounder of dogma.

I have in my possession a photograph of a well-beloved friend, taken by Buguet while she was in Paris a year ago. A spirit-figure, claiming to be her husband's life-long guide, stands behind her chair, the whole head and face, clearly defined. The likeness, of course, no one pretended to know; but the wonder lies not in the spirit-figure, but in the fact that my friend's face, arms and body are covered apparently by a transparent, filmy, lace veil. So thick is this drapery piled upon her lap, that the black silk dress she wears is scarcely seen through it. This drapery flows down from the head of the spirit-form, and literally envelopes the sitter, whose face is as plainly seen, one-third covered by this veil, and the likeness is as fair for recognition as if it had been sought for that purpose alone. I showed this picture to an acquaintance who claims to have some sense, as well as confidence in human nature; telling her how it was obtained, and how honest and earnest a seeker for truth my then absent friend was. After looking at it for about a minute, she turned to me with a sneer of ineffable scorn, saying, "And do you tell me that you can possibly believe for a moment that that thing is a spirit?" I replied, "It is easier for me to believe that every spirit in the hosts of Almighty God has descended to earth, and walks among men, than to think the woman who sits there, would have lent herself to a deception so grossly mean and wicked; and that veil never could have covered her in that way; if placed there by the artist, without her knowledge and consent; thus I am compelled to believe that it is what the artist claims—the manifestation of a power exercised by some unseen force in Nature, that he believes is spiritual; but which, in any event, cannot be explained by any known law, unless the spiritual be accepted." The woman who sat for this picture has a mind as keen and clear as an Arctic glow, free from prejudice, seeking alone for truth.

I write and make this statement for our Cause. Every honest Spiritualist will do well to rouse himself, and if he possesses a lance to hurl in defence of Truth and Science, free inquiry and honest mediumship,—the time has come for that lance to be set in rest, and with the famous war-cry, "God and my right," each man do his *devoir* as of old, else every right, even that of thought, will at length be curtailed.

MRS. E. L. S.

ANCIENT WORKS ON OCCULT SCIENCE.

A correspondent writing on the above subject, recommends students to read "The Hermetic Mystery" published in London, in 1850. He says that in it may be found a masterly inquiry into "Occult Science." He says of the old philosophers, "their knowledge of spiritual things far transcended anything known at the present day. To them divine things were reduced to an absolute science—more absolute, I should say, than even our exact sciences, because the exact sciences have had their origin with these very men, and were the result of the attainment of a higher degree of spiritual development than is conceived of or known at the present day.

A chain of circumstances of a most extraordinary kind, which it would be out of place here to enumerate, put me in possession of the key to the Hermetic Mystery in 1859. Since that time I have made pretty good use of it, as the public shall soon discover, having managed to solve those problems that are of the greatest vital interest to mankind, and which have puzzled the world for thousands of years up

to the present, and if we may judge from the results of our boasted increase of scientific knowledge, by our mortality statistics, we are as far, if not farther, off than ever. The very importance of these discoveries of mine necessitates the utmost care and caution being used to prepare the public for them, in order that the greatest good may be done to the greatest number, and thereby secure a proper consideration for the time and labor spent in maturing and proving of these discoveries, and so putting them beyond the possibility of a doubt, and therefore in the field of absolute science.

There is no subject of which so little is known as the Hermetic Philosophy, and none that requires so much caution in speaking of, especially to outsiders. So few have the least idea of what is at the bottom of it, and such ideas as are abroad concerning it are diametrically opposed to its intrinsic teachings. Such being the case, one must be extremely careful to whom they speak on the subject. No amount of idle curiosity will give anyone a true insight into it. None but practical, patient, painstaking, philosophical, and mathematical turn of mind need enter into this arena, and his motives or purposes must be of the purest and highest order, or he will labor in vain, as the old philosophers themselves testify, one having labored for thirty-five years before he arrived at what he sought after; but to such a one as above described I am warranted in saying—and I know it from practical personal experience—that there is no problem of Nature in the bounds of reason—and many, too, that may be considered impossible—which cannot be solved through a knowledge of this philosophy, for it gives us a much deeper insight into Nature than can possibly be got otherwise, or could be conceived of, and therefore what is possible and reasonable becomes lucid and absolute to such minds, which would otherwise be an undecided cloud or muddle to the outer world, or those on the lower plane of thought. I enclose my card, and am

LEX ET LUX. 3

Another writer says:

"I beg to say that I have been an investigator of "The Occult Sciences" the greater part of my life. I have endeavored, without success, to procure "L'Etoile Flamboyante" of the Baron Tschoudi. Bailliere could not meet with a copy anywhere. The works of Eugenius Philalethes I have met with in the British Museum, and also the "Clavis ab Initio Mundi Absconditis" of Gulielmus Postellus. All such are written "under seal," and can only be understood by initiates. It will save him a great deal of time and disappointment if he reads first the modern works of Eliphaz Levi, and these again are still further interpreted by the works of Alphonse Cahagnet, who is more practical. The French intellect is more adapted to, and has worked out these subjects more than thirty years ago. Their works may be procured through any bookseller.

W. A. A.

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

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, a 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.

SPIRITUALISM, in few words, is the communion of men on earth with their human brethren, raised to the higher life of the spirit, divested of flesh. It is the thick darkness of the present day, induced by the pursuit of material science alone, unenlightened by spiritual science, which makes this most natural, orderly, and indeed, owing to the nature of man, inevitable communication, strange, fearful, or a subject of doubt, inquiry, and mistrust. The communion between the two worlds has always existed, and could not fail to exist without the utter destruction of humanity.

"STARTLING FACTS IN MODERN SPIRITUALISM," is the title of a book of 543 pages, handsomely bound, and containing an account of startling and significant phenomena which have occurred in the presence of the author, N. B. Wolfe, M. D. of Cincinnati. He deals with facts and arranges these facts for the critical inspection of the minds eye. The author expresses freely his personal opinions, shows where fraud may be perpetrated, advances and discusses theories, and in general it may be said that the subject is handled in so masterly a manner that the book will always remain as it is at present,—A STANDARD WORK on Modern Spiritualism. For sale at the office, 18 Exchange St., Boston, Mass. Price \$2.00.

THE EDDY BROTHERS.

WHAT A HERALD CORRESPONDENT WRITES. HIS EXPLANATIONS.

A correspondent of the Boston Herald who is well known to many of the prominent Spiritualists of Boston, has recently passed a few days with the Eddy Brothers at Chittenden, Vermont. He has written two very interesting letters of his experience; the first was descriptive merely, but the latter bears his opinion of the phenomena witnessed there. In the fifth seance he notices that an attempt at "test conditions" in the way of tying was not very satisfactory, and adds:

"As before stated, the manifestations were not delayed by the rope 'test,' and soon out came the rollicking Honto, cavorting about the stage, dancing with Mrs. Stone, weaving shawls from air, and finally leaping from the floor of the hall over the railing at the front of the platform. Except during this slight aerial flight, which is really not up to the best achievements of an ordinary gymnast, Honto kept as firm a connection with the earth as any ordinary mortal, whereas, being a spirit, she might have sailed over all our heads and thereby have convinced the most obdurate sceptic of her real character. But Honto performs according to her own sweet will, being probably as indifferent to the opinions of the press and the public as William Eddy himself. As she bounded over the railings and disappeared, the voice of the materialized Mrs. Eaton, who is always waiting and bending on these occasions, defiantly referred to your correspondent as having at last witnessed something which he said he had not seen, that being a remark probably heard by 'Mrs. Eaton' at the same time that test conditions were suggested, the conversation happening to occur directly under the window of a room occupied by William Eddy, during which a basin of slops came down and barely missed their mark."

Of the shawl materializing phenomena he says:

"It was noticeable that after materializing a shawl and wreathing her form with it for a moment, Honto drew it into the cabinet, where it might have served the costuming purposes of the female spirits who succeeded her, but the audibly expressed wish of your correspondent for a near examination of the fabric was only granted to Mrs. Stone, who said it was of a cotton-like texture. It seemed not unlike mosquito netting, and carping individuals have been heard to declare that it is nothing else."

Of the identification of spirits he says:

"As to the so-called identification of these so-called spirit forms and faces, and which seems to the reader so much in the direction of proof of spirit return, it should be said that your correspondent has closely questioned several persons who claim to have recognized the materialized spirits of their friends, and in almost every instance has found them unable to assert that the resemblance was anything more than general. If there is any exception to this, it is the case of Mrs. Packard, a most estimable and amiable lady, who says she recognizes the delicate features of her spirit mother. Another intelligent lady, who is fully assured that her mother also appears, says that she does not recognize her features. On the contrary, the features of the spirit are larger than those of her mortal mother. Mr. Whittenmire, one of the most zealous defenders of the materialization claim, makes a similar admission. When requested to see if he could identify a certain apparition, of which he had a close view at the seance of July 30, by a photograph subsequently shown him, he immediately declared the resemblance unmistakable, but confessed that he did not see the side-whiskers or the stand-up collar of the picture upon the ghost, and these perhaps were the most salient points of identity in this case. In another case two persons in the body of the hall at an Eddy seance said they recognized an apparition as that of a friend, but a third person, sitting upon the platform in much closer proximity to the so-called spirit, and equally interested in the identification, failed to see the resemblance. In another case, when a figure appeared, a lady asked if it was her grandmother. There being a negative tap, she asked if it was her mother; and being informed that it was, said 'I identify you.' If she had been told that it was her grandmother she would doubtless have 'identified' the object with equal readiness. Neighbors of the Eddys and others who have been frequent attendants of these seances, testify unqualifiedly to the fact that, for instance, a certain familiar 'spirit form' has been 'identified' at different times as several different persons, according to the imagination of the identifier."

He closes with saying:

"If the Eddy Brothers had contented themselves with exhibiting their 'spirit forms' in dumb show, and had not precariously 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;

but those mediums whom the gods would destroy will persist in making their spirits not only talk bosh, but in clothing it in language defiant of the commonest rules of syntax. Hence the terrible prosy, stereotyped and ungrammatical efforts of the spirits of Mr. Brown and the 'Witch of the Mountain.' And strange as it may seem the average circle is delighted and Eddy-fied by these same efforts, applauding them as the utterances of superhuman wisdom.

And now, after something over a week's tarry at Spirit Vale, your correspondent, albeit a believer in the cardinal claims of Spiritualism, confesses to a feeling of weariness and satiety, and is hardly surprised that the tendency to materialism in the mind of the investigator who accompanied him and materially aided in his investigations, is strengthened by these preposterous claims of spirit return."

FUNERAL OF MRS. J. H. CONANT.

The Boston Herald of Monday says, "The funeral services of the late Mrs. J. H. Conant were held yesterday afternoon at Parker-Memorial Hall, and were attended by a large concourse of friends. The casket containing the remains of the deceased was placed in front of the pulpit, and immediately above it was a portrait of Mrs. Conant. Arranged near by were beautiful floral tributes of affection. Upon the pulpit were bouquets, and upon either side stood a floral harp and crown; upon the platform were numerous bouquets, and the casket was flanked with pots of variegated plants, while upon the casket itself were laid bouquets and baskets of flowers. The services consisted of singing by a quartette choir, and appropriate remarks and prayer by Rev. W. H. Cudworth, of East Boston. After the services an opportunity was given the friends to view the remains, and for nearly quarter of an hour there was a steady current of people passing by the casket. The remains were subsequently conveyed to Forest Hills cemetery.

First Lieutenant Walworth W. Wood, 20th Infantry, U. S. A., passed from earth to life through years of suffering with tubercular consumption on Wednesday, August 4th, at 11.05, A.M., in the 27th year of his age. He was the only son of Emma A. and the late Mayor George W. F. Wood, U. S. A.

SPIRITUAL FACTS NO LONGER QUESTIONABLE.

In a recent communication in the Banner, Mrs. Hardinge-Britten truly remarks: "The fact is, Spiritualism does not depend for its evidences upon one, but upon thousands, and tens of thousands. It has risen triumphant over every assault, and one or a dozen little committees or large imposters can no more put it down or decide anew upon claims which the intelligence of one-third of the civilized world have settled, than one medium alone could have made it the great and world-wide belief it is now. Spiritualism is true. Hands, feet, faces, and forms have been presented to sight and touch under circumstances beyond all suspicion or possibility of doubt; and what has been done can be done again. That the immense successes and world-wide renown of Spiritualism have induced a vast army of unprincipled pretenders with and without genuine mediumistic power to stimulate its marvels, no candid observer can deny; but that Spiritualists are in consequence called upon to make a raid upon every side of them in search of falsehood, I think no sane person will admit."

THE SPIRITUALISTIC IDEA OF PRAYER.

BY MRS. THOMAS HORN BROOK, W. VA.

When a single individual or combined number of persons, truly, honestly and earnestly pray, or in other words desire, have aspirations for a thing (a high aspiration, that flows out of the spiritual brain), for any special object upon any other individual upon whom they concentrate the power, their efforts are most assuredly felt. That is a law of spiritual life. It is founded upon the natural laws of Psychology; is as much a part of God's method in the universe, as any other regular activity. There is nothing special or miraculous whatever in it, and yet it has one of the divinest truths. This law of prayer for special objects, having a foundation in natural law, should be used for all legitimate, truthful, charitable, and beautiful purposes. But it can be used for wicked and diabolical purposes, though it is employed in this way by only a very small portion of persons. You should bend, in this way, all the sympathetic energies of your souls, to making the world better, to lifting human souls out of their wrong, to draw them from the paths that must bring them ultimately into sorrow and suffering. This is the beautiful, God-like use of prayer.

HISTORICAL AND PHILOSOPHICAL

From the London Spiritual Magazine.

THE PHENOMENA OF SLEEP.

BY GEORGE SEXTON, LL.D.

IN sleep persons have frequently evinced the possession of knowledge not previously acquired. There are thousands of cases on record in which persons in a state of delirium or fever have been found speaking a language that had not been previously acquired, and which when recovery has taken place the patient has been entirely ignorant of. The instance recorded by Coleridge in his *Biographia Literaria*, is a case in point, and although here it is attempted to be shown that the patient had previously picked up the scraps of dead languages from having lived in the house of a clergyman who had been in the habit of reading aloud from books written in foreign tongues, the explanation is very far fetched, and exceedingly unsatisfactory. Even however were it conclusive, it would in no sense help us to a solution of the problem which frequently presents itself in connection with phenomena of this kind, where the person displays a knowledge which could not possibly have been obtained previously. You are probably all familiar with the case given by Sir Walter Scott in his notes to the *Antiquary*, which I will however read as illustrating the communication received in a dream from some mysterious source of a supernatural character.

"Mr. R—d of Bowland, a gentleman of landed property in the Vale of Gala, was prosecuted for a very considerable sum, the accumulated arrears of teind (or tithe), for which he was said to be indebted to a noble family, the titulars, (lay impropriators) of the tithes. Mr. R—d was strongly impressed with the belief that his father had, by a form of process peculiar to the law of Scotland, purchased these lands from the titular, and therefore, that the present prosecution was groundless. But after an industrious search among his father's papers, an investigation of the public records, and a careful inquiry among all persons who had transacted law business for his father, no evidence could be recovered to support his defence. The period was now near at hand, when he conceived the loss of his lawsuit to be inevitable, and he had formed the determination to ride to Edinburgh next day, and make the best bargain he could in the way of compromise. He went to bed with this resolution, and, with all the circumstances of the case floating upon his mind, had a dream to the following purpose. His father, who had been many years dead, appeared to him, he thought, and asked him why he was disturbed in his mind. In dreams men are not surprised at such apparitions. Mr. R—d thought that he informed his father of the cause of his distress, adding that the payment of a considerable sum of money was the more unpleasant to him, because he had a strong consciousness that it was not due, though he was unable to recover any evidence in support of his belief. 'You are right, my son,' replied the paternal shade; 'I did acquire right to these tithes, for payment of which you are now prosecuted. The papers relating to the transaction, are in the hands of Mr. —, a writer (or attorney), who is now retired from professional business, and resides at Inveresk, near Edinburgh. He was a person whom I employed on that occasion for a particular reason, but who never, on any other occasion, transacted business on my account. It is very possible,' pursued the vision, 'that Mr. — may have forgotten a matter which is now of a very old date; but you may call it to his recollection by this token, that when I came to pay his account, there was difficulty in getting change for a Portugal piece of gold, and we were forced to drink out the balance at a tavern.' Mr. R—d awoke in the morning with all the words of the vision imprinted on his mind, and thought it worth while to walk across the country to Inveresk, instead of going straight to Edinburgh. When he came there, he waited on the gentleman mentioned in the dream—a very old man. Without saying anything of the vision he inquired whether he remembered having conducted such a matter for his deceased father. The old gentleman could not at first bring the circumstance to his recollection, but on mention of the Portugal piece of gold, the whole returned upon his memory; he made an immediate search for the papers, and recovered them; so that Mr. R—d carried to Edinburgh the documents necessary to gain the cause which he was on the verge of losing. The author has often heard the story told by persons who had the best access to know the facts, who were not likely themselves to be deceived, and were certainly incapable of deception. He cannot, therefore, refuse to give credit, however extraordinary the circumstances may appear. The circumstantial character of the information given in the dream, takes it out of the general class of impressions of the kind, which are

occasioned by the fortuitous coincidence of actual events with our sleeping thoughts."

Anyone would think that this would have been conclusive in establishing the fact that by some means or other the information was imparted to Mr. R—d in his sleep. Seldom indeed, do we obtain stronger evidence than this in connection with the various matters which fall within the range of every-day life and experience. In this case, however, there was a preconceived theory to support, and consequently the whole of the facts had to be explained away. The author goes on to remark that "few will suppose that the laws of nature were suspended, and special communication from the dead to the living permitted for the purpose of saving Mr. R. a certain number of pounds." What suspension of the laws of nature are involved, we are not told. Why a communication from the dead to the living should not be permitted, one is also puzzled to make out. Unless universal history lies, communications have been made by the so-called dead to the living for purposes much more trivial than this. And if Spiritualism be true, there is no suspension of the laws of nature whatever, but an effect following a cause, which cause although having its origin in the spiritual world, was as much within the domain of law as a communication made by one human being to another, both being in the flesh. The explanation given of the whole thing is that Mr. R—d had really been in the possession of the information all along, but that it had escaped his memory until the influence of the dream brought it back to his recollection. It is difficult to see, however, why if this were so, the apparition of his father should have played any part in the transaction. Indeed, no reason can be given why the dream was employed at all, for the purpose of bringing back into the field of memory something that had long since passed away. Far more rational is the supposition that the spirit-father did actually communicate the intelligence to his son, which served so important a purpose, not simply in saving him a few hundreds of pounds, but in establishing right and defeating injustice. At all events, there are thousands of cases on record of a similar character which admit of no explanation, but that which recognizes the power of the dead to communication with the living.

In sleep the mind frequently perceives events that are taking place at a distance. There is the case which I have already mentioned as happening to Dr. Macnish, in reference to his relative, and still a more remarkable case is recorded in the same work, as occurring to a young Scotch lady:—

"Miss M—, a young lady, a native of Ross-shire was deeply in love with an officer who accompanied Sir John Moore in the Peninsular War. The constant danger to which he was exposed had an evident effect upon her spirits. She became pale and melancholy in perpetually brooding over his fortunes; and, in spite of all that reason could do, felt a certain conviction that when she last parted with her lover she had parted with him forever. In vain was every scheme tried to dispel from her mind the awful idea; in vain were all the sights which opulence could command unfolded before her eyes. In the midst of pomp and gaiety, when music and laughter echoed around her, she walked as a pensive phantom, over whose head some dreadful and mysterious influence hung. She was brought by her affectionate parents to Edinburgh, and introduced into all the gaiety of that metropolis, but nothing could restore her, or banish from her mind the insupportable load which oppressed it. The song and the dance were tried in vain; they only aggravated her distress, and made the bitterness of despair more poignant. In a surprisingly short period her graceful form declined into all the appalling characteristics of a fatal illness, and she seemed rapidly hastening to the grave, when a dream confirmed the horrors she had long anticipated, and gave the finishing stroke to her sorrows. One night, after falling asleep, she imagined she saw her lover, pale, bloody, and wounded in the breast enter her apartment. He drew aside the curtains of the bed, and, with a look of the utmost mildness, informed her that he had been slain in battle, desiring her, at the same time, to comfort herself, and not take his death too seriously to heart. It is needless to say what influence this vision had upon a mind so replete with woe. It withered it entirely, and the unfortunate girl died in a few days thereafter; but not without desiring her parents to note down the day of the month on which it happened, and see if it would be confirmed, as she confidently declared it would. Her anticipation was correct, for accounts were shortly after received that the young man was slain at the battle of Corunna, which was fought on the very day on the night of which his mistress had beheld the vision."

The only explanation that is ever attempted to be given of

cases of this kind is, that they arise from coincidence, which I need hardly say is only unsatisfactory but monstrously absurd. A remarkable case of this kind is related by Lord Stanhope.

"A Lord of the Admiralty, who was on a visit to Mount Edgecombe, and who was much distressed by dreaming, dreamed that walking on the seashore, he picked up a book which appeared to be the logbook of a ship of war, of which his brother was the captain. He opened it and read an entry of the latitude, longitude, as well as of the day and hour, to which was added, 'our captain died.' The companion endeavored to comfort him, by laying a wager that the dream would be falsified by the event; and a memorandum was made in writing of what he had stated, which was afterwards confirmed in every particular."

One more instance which I quote from Dr. Abercrombie, bearing on this subject.

"A clergyman had come to this city [Edinburgh] from a short distance in the country, and was sleeping at an inn, when he dreamt of seeing a fire, and one of his children in the midst of it. He awoke with the impression and instantly left town on his return home. When he arrived within sight of his house he found it on fire, and got there in time to assist in saving one of his children, who, in the alarm and confusion, had been left in a situation of danger.

GARIBALDI A PRONOUNCED SPIRITUALIST.

BY G. DAMIANI, OF NAPLES, ITALY.

It has been no secret to Italian Spiritualists that Garibaldi was one of them, but in a recent speech, which not long ago he delivered at Frascati, near Rome, on the occasion of a banquet given in honor of him by an association of workmen, he left no doubt on his spiritualistic doctrines. True, he was not clear and explicit, as you or I would have been, but this is to be ascribed, no doubt, to his finding himself in the midst of men like those who surrounded Christ when He said to them, "I have yet many things to say unto you, but ye cannot hear them now."

On his proposing the prosperity of Rome, he said, "Rome has had two periods of civilization. The first was at the time of her conquests, when, by spreading her power over the then known world, she sent with her invisible legions the light of science, which she had accumulated in her vast metropolis. The second period was that of Christianity, when the cross, planted on her temples, irradiated the world with the humanitarian doctrine of the brotherhood of men as taught by the great master—Christ; and if the priests, through the love for their belly (*per amore del ventre*) and luxury, had not falsified this sublime doctrine, there would be no dissensions among the human family. Christ said—'I am the Son of Man,' and the priests, in order to betray mankind, made a God of him, and they modestly made themselves his ministers in order better to live at the expense of the credulous. "Christ said—'Do not seek others what you would like for yourself,' and 'All men are brothers;' and the priests have made of Christian nations dens of wild beasts, barbarously inveighing against and destroying each other. "Upon you, oh! Romans of the present, devolves the duty of initiating a third period of civilization, and we shall obtain stupendous results by supplanting all false religions by the religion of truth—a religion without priests, based upon reason and science. "If you want to know what the religion of truth is, fathom the depths of conscience, and it will not be difficult to distinguish between truth and falsehood. "For instance, can the infallibility of the Pope be a truth? Infallible! that poor old man, who conformably to the inexorable laws of nature, will, like all of us, pay his last tribute to earth. Will it be very easy then to distinguish his loathesome skull from that of the poorest beggar? On the other hand, it would be impossible to deny the greatness of Rome—a greatness whose vestiges may be seen in every part of the world of the ancients. There are besides other evident truths—two and two make four, the sun is hot, and ice is cold. But when an impostor tells you that an image of a Madonna winks, and that another sneezes, these are untruths with which those idle beggars try to betray you in order to live at your expense. Time is endless, space infinite, matter inexhaustible. Who could prove the contrary of this? The harmony of the worlds which rotate in space, and the eternal laws by which they move, prove beyond doubt the existence of an infinite intelligence ruling the whole. Again, who can doubt that it is an infinitesimal part of that intelligence which directs the motion of our body? This idea, that our intelligence, though small, is but a part of the infinite intelligence, is one that ennobles man. How delightful to us that correspondence of thought with the dear departed! How sweet the idea that our thought turned to an angel mother is returned by her.

'Sweet exchange of loving thoughts.'

"I am not here as a teacher. I am only pointing out the religion of truth, the religion of science, which exists in human conscience when not perverted. Well, it is with that religion that Rome must initiate her third period of civilization.

"I have visited the five parts of the world, and lived amongst many people, and I can assure you that I have found no race more intelligent than the Italian, and no people less unprejudiced than the Roman. This arises, no doubt, from being here nearer to the great Beast. Not one of us believes in the priests, or rather we look upon a priest as upon a cunning libertine; although I am sorry to find that there are still some of our women who place themselves under the guidance of these dishonest men. And that happens because the spreading of free thought, or the doctrine of truth, through a baneful negligence, by which our enemies profit, is not pushed with energy by all free-thinkers. We are all, all in duty bound to teach the truth to our families, and redeem them from the superstitions in which they are immersed by the priests of lies, who are destined to disappear, as have disappeared those from the shrine of Jupiter and Mercury, but who meanwhile stop the progress of the Italian family. I tell you, there is no liberty without the liberty of the soul."

However circumspect in speaking of Spiritualism, in the remainder of his allocution, Garibaldi is not wanting in plainness, as you see.

Let me now touch upon another subject of the highest importance to Spiritualists, and which may by-and-by be the cause of great discussions amongst you in England. I mean Reincarnation. It is much to be regretted that this question has hitherto been treated in England with a lightness of purpose, and a curl of the lip, befitting only our self-styled men of science when dealing with facts beyond their ken. I know by experience how repugnant the theory of incarnation may be; but if it be a truth, I do not see the wisdom of shutting our eyes, or turning our back to it. Far more profitable it will be to read what has been written on the subject, especially the controversies spread through the spiritual literature; consult with the spirits without animus, fear, or preconception, and then consider and judge. I recollect reading the polemics on reincarnation when quite unbiassed in the matter, and I must confess that the non-reincarnationists were ever worsted in argument, leaving the arena confused and bleeding. One of them, alluding to a fact mentioned by Mrs. Blackwell, of a mother being reincarnated through her own daughter, exclaimed most triumphantly, "A mother becoming the child of her child? What nonsense is this?" But why this is nonsense; how this can affect in any way the eternal progress of a spirit, the objector would or could not tell. I am now a reincarnationist, and have become so, not so much through reading its philosophy, or through the defeats of its opponents, but through personal patient investigation, the results of which have left no doubt on my mind that I have been several times reincarnated; but as in a matter like this no man should be converted through the experience of another, I refrain from giving my experience to the world. Let any man who wishes to know the truth enter the field with a strong desire to know the truth, and he will find kindly spirits who will put him on its way. Nor let anybody overlook the fact that reincarnation has not always been taught by the spirits, and excepted by the Spiritualists of all Europe (save England), but that it has for some time been asserted in America, where it was first ignored by the spirits. If English Spiritualists persist in repelling reincarnation as folly, such conduct would be equal to declaration that all the Spiritualists of the world have communed only with the clowns of the other side, and that the English people alone have been blessed with communications from angels of light and wisdom. I hope that insular pride may not go so far, and that English Spiritualists will not fail in their duty of studying seriously this important part of our philosophy. The hardest to be convinced, I know, will be the Christian Spiritualists, but of them, I would ask, What did Christ mean when, speaking of John the Baptist, he said—St. Math. xi. v. 14—"And if ye will receive it, this is Elias, which was for to come?" (see also Math. xvii. v. 12-13).

I know these passages of Holy Writ have undergone great torture at the hands of non-reincarnationists, but the Christian Spiritualists of England are too high-minded, too honest and sincere, to make me for a moment suppose that they would tax their ingenuity to destroy the meaning of the Holy Text. With Garibaldi, I would say, "I am not here as a teacher;" and if I raise my poor voice, it is to say to the non-reincarnationists, Do not make up your mind hastily on any subject relating to Spiritualism, because we know very little about it yet

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MESSAGE DEPARTMENT OF THE BANNER.

The stream of communications, from supposed deceased persons, given in the Banner every week for the last ten or twelve years, ostensibly through the mediumship of Mrs. Conant, must have generally been passed by as rubbish by every intelligent reader. Two or three per cent of them may have been genuine; the rest were such as *could* be readily invented by any penny-a-liner. What possible value could there be in all that unauthenticated stuff? The only value and interest of *all* such communications, must be in having them authenticated in the very fullest manner by surviving relatives and friends. Once in a while, perhaps twice in a hundred times, the Banner would supply some sort of evidence that the communication was genuine; but the remaining ninety-eight must be taken on trust.

Nothing could be more *un*-characteristic than those communications, of which we could sometimes judge a little when some known personage, like Charles Sumner, Judge Edmonds, or Abraham Lincoln, was supposed to be the communicating spirit. Rarely, very rarely, was a message given from any known personage, characteristic or reliable, in the slightest degree. We do not say that Mrs. Conant was at any time, willfully, a deceiver; but she was evidently made the instrument of *shamming* spirits. She did not have the literary discrimination or knowledge to detect the deceptions that were practiced on her by the mob of silly, undeveloped spirits that made the Banner for so many years unaccountably the repository of so much mischievous trash.

We say *mischievous* TRASH, because though generally nothing immoral has been allowed to pass unrebuked, persons of taste have been repelled and disaffected, by this department of the paper. It was so obvious that the communications *might have been* pure inventions, whether by the medium herself, or by the spirit influencing her.

We can hardly hope that now Mrs. Conant has passed away and on, this most barren and fruitless feature of the Banner will be given up. Other mediums, undoubtedly, will be found, who can pour forth the same sort of stuff, with the same facility and profusion. But it must be plain to everyone that the Cause of Spiritualism is belittled, in the eyes of the ignorant many, by all such publications. A message from the departed should either be characteristic and supply satisfactory tests of identity, or it should command attention by dignity or force of style, beauty of thought, and novelty of suggestion. The mere labeling a communication "a spirit message," gives it no title to attention, unless it have some

of these intrinsic claims. All the conditions that give a Spirit-message a title to publication, seem to have been ignored and disregarded by the conductors of the Banner; and by this utter lack of discrimination, this contempt for the common sense of their readers, they have, as we have before said, repelled many from the study of Spiritualism.

Now that there is an *interregnum* in the Message Department, we hope all sensible Spiritualists who subscribe for the Banner, will take the opportunity to express their utter disapproval of the publication of any message from the spirit-world, that is not authenticated, either by satisfactory external tests of identity, or by intrinsic merit of thought and style. Let not the Cause be damaged any longer by the indiscriminate publication of frivolous messages which, though they may make the unthinking laugh, cannot but make the judicious grieve. Now that Spiritualism is passing through a transition state, all such drags and impediments must be thrown off. For the babblings of infancy let there at least be substituted the intelligent speech of adolescence.

THE RING OF SCIENCE.

The twenty-fourth annual meeting of the American Association for the Advancement of Science, will be held at Detroit, Mich., commencing on Wednesday, August 11th. The Permanent Secretary calls special attention to the meeting of the Entomological Club. It is proposed to form a subsection of Anthropology at the coming meeting of the Association.

We give the above the benefit of our circulation without charge, a liberality which, being necessarily unexpected by the Association, in view of the disgraceful behavior of itself and individual members towards spiritual science, will doubtless be appreciated. We Spiritualists can afford to be lenient to these poor, blind materialists, for they do not know any better than to do as they have. The helpless creatures are only human moles. As they burrow in their "dim galleries," what can they know of the inner world, which their predecessors only discovered at the moment when communication was interrupted between them and their fellow-grubbers.

See what will happen at this Detroit meeting: Their Entomological Club will have heated debate upon trap-door spiders, and acrimoniously discuss whether the male *Mygale avicularia* has a darker shade of brown than the female on the upper segment of the body, and more cilia to the square inch; after which, as an appetizer for dinner (champagne and fixings on the lake) mention will be made of that Dismal-Swamp louse, which (see Trans 1874) the surveyors found always pointing its nose to the North, whichever way they might lay it down. Prof. Hilyard will enquire across the room, of Professor Dawson whether the Myriapoda with two antennæ, so highly esteemed by the Scolopendra tribes of India, are more nutritious than the date-palm. Professor Youmans will propose to the Club the election to honorary membership of the "correspondent of the Department of Agriculture" whose discovery of mortality among bots upon the application of a decoction of tansy he had appropriately noticed, at page 384, Vol VII No 39 of Pop. Science Monthly. Prof. E. B. Elliott will show that he was right and Prof. H. E. Davis wrong in the number of young *Lepidoptera* which, when placed end to end, will measure a mile,—the true figures being 0174 X b—y542 1-2 = A'ss.

The Anthropological subsection will no doubt give prominence to a discussion upon Measles as a Religious Element among the Andamanese; and an adjournment could hardly be reached without a fight over the old puzzle, whether it is probable that the American stove-pipe represents the form of the prayer-cylinder of the

Lacustrians. If Professor Buchanan, who has forgotten more about Anthropology than any of them ever knew, should attempt to crowd upon them the complete study of Man in all his relations, he will be coughed down and the floor granted to somebody who has a speech ready upon the reticulated button-hole of the Bergalese rajpoot's coat. And yet they are not happy.

Have we done any injustice to the American and British Association—for they are both alike. Consult the printed volumes of Transactions, in which may be found record of some of the very papers above enumerated, and others about orange-peel oil, fat women, hyena's dens and the blastoderms of birds' eggs. If these learned children (for what are they else, who play with such toys?) would simply confess their ignorance of spiritual facts, laws and philosophy, we would have nothing to complain of. It is their own affair whether they study this or that science, and prefer to use the few hours they have on earth in discovering the nature of the respiratory organs of the shark or any other, ignoble tomfoolery, to studying the spiritual part of Man and his inter-mundane communications, attractions and perils. But what the whole Spiritualistic press and all intelligent Spiritualists so indignantly denounce, is the fact that scientific men like Davy, Faraday, Tyndall and Huxley pronounce upon these matters without being possessed of any data upon which to form an opinion. Worse, they sometimes have deliberately lied about observed phenomena, to avoid making a favorable report. If any of them feels aggrieved at our language, let him say so, and we will prove its literal accuracy.

LAKE PLEASANT CAMP MEETING.

If we may judge by the opening signs, the gathering at Lake Pleasant this year, will be one of the largest and most creditable ever held under the auspices of Spiritualists. The association is evidently in a prosperous condition, well officered by able men, the work allotted to committees who understand their business and evince the determination to make the gathering serviceable to the Cause of Spiritualism, and at the same time secure to those interested, the largest amount of individual happiness. Tents, Boarding, Meals, Furniture, Groceries, and all else needed, can be purchased at the most reasonable prices. There is no extortion. It is an evidence of what organization can accomplish—the good of the greatest number. Individual enterprise estimates success by the number of dollars coined. The interest of the pocket is consulted rather than the interest of Spiritualism. A performing elephant, a raging lion, or a tame jackass would be put on the platform as a spiritual medium or speaker, providing these celebrities would draw large audiences.

We look to Lake Pleasant for those calm, though strong and earnest, reasoning powers and exhortations which shall not only attract attention, but induce thoughtful consideration in the multitudes attending. A judicious conservatism will sow the seed in good soil and the fruits will be seen in a general conversion.

The world is always ready to progress, but it is step by step, not with a leap and a bound. There are a few gymnasts who have a preference for this latter method; but these favored individuals always serve to edify the crowd. They amuse rather than instruct, and only a few congenial minds serve to emulate their example. The facts of Spiritualism make the road to Conviction easy of ascent and seldom does an inquirer turn back. The steep side-paths therefrom may lead to astonishing attitudes, but they repel rather than attract. Certainly nothing is gained by presenting them too near the entrance. The managers have sounded the key-note of

their policy, and we hope they will remedy any discordant note.

THE LATE MRS. CONANT.

Mrs. J. H. Conant, the well-known medium, whose utterances have for many years filled nearly a page of every weekly issue of the Banner of Light, died at her residence in Boston on the morning of Thursday, Aug. 5th, in the forty-fifth year of her age: She has been at times a medium for physical phenomena, but of late years, we believe, her work has been simply that of a speaker at the Banner seances. "Tri-weekly, for many years," says her biographer, Mr. Allen Putman,

"A band of spirits have given impromptu answers to the world's promiscuous questions, through Mrs. Conant at the Banner of Light circle room. The doors of that room, the walls of which are adorned with likenesses of many spirits and prominent Spiritualists, and with Spirit-drawings, are gratuitously open to all comers. Not less than a hundred to a hundred and twenty-five persons are usually present at a seance."

As late as 1872 Mr. Putman wrote:

"The extreme sensitiveness and physical frailties of the chief medium have required daily visits by a paid physician, quiet, neat, and airy apartments, and an invalid's many delicacies; the cost of these, supplemented by the general needs of herself and her dependent husband, calls for more than three thousand dollars per annum; and when we add to that sum the rent and care of the Circle Room and fair compensation to a reporter, magnetically, sympathetically, and in all other respects fitted for the place and its duties, it will be obvious that the cost of the Message Department is very onerous.

"Mrs. Conant has been a medium from infancy. Angels spoke through her lips, as they did through Swedenborg's, in early childhood, and have continued the use of them with uncommon persistency and method. It is said by those who know her well that she possesses no intellectual or literary abilities above or aside from the common average of females; that her education is quite limited, and that in her normal state she is manifestly incompetent to coin such utterances as her organs, when used by spirits, put forth."

Elsewhere we have expressed our opinion as to the value of the great majority of the Spirit communications supposed to come through Mrs. Conant. When the spirits speaking through her venture on scientific assumptions they are almost always at fault. Many of their psychological teachings are open to severe criticism, while the literary style is rarely, in the best of the communications, above mediocrity. Still, that Mrs. Conant was an honest medium, and a good, sincere woman, we do not doubt. There was no vanity, no bitterness in her nature, and she, without an effort, carried out in all her dealings and sayings the Christian doctrine of returning good for evil.

Latterly she seems to have been influenced by spirits who teach the doctrine of re-incarnation as explained in the writings of Allan Kardec; but her discourses on this subject offer no fresh arguments and give little new light. In morals she was conservative, and had nothing to say on the subject of marriage and the social relations which differs much from the current conventional morality of the day. Bred a Catholic, she has always been somewhat tender in her expressions towards that form of religious belief, though opposed to all bigotry and priestly rule. The spirit claiming to be Theodore Parker, in one of his utterances through her, says:—

"Unity will come to the great body of Spiritualists as they grow in spiritual things. Just as they put the letter under their feet and accept the spirit, they will rise, and no faster; they will come into possession of those diviner beauties that belong to Spiritualism; they will understand it better, enjoy it more fully, and be more nearly allied to it. Spiritualists and their belief are not married as yet, notwithstanding many suppose, no doubt, that their belief is very dear to them. So it is; but it has not yet become a part of their inner lives."

There is nothing in the expression of all this that is above the level of commonplace; but the sentiment, though by no means novel, is just and true. And so it is with much that we find in the utterances through Mrs. Conant, claiming to come from the Spirits of Channing, Thomas Paine, Pierpont, Ware, Murray, Ballou, and others. There are a plenty of mediums who can give us just such utterance by the volume; but we hope that a wiser discrimination, a more cultivated judgment will be used hereafter in excluding from print what has no claim whatever, above the merest mediocrities, to publication.

[Continued from last week.]
AN ITALIAN MEDIUM.

REGINA DAL CIN, THE CELEBRATED HEALER OF HIP-DISEASES.

Mediumship was never more beneficently exercised than by the kind-hearted Italian matron whose memory will be embalmed in the hearts of hundreds of families. The story of Regina Dal Cin has been told before in this country; and the reader who desires to refer to accounts corroborative of those in the present series of three articles, may do so by consulting the files of "The Galaxy," for 1872-3, especially the number for May '72, wherein will be found a very interesting article by S. B. Luce, U. S. N.—[ED. SCIENTIST.]

After meeting with Miss N. in Venice, our former desire to see Regina Dal Cin returned, as was natural, and fortunately—Ceneda lying in the direct line of our route to the Tyrol—nothing could be easier. The distance from Venice is forty miles, one post-station from Conegliano, where the railroad is left.

Ceneda is a small cathedral-town, very pleasantly situated amongst green hills, not unlike those of Wales, excepting that a pilgrimage church crowns one height, with its white stations ascending upwards from the town. But though there is a pilgrimage church and a bishop, the most noted and the most far-famed person, and the most noteworthy object of the town and its neighborhood, is Regina Dal Cin. At Conegliano we hired a carriage for our four days' journey. The driver was an intelligent man of Conegliano, who, as we approached Ceneda, desirous of pointing out any object of interest and giving us all possible information, failed not to speak of Regina; nor was he in the least surprised to learn that we were intending to see her that evening. She was much talked of; indeed, everybody knew about the famous peasant-woman, once poor, now rich, who had built herself a palazzo; and presently he pointed to a large mansion, shining out white and stately, to the right, on the hillside, before we reached the town. Very rich she was, he continued to say, quite a signora now, and had thrown off the dress and style of the peasant. We had heard the same in Venice, and that her son, whom she had educated as a priest, knowing the wealth of which he was the heir, had only reluctantly taken orders. As to the cures which she performed, they were very numerous and very remarkable, doubtless, the man said, but she was not so much in request now as she was two or three years ago. Then people came by thousands. The town was quite in confusion; counts and countesses, and grand signors with their lame children. It was wonderful! But the cures did not stand, he had heard. She was famous for hip-diseases, but the hips came out of joint again. He could not assert it as a truth, but people said so. And she had made no end of money.

The prophet is not honored in his country, as we know from the highest authority, therefore why should the people of her neighborhood speak well of the healer.

The sun had set when we reached the hotel in Ceneda, and, according to report, it was two miles to Regina's house, the palazzo Dal Cin at Anzano, and twilight in this southern latitude comes on quickly after sunset. Ordering, therefore, a carriage to take us thither immediately, we were soon driving along a pleasant country road of the town, the stars faintly coming out in the moonless sky, and the fire-flies flashing in and out and over the dark hedges which bordered the road.

And now we inquired of our young and handsome driver whether it was true, what we had heard, that the cures effected by this famous bone-setter did not last? The young man turned round in his seat almost indignantly. "It is not true," he said. "Hundreds of people can prove just the contrary. Those in Ceneda know differently; they know by the experience of thirty years that her cures are real."

The prophet, after all, had honor in her own country. "But," continued the young man, "it was the fashion about two years ago for rich people to come to her. Hundreds and hundreds of people came; the town was thronged with them; rich, titled people out of Austria and from Trieste and Croatia—hundreds from Croatia—and that all could not be cured stands to reason. And with all those throngs of rich people, she grew rich, and the people envied her and talked against her, and the doctors were her enemies. But she is rich, as I said, so she built herself a grand house in which to receive her patients. Yes, yes, she is a wonderful healer," he repeated, "of this you may be sure, and the greatest friend the poor ever had."

It was too dusk for us clearly to note the distinctive features of the large, white mansion, at the entrance-gate of

which we now stopped. This, however, was evident; that it stood commandingly and pleasantly on the hillside; below was a court or garden, on the left hand of which appeared to be an extensive orangery or conservatory—though perhaps, indeed, it might be merely stables. The house itself was reached by a long, broad flight of white stone or marble steps, with a centre landing, on which we were soon aware that three persons were standing to receive us; the two on the left hand, a young man and woman, having the appearance of servants; the one on the right the tall and elegant figure of a young priest, an abbe, he might have been, from his style and appearance. The letter which we had sent a few days before to request an interview with Regina had not come, and it was evidently supposed that we were one or more patients arriving. Of this, however, they had the good taste to give us no intimation, but receiving us at once with the most friendly courtesy, though we were entire strangers, the young priest conducted us up the second flight of steps, acknowledging himself at the same time as the son of Regina Dal Cin. We now entered a considerable-sized lofty hail or reception-room, furnished with two sofas, and lighted by a chandelier depending from the ceiling, and which, being enclosed in a net of pink gauze, filled the room with a soft rose-colored light, whilst fire-flies flashed their pale electric sparks in the darker angles of the ceiling.

We had scarcely time, however, to take in the features of the apartment when a lady entered by a side door, slight in figure, somewhat above the middle size, of an agreeable countenance, and with a manner at once so frank, friendly, and self-possessed as to produce a most favorable impression. This was Regina Dal Cin. We were not here, however, as patients, and had no other excuse for coming thus unceremoniously and late in the evening than a desire to see the person to whom God had given so remarkable a gift, and of whom we had heard so much. This was all that was requisite.

At once a friendly understanding was established amongst us, and we, in the first place, inquired from her the probability of cure for two cases of hip-lameness in which we were interested, the one that of a child, the other of a lady of forty, whose lameness dated from infancy. As regarded the child, there seemed to be no doubt whatever as to a perfect cure; the other was less hopeful, simply because every possible means of cure which English surgery could devise had been resorted to. The forty years' duration of the injury, she said, was not the impediment, for injuries of sixty years' standing had been remedied; but the application of caustics and burning rendered cure impossible, though few cases existed in which amelioration might not be hoped for. She did not, however, like to give an opinion without seeing a case. Nevertheless, this was a fact, that "burning," as she called it, rendered in every case a perfect cure impossible.

The frankness with which she answered every question, the entire simplicity, good sense, and absence of anything like quackery or empiricism, inspired us involuntarily with confidence and respect. It has been said that she can neither read nor write. It probably may be so, but God has given her plenty of good sense and tact, to say nothing of higher gifts, so that no intellectual deficiency is apparent, whilst a native grace and simplicity, combined with a calm self-possession, more than compensates for any want of higher education.

We went prepared with a number of questions, to all of which she gave the most unhesitating answers. The gift of healing, or rather of bone-setting, had been in her mother's family for some generations; her great-grandfather practised it, her mother also, but they rather for sprains and broken bones, and injuries to all joints, excepting the hip. Regina alone was possessed of the intuitive knowledge of the hip-joint, together with the whole system of osteology. She never studied anatomy, scientifically, under any teacher; none of the family ever had done so. The gift was direct from God; it was nothing which could be learned. She knew the structure of the human frame, as it were, intuitively. She felt, and she understood by feeling. And here I may remark that her hands are in themselves noteworthy: somewhat large, but beautifully formed, the touch of which is gentle, but full of intelligence, if such an expression conveys the full meaning, endowed with a perceptive sense, as are the

hands of the blind, the very finger-ends seeming to take knowledge, whilst the grasp is irresistible. But though she never studied anatomy scientifically, or under any teacher, yet she studied, in her own way, bones and muscles, and made her observations on the dead bodies in the hospital at Ceneda, when at ten years she left her native place of Vendemiano, and went to live with her brother at Anzano.

The young girl was seen frequently in the hospital, but being modest and retiring, attracted little attention. "How, by a process of her own," says a little biographical sketch which has just come into my hands, and to which she herself referred me for information, "she developed in a peculiar manner a fine sense of observation, conscious that her knowledge of the human frame was increasing daily, and that she was obtaining a clear and positive intuition regarding osteological phenomena, accompanied by a delicacy of touch at once unique and assured, so that she perceived and comprehended the smallest particulars in the human frame by touch alone. During all this time she also tested her knowledge by setting broken bones and dislocated joints through the country round."

As she herself told us, she first exercised her gift at nine years old upon her mother, who had broken her leg. But before relating this interesting fact, I must be allowed to say a few introductory words from her biography.

"Regina was born at Vandemiano, one of the many villages which surround Conegliano, on April 4th, 1819. Her parents were Lorenzo Marchesini and Marianna Zandonelli, natives of Cadore. They were neither poor nor rich, kept a country public-house, and had the reputation of being good people. The peasantry had an especial reverence for the wife, who practised the art of bone-setting through all the country round with great success." As I have already said, the family of Zandonelli had long been possessed of this gift, but the mother of Regina seems to have exercised it with extraordinary aptitude and success. She was an excellent woman, assiduous in her home-duties, and greatly in request amongst the peasantry in all cases of accident.

"Regina grew up without education; indeed at that time school learning could not be obtained in those remote villages. The mother, however, perceiving in the child not only a good disposition, but a certain natural acumen and talent, determined to instruct her in the profession which she herself followed; and that she was right in doing so, was soon seen.

"She was now nine years old, and had already acquired a great love for her mother's profession, by being constantly the witness of the benefits she was able to render to the suffering. One day, returning with her, in some kind of country vehicle, from a visit to one of her patients in a distant village, the roads being extremely bad, they were overturned, and both thrown out. The girl was soon on her feet, uninjured, but the mother's leg was broken, and the situation of both may be imagined. A child of nine, and a woman thus injured, in a lonely country place, where help was not to be had, would be terrible in any ordinary circumstances. But the little girl did not lose her self-possession. She managed, by degrees, to draw her mother to the side of the road, and out of view, when, acting on her instructions, she set the fractured limb, improvised some simple splints, and a sufficient bandage, after which help was fetched, and the mother conveyed home, where she kept her bed for forty days, attended only by her daughter, who thus, following her mother's instructions, and with an affectionate zeal, made her first essay in her future profession. Still more, whilst the mother was confined to her bed, she continued her operations, carrying them out by the hands of her daughter, who thus, in her very childhood, came into the responsible exercise of her great gift. At the age of ten, she left her native village, and very rarely saw her mother afterwards.

"At eighteen she married, and entered into the family of her husband, Lorenzo Dal Cin, who was as poor as herself. She relates that, on the morning of her wedding day, she reduced, successfully, two dislocations, and with the money thus obtained paid for the wedding feast. She soon became a widow, with one son, over whose education, in the neighboring seminary of Ceneda, she has watched, and has directed with affectionate devotion.

"It was not till two years after her marriage, when her

fame and reputation were daily on the increase, that the surgical profession, taking umbrage at her practice, commenced their system of enmity and prosecution. The first occasion was this—A man of Alpago, in the province of Belluno, coming with his cart to Ceneda, fell, and the wheel passing over his leg, it was broken. A consultation of surgeons being held, it was thought necessary to amputate the limb. The poor man had resigned himself to his fate, when he was told of a young woman of Anzano (she was then only twenty years of age), who understood such cases better than the doctors, and as there was time before the day fixed for the operation, he desired her to be fetched. She came, examined the fracture, and with her usual decisive frankness, declared the amputation to be totally unnecessary, adding, that if he would trust himself to her, he would be perfectly cured. The man refused to be operated upon, and in a month's time, under her care, rose from his bed and walked across his chamber, and shortly after, full of delight and gratitude, was able to return to his labor and the maintenance of a large family.

"But all this was extremely displeasing to the doctors, who demanded from the authorities that Dal Cin should be punished for practising a profession for which she had not been legally educated. She was accordingly brought to trial, the most opprobrious epithets were heaped upon her as a quack, a charlatan, and an ignorant peasant woman. The man who was cured, however, came forward on the trial, and most warmly defended her. She was acquitted for this one offence, but forbidden to practise again, under the severest penalty.

"But she was neither a feeble nor a timid character; the afflicted and the suffering sought to her for aid, and she gave it, and in 1843, successfully performed, for the first time, an important operation which her mother had never attempted, the replacement of the dislocated hip-joint. From this time to 1867, she secretly practised her profession, in order to avoid further prosecutions."

We inquired from her the number of cases she had operated upon. She replied, with the greatest simplicity, that it was impossible to say, for they were so numerous, and she had never kept an account of them. Within the last year, when, for instance, she had been allowed to cure in the hospital at Turin, she had successfully operated upon six or seven and twenty a day. But she had to suffer a great deal before favor such as this was permitted to her.

Spite of all her circumspection, certain doctors pursued her with the most vexatious prosecutions, so that for a long period, sought to and beloved as she was by the suffering peasantry, she was despised and misrepresented by the public at large. Even now, however, a noble exception occurred here and there amongst the medical men;—of these must be mentioned the physicians Alexander de Mori and Francesco Gajotti, now deceased, and the doctors Trojer and Bortoletti, still living, who privately encouraged and defended her, and publicly acknowledged her incontestable ability.

[CONCLUDED NEXT WEEK.]

MODERN SPIRITUALISM is a bright star in the sky of time. Spiritualism seizes the good everywhere, Spiritualism is the essence of philosophy. Spiritualism has brought comfort to many a mourning heart. Spiritualism embraces all that is known and unknown. Spiritualism ennobles our conceptions of life. Spiritualism is purely democratic.

LOVE is like life, it can have no end. Love is a magnetic chain binding mind and matter. Love is eternal, as God its creator. Every form wears the impress of God. Without the sound of voice we may utter the deepest language. The soul's language is unuttered.

LIFE, the visible evidence of an invisible God. Life, the beating pulse that tells of man's continued existence. Life a spontaneous effort of God's begetting power; an artery from the heart of hearts; a stream from an exhaustless fountain. A school for perfection.

AN IMMENSE ADVANCE is gained for truth when once the conviction takes deep root that there is a spiritual world, and that it is continually acting upon the natural world. The fact is, no doubt, vaguely admitted by the great body of Christians; but how practical becomes the assurance, when we behold the influence of one spirit upon another, notwithstanding the interposing veil of flesh! If such effects are witnessed as flowing from spirits in the body, as seen in Mesmerism, what stupendous agency must be exerted upon us by spirits out of the body!

DESERVED COMPLIMENTS.

The whirligig of time has brought about few more startling changes, than the favorable notice of a work on Spiritualism by one of the most conservative of our magazines which we append to these paragraphs. The "American Bibliopolist" is a prominent organ of the book-buyers and book-students of this country, and praise from its erudite and cautious editors is seldom given without stint. Their appreciative view of Col. Olcott's great work entitles the Bibliopolist to the respect of the whole body of educated Spiritualists, and places it in most favorable contrast with its contemporary magazines, which, as a rule act the very dishonorable part of misleading the public by wilful misrepresentation of fact.

The notice of the Bibliopolist will first apprise many Spiritualists of the fact that Col. Olcott is well known in other branches of literature than ours. As early as 1857, when a young man of 25, he received the thanks of the Imperial Acclimation Society of France for a work of his upon the sugarcane; and two medals and a silver vase were awarded to him by various societies for other agricultural works. Besides these, he is the author of two large volumes on Insurance, which leading insurance journals pronounce encyclopedias of information about their specialty. In all that he has written he has displayed the same candor throughout.

The American Bibliopolist says:

2. PEOPLE FROM THE OTHER WORLD. By Henry S. Olcott. Profusely illustrated by Alfred Kappes and T. W. Williams. 8 vo, pp. xvi., 492. (Hartford, 1875.)

In every way equal in authorship to the volume above noticed is the remarkable work, also by Col. Olcott, entitled "People from the Other World," and which most undoubtedly realizes the old adage, "Truth is stranger than fiction." The assemblage of facts presented by the author are of so extraordinary a character that the ordinary mind cannot but feel aghast at the astonishing revelations made by a gentleman of high-tone and literary abilities, and whose position places him above all suspicion of collusion and the ordinary stigma laid on Modern Spiritualism in this materialistic age, that this so-called Science is all moonshine, humbug and quackery, and that these "manifestations" never occur except under pecuniary considerations, and then are manipulated for dupes by clever and unscrupulous imposters.

For some time previous to the publication of Col. Olcott's work the public were made acquainted with the occurrences which took place at the Eddy homestead and elsewhere, by means of the communications in the principal New York journals, contributed by Col. Olcott, in which he gave a clear and faithful account of his investigations, and the impartial yet strict manner under which they were conducted. After a careful perusal of "People from the Other World" we cannot but concur with a leading journal that it is "as marvellous a story as any to be found in history, and one which we consider it *our duty* to say to our readers, should be carefully studied by every thinking person interested in man's here and hereafter." The arguments founded on existing facts urged by the author, are more convincing on the question of immortality than the Phædo of Plato or any other work—here we have brought together for our wonderment, Spirits materialized, Spirits of every size and shape, and in the unhesitating proofs arrayed, we realize how it comes that discoverers, men of science and intellect like Professors Crookes and Hare, Alfred R. Wallace, Judge Edmonds, Serjeant Cox, and we could name many others, have by a gradual process of evolution been transferred, like Col. Olcott, from hostile antagonists to firm believers in Spiritualism. Although not a believer, we would again ask, as we have elsewhere,—How is it that Dialectical Societies and the like "are confounded and obliged to confess an utter incapacity to solve the problems by aid of the knowledge they have of the wondrous ramifications of nature and science?" We cannot but coincide with the *Scientific American* in observing that—

"If true, it will become the one grand event of the world's history; it will give an imperishable lustre to the nineteenth

century. Its discoverer will have no rival in renown, and his name will be written high above any other. . . . If the pretensions of Spiritualism have a rational foundation, no more important work has been offered to men of Science than their verification;" and we would add further, that if these remarkable developments are substantiated, Spiritualism "would be one of the greatest blessings to the human race, would effectually rid us of Atheism and its attendant gloominess, and would satisfactorily dispose of Materialistic objections to the Immortality of the soul."

In conclusion, we again urge our readers, one and all, not to fail to obtain an insight into Col. Olcott's work, by far the most astonishing the nineteenth century has yet produced.

THE PARIS PERSECUTION.

We owe an apology to our Friend and Brother, the editor of the *Revue Spirite*, and also to our readers, for having omitted a portion of the letter written by M. Leymarie to the Spiritualists. Two pages of manuscript became lost in our office; and the original letter being in the translator's hands, accounts for the omission.

M. Leymarie is about to print and publish forthwith a *verbatim* report of the now famous trial. The report will contain the suppressed evidence, and all the affidavits made by various individuals in England, France, Spain &c., who have obtained recognized spirit-photographs. This will constitute a body of reliable evidence of the utmost value to the cause of Spiritualism. It will be issued in the form of the *Revue Spirite*, making a volume of about 140 pages, and it is purposed to print 6,000 copies. No profit will be gained on this transaction—on the contrary, it will be issued under cost price, to facilitate a wide distribution. To meet the outlay involved in thus bringing before the great tribunal of the world the question of spirit-photography, M. Leymarie courts the pecuniary aid of those who would defend the principles of Spiritualism from the aspersions recently cast upon them.

REMARKABLE PHENOMENA.

DR. A. G. W. CARTER, of New York, in a letter, dated July 25th, to the *Banner*, relates some startling facts in spirit photography through the mediumship of Mrs. Jane C. Blake, of Brooklyn, N. Y. After a full account of what he witnessed, he concludes as follows:

"From the *extrinsic* and *intrinsic* evidence, then, I am convinced that the spirits through the medium, Mrs. Dr. Jane C. Blake, besides other great achievements of spirit manifestation and phenomena, have accomplished the wonderful climacteric feat of producing photographic pictures of departed spirits and mortals with no other apparent material aid than the paper upon which the pictures are made, and the medium and harmonious conditions, and I give it to the world for what it is shown to be worth, without fear or favor."

EDITORIAL PARAGRAPHS.

THE Spiritualists of Dalton, Eng., support a school. Much advantage is said to accrue to their children from being educated there—among companions holding the same principles, and where any germs of mediumship would not be repressed, but encouraged. Each receives, as far as possible, the benefits of individual tuition, the masters carefully acquainting themselves with the character of every pupil; and while they stimulate him with regard to any subject in which he may be backward, take special care to ensure his rapid advancement in those branches for which he displays aptitude.

We acknowledge the special favors extended to our correspondent at Lake Pleasant, by Dr. M. A. Davis, and Dr. H. B. Storer. Dr. Davis' tent is opposite the Scientist, head quarters, and his attention to our representative during a short illness is fully appreciated.

Dr. Storer has two large tents and a cottage; one for the examination of disease (Mrs. M. J. Folsom clairvoyant), another for tests by Mr. David Brown, and the cottage for Physical Manifestations by the sister of the Davenport Brothers, Mrs. Blandy. Mrs. Thayer will hold flower seances under his management.

Mr. H. G. Buddington, ever up to the times and ready to keep the people posted, has a fine cottage and store on Lyman street, where may be found an assortment of standard works and tracts on Spiritualism.

TEST CONDITIONS DEMANDED.

BY †—†.

THERE is such a mass of evidence in favor of Spiritualism, there are so many genuine mediums, such a variety of phenomena that admit of no doubt, that Spiritualists can well afford to demand that every medium shall be thoroughly tested before he is admitted to confidence. Where the phenomena are of an unusual and startling character, common sense would seem to dictate their rejection, except they are accompanied with the most unquestioned proofs of genuineness. If the new philosophy is true, its mission to the race is of a beneficent character, and it will not do for us to be indifferent as to results. I mean by this to say, that he is no friend of his fellow-man, who says he don't care whether the teachings of Spiritualism are believed or not; that he does not desire to convince skeptics, for the mission of truth is, to help on the race to better things. And if Spiritualists allow themselves to be duped by charlatans,—if they encourage spurious mediums, and commend them as genuine, their ultimate exposure very naturally tends to the undoing and nullification of all that has been wrought out by genuine phenomena.

For my own part, I solemnly believe that natural law should be considered inviolable in its mode of operation until the contrary is fully proven. When one says, "I can reverse the order of nature, or cause it to be reversed," we should give the Law of Nature, or what experience has taught us to be the Law of Nature, the benefit of the doubt. When one assures us that he can suspend the laws of gravity and cause chairs and tables to float in the atmosphere, we are under no obligation to believe him, no matter what his reputation for sound judgment and truth. Therefore I think Mr. Olcott is quite right when he assumes that every medium should be looked upon with suspicion until he proves conclusively his mediumship. The medium, be it understood, is not on trial, but natural law, which we are to believe uniform in its operations until it is proved otherwise. The law we hold to be uniform, that is to say, "innocent," and the medium "guilty." If there are invisible intelligences who can control material forces, and reverse the material order of things, the medium must be able to show that the phenomena are not produced by him, that he is simply what he pretends to be, the medium and nothing more.

After having given no inconsiderable amount of time and money to the solving of this great question of the spirit's return, and being fully convinced that the new philosophy is true, I am fully persuaded that Spiritualism has everything to gain and nothing to lose by demanding that every professed medium shall be thoroughly and repeatedly tested. And I would go further and insist upon it, that where any genuine medium is detected in supplementing his mediumistic powers by a resort to legerdemain, or trickery, he should be at once exposed and all confidence withdrawn from him. If this course is pursued we shall soon have a class of mediums in whom we can place the fullest confidence, and through whom the invisible powers will manifest themselves to the world at large in a most convincing manner.

IMPORTANT TO SUBSCRIBERS.

Postage on The Spiritual Scientist will be prepaid by The Scientist Publishing Company. The yearly subscription rate will be two dollars and fifty cents.

To any one sending us FIVE names for one year, we will send The Scientist in a separate wrapper to each person, and also one to the getter-up of the club.

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For FOUR yearly, or SEVEN six months, or TEN three

months, we will give the English Memorial Edition of Judge Edmonds' Letters and Tracts on Spiritualism.

THOUGHT SUBJECTS.

OUR path is onward.

OLD loves are with us in our dreams.

SELFISHNESS is the real cause of evil.

BLOSSOMS and thorns alike have their beauty.

WHAT great events from small beginnings flow.

LIVE a little elevated from the earth—nearer to the angels.

BE HONESTLY SKEPTICAL rather than foolishly credulous.

A LITTLE while, and we shall see our loved ones face to face.

NO one's so near to heaven to lose all scope; no one's so near to hell to lose all hope.

HONEST AND INTELLIGENT CRITICISM is the great want of Spiritualism to-day.

MAN is dual, body and spirit; both need culture. It is the mind, not the body, that lives for eternity.

PATIENCE, weary heart; the right must prevail. Have hope and patience to endure unto the end.

A MAN'S HEAVEN or hell is not *in* himself, but it *is* himself; and this self he is forming every day, by his love and his life in the world.

BOUND VOLUMES of the Spiritual Scientist for sale at the tent on the grounds at Lake Pleasant, or at the office, 18 Exchange Street, Boston.

THE REPORT OF PROFESSOR WAGNER of St. Petersburg, Russia, will soon be issued in pamphlet form by the Scientist Publishing Company.

FORM CIRCLES IN YOUR OWN HOMES and follow the directions on another page. Do not be discouraged at the first trial. "TRY" again and the results will be far more satisfactory than you can anticipate.

MAN MUST BE BROUGHT under the overwhelming might of this conviction of the *necessary* relation between present character and future destiny, or we may dismiss all well-grounded hope of the regeneration of the world.

ETERNITY is here and now; we are in eternity from birth. A being once created never dies. God and mind were, are, and ever will be. Time had no beginning, and 'twill have no end; give joy, give thanks, that eternal life is ours.

FLOWERS, the fairest jewels of the earth; we can learn much of the beautiful flowers—bright souvenirs of a Father's hand. Flowers teach the heart to love and worship God. The earth were shorn of beauty were it bereft of flowers.

NATURE is God's conjugal mate; Nature is not the earth merely, but all the principles; Nature infallibly teaches her children the right way; Nature is a special expression of Divine affection; Nature is adequate to every emergency. All Nature's works are types of truth.

IF YOU HESITATE about paying \$2.50 for one year's subscription to the SCIENTIST send in your name with *Fifty cents* and receive it on trial for three months, and at the end of that time discontinue or renew for the remainder of the year at \$2.00. We are willing to trust *you*.

PRAYER is the soul's sincere desire. No prayer is good that is selfish. God accepts unuttered as well as uttered prayer. Life is toil—and toil is prayer. True prayer is not the imposing sound of clamorous lips. Prayer can raise and elevate the soul. We wed reality in prayer.

REASON, a talent not to be hid in a napkin. God gives our reason to discern 'twixt right and wrong. It is by facts and reason men learn to live. Weigh truth and error in the balance of reason. Reason is the blending of wisdom with love. Let all examine, that they may judge and decide with reason.

DEATH is but the opening of a new page of existence; now as through a glass darkly, but then face to face. O Death, where is thy sting? where, Grave, thy victory? The form we sowed in weakness hath been raised in power. Death does not separate us from our loved ones here; on the soul's tablet is written "Remembrance."

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Boston, July 5, 1875.

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How To Form A Spirit Circle.

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

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

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

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

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

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

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

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

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

8. Afterwards the question should be put, "Are we sitting 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 at a sitting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

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

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

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

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

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Without disparagement to any other organ of Spiritualism now before the public, we may confidently say, 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 secular and miscellaneous, more singly 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 contributing regularly to this paper. Among these are Prof. J. R. Buchanan; Col. Henry S. Olcott, author of "People from the Other World;" Gen. F. J. Lippitt; M. A. (Oxon), of London; Dr. Wm. Hitchman, of Liverpool, Eng; Mme. H. P. Blavatsky; Charles Sotherton, Editor of The Bibliopolist; Emma Hardinge Britten; Hon. Alexander Aksakoff, of St. Petersburg; Prof. N. D. Wagner, University of St. Petersburg; Mrs. Emma A. Wood, translator of Kardec's works; "Hiral," the eminent Occultist; Prof. S. B. Brittan, and others.

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

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