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SPIRITUALISM AND CHRISTIANITY: THEIR MUTUAL RELATIONSHIPS, PARALLELS AND CONTRASTS.

III.

THE CLAIMS OF SPIRITUALISM AS A RENEWAL OF THE OLD REVELATION.

BY REDACTOR.

"Art thou greater than our Father Jacob, and come to destroy the law and the prophets? I am not come to destroy but to fulfil."—CHRISTIAN BIBLE.

"For I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened by the process of the suns."
—TENNYSON.

ONE of the universal tendencies of the human mind is to settle down into a disbelief of progress in religious thought. The Old Revelation is deemed the final one, and any attempt to enlarge its boundaries is looked upon with suspicion and mistrust. In this respect, at least, mankind at large are essentially conservative, unwilling to throw aside old habits of thought, and fearful of any innovation upon the recognized laws, customs, and institutions which have served so well in the past, but which have grown old and effete with the march of time. This is essentially true of all the world's institutions, secular or religious, specially, however, of the latter, with the multitudinous sects into which they are divided. For example:

The Jews imagined that their peculiar system of religious thought, with its cramped ordinances, its forms, its ceremonies, and temple-worship, so totally unsuited to outside nationalities, or other periods of time, was the final revelation of the god of Abraham, Isaac, and Jacob. All the world, thought the Jew, would be brought to acknowledge the Jewish ritual, and economy and the worship of God would concentrate itself at the temple of Solomon at Jerusalem. The echoes of Malichi's prophetic voice died away and four hundred years elapsed, at the end of which time but few were looking for the signs of a new revelation. But though unexpected, uncalled for, and considered unneeded, a fresh voice from heaven was heard proclaiming the universality of God's presence among men and the near relationship of the natural and the supernatural worlds. Christ heralded a

richer faith for mankind, revealed the possibility of a newer and truer experience, and exemplified it in his own life and practice. The new faith grew out of, and developed from the old Jewish *regime*, widening out its forms, enlarging its creed, unloosing the fetters and bonds which it had cast around the human mind.

The Christian Church soon forgot her supplementary relationship to the Mosiac revelation, and subsided into a disbelief of all progress. She repudiates with horror the idea of any addition to the teaching of the New Testament, crying out in alarm when such a course is proposed. Notwithstanding, Spiritualism has come, claiming to add new lustre to Christian truth, to enlarge its capacities, and extend its influence. Spiritualism is not more startling to the Scribes and Pharisees of to-day, than was the Gospel of Jesus to the Orthodox Jews. They were scandalized by the new light which Christ threw upon their ritual and ceremonial observances. It opened the eyes of the people to the rottenness of their time-honored (or shall we say time-dishonored?) institutions, and fearful lest the craft should be in danger, they exclaimed:—"Who dares to question our most holy and ancient faith? who disputes the sufficiency of the Law and the Prophets?"

The parallel is complete. To-day the same cries are heard, the same objections raised.

Protestants, numbering at most, perhaps, but one fourth of Christendom, contend that miracles and revelation lasted from the creation of the world to the visions of John on the Isle of Patmos when they ceased. From that time God has left Himself without witness in the world, and humanity to jog along, as best it may, on the mere traditions of the past. Consequently, spiritual manifestations are impossible, or if they exist, they are produced by evil spirits. This conclusion, absurd and paradoxical, places those who hold it in a quandary, out of which they cannot easily extricate themselves.

The Christian Church has been exceedingly blind in adopting and pursuing this policy. The steel only enters her own soul as she contemplates the result. The fiat has gone forth unalterable as the laws of the Medes and Persians:—"The age of miracles has ceased; the voice of God is heard no more upon the earth." Is this age then—this scientific materialistic age in which we live—so believing and religious that it is beyond the need of phenomenal evidences of immortality, such as were vouchsafed to previous eras of the world's history? Are the indifferent so readily aroused, the scoffer confounded, and the honest skeptic converted to a lasting realization of its reality and truth? Let us carry these vital questions farther and enquire whether Christians themselves have arrived at the *Ultimate Thule* of all morality and religion. Are the creeds so perfect that they can stand the searching light of day? Does the Christian Church need no spiritualizing, vitalizing influence to re-kindle the old fervent

which actuated Paul when he affirmed that he *knew* whereof he preached? Verily, the need is doubly, trebly greater, and the unwelcome conviction must sometimes force itself upon Christians, notwithstanding their blindness and obstinacy.

In dealing with the claims of Spiritualism, as a renewal of Revelation from a Protestant standpoint, we are met at the onset by the mistaken notions generally entertained respecting its source. When these are removed the most formidable obstacle to the reception of new truth is removed also. That the authors of the Bible and the spirits of the dead were one and the same, we have already shown; also, that they were fallible and likely to err. It is obvious, then, that instruction given at one period of the world's history to one particular people, would not suffice for all times and all peoples. True, there is much of good in the old teaching, and that we gladly retain. But nowhere does the Bible profess to be a revelation of all the knowledge that we desire to possess. Many great questions are left unconsidered—some almost unmentioned. The thoughts of mankind have advanced; its needs are greater; its greatest need is unsatisfied. Its loudest cry is for palpable proof of a future life, and as far as mere space is concerned, little is said in the Scriptures concerning it. In vain do we examine its pages for something definite and distinct. It is true that life and immortality were brought to light by Christ's teaching and example; but it is a mistaken idea that Christ added anything material to the stock of human knowledge with regard to the nature of that life; here, then, lies the primal mission of Spiritualism. The basic facts, both of Spiritualism and Christianity, are the same; and the only difference, but nevertheless a most important one, is that the former supplements the latter by revealing the nature of the life beyond, as well as re-asserting its reality.

We have seen that this re-assertion and revivification of this central truth is necessary. The Church relies upon the history alone of what took place 1800 years ago, as a foundation for its belief in immortality. Hence, the weakness of that belief, and the fear of death which disgraces Christendom. We do not wonder at it; we can only pity her blindness and obstinacy in rejecting a former foundation. We are not surprised at her failure to withstand attacks upon the truth of that belief. Indeed, we should be surprised were it otherwise. All she can give as evidence, is testimony centuries old, of which the origin is unknown, and the reliability unavouched for. But witnessing the same facts to-day, we, as Spiritualists, can testify to the general truthfulness of the record.

Further: the assumptions of the Protestant Church, that the Book of Revelation is sealed, are entirely gratuitous and unsupported by one title of evidence, even from their own avowed guide—the Scriptures. If we go to the law and the testimony, we shall find that all the evidence in reference thereto, tends not only to disprove the finality of the age of miracles and revelation, but also to prove the plausibility and probability; nay, the very certainty of its continuance to the present time.

Christ distinctly stated, at one time, that he had many more things to tell his disciples, but they could not hear them then; and later on He promises to send the comforter who should abide with them unto the end of time, guiding them into all truth.

Again: the spiritual gifts of the true follower were never withdrawn; but on the contrary were ever to be the attesting sign of the true believer. We know, too, that the Prophet Joel foresaw and predicted their universal application. To-day we find them amongst ourselves, although we are disowned and unacknowledged by the Christian Church. We can afford to be so dishonored, for we are thus more than honored. The Church charges us with having departed from the faith, but we can hurl the assertion back in her teeth. It is *herself* and not us who has thus departed. She can produce no testimony or proof of her discipleship. We can produce the gifts of the spirit—the acknowledged attesting signs. Where are hers? In vain do we wait and watch for them; they are not forthcoming. Let her no longer cast stones at us; she is not guiltless. As for ourselves we can patiently wait. In time our claims will be recognized, and Spiritualism regarded as the latest "Savior"—the last

anointed of God—commissioned to preach the glad Gospel of immortal life.

Roman Catholicism—outnumbering its Sister Church in the proportion of three to one—differs somewhat in its attitude in regard to this question. She is more rational, though not less bigoted. The manifestations may occur; it is probable they do. It is wise on her part not to dispute them, considering the "Lives of the Saints" are nothing more or less than teeming repositories of like experiences. The biographies of St. Philip Neri, St. Elizabeth of Hungary, St. Theresa *et multis alius*, are full of spiritual phenomena. They held constant intercourse with the souls of the dead, were clairvoyant, prophesied, and healed the sick. Their bodies were likewise raised and carried through the air similar to cases of modern levitation. At the same time our experiences, as Spiritualists, because without the pale of the Mother Church, are open to a serious objection. They are unauthorized; she therefore forbids them. In her attitude the Roman Hierarchy occupies a vantage ground compared with Protestantism. She is thoroughly consistent in her opposition. She does not deny the facts upon dogmatical grounds, thereby belying her own experience; she simply condemns their general use as not being conducive to the welfare of her children. Exclusively confined to her clergy, the doctrine of angel ministry has ever been kept prominent as one of the permanent and special ordinances of the Roman Church. Doubtless ambitious priests have misused and abused this ordinance for compassing their own evil ends. Luther saw this, but was too iconoclastic in his treatment of the same. In sweeping away the cobwebs which had gathered around the truth, he swept the truth away also. In his wholesale condemnation of all spiritual agency he sowed the seeds of decay as soon as the Reformed Church was founded. Three hundred years have passed, and the tree has reached its fruition in the conflict between Science and Religion. The declination of the latter and the cause thereof, we have already pointed out.

The objections of Catholicism can be quickly dismissed. Spirit-works are recognized as real. It is the nature of those occurring outside the Church that is questioned. The one thing needful to counterbalance this, is the more complete infusing of that spirit of liberty which is slowly yet surely permeating the Mother Church; and that amongst Roman Catholics as individuals, rather than as a body. When this is accomplished the providential character of modern manifestations will be gladly recognized.

The claims of Spiritualism, as a renewed revelation, are of equal, if not greater value, than those urged by Christianity in its early days in support of her supplementary relationship to the Mosaic ritual. Our evidences are stronger, more convincing and more numerous. As Christ refused to be bound hand and foot by the traditions of a people whose living inspirations had died into history, ages before, so we decline to stagnate our minds with the dead past when we can bask in the glowing light of the living present. Like the Nazarene we come not to destroy any law or to undervalue any inspired utterance; on the contrary, we came to bear witness to the truth. The central fact of Christ's teaching is *immortality of life brought to life*. Spiritualism does not destroy that truth; it re-affirms it, gives it broader utterance, deeper and wider signification. To deny it would be treason to its own experience.

This revivification of the central fact of Christ's teaching, and the enlargement of its nature and uses, is but the natural complement of human progress. The truth was in danger of being lost, and a wide-spread need felt for its re-utterance and its re-assertion. The works of Jesus—the miracles—were palpable evidence of a life beyond the grave; and a like demonstration was sought for and obtained in these latter days.

Briefly to conclude. The revelation of truth has not been made in the past, until the minds of men were yearning for it, and in some measure prepared for its reception, so this fresh teaching from the spiritual world has not been given before it was needed. God's will has not been revealed all at once, but has passed through the minds of many men at different periods of the world's history. The stream of truth has broadened and deepened as it rolled along. Ever when the spiritual sky seemed darkened, and when but few

eyes were looking for the twilight dawn of a better and brighter day, the watchman on the towers of time discerned that God had not deserted His people; that as he was yesterday, so he is to-day and forever—a never-failing and continual fount of living inspiration. Some messenger of God is ever rising, and with the divine breath of freedom on his lips, gives utterance to new and nobler truths, discerning the invisible things of God; knowing, feeling and understanding His eternal justice, wisdom and love.

These gradual unfoldments of truth all tend to, and give promise of the perfect faith even yet, alas! far distant in the future.

Every new "voice in the wilderness," is an advance, a promise of things yet to be. Indalism succeeded the Patriarchial system, and in its turn was supplemented by the teaching of Christ. No churchman or dissenter will deny that each system was an improvement upon its predecessor; will they ignore the equally valid claims of the New Faith? Spiritualism is more suited to the requirements of our race in its present state of development. It retains the whole of truth contained in the Old Revelation, adds to its store, and when its mission is fulfilled, will undoubtedly give place to more advanced truth still. Such have ever been the dealings of God with man—ever supplying his needs, ever satisfying his deepest longings. Will he now desert us? Nay! twice, thrice nay! As his inspiration has been given in the past continually and universally, so will it be meted out in the future. The "Sons of God" and "Saviors" of the past will be outshone in glory and brightness by their successors in time to come, even as Christ, Humanity's Elder Brother, stands pre-eminent o'er all the world's Redeemers.

These Coming Men will come in God's appointed time; *i. e.*, when the world has need of them. We are justified by the past in looking forward to the future. When the way is darkest, and the path most rough, the messengers of peace will surely come, leading humanity "out of darkness into His most glorious light."

PHENOMENAL

From the Boston Post.

SPIRITS FROM ABROAD.

MISS ANNA EVA FAY'S DRAWING-ROOM SEANCES—SOME OF PROF. HUXLEY'S PUZZLES—CURIOUS PERFORMANCES IN THE LIGHT—A CARNIVAL IN THE DARK—GHOSTLY LEGERDEMAIN.

A PRIVATE entertainment of a very interesting and curious character was given last evening by Miss Annie Eva Fay, in a parlor at the South End, at which many of the surprisingly dexterous feats that have, within the year, been the subjects of experiment by Prof. Huxley, Mr. Crookes, Sergeant Cox and other scientists in London, were performed in the presence of about twenty ladies and gentlemen. Although represented as due to spiritual influences operating outside the will of the "medium," the interest of the performance is in no degree dependent on a belief in such power, the phenomena produced by Miss Fay being remarkable if regarded simply as juggling. As compared with the ordinary so-called "cabinet manifestations," they are superior in point of skill and delicacy of treatment. For Miss Fay employs no cabinet or other place of close concealment; but quietly sitting, bound as closely as ingenuity can devise the means, in a corner of a private parlor, it requires only that a curtain be drawn for an instant between her and the spectators for inanimate things to be endowed with life and to perform astounding antics with no apparent agency.

Miss Fay, who is of slight figure and very little muscular power, was last evening bound with strips of cotton cloth about each wrist, which were then wound with thread for greater security, and over all strips of adhesive plaster were placed. The cloth was then passed through staples screwed in the window casing, and the ends sewed after being knotted, her head being fastened in the same way by a band about the neck. It is proper to say that the tying was done by certain of the visitors, and that a cord connected with her feet was also held by one of the spectators to detect any movement of her limbs. In this position, with the light burning, a

curtain was drawn for a moment and immediately let fall, when a strip of cloth hung about her neck was found tied in a hard knot. A paper was marked and put in her lap with a pair of scissors. Immediately the curtain was drawn, the sound of cutting was heard, and two paper dolls were the product of the mysterious manipulation, neatly scissored out in the style most approved by juvenile connoisseurs in the article. It is unnecessary to say that after each feat the bands were carefully examined, and the adhesive plaster, knots and stitches remained undisturbed, sufficiently attesting the fact that Miss Fay's hands had not been removed from behind her back, where they were securely fastened, and that at the close of the sitting they were found in the same condition. Another concealment of the sitter was followed by a jangling discord of bells and musical instruments, wind, string and percussion, in an inharmonious medley. Another, and a large water pail was placed on Miss Fay's head. Finally, to conclude the fantastic series, a pocket knife, placed in her lap, was opened, and the bands which bound her were severally cut; but not before the same ghostly influence had lifted a brimming glass of water to her lips without spilling a drop. In what was called the "dark seance," the company sitting in a circle with Miss Fay in the centre, the musical instruments flitted through the air and whirled about the heads of the visitors, a heavy guitar banging monotonously and to a degree painfully upon the head of one investigator in time to the rattle of the tambourine, strange hands patted the cheeks and pulled the hair of one after another, and a babel of confusion was created at the call of the conjurer. While in many points the performances of Miss Fay come easily within the range of less gifted professors of thaumaturgy, the lightness and dexterity with which many clever feats are done in the light, with only an instant of concealment and no apparent possibility of movement on her part, are extraordinary beyond anything heretofore shown. These phenomena also gain distinction and merit notice from the fact that they have successfully withstood the test conditions imposed by leading scientific investigators in England, among them being that of the galvanometer to determine the existence of any movement on the part of the performer. Whether Miss Fay is to be regarded as a "medium" or as a professor of legerdemain, she is certainly a very graceful practitioner of an amusing art.

ADVICE TO MEDIUMS.

The following is extracted by permission from a letter not originally meant for the public. It is from a lady who has been for some two years a medium, and was addressed to another whose mediumship was just opening, and, as is so often the case, with many a stumbling-block. As many among your readers may be in the same state, the suggestions it contains may perhaps be found useful by some:—

I thought it might be a comfort to you to know that, though we have been wonderfully taken care of from the other side, at first we went through troublous experiences. One night we were ridiculously led astray by a spirit purporting to be a child-friend who had been helping before. We fully believe it to have been some foolish creature who found such trivial tormentings amusing. We have had much more painful experiences than this—distinct lies told us, which might have separated us from valued friends if we had not been plain-spoken. I think my husband's particular studies have been a great safeguard; he has always been provided with a number of questions on subjects which placed us out of the frivolous sphere. We have always judged our friends by the qualities of their answers—a severe test, but excellent. For my own part, I should distrust any spirit who took the trouble to communicate on a mere detail of this life. Such things lie out of their range, and no spirits worth calling from the vasty deep know anything about them.

"I am too young to offer advice, but being an older medium I will venture, because I think you may find true Spiritualism such a vast enlarging of your life. Sit in a quiet room, the same room, at the same hour; if a different hour, arrange it with the spirits. Have some definite spiritual question to ask, which will attract good spirits towards you. Only sit with others equally anxious for the same kind of thing. Better sit alone always than ever with people who laugh about it, till you yourself are firmly established. Be very distrustful at first of any spirits who give names, but once getting a test or conviction, stick to that friend, and ask him to guard you."

We copy the above from the London Spiritualist; it is good advice, and if acted upon by all mediums would do much to relieve us of that class who are the unconscious instruments of undeveloped spirits.

SCIENTIFIC.

[Entered according to Act of Congress, in the year 1875, by E. GERRY BROWN
in the Office of the Librarian of Congress, at Washington.]

THE BOOK OF SPIRITS.

BY ALLAN KARDEC.

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

IV.

If the phenomena we are considering had been limited to the movement of objects, they would have remained, as we have said, in the domain of physical sciences; but it was not so, it was given them to lead us to a very strange order of facts. Persons thought they discovered, we scarcely know how, that the impulse given was not produced solely by a blind mechanical force, and that there was in this motion the intervention of an intelligent cause. This way once opened, there was an entirely new field of observation; the veil was lifted from many mysteries. Is there an intelligent power? that is the question. If his power exists, what is it, what is its nature, its origin? Is it above humanity? Such were the other questions that flowed from the first.

The first intelligent manifestations were by means of tables rising and striking with one foot a designated number of raps, and thus answering by *yes* or *no*, according to argument, to a proposed question. Thus far, assuredly nothing convincing for skeptics, for they might suppose it the effect of chance. Afterwards more fully developed answers were obtained by the letters of the alphabet; the movable object striking a number of raps corresponding to the number in order of each letter, thus formulating words and phrases, answering to proposed questions. The exactness of the answers, their correlation to the questions, excited astonishment. The mysterious being who thus answered, being interrogated as to his nature, declared that he was a *Spirit* or *genii*, gave himself a name, and imparted information concerning himself. This is a very important circumstance to note. No one had imagined *Spirits*, as a means of explaining the phenomenon; the phenomenon itself revealed the word. Often in the exact sciences, in order to have a basis for reasoning, hypotheses are made, but here it is not the case.

This means of correspondence was slow and inconvenient. The spirit,—and this is another circumstance worthy of remark,—indicated another. One of these invisible beings advised adapting a pencil to a basket or other object. This basket, rested on a piece of paper, was put in motion by the same mysterious power that had moved the tables; but, instead of a simple regular movement, the pencil of itself traced characters forming words, phrases, and whole discourses of several pages, treating the highest questions, philosophical, moral, metaphysical, psychological, etc., with so much rapidity as if written by the hand.

This advice was given simultaneously in America, in France, and in various other countries. These are the terms in which it was given in Paris, June 10, 1853, to one of the most fervent believers in the doctrine, who had already been since 1849, engaged in the invocation of Spirits: "Go into the next room and take the little basket, attach a pencil to it; place it on the paper; put your fingers on the edge of it." A few moments afterwards, the basket began to move, and the pencil very legibly wrote this phrase: "What I have told you, I expressly forbid you to tell to anyone; the next time that I write, I shall write better."

The object to which the pencil was attached, was but an instrument, its nature and its form were indifferent; the most convenient thing was sought; thus many persons used a little planchette. The basket or planchette could be moved only under the influence of certain persons endowed with a special power, and they were called *mediums*, that is between, or intermediaries between Spirits and men. The conditions that give this power pertain to causes both physical and moral, still imperfectly known, for we find mediums of all ages, of both sexes and in every degree of intellectual development. This faculty is developed by exercise.

V.

Later, it was seen that the basket and the planchette in reality formed but an appendage to the hand, and the medium

taking the pencil began to write by an involuntary and almost feverish impulse. By this means communication became more rapid, more easy and more complete; this is now the most widely-spread, its numbers daily increasing. Experience afterwards showed many other varieties in the faculty, and it was soon known that communications could be had by speech, hearing, sight, touch, etc., and even by direct writing of Spirits, that is, without the concurrence of the medium's hand, or a pencil.

The fact obtained, an essential point remained to be proved—the role of the medium in the answer, and the part he might take in it mechanically and morally. Two principal circumstances which could not escape the observation of an attentive observer, might solve the question. The first is, the manner in which the basket is moved under his influence by the mere placing of his fingers on its edge; examination shows the impossibility of any direction whatever. This impossibility was specially shown when two or three persons were at the same time placed at the basket; there must needs be a concordance of motion among them truly phenomenal; there must needs also be an agreement of thought as to the answer so made, to the question propounded. Another fact, not less strange, added to the difficulty, this was, the radical change in the writing according to the Spirit who manifested, and each time the same spirit came his writing was re-produced. Then it must needs be that the medium must be careful to change his own writing in twenty different ways, and above all that he should remember which belonged to such and such a spirit.

The second circumstance results from the very nature of the answers which are, almost always, especially upon abstract or scientific questions, notoriously above the knowledge and sometimes of the intellectual calibre of the medium, who, besides, has usually no consciousness of what he writes under the influence; very often does not understand the question propounded, since it may be made in a foreign language, or even mentally, and the answer may be given in the same language. It often happens that the basket writes spontaneously without a question being asked, and on an altogether unexpected subject.

These answers, in some cases, have such an internal wealth of wisdom, of depth and applicability; they reveal thoughts so elevated, so sublime, that can emanate only from a superior intelligence of the purest morality; at other times they are so light, so frivolous, even so trivial, that reason refuses to believe they can proceed from the same source. This diversity of language can be explained only by the diversity of the manifesting intelligencies. Are these intelligencies in humanity, or outside of it? This is the point to be cleared up, and the explanation of which point will be found complete in this word as given by the spirits themselves.

Here, then, are effects patent produced outside of the ordinary circle of our observations, not done in mystery, but in open day, which all the world may see and verify, which are not confined to a single individual, but which thousands of persons repeat daily at will. These effects have necessarily a cause, and from the moment they reveal the action of an intelligence and a will, they emerge from the purely physical domain.

Several theories have been put forth on this subject; we shall examine them hereafter, and see if they can cover all the facts produced. Let us, in the meantime, admit the existence of beings distinct from humanity, since such is the explanation given by the intelligences revealed, and see what they say to us.

[CONCLUDED NEXT WEEK.]

"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.

English correspondence of the Spiritual Scientist.
PROGRESS OF SPIRITUALISM.

BY WILLIAM HITCHMAN, F. R. S.

ALL recent discussions, British and Foreign, respecting *continuity of Life*, for Man and Animals, have clearly demonstrated, that neither Theology nor Superstition (if they be not the same) are equal to the task of arriving at the correct knowledge of a future existence, for conscious forms of organic nature, on this our planet, the third in order from the chief of stars. It is only in proportion that scientific men feel their utter impotency, or helplessness to satisfy the *heart*, as well as the intellect, that the science of Spiritualism will be theoretically felt, as the one thing needful, and its study and practice gratefully acknowledged in the Academies of Europe and America.

And why does the Science of Spirit *not* progress in the same exact ratio, as the Science of matter, generally? Because it has not been investigated logically, mathematically, philosophically, in proportion to its stupendous importance, as regards the interests of time and eternity.

NOW THE SCIENTIFIC WORK IS REALLY BEGUN, Spiritualism is making gigantic progress. It has attracted to its facts and phenomena, according to my present observation, some of the *ablest* scientists of our age, representatives of new truth, in various departments of the World of Learning, well capable of defending "the faith" of millions of all nations, from the gratuitous attacks of *exclusive* materialists, whose opinions are not based on experience, and therefore unworthy of respect.

We are acquainted with the Origin of Species, and the Descent of Man, not from the exercise of vain imagination, or the mere assumption of hypothesis, but from the *exhibition of actual knowledge*, which outweighs by-gone guesses, and unsupported assertions of kingcraft and priestcraft. The student of Science, whether called spiritual or physical, is *not* justified on logical, mathematical, or philosophical grounds, in declining to accept the true ancestry, or future destiny of our race, when legitimate deductions have been conclusively established from unquestionable premises by the first of living minds.

We can afford to lose a bad theory however antiquated, if we find a good practice, morally, mentally, and materially. For example, what mathematician will grieve to part with *vis viva* only to find his friend again, with a new face, on which is clearly impressed *Kinstic energy*, with less confusion, or greater ideas, in the Science of man, from matter to spirit?

Progress in Spiritualism is inevitable with our present knowledge of the laws of conservation, and dissipation of energy, since with improved analytic resources, and constantly increasing *scientific data* in various countries, the philosopher of spiritual science may soon be in that exalted position that shall enable him to SEE AND SOLVE the most difficult problem that God or nature may be pleased to vouchsafe to him.

Recent astronomical discoveries have been extremely brilliant—chiefly through the aid of the spectroscope, with regard to the solar system, the fixed stars, nebulae, and meteors, emphatically. By the scientific observations of the late transit of Venus, for instance, we shall have results so accurate in respect of the velocity and aberration of Light, disturbances in the orbits of planets, determination of parallax, and other matters, as will certainly not differ more than a hundredth of a second from the truth. At least twenty chemical elements which exist in the earth, are found in the sun in a state of incandescent vapor, that is to say, in the solar atmosphere, and it is far from improbable that the precious metals themselves exist there, likewise, but that their greater density does not allow of sufficient vaporization for spectroscopy.

In any event, the SIMILARITY of the structure, if not IDENTITY of elements in the constitution of soul, spirit, sun, earth, plant, animal, and man, is abundantly proved in the year 1875. The free electricity, and therefore magnetism of the human body, upon which spirits operate, is not always of feeble intensity—especially in vegetarians, tee-totalers, and non-smokers (as all spiritualists *ought* to be) since in Physical Puritans, who lay A FOUNDATION PROPER for the acquisition and maintenance of spirituality of soul, or exaltation of the moral and magnetic senses, powerful SPARKS have been frequently given out with great healing influence.

This natural electricity, which is correlated with the spiritual universe—all readers of the Spiritual Scientist should know—is circulating in their own bodies, by means of closed currents, from the central parts of the nerve fibres which are in a — condition, to the surface thereof, which is in a + state; and what is more, there is really an electric antagonism between the transverse and vertical section of each nervous and muscular fibre, influenced by temperament, not less than temperature, in male or female,—the latter sex being usually somewhat more negative than positive in this respect. Brain is not always the instrument of mind, even in the present life; in fact, nothing can be more unscientific than the absurd "reasonings" of materialists, against Spiritualists, that life, sensation, thought, special will, special desire, volition, memory and other faculties, result alone from material organizations. I can give a *scientific* demonstration of my own soul and spirit, as well as receive proofs from others, that they also have souls and spirits. EVERY THING IS EVOLVED FROM SPIRITS ALONE.*

Although life is a vortex of motion, the *direction* of living matter is invariable, and always carries along with it molecules of a similar kind, in plant, animal, or MAN, instinct with soul and spirit, into which individual particles are continually entering and departing, so that the mental or spiritual *function* of a living atom or "cell," is of incomparably greater importance to its owner—whether man or angel—than the material form, or outward and visible body, from monad to monkey; from ape to mammals, high or low, in spirit and matter universally.

Knowledge is *happiness*, as well as "power," for every student of science. Time was (and, indeed, now is), when comets were regarded with superstitious awe, akin to insanity of mind, coming as they do with "fearful" suddenness and grand velocity, from the measureless celestial heights of space; kings, priests and people, looked upon them only as messengers of divine vengeance, that heralded, with *fatal* certainty, war, pestilence, famine, and all the ills to which nescience has been the heir—from age to age—in the history of the world. Withal, the Spiritual Scientist fears no collision of Earth with Heaven; comets themselves are like spirits—materialized—bright and beautiful aggregations of subtle particles, of no material permanent density, thrown off from Summer-Land, the solar, or some other system, WITHIN THE SPHERE OF THAT SAME MAGNETIC ATTRACTION, THAT COMBINES THE WORLD OF MATTER WITH THE WORLD OF SPIRIT; and, whilst flashing across the sky, when ignited by *our* atmosphere, or made luminous to us, and being no more than one-third of an ounce in weight, they are proper subjects, if not for idle curiosity, at least, of thankfulness to God for the progress of truth, alike, in materialism and Spiritualism. Molecules with which the maker works, *continue* perfect in number, measure and weight evermore; and from them let us learn accuracy in measurement, statement of fact, and justice in action spiritually.

From Harper's Magazine—S. G. W. Benjamin.

CHANNEL ISLAND SUPERSTITIONS.

SUPERSTITION is gradually losing its hold, and much genuine and intelligent piety doubtless exists in some of these islands. But in the hamlets most remote from town, and among the older people, curious superstitions still obtain belief. On Christmas night there are some even in St. Peter's Port who will on no account go to a well to draw water. Others will not venture into a stable at midnight lest they should surprise the cattle, asses, and sheep on their knees, worshipping the infant Savior. A photographer is sometimes regarded as dealing in the black art, and some refuse so far to compromise their character as to allow themselves to be photographed. In Guernsey, at St. George, is a well called "Holy Well," still visited by damsels, for on the surface of its waters maidens are said to be able to see the faces of their future husbands. In Jersey, near St. Clement's is the Witches' Rock, where, it is said, the witches hold their Sabbath; the belief in witchcraft is not entirely extinct here. The marks on that rock are confidently asserted to be the footprints made by his Satanic majesty during the visits, which, it is to be feared, he makes quite too frequently in Jersey as well as elsewhere.

* Cells themselves are composed of the same four elements in exact ratio percent, yet differ in mental and spiritual functions, and the very foundation stones of the material universe never vary. Each molecule is ruled by mind, and executes its vibrations mathematically.—W. H.

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THE FRAUDS OF SCIENTISTS.

There is an irrepressible conflict between honesty and knavery—between the opponents and the friends of free, honest, fearless investigation. Whenever a great truth comes to the front, the battle begins between those who are determined to give it fair play and a faithful hearing, and those who are determined to stifle investigation.

It is not the Catholic hierarchy alone who fight for ignorance. Protestantism has its full share of the bigotry which wars against the advance of science; and science itself has scarcely vindicated its own rights against the Inquisition, and the power of social persecution, before it too becomes the persecutor and enemy of philosophy.

The angry scorn of the Catholic church against Copernican astronomy, and the noisy hostility of Protestantism against the discoverers of geology, are rivalled by the contemptuous hostility of the majority of the cultivators of physical science, against the wonderful developments which have lifted science into the sphere of philosophy.

Every scientific convention or association, every meeting of doctors, biologists or naturalists, locks its doors against the admission of the best attested spiritual facts, and wields its power of professional ostracism against all who display common honesty and mental freedom, in speaking of the facts which are now not only well proven, but familiar and famous.

The warfare of the Harvard professors against facts, their persecution of Dr. Willis, and especially the intemperate and discourteous hostility of Prof. Agassiz, are facts which we do not propose to overlook or forget. That warfare was a chronic fraud upon the credulous public—a continual repetition of brazen falsehoods and slanders, and the time is coming when such offences will be met, not only with public reprobation, but with legal penalties.

The recollection of this discreditable history has just been revived in our minds by the paper of Emile Blanchard in the *Revue des Deux Mondes* upon the European career of Prof. Agassiz. The conventional life of Agassiz was a scientific fraud. We do not find in any life written by his scientific friends, any recognition of the fact that Agassiz was a capital Mesmeric subject, and was thoroughly Mesmerized and controlled by the Rev. Chauncy Hare Townshend. This was a part of his European career upon which the *Revue des Deux Mondes* is silent; nor would any of his New England admirers have been aware of the fact, but for the industry of Allen Putnam in reviving its memory, and publishing

the graphic account of the affair, written by Agassiz himself to Mr. Townshend.

Such a fact as a contribution to science, was worth more than Agassiz's dissection of fishes, and study of glaciers; but it was carefully and dishonestly suppressed. An attempt to introduce Mesmeric facts into the ring of Harvard professors, would have been as zealously resisted by Agassiz, as the parallel facts of spiritual science against which he exhibited such intemperate fierceness.

The truth is, Agassiz was himself a subject of the spiritual phenomena, if he would have submitted, for no one was ever so thoroughly mesmerized as Agassiz, unless he had a capacity for spiritual mediumship. Had he possessed a respectable amount of scientific honesty and moral courage, the facts of both Mesmerism and Spiritualism would have been introduced into the heart of New England conservatism by Agassiz, and although he might have had for a time a difficult battle, he would have been a benefactor to society, and would have left behind a name, unstained by cowardice and hypocrisy, worthy to be inscribed among those of the leaders of human progress.

How different has been the action of Crookes, in England, and Wagner and Aksakoff, in Russia, who have had less evidence than Agassiz, not being themselves subjects, but have scorned to lend their influence in suppressing truth by scientific fraud.

FREE LOVE AND MORAL DEGRADATION.

The pernicious effects of the consorting of careless mediums with depraved spirits are shown in many striking ways. They are especially noticeable in the supremacy which animal instinct is suffered to acquire over the mediums and their patrons. Lust, which at first may burn with a feeble flicker, is fed by the unseen libertines of the other world, until it sometimes becomes a consuming fire.

Too many cases of this kind have been brought to our notice to permit us to doubt the fact. If anything else were lacking, the open advocacy of free-love (?) by mediums, upon the platform and before crowded audiences, causes the cup of gall to overflow its brim, and the stench pervades the land. For men too this baseness were bad enough, but women have been found so low and lewd as to stand with unreddened brow, before mixed audiences of both sexes, and proclaim their readiness to give their bodies to any one they choose, as often as they choose—and they were not driven out of doors! We do not mean that things are any worse now than ever before. We are not sure but that they are better. We do not wish to imply that spiritual mediums are any worse than Methodist camp-meeting attendants, or Congregational preachers, or that our circles have witnessed sights as bad as Catholic monasteries or convents have sometimes been disgraced by. But we do not mean that this young journal of ours should be supposed, by reason of its silence, to countenance this wickedness.

The advocates of this theory, continually force it upon the attention of Spiritualists. The latest futile attempt was at Lake Pleasant. They disguised their intentions by clamoring loudly for a "free platform," but the farce was apparent when they were asked to define this term. These irrepressibles, who are now endeavoring to organize as "Radicals and Free Platform Spiritualists," know full well that the public are so disgusted with the emanations from "Free Love" conventions, that the subject is treated with silent contempt. It is time that the line was drawn, and the distinction recognized. Those who have considered this social question as para-

mount to all others, have no time to study Spiritualism, or aid in its propagation; and Spiritualism proper, presents so many legitimate subjects worthy the deep thought of a life-time, that its ablest adherents can safely trust the agitation of the social question to the "Radicals or Free Platform Spiritualists." There can be no compromise in this matter: there should be none. The issues are so vitally different, that each should stand or fall on its merits.

Spiritualists will have to choose their course in this matter and stand by their opinions. This cause of ours is too holy to be bedraggled in the mire by voluptuaries, who paint over the word, *harlot*, with the gilded euphonism, LOVE. Love, the pure mortal love of one sex towards the other, is in itself excellent because natural. True love ennobles, enriches, unfolds, elevates the mortal spirit. The true love of man for woman is the reflection of the Divine male and female principles, which were imparted by God to the embryonic Universe. Without these, there could have been no evolution, and without them, also, there could be no equipoise in the Universe.

From primordial matter imbued with these creative principles, have been or will be involved all past, existing, and future types of animate and inanimate organisms. In the mineral kingdom there has been a constant refinement in progress, by the "progression of primaries;" in the vegetable, a like evolution, by the successive production of new and higher cell forms; in man, the tendency has been to develop his superior faculties at the expense of the lower ones—to make him constantly more and more a seraph, less and less a satyr.

In all ages, in all lands, chastity is regarded as a prerequisite to seership. As man is a triad—body, mind and spirit—he can be but one or the other of these in excess. He may be a Pashaw, happy only in his harem; a Physical philosopher, enamored only of books and laboratories; or, a seer, deaf, like the preceding, to the claims of women, but, unlike him, soaring away from matter to the Empyrean and beholding the glories of the spirit-world. He cannot combine two of the three to the extent of excess. Therein lies the terrible danger which besets the tempted sensualist medium. Vice has always been what Pope describes her.

"—A monster of such hideous mien
As, to be hated, needs but to be seen;
But, seen too oft,—familiar with her face,—
We first endure, then pity, then embrace."

Spiritualists should realize the danger there is in the first conflict. If vanquished then, all is lost. But, far be it from us to deny the excellence of entertaining a noble spiritual love for some one person, with a view to its permanence. Indeed we go so far as to say that we do not believe any man or woman can progress in the other world who has not had this divine impulse awakened in his or her heart. It is this which brings out, in either sex, the noblest attributes of our nature, and best fits us to understand the Wisdom, Justice, Charity, and Ineffable Love of the good God,—the Ain-soph. To fix one's affections upon a worthy object ennobles and purifies, especially when the consummation seems beyond reach. Such love as that, raises man to the level of the angels. But to crave unlawful carnal possession of one after another, in obedience to the base instincts of unbridled passion,—in a word, to lie down in the ditch beside these huckstering free-lovers—is to degrade one's self below the level of the poor brutes, who only follow the promptings of Nature, which, having made them unlike ourselves, exacts no such punishment from them as she will from man, who should have aspired to be an angel, but ended by making himself worse than beasts.

"THE QUESTION."

Our contemporary, the Banner of Light, wishes to enlarge, and therefore asks, "Do the Spiritualists of the United States desire their paper, the Banner of Light enlarged, and afforded at the same price?" "THEIR" paper is suggestive; but we have no comment on this egotism. We give them the benefit of our circulation on the above announcement, hoping that if they do enlarge they will not be obliged to cut out, from the reports of their best correspondents, the tributes of praise that are paid to the Spiritual Scientist. We know whereof we speak, and if necessary can publish names and dates. Perhaps, also, with a larger paper, they may be able to give certain information to their subscribers through their columns, rather than personally to the individuals who make inquiries.

In another column we copy a report from the Boston Post, concerning the mediumship of Miss Annie Eva Fay. The Post seldom prints Spiritual news, nor would this have been inserted except upon its absolute merits. Our readers will remember that Miss Fay was the subject of an electrical test by Prof. Crookes, and has received the unqualified endorsement of those scientific gentlemen who have witnessed manifestations through her mediumistic power. The Scientist reprinted the report of Prof. Crookes a few months ago. We advise our readers not to lose this opportunity of seeing Miss Fay as she will soon return to England.

W. H. HITCHMAN, F. R. S., of Liverpool, Eng., has an article on the "Progress of Spiritualism," which appears on another page. We take pleasure in printing the name of so able a correspondent.

THE NAME OF A. E. GILES Esq., of Hyde Park, appeared in our issue of last week, as a member of Lake Pleasant Association. While sympathizing with its objects and donating to its support, he does not wish to be a member.

OFFICIAL LIST OF OFFICERS OF LAKE PLEASANT ASSOCIATION, FOR 1875-76.

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In addition to those names printed last week as members of the Association, some fifty more have been added.

From the London Spiritualist.

A MEDIUM OF THE LAST CENTURY.

THE memory of some of the remarkable mediums of past days may well be recalled, now that there is some chance of their being understood. There are few points on which ignorance, prejudice, and misapprehension have combined to occasion more loss and obscurity than on this subject. Mediumship of old was, more emphatically than invention or science, a thing before its time—little better can be said of it, indeed, to-day. In mediæval times any unusual amount of learning was ascribed to supernatural, unusually diabolical aid, and scholar, philosopher, and medium were placed in the same category. It would be a curious and difficult undertaking to distinguish among celebrated names of old who were scholars and *savans*, pure and simple, and those who were aided and influenced, more or less, by mediumistic power. In the former Roger Bacon, Albertus Magnus, and Duns Scotus may be ranged as representing the Tyndalls and the Huxleys of their day; and Cordan, Cornelius Agrippa, Trithemius, and Paracelsus among the latter; but all alike were popularly held to derive their knowledge from supernatural agency. A person in those days endowed with medial powers must have frequently been sorely perplexed, the more so according to fineness of nature and religious instincts. Often the possessors might view their powers with horror and refer them to infernal possession, and doubtless many a strangely harassed life, unspeakable mental struggles, and fearful questionings have passed unrecorded and unknown. We will now mention an individual who lived near our own days, who, apparently distinguished for nothing else, must have been an extraordinarily strong medium.

Schrepfer was a native of Leipsic, where in after life he kept a *café*. He asserted himself to be in continual intercourse with spirits, whom he could control and summon at pleasure; he distinguished them into friendly and evil, and the approach of each was heralded by particular sounds. He is said to have frequently given astonishing proofs of his power, but the most famous instance was that in which Prince Charles of Saxony, with much difficulty, prevailed upon him to present in visible form the spirit of the Chevalier de Saxe, one of the natural sons of Augustus II., King of Poland, and half-brother to the famous Marshal Count Saxe. He was uncle to Prince Charles, and having amassed enormous wealth and died without issue, it was reported that vast sums belonging to him were concealed in the palace. Curiosity therefore combined with avarice in prompting Prince Charles to endeavor to gain an interview with the spirit of his uncle, Schrepfer, with much repugnance, for he represented such an undertaking as dangerous to himself, was prevailed upon to make the attempt. A company, nineteen in number, assembled by night in the great gallery of Prince Charles's palace in Dresden, and all doors and windows were carefully secured by Schrepfer's directions. Lights were extinguished, and Schrepfer, after warning the company that the event might try their nerves, retired into a corner, and, after a long interval, passed into a convulsive and agitated state, when a noise was soon heard more like wet fingers drawn over the edge of glasses than any thing else. Presently very frightful sounds followed, and the company being much aghast, the principal door suddenly opened with violence, and something that resembled a black ball or globe rolled into the gallery. It was invested with smoke or cloud, in the midst of which appeared a face like that of the Chevalier de Saxe, from which a loud and angry voice exclaimed in German, "*Carl, was wolt du mit mich!*"—"Charles, what wouldst thou with me?"

The Prince and company were utterly horrified, and, losing all self-possession, called on Heaven for help, and besought Schrepfer to dismiss the apparition; but this he was unable or pretended to be unable to do, and those present declared that nearly an hour elapsed before it could be compelled to retreat. And when at length it had gone, and the company were recovering, the door burst open again, and the same hideous form again presented itself! The boldest were not proof against this, and a scene of utter horror and dismay ensued, till Schrepfer at length contrived finally to dismiss the apparition.

Of the nineteen persons who witnessed this fearful sight,

three afterwards published some account, though none liked to make it a subject of conversation, and the horror impressed upon them was never forgotten throughout life. The story was once well known throughout Europe. Byron alludes to it at the end of the last canto of *Don Juan*. Schrepfer afterwards became a celebrated medium, and was surrounded by crowds of followers and inquirers, and rumors survive of astounding manifestations made through him. The present writer once, in Egypt, met a Russian, who since has "passed the river," who related some details respecting him not then appreciated, and now indistinctly remembered. What is recollected would seem to argue him endowed with prodigious materializing force.

Schrepfer lived a strange life, and a strange death he died. He had promised three gentlemen, whom he had in some method initiated, to show them something more wonderful than all before; and in the summer, before sunrise, between three and four o'clock, he took them to the wood of Rosendaal, a little beyond the gates of Leipsic. Here he desired them to remain awhile, and went apart amongst the trees. Presently they heard the report of a pistol, and, going up, found he had shot himself. He was senseless, and soon died. Those who knew him best declared that he was so perpetually beset and tormented by spirits, and his life made so miserable, as to drive him to have recourse to a pistol. He does not appear to have been distinguished for any other qualities, and, as in many other instances, when it is asked why the spiritual world favors persons otherwise not at all noteworthy, and why powers so extraordinary are conferred apparently with so little discrimination, one can only say, as Charles Lamb said of Spencer's *Faery Land*, "We do not know the laws of that country."

From the London Spiritual Magazine.

MENTAL EPIDEMICS.

BY GEO. SEXTON, LL. D.

IT HAS BEEN often said that Spiritualism is simply a phase of a class of facts which have been common in the history of the world and with which every physiologist and physician is familiar. We know that certain mental influences, spread by a sort of contagion, similar to that which governs the epidemics of physical disease. The best illustration of this, perhaps, is in the Hysteria. First one person is attacked in a large assembly, then another, and another, until a great number of people, more especially amongst those of a nervous temperament, are brought under the influence of the contagion. Or, perhaps, a still more simple illustration, and one which every one has observed, is that of yawning. As soon as one person does this in a company the whole will speedily become affected, do what they will. On a large scale this kind of influence is frequently observed, producing tremendous results in society. Thus we have had at different times, the dancing mania, the preaching mania, the Flagellants; and a number of other epidemics of a similar character, in all of which the disease spread by a sort of contagion exactly analogous to that which regulates physical disease. The preaching epidemic of Sweden that occurred as recently as 1842, an admirable account of which was given by Mary Howitt, in *Howitt's Journal*, in 1847, will perhaps furnish the best illustration that I can give of this class of phenomena. On this occasion large numbers of persons, frequently young children, were suddenly attacked by an irresistible impulse to sing canticles, preach sermons, and in other ways display a power which in the normal state they did not possess. Dr. J. A. Butsch, Bishop of Skara, wrote a letter on this subject at the time to Dr. C. F. Wingard, Archbishop of Upsala, since printed in several different publications, in which he gives a full description of the phenomena that occurred, which seem to have come on generally with great nervous excitement, a heavy pain in the head, heat at the pit of the stomach, pricking sensations in the hands and feet, frequently deep groan, and then the sudden falling into the trance. The trance itself was exceedingly deep, in some respects so much so, that there was perfect insensibility to outward impressions, so that the loudest noise was not heard except in the case of a question put—a curious exception, but one which will be perfectly familiar to persons acquainted with Mesmerism—and needles thrust into the body were

not felt. In this state the affected person stood up and preached with marvellous eloquence and a wonderful command of language, and from that time forward became generally seriously affected with regard to religion and changed in their moral character. Whole families sometimes became influenced, but females and young children were most generally attacked. Now Spiritualism is said to be an epidemic of a character exactly analogous to this, and Dr. Carpenter imagines that he finds in the preaching epidemic of Sweden, and in kindred phenomena that have occurred at different periods in history, an explanation of the spiritual mania of to-day.

Any person of the most ordinary intelligence would, one would think, see that to quote one mystery in explanation of another leaves the matter exactly where it was before. Suppose we admit that the two classes of phenomena are of precisely the same character, what do we gain thereby? We are just as far from an explanation as ever; for no one has told us what was the cause of the preaching mania in question, except that the Bishop of Skara says that it belongs to the same class of phenomena as animal magnetism, which I need hardly say is no explanation at all, and certainly not one which would prove of any value to Dr. Carpenter. If it could be proved, therefore, that Spiritualism was really an epidemic of this kind nothing whatever would be gained by the opponents of the movement, because both the one and the other might be due to spiritual agency. And that they were so I have individually no kind of doubt, nor do I think that any other theory will prove satisfactory as an explanation of the facts.

THE LATE S. J. FINNEY.

From the following paragraph, which has appeared in the California papers in reference to the late Selden J. Finney, the well-known Spiritualist and medium, of whose death mention was made in our last number, it would seem that he probably incurred a death of violence because of his courage some years ago, in instituting measures against certain desperadoes:

"State Senator Finney of California was some years ago a witness against or the prosecutor of three or four desperadoes who resided in San Matteo County, but they escaped both the gallows and the State prison, and it was said at the time that they would one day kill him. So impressed was his wife with this idea that she advised him to sell his property and leave; but he declined, saying that if they were determined to kill him they would follow him wherever he went. Very recently he was found dead, pierced by a bullet."

PROFESSOR TOBIN.

A correspondent writes: "A person styling himself Professor Tobin has been lecturing in Boston, and threatens to lecture in other parts of the country, upon the frauds of Spiritualism. If, with his assistant, he exhibits any phenomena that are not explicable on the theory of jugglery, let his audience insist on his explaining his *modus operandi*; for, if he persists in refusing to do this, the fair inference is that he is using the power of spirits in opposition to the truth of Spiritualism. This has been frequently done by renegade mediums. His experiment with the iron ring is probably a trick, similar to that explained by a well-known Spiritualist, at a late meeting in London, as follows:

"The imitation medium is tied to iron rings, each affixed to an iron bolt which passes through the woodwork of the seat, or cabinet, and is then fixed in its place by means of a screw-nut upon the outside. These rings and bolts were passed round for examination, and, to all appearance, they were made in one solid piece, so as to defy critical examination and pulling or twisting in any direction while in the hands of the spectators. Mr. Gledstanes was fixed down to the seat by means of these rings and screws, yet, when temporarily screened from the spectators by means of a curtain, he passed a solid iron ring on and off his arm with the utmost facility, yet afterwards was found secured as before. With a little practice this feat can be accomplished in three or four seconds of time. The truth is, that although the bolts appear to be in one piece, they are in reality made in two, and the parts can be separated by a peculiar movement after the end of the bolt is fixed in position, but while it is passed round for examination the joint cannot be detected, and there is not sufficient purchase to separate the parts by the strength of the hands alone. Some months ago, Messrs. Maskelyne and Cook were fixed to a cabinet by means of iron rings strongly

resembling in external appearance those exhibited by Mr. Gledstanes. Of late, however, they have abandoned this trick."

ROBERT DALE OWEN'S LIFE AT THE HOSPITAL

FROM Dr. Evarts, superintendent of the hospital for the insane, we learn that Robert Dale Owen is improving rapidly in health. Since his arrival at the institution he has gained fifteen pounds, generally a sign of mental recovery. The doctor is not positive in his assertions as to the chances for the restoration of the mental faculties, and only gives the impression that there is room for hope. Of the life of his patient at the institution the doctor speaks freely. As is well known, there is nothing of the raving in Mr. Owen's insanity. He was only partly well when he undertook too great a task, and reason gave way. He is allowed much liberty, and spends most of his time in talking to the inmates, and studying their peculiar traits. He has lost none of his famous diction, and consequently, at times, his eloquence brings around him quite a group of his fellow inmates. He will come to Dr. Evarts and tell him of such and such a person, and make suggestions as to the treatment of that person. He does not confine his suggestions to persons only, but will speak of this and that plan of arranging some of the household matters. Some of his suggestions are, the doctor says, as practical and beneficial as could be advanced by any one. Others, it is true, are nonsensical. Sometimes they will follow each other in such a ludicrous contrast as to provoke uncontrollable laughter. He may speak of some idea of a change in the laundry that is worthy of close consideration, and in almost the next sentence solemnly declares that a spire 1700 feet high should be placed on the building. He would write almost constantly if he could get writing materials. Occasionally he is allowed to have some with which to write to his daughter. These letters are always couched in his choice language, and only for the quick changing of subjects, would be highly interesting. A letter written a few days since began with the sentence, "No matter whether I am crazy or not," and then a paragraph followed which spoke of ordinary matters. He writes that he is going to get "Tom Hendricks" to allow him to get up a theatrical entertainment for the benefit of the institution. Pocahontas (his hobby) is the piece, and it is to be played at the Union Square Theatre, New York. He tells who he will get for the different characters, adding that the people must be of the best society. He tells of the costumes to be worn, and especially about his own costume in the character of John Smith. Inside of three months they can clear \$8000. The State of Indiana must pay the expenses of the hall rent, etc., for rehearsals.

NO COINAGE GENUINE BUT OURS.

We find the following remarks in an editorial on Spiritualism in the Boston Sunday Herald of Aug. 22d:—

"The recent investigations of a correspondent of the Herald at the Eddy's, in Vermont, show a striking coincidence with these results arrived at by Mr. Fairfield. There the correspondent found a considerable number of persons in constant attendance upon the so-called seances, and as constantly declaring that certain things that they believed they saw were evidences of the re-appearance of their departed friends; when it was perfectly evident to our writer, who went to get at the truth," ("but didn't the others go also to get at the truth?") "that no such things were really perceived by them."

"Our writer," if judged by the Herald editorial, would seem to be of that modest class, so well described in the following lines by Goethe, who, by the way, was a born Spiritualist, and believed in phenomena similar to those of our day:

"Most learned Don, I know you by these tokens:
What you can feel not, that can no one feel;
What comprehend not, no one comprehend;
What you can't reckon is of no account;
What you can't weigh can no existence have;
What you've not coined, that must be counterfeit."

How could it have been "perfectly evident to our writer" that other persons could not "really perceive" what happened to be obscured to his own vision? There are various degrees of perception. A sailor can perceive land which a landsman cannot see by the utmost straining of his eyesight. The writer's "perfect evidence" seems to us very imperfect, for it is very negative and very questionable.

"The great test of Spiritualism" obviously is not, as the Herald in its editorial affirms, "What good does it accomplish" but, is it true? If it be true, the good of it is in our knowing the truth. We may then confidently trust the rest to the Author of all things true, assured that what to our puny reason may seem very profitless and very silly, is nevertheless a divine fact, which, looked at from the standpoint of eternity instead of the little span of a man's earthly life, may be, of all facts, the one most important to the man himself.

THE SCIENTIFIC RELATIONS OF THE SHOT-GUN.

IN the Scientific American of December 19, 1874, appeared an editorial article entitled "How to investigate Spiritualism," which has been widely quoted in this country and abroad. It will be recalled to mind by the forcible language used in regard to the importance which would attach to spiritual phenomena in case their verity should be proven, after enlarging upon this branch of his topic, the author proceeded to define the tests which Science would regard as conclusive evidence of the materialization of spirit-forms:—

"The methods of Science," said he, "are direct, logical, and on the shortest path to the truth; the man of Science always aims at the bull's eye. The method of the skilled and intelligent detective is, without doubt, identical with the scientific. Cases somewhat similar to that of the fraud or no fraud of raps and materializations have often come up for decision; an allusion to some of these throws a clear light on the present discussion. Our ancestors believed in ghosts, and they fired stones and bullets to test their faith. The proceeding was scientific, but suited only to an age ruder than ours. We warn the over-zealous scientist that, although a bullet could not harm a materialized spirit, no medium or his confederate is bullet-proof. An action for murder or manslaughter would probably lie in a case wherein any one was killed in a scientific investigation or materialization. The well-known story of Fulton investigating the motive power of a perpetual motion by means of a hatchet, is a fine illustration of the application of the principles of Science. Lamp-black, printer's ink, and green paint have been slyly smeared on the trumpets, ropes, etc., of the dark seance, and the truth was speedily declared in the unconscious ornamentation of the mediums lips or hands. And, best of all, strong lights have been turned on the supposed spirit performing tomfooleries, and it was instantly manifest whether they were genuine or not. In all these cases it was a touch and a go, and the truth declared itself beyond any man's cavil. Devices which were so simple, and yet so sufficient, were surely scientific, and they indicate, and perhaps sufficiently describe, our notion of scientific investigation of one class of spiritual manifestations. But we add a few hints especially touching the investigation of materializations. Let the tests be applied directly, if possible, to the materialized spirit, with the intent to determine who or what it is. A dark lantern, or some other appliance for turning on light, is likely to be useful. A lasso would be very serviceable in the hands of one skilled in its use; it is said the Mexicans can lasso anything that runs or stands. A little squirt-gun loaded with a few ounces of ink, or even the boy's blow-gun charged with Scotch snuff, might be available in eliciting truth where more pretentious instruments would fail. If the investigator, from doubts of his skill or other reasons, prefers to discard all the apparatus and appliances of art, let him in the non-resisting spirit of a Quaker and in the name of Science, suddenly lay a strong and firm hand on the dress of the body of the spirit, and hang on like a Tarter, till the whole truth comes to relieve him.

We repeat: Our scientific plan is simple, direct, conclusive. We commend it to Mr. Crookes and Col. Olcott, and especially to all those who are in the road which leads to a faith which has lost its senses and is idiotic.

To us, the Eddy materializations are supremely puerile and silly; they cannot appear differently until a scientific demonstration has shown that they are not the chicane of the practised and disreputable Eddy family. But the peace of society is disturbed, and something must be done for quiet, or many good friends will get to Bedlam. We earnestly hope that a scientific investigation of materialization will be made speedily; the investigator will receive our most cordial thanks.

There is a suggestion of brutality running through this article, which is wholly alien to true scientific-investigation. Other methods, as conclusive without partaking of cruelty, can easily be essayed, as the investigations of Mr. Crookes and Col. Olcott clearly showed. But the Scientific American

has been taken at its word, and the shot-gun test applied to a materialized spirit in St. Louis.

Do our readers suppose it will satisfy the little world represented by our scientific critic? They need not deceive themselves; he will crawl out of the auger-holes of Timkens's bitt. Now that a spirit-face has been shot through he will demand the shooting of a full-length form. After we do that, and send a bullet through in the transverse direction, he will require us to present the forms of our Sartums or Hontos recumbent in mid-air, so that his minnie-ball may be shot through them longitudinally. This done, the next step will naturally be for us to put our solidified ghosts upon the operating tables of a medical clinic, to be carved into bits and served around on plates to the young Sawbones for microscopic analysis.

The fact is that it is idle to attempt to conciliate the scientific class. Our true policy is to defy them, and be quietly demonstrating the reality of our phenomena, and teaching the philosophy of their occurrence, lead the people out of the mire of old superstitions, and leave our insolent and conceited critics to flounder about as they choose and as long as they choose, and give their time to those petty questions, for the study of which alone they are fitted by predisposition and habit.

LAKE PLEASANT CAMP MEETING.

THE IRREPRESSIBLE SOCIAL QUESTION RULED OUT.

LAKE PLEASANT Camp-meeting had most beautiful weather during its closing week. The exercises closed Sunday, Eccles speaking in the morning and Prof. William Denton in the afternoon. The attendance was very large though not equal to that of the preceding Sabbath. Monday the campers commenced to leave, but many remained till later in the week.

The sensation of the meeting was the culmination of Spiritualism vs. Free-Love agitation. For many days there had been rumors that certain parties on the grounds were determined to vent their views on the social question, notwithstanding the fact that the managers through the executive committee were publicly and unequivocally opposed to the discussion of the subject.

Friday afternoon, Dr. T. B. Taylor drove an opening wedge by a declaration that no president could prevent him from speaking what he thought. J. J. Morse then moved that the social question be the subject for conference the next morning. Dr. Beals the president, refused to recognize any motion as it was not a business meeting, and the matter was under the control of the Executive Committee. The meeting then adjourned. Those mediums having Indian controls, having been invited to meet at four o'clock, the subject was again brought up and a criticism of the Executive Committee attempted; but the medium in charge soon checked this ebullition. Saturday morning a business meeting was held some few resolutions and motions of minor importance having been disposed of, J. J. Morse introduced the following:—

Whereas, Recognizing in Spiritualism an eclectic philosophy, dealing with all questions affecting the welfare of humanity, be it resolved: that the platform of Lake Pleasant Camp-meeting Association, be free for the discussion of all questions dealing with the civil, social, religious and political well-being of the race, and the only limitations permitted be those of order, propriety and decorum.

Dr. Storer offered as a substitute:—

Resolved, That we, as members of the Association, believe that Spiritualism includes every subject pertaining to the growth and culture of humanity, and that all such subjects may, with propriety, be discussed upon our platform. We also believe in the selection of times and seasons appropriate to the presentation of these various interests, and to forward the best interests of this meeting and Association, as well as the Cause of Spiritualism, we entrust the entire management of the order of these meetings to the Executive Committee of the Association.

The resolution offered by Mr. Morse was laid on the table, and a motion to refer the substitute to a committee was lost; the discussion then came on Dr. Storer's resolution. Considerable time was consumed, all who desired having an opportunity to express an opinion, and it was finally passed by a decisive vote. The interest was deepened by an explanatory, apologizing letter from Dr. T. B. Taylor.

MRS. HOLMES AGAIN.

To the Editor of the Spiritual Scientist :

I do not know as I have any claims upon your columns, and my presuming to trespass thereon, may be set down as impertinent; but I have so unintentionally, and unexpectedly become mixed up in this new Holmes imbroglio, and withal been so buffeted about by the waves of contention, with the spirit of anxious inquiry on the one hand, and fierce antagonism on the other, that I must speak; and since I am denied a hearing, in defense of myself, by the Editor of the Banner of Light, in whose columns appeared the article, which was not only slanderous, but a malicious fabrication; and in as much as the worthy editor himself has misrepresented both my words and meaning in his editorial comments upon my reply to Mrs. Holmes, charges which he declines to publish, it seems to me I must somewhere have a hearing.

Mrs. Holmes made grave charges against all the parties that were so unfortunate as to attempt an investigation of the materializing phenomena in her presence. She charged me personally with jealousy and conspiracy, as being a tool in the hands of other parties to injure her, of descending to dishonesty and meanness in my investigations, to the extent of holding a bogus seance in her sack, after I had tampered with the sewing, which charges I deny, except the fact that such seance was held. She characterized the circle as a mob, and held us up as falsifiers, persecutors and assaulters banded together; subjecting ourselves to all this dissension, discussion and censure, for the purpose of swindling her out of the paltry sum of forty-five dollars, not one of whom, who would not willingly have paid that sum, to have been relieved of their mortification and disappointment by seeing her proved innocent.

All these charges I have shown to be false and improbable, (in my reply to Mrs. Holmes, which the "Banner of Light" refuses to publish), by stating all the facts in the case, together with her manner of conducting and closing the seances, showing wherein lay the chances for fraud, and the opportunity for concealment. The public who were interested had a right to hear this evidence, and it became my duty to present it, even at the risk of being lengthy.

Is any proof in favor of the genuineness of the manifestations adduced by Mr. Hosea Allens, making accusations against me, of which Mrs. Holmes statement is but a reiteration; or what possible benefit can she derive from Mr. J. M. Roberts, the gentlemanly correspondent of the Banner, denouncing the Brooklyn Spiritualists, myself included, as liars, which he has done in a private letter addressed to me? These gentlemen ought to know, if they do not already, that if Mrs. Holmes is sustained, it will not be by flaunting charges in the face of her accusers, which they have not a particle of evidence to sustain, but by the introduction of tests at her seances, which preclude all possibility of deception. It was the absence of such tests that inveigled Robert Dale Owen into the difficulty in which he became involved. Why insist that Eliza White's story was all a fabrication, and that Childs was bribed, and Mr. Owen victimized, when we have the evidence against such theory in the confession of Dr. C. that he was not disposed to criticize, and his evident sincerity in at once suppressing the sale of his pamphlet at great pecuniary loss, and Mr. Owen's statement in "Banner" of May 1st, that they had persistently refused to afford him the tests which he requested, claiming that such marks of distrust offended the spirits, defeated the manifestations, and impaired their powers, declaring that those who were not satisfied might stay away, is proof as he says, that "the Holmeses had it all their own way," and this corresponds exactly with Mrs. Holmes' conduct, and her reasons given for refusing tests in Brooklyn: and, notwithstanding Mr. Colby asserts that he knows, and is prepared to expose the plot by which he, (Owen), was victimized there is no evidence to show that he was the victim of anything but his own weakness, in giving his endorsement where too much was taken for granted, instead of being demonstrated by rigid tests, that proved their genuineness beyond doubt or cavil. Had Mr. Owen withheld his endorsement, and abstained from the publication of exhibitions that were not so proven, he would never have been obliged to have made his humiliating retraction; and,

whilst it is fair to infer that the Y. M. C. A. might have had something to do with inducing Eliza White to tell her story, and might have promised her money as an inducement (expecting in their ignorance that proving the Holmes fraud, would suspend all intercommunication between this and the spirit-world), before she was willing to take a step that would result in her losing her chance of obtaining five dollars per night, for assistance which she could render the Holmeses; but it is not fair, or reasonable, to conclude that Mr. Owen or Dr. Child, would withdraw their support of these persons, unless there was more evidence in favor of the frauds, than proof of their genuineness, and the exhibition of the Katie King trinkets, and the confession of the Holmeses, that Mrs. White stood for the photographs, whether it be true or false, is evidence of dishonesty; and if, as some insist, this be the work of the spirits, (and as Mrs. Holmes herself declared in Brooklyn, saying that if her hands were used to ring the bells, and the spirits made her personate Katie King in the cabinet, she was not responsible), let us bring them to terms and teach them a lesson of rectitude, by refusing to patronize mediums whom they impose upon, and show them that if they wish to be recognized, by us, they must observe the same rigid rules of honor and truth, to which we hold mortals. Still in the truth,

E. ANNIE HINMAN.

A GHOST STORY BY WILKIE COLLINS.

By a letter from Benjamin Coleman, of England, we learn that "The World," a weekly newspaper of London, established little more than a year ago, has begun the publication of a new serial story by Wilkie Collins. Mr. Coleman, writes:

"The World, is one of the cleverest of our public journals. It is edited by Edmund Yates whose father was a comedian. Edmund was brought up in the post office here; to this occupation he added journalism, and within a few years he has become a writer of novels. The World has attained a very large circulation. It is most fearless in denouncing religious shams and follies; but strange to say it has never attacked Spiritualism. The number before me of this day (Aug. 4th) has the first part of a new story by Wilkie Collins, entitled 'The Clergyman's Confession.' The clergyman, confiding his story to a brother, whom he has not seen for many years, remarks: 'I know I can trust you. But do you believe that the spirits of the dead can return to earth and show themselves to the living?' The brother answered him cautiously, replying in the words of a great English writer touching the subject of ghosts: 'You ask me a question which after five thousand years is yet undecided; for that reason alone it is a question not to be trifled with.' It would thus seem that both Yates and Collins regard the facts of Spiritualism as something not altogether unworthy the respectful attention of enlightened persons."

SPIRIT HANDS.

THE following is the deposition in favor of materialization phenomena which Mr. W. H. Harrison, editor of the London Spiritualist, gave for the use of M. Leymarie's trial in Paris:—

Being scientifically educated, I have studied with great exactitude and care the general phenomena of Spiritualism for many years, and know them to be real, though in a few cases I have detected and publicly exposed imposture. I have been present at the experiments at which Mr. Cromwell Varley, the Atlantic cable electrician, and Mr. William Crookes, both eminent Fellows of the Royal Society, obtained absolute evidence that what are known to Spiritualists as materialized spirit-forms, were on those occasions genuine phenomena, and not imposture. In some of Mr. Crookes's experiments I saw the proof given by the instruments, but in Mr. Varley's experiments I did not do so, because my duty was to write down the indications of the instruments as he called them off. By sending a current of electricity through the body of the medium in the cabinet, and by then reading off the indications of the recording instruments outside, we had the power of testing whether the medium left the cabinet, to act as a materialized spirit. I have seen living materialized hands where the medium could not possibly have produced them by imposture; once at the house of Mrs. Makdougall Gregory, 21 Green Street, Grosvenor square, London, I clearly and distinctly saw a living materialized hand, and not that of any person present, moving about close to the floor within six feet of me, while the medium was sitting in a chair. The hand played upon a musical instrument while I was looking at it. I saw Buguet taking photographs on one occasion only, and the account which I published in The Spiritualist of June 26th, 1874, I hereby declare to be true.

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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 condi-
tions are presented as those under which the phe-
nomena may at all times be evolved.

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

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

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

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

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

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

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

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

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

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

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

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

Positively 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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tributing regularly to this paper. Among these are
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Lippitt; M. A. (Oxoe), of London; Dr. Wm. Hitch-
man, 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 Kar-
dec's works; "Hiraf," 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,
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