

# SPIRITUAL SCIENTIST

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From the London Spiritualist.

#### RESEARCHES ON THE HISTORICAL ORIGIN OF THE REINCARCERATION SPECULATIONS OF FRENCH SPIRITUALISTS.

BY THE HON. ALEXANDER AKSAKOF, RUSSIAN IMPERIAL COUNCELLOR AND CHEVALIER OF THE ORDER OF ST. STANISLAS.

IN view of the approaching publication of translations in the English language of the works of Allan Kardec, of which the principal volume, *The Spirits' Book*, is already out, I feel it my duty to lay before the English public the result of my researches in the direction of the origin of the dogma of Reincarnation. When "Spiritism," newly baptised with this name, and embodied in form of a doctrine by Kardec, began to spread in France, nothing astonished me more than the divergence of this doctrine from that of "Spiritualism," touching the point of Reincarnation. This divergence was the more strange because the sources of the contradictory affirmations claim to be the same, namely, the spirit-world and communications given by spirits. As Spiritism was born in 1856 with the publication of the *Book of Spirits*, it is clear that to solve this enigma it was necessary to begin with the historical origin of this book. It is remarkable that nowhere, either in this volume or in any of the others, does Kardec give upon this head the slightest detail. And why was this? the essential point in all serious criticisms being to know before all things how such a book came into existence? As I did not live in Paris, it was difficult for me to procure the necessary information; all that I could learn was that a certain somnambulist, known by the name of Celina Japhet, had contributed largely to the work, but that she had been dead for a long time. During my stay in Paris in 1873, I explained to a Spiritualistic friend my regret that I had never met this somnambulist in life, to which he replied that he had also heard that she was dead, but he doubted whether the rumor was true; also that he had reason to suppose that this was nothing but a rumor spread abroad by the Spiritists, and that it would be well if I made further personal inquiry.

He gave me a former address of Mme. Japhet, and what was my astonishment and joy to find her in perfect health! When I told her of my surprise, she replied that it was nothing new to her, for the Spiritists were actually making her pass for a dead person. Here is the substance of the information which she was obliging enough to give me.

Madlle. Celina Bequet was a natural somnambulist from her earliest years. At sixteen or seventeen years of age, while residing with her parents in Paris, she was mesmerised for the first time by Ricard, and three times by him in all. In 1841 she was living in the provinces, and was attacked with a serious illness; having lost the use of her legs, she was confined to her bed for twenty-seven months; afterwards, having lost all hope of relief from medicine, she was mesmerised and put to sleep by her brother; she then prescribed the necessary remedies, and after treatment for six weeks she got out of bed and could walk with the aid of crutches, which she was obliged to use for eleven months. At last, in 1843, she had entirely recovered her health.

In 1845 she went to Paris in search of M. Ricard, and she made the acquaintance of M. Roustan, at the house of M. Millet, a mesmerist. She then took, for family considerations, the name of Japhet, and became a professional somnambulist under the control of M. Roustan, and remained in that position till about 1848. She gave, under her assumed name, medical advice under the direction of her spiritual grandfather, who had been a doctor, and also of Hahnemann and of Mesmer, from whom she received a great number of communications. In this manner in 1846 the doctrine of Reincarnation was given to her by the spirits of her grandfather St. Theresa, and others. (As the somnambulist powers of Madame Japhet were developed under the mesmeric influence of M. Roustan, it may be well to remark in this place that M. Roustan himself believed in the plurality of terrestrial existences. See Cahagnet's *Sanctuaire du Spiritualisme*—Paris, 1850—page 164: since dated August 24th, 1848).

In 1849 Madame d'Abnour, on her return from America, desired to form a circle for spiritual phenomena, of which she had lately been a witness. For this purpose she called upon M. de Guldenstube, by whom M. Roustan and Celina Japhet were asked to become members of his spirit-circle. (See the German edition of *Pneumatologie Positive* of the Baron de Guldenstube—Stuttgart, 1870—page 87). This circle was also joined by the Abbe Chatel and the three Demoiselles Bouvrais; it consisted therefore of nine persons. This circle met once a week at the house of Madame Japhet, 46, Rue des Martyrs; afterwards, almost up to the time of the war of 1870, it met twice a week. In 1855 the circle was composed of the following persons: M. Thierry, M. Tallandier, M. Tillman, M. Ramon de la Sagra (since dead), Messrs. Sardou (father and son), Madame Japhet, and M. Roustan, who continued a member of it until about 1864. They began by

making a chain, American fashion, in form of a horse-shoe round Madame Celina, and they obtained spiritual phenomena more or less remarkable; but soon Madame Celina developed as a writing medium, and it was through that channel that the greater part of the communications were obtained.

In 1856 she met M. Denizard Rivail, introduced by M. Victorien Sardou. He correlated the materials by a number of questions; himself arranged the whole in systematic order, and published *The Spirit's Book* without ever mentioning the name of Madame C. Japhet, although three-quarters of this book had been given through her mediumship. The rest was obtained from communications through Madame Bodin, who belonged to another spirit-circle. She is not mentioned except on the last page of the first number of the *Revue Spirite*, where, in consequence of the number of reproaches that were addressed to him, he makes a short mention of her. As he was also attached to an important journal, *L'Univers*, he published his book under the names which he had borne in his two previous existences. One of these names was Allan—a fact revealed to him by Madame Japhet, and the other name of Kardec was revealed to him by the medium Roze. After the publication of the *Book of Spirits*, of which Kardec did not even present one copy to Madame Japhet, he quitted the circle and arranged another in his own house, M. Roze being the medium. When he thus left he possessed a mass of manuscript which he had carried off from the house of Madame Japhet, and he availed himself of the right of an editor by never giving it back again. To the numerous requests for its return which were made to him, he contented himself by replying, "Let her go to law with me." These manuscripts were to some extent useful in the compilation of the *Book of Mediums*, of which all the contents, so says Madame Japhet, had been obtained through medial communications.

It would be essential in order to complete this article to review the ideas on pre-existence and on reincarnation which were strongly in vogue in France just before 1850. An abstract of these will be found in the work of M. Pezzani on *The Plurality of Existences*. The works of Cahagnet should also be consulted. As I am now away from my library, it is impossible for me to give the relative points exactly.

In addition to the foregoing, supplementary details, bearing upon the origin of *The Book of Spirits* and the different points connected therewith can and ought to be obtained from living witnesses to throw light upon the conception and birth of this book, such as Madame Japhet, Mlle. de Gulden-tubbe, M. Sardou, and M. Taillandier. The last continues up to the present time to work with Madame Japhet as a medium; she is still in possession of her somnambulatory powers, and continues to give consultations. She sends herself off to sleep by means of objects which have been mesmerized by M. Roustan. I think it a duty on this occasion to testify to the excellence of her lucidity. I consulted her about myself, and she gave me exact information as to a local malady, and as to the state of my health in general. Now is it not astonishing that this remarkable person, who has done so much for French Spiritism, should be living entirely unknown for twenty years, and no notice or remark made about her? Instead of being the centre of public attention she is totally ignored; in fact, they have buried her alive! Let us hope that the reparation which is due to her will be made one day. "Spiritualism" might, in this matter, offer a noble example to "Spiritism."

Now to return to the question of Reincarnation. I leave it to English critics to draw their deductions from the facts which I unravelled by my researches, incomplete though they be; I will do no more than throw out the following ideas: That the propagation of this doctrine by Kardec was a matter of strong predilection is clear; from the beginning Reincarnation has not been presented as an object of study, but as a dogma. To sustain it he has always had recourse to writing mediums, who it is well known pass so easily under the psychological influence of preconceived ideas; and Spiritism has engendered such in profusion; whereas through physical mediums the communications are not only more objective, but always contrary to the doctrine of Reincarna-

tion. Kardec adopted the plan of always disparaging this kind of mediumship, alleging as a pretext its moral inferiority. Thus the experimental method is altogether unknown in Spiritism; for twenty years it has not made the slightest intrinsic progress, and it has remained in total ignorance of Anglo-American Spiritualism! The few French physical mediums who developed their power in spite of Kardec, were never mentioned by him in the *Revue*; they remained almost unknown to Spiritists, and only because their spirits did not support the doctrine of Reincarnation! Thus Camille Bredif, a very good physical medium, acquired celebrity only in consequence of his visit to St. Petersburg. I do not remember ever to have seen in the *Revue Spirite* the slightest notice of him, still less any descriptions of manifestations produced in his presence. Knowing the reputation of Mr. Home, Kardec made several overtures to get him upon his side; he had two interviews with him for this purpose, but as Mr. Home told him that the spirits who had communicated through him never endorsed the idea of Reincarnation, he thenceforth ignored him, thereby disregarding the value of the manifestations which were produced in his presence. I have upon this head a letter from Mr. Home, although at the present moment it is not within reach.

In conclusion, it is scarcely necessary to point out that all that I have herein stated does not affect the question of Reincarnation, considered upon its own merits, but only concerns the causes of its origin and of its propagation as Spiritism.

Chateau de Krotoska, Radzisz, July 24, 1873.

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

From a series of lectures delivered at the Crystal Palace, Sydenham, April, 1873

#### BRAIN-WAVES.

BY GEO. SEXTON, LL. D.

As I have before remarked, this theory of brain-waves is the same as that which I myself held many years ago under another name. I can hardly conceive of anything more absurd than the term brain-wave, but as it seems to be generally employed just now to describe certain mysterious phenomena, it is necessary that it should be dealt with. Brain-wave you would suppose meant a wave of brain. It does not, however, as generally employed, it means a wave of something—heaven only knows what—produced by the action of the brain. It is supposed, that when two persons become *en rapport*, the mind of the one being directed to the other is capable of originating a picture as distinct as though it were produced by an external impression on the senses. Thus for instance, a man is dying in a foreign land far away from home and friends; his whole mind is fixed on those he has left behind, whom he will never see again in this life; his brain is agitated with the desire to have one last look at those he loves so well; he conjures up before his mind the image of his home, and those residing there, in utter ignorance of his present condition; and the result of all this is that his *image* is actually seen, or supposed to be seen, by those upon whom his thoughts are fixed, who become by this means to a certain extent aware of his condition. The case I referred to of Lord Brougham in the last lecture would be explained in this way. It will be seen, therefore, that the impression made upon the brain of those to whom the vision occurs, is as distinct as though it had resulted from an actual existence operating upon the senses, sometimes of sight, sometimes of hearing, and not unfrequently of both combined. Now what sort of explanation does this brain-wave theory afford us? What is the nature of the medium that exists between the two brains, through whose agency these communications are made? If it be of a material character then it must obey the laws which we find regulating all other material substances. Throw a stone into a pool of water, and undulations are produced on the surface, which spread out in circles until they either wear themselves out

\* The address of Madame Japhet is Paris, Rue des Enfants Rouges, 67

and become imperceptible in the distance, or are broken by impinging on the shore. Unless interrupted, they pass equally in all directions. The same law obtains in reference to the phenomena of sound or the still more subtle agency of light. Clearly, therefore, we should find this law followed in the case of the hypothetical brain-waves. Suppose that my mother were dying at this instant, residing as she does something over a hundred miles from here, then the waves put into action by her brain when thinking of me, would not only pass in this direction towards me, but would extend a hundred miles round every way, forming a circle of two hundred miles in diameter, and thus, I suppose would impinge upon the brains of everybody within that circle. If it be said in reply to this that the waves will only affect the brains of those persons who are *en rapport* with the individual with whom they originate,—that is to use words to which no definite meaning has been attached, and to remove the phenomena from the domain of matter into that of spirit.

We know of no material forces by means of which communications of this kind can be made, and when therefore persons talk about brain-waves they do but employ words to which no definite meaning is attached, and which in all probability do not in their own minds shape themselves into an idea. In using such language they only—

Darken by elucidation  
And puzzle by their explanation.

Moreover, supposing that the theory of brain-waves would really furnish a satisfactory explanation of that class of phenomena in which intelligence is communicated to a particular person with regard to something that is happening at a distance at that time, it could afford no explanation whatever of such facts as those to which I have referred, where a knowledge is obtained of an event which is still in the future.

In Spiritualism great numbers of phenomena are continually occurring which it is impossible to explain by any theory of brain-waves, even were such a theory demonstrated to be true y independent evidence. In the spirit-circle the medium frequently discloses facts with which no person present is acquainted, and which are in many cases only known to some one who has passed away from earth. Many years ago, and before I was a believer in Spiritualism, I was present at a seance in which there was a communication made to an eminent literary man present, professedly from his father, also well-known as an author in his day, regarding a matter which was known to no one but himself. The real facts of the case which I am not at liberty to mention—indeed which I only partially know, were afterwards proved to be correct to the letter. Now whatever theory may be set up to explain this fact must fail, unless it recognizes and is based upon spiritual existence, for the communication came from the spirit-world and was known previously to no one but the so-called dead man. Very far indeed am I from denying that human minds have a power of communicating with each other, by means which are independent of the senses, and sometimes when the persons are at long distances apart. But what I will maintain in these cases, is, that this proves the existence of spiritual powers, and spiritual laws, in the first place; and that in the second, information is frequently imparted to persons in the flesh which could come from no other source than those who have long since passed away. You may call the means by which these communications are made by whatever name you please, but the fact involves Spiritualism and nothing short of it.

THE LATE MRS. CONANT.

At a meeting of the Executive Committee of the Lake Pleasant Camp-meeting Association, held at Lake Pleasant, the following resolutions were read and adopted:

Whereas, by the recent translation of Mrs. Conant from earth to spirit life, the Death-angel has taken from our midst a long-trying, faithful and consistent co-laborer in the spiritual vineyard; it is therefore,

Resolved, That we recognize the loss which her physical departure occasions, as not only of unusual importance to those of her immediate connections, but one of universal regret to Spiritualists everywhere.

Resolved, That her life-work, as a medium of intercommunication between the two worlds, was performed in a spirit memorable alike for its fidelity, its charity and obedience.

Resolved, That while we recognize our loss to be her gain, nevertheless, as Spiritualists, we extend our warmest sympathy to her relatives and personal friends who are bereaved by her earthly exit.

Resolved, That these resolutions be entered upon the records of this Association, and a copy of them be transmitted for publication to the Banner of Light, the Spiritual Scientist, and the Religio Philosophical Journal.

SIC PLUSCULUM EGO.

BY GEORGE STEARNS.

"Twinkle, twinkle, little star,  
How I wonder what you are!"  
"Wonder," did the maiden say,  
"What is in the Milky Way?"  
Not so wondrous what she spies  
As the looker through her eyes.

Older the astronomer,  
More profound the wonderer.  
Keen philosophers would learn  
What good seers can not discern;  
Poring introspectively  
The sublimest mystery.

What is hid within the sky  
Poses less than—What am I?  
Selfhood let the gods explain,—  
Sages con the theme in vain.  
Mind can be but overwrought on  
Delphi's famed "Gnothi seanton."

Tell me, Magi, if ye can,  
What is in the Hope of Man.  
Tell me what shall be the goal  
Of the ever-climbing soul.  
Can we youthful spirits know  
To what stature we shall grow?

Must the pith of consciousness  
Be forever fathomless?  
May we never quite explore  
The Shechinah we adore?  
Can we quite appreciate  
What we fail to explicate?

Is it wrong to question Hope?  
Shall we never cease to grope?  
Should we try to comprehend  
Our whole being's aim and end—  
Know enough to do without  
Faith that fears to challenge doubt?

Is not God the Perfect Mind?  
Is not Man of godly kind?  
Like our Father are not we  
By our kinship bound to be?  
Could we worship God unless  
We had native godliness?

MIND is—who imagines—what?  
I know only it is not  
Matter; but the uncreated,—  
Not to be annihilated,—  
Stuff of conscious entity,  
Felt as self's identity.

Mind is the eternal one,  
Nature what by Mind is done;  
And the whole of Mind I call  
God, the Father of us all.  
Human nature's genesis—  
That is mystery's abyss.

Yet in every soul I see  
A becoming deity;  
God the human paragon  
Whereof each is embryo.  
As we grow in godly powers,  
All supernal good is ours.

Human Hope is God's caress,  
Human wish his will to bless.  
We shall live to quite explore  
What the senses must ignore;  
Grow, and learn to deprecate  
Nothing in the name of Fate.

Query, query, little I,  
But no more if you can die;  
Only body is of dust,  
Doubt the truth or in it trust.  
Child of God is heir forever  
To the fruits of good endeavor.

Dream of Hell who go it blind;  
Heaven's the normal state of Mind.  
"Thinking right and meaning well,"  
This is our Immanuel.  
In such faith securely rest  
Who but long its truth to test.

PERSONAL PARAGRAPHS.

MR. A. R. WALLACE'S Defence of Spiritualism, which was published in the Fortnightly Review, has just been translated into German by Mr. G. C. Wittig, and published by M. Alexandre Aksakoff.

M. OSCAR KRAMER, a strong physical medium at Potsdam, accounts of whose seances were published in the Psychic Studies, has been attacked by a German church newspaper, and the article is now going the round of the Berlin press, in consequence thereof, M. Kramer has received numerous letters from sympathizers owning their spiritualistic tendencies. The circulation of Psychic Studies will also probably be thereby increased.

"THE CLERGYMAN'S CONFESSION" written by Wilkie Collins, and published in the World, a London periodical, proves to have been a genuine ghost story, and as such, better fitted for the columns of a spiritual journal. We made reference to the probability of such a result last week.

THE British Association for the advancement of Science has commenced its annual meeting at Bristol. Mr. Crookes, Mr. A. R. Wallace and Dr. Carpenter have announced their intention to be present. Dr. Balfour Stewart, the author of the "Unseen Universe," is to preside over section A, in the great hall of the School of Art at Clifton. Its walls are adorned with large paintings representing ancient spiritual phenomena. It is not unlikely that the subject of Spiritualism will be started, and if so, its chief supporters and opponents are there to fight it out.

THE British National Association of Spiritualists will hold its annual meeting, in November. Many of the subjects proposed will furnish points for useful discussion.

BRUSSELS has an excellent physical medium in the person of a boy, thirteen years of age, and the son of a captain in the Belgian army. The Captain and his wife are in honorable standing, and the manifestations command the respect of all who have witnessed them; they have thrown open their doors to all interested, and every precaution taken against possible deception has only resulted in a greater victory for the boy's powers.

A NEW monthly journal devoted to Spiritualism has appeared at Ostend, called De Rots (The Rock) and is written partly in French and partly in Flemish, so as to reach both classes of the Belgian population. Ostend has also an active Spiritualist society.

IN an article on Australia contained in Fraser's Magazine for May, 1868, is the following passage: "In Victoria and Tasmania the Government contributes aid to every church that chooses to claim it, in the ratio of the numbers belonging to the several sects, and it also subsidizes the Jews, who declare all Christians to be blindly laboring in superstition and insanely misreading the Scriptures they pretend to have built upon."

## HISTORICAL AND PHILOSOPHICAL

## THE BOOK OF SPIRITS.

BY ALLAN KARDEC.

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

## VI.

THE beings who communicate in this manner designate themselves, as we have said, as spirits or genii, and as having belonged,—at least some of them,—to men who have lived on the earth. They constitute the spiritual world, as we, during our lives, constitute the corporeal world.

We here, in a few words, recapitulate the most salient points of the doctrine they have transmitted to us, so that we may the more easily answer certain objections.

"God is eternal, immutable, immaterial, sole, all powerful, sovereignly just and good.

"He created the universe which comprises all beings, animate and inanimate, material and immaterial.

"The material beings constitute the visible or corporeal world, and the immaterial beings the invisible or spirit-world, that is spirits.

"The spirit-world is the normal, primitive, eternal world, pre-existent and surviving all. The corporeal world is only secondary; it might cease to exist, or never have existed, without altering the essence of the spirit-world.

"Spirits take temporarily a perishable material envelope, the destruction of which by death sets them at liberty.

"From among the different kinds of corporeal beings, God has chosen the human species for the incarnation of spirits that have reached a certain degree of development, this is what gives the human species moral and intellectual superiority over all the others.

"The soul is an incarnated spirit of which the body is only the envelope.

"There are three things in man: 1st, the body or material being analogous to animals, and animated by the same vital principle; 2d, the soul or immaterial being, spirit incarnated in the body; 3d, the tie that unites the soul and the body, intermediary principle between matter and spirit.

"Thus man has two natures: by his body he partakes of the nature of animals, whose instincts he has; by his soul he partakes of the nature of spirits.

"The tie or *perisprit* which unites the body and the spirit is a kind of semi-material envelope. Death is the destruction of the grosser envelope; the spirit retains the second, which constitutes for him an ethereal body, invisible for us in the normal state, but which he can, at times, render visible and even tangible, as has occurred in the phenomenon of apparitions.

"Thus the spirit is not an abstract, indefinite being, whom thought alone can conceive; it is a real, circumscribed being, who, in some cases, is appreciable by the senses of sight, hearing, and touch.

"Spirits belong to different classes and are not equal, neither in power, intelligence, in knowledge nor in morality. Those of the first order are the Superior Spirits, who are distinguished from the others by their perfection, their knowledge, their nearness to God, the purity of their sentiments, and their love of good; these are the angels or pure spirits. The other classes are more and more remote from this perfection; those of the inferior ranks are inclined to the most of our passions: hatred, envy, jealousy, pride, &c.; they like evil. Among the number are some who are neither very good nor very bad; more meddling and mischievous than wicked; mischief and inconsistency seem to be their lot. These are foolish or frivolous spirits.

"Spirits do not belong perpetually to the same order. All progress and pass through the different degrees of the spirit hierarchy. This progression is by incarnation, which is given to some as an expiation, to others as a mission. Material life is a trial to which they must be many times subjected in order to attain perfection; it is a kind of sifter or cleanser, from which they emerge more or less purified.

"In leaving the body, the soul re-enters the world of spirits from whence it came, to relate a new material existence, after

a lapse of time longer or shorter, during which it is in the state of a wandering spirit (note 1).

"The Spirit being obliged to pass through various incarnations, we must all have had other existences, and must have still others, more or less, projected either on this earth or in other worlds.

"The incarnation of spirits is always in the human species; it is an error to suppose the Soul or Spirit could be incarnated in the body of an animal.

"The different corporeal existences of the Spirit are always progressive and never retrograde; but the rapidity of the progress depends upon the efforts we make to reach perfection.

"The qualities of the Soul are those of the Spirit incarnated in our bodies; thus the good man is the incarnation of a good spirit, and the wicked man of an impure spirit.

"The Soul had its individuality before its incarnation; it preserves it after its separation from the body.

"On its return to the world of spirits, the soul finds again there all those it has known on the earth, and all its anterior existences return to its memory with the remembrance of all the good and all the evil it has done.

"The incarnated spirit is under the influence of matter; the man who overcomes this influence by the elevation and purification of his soul is brought near to good spirits, with whom he will some day be. He who allows himself to be governed by evil passions, and is best satisfied in the enjoyment of the grosser appetites, is brought near to impure spirits, by giving the preponderance to animal nature.

"Incarnated spirits inhabit the different globes of the universe.

"Unincarnated or wandering spirits, do not occupy a special, circumscribed region: they are everywhere, in space and beside us, seeing us and elbowing us constantly; it is a whole invisible population everywhere around us.

"Spirits exercise an incessant action on the moral, and even on the physical world; they act on matter and on thought, and constitute one of the powers of nature, efficient cause of a multiplicity of phenomena hitherto inexplicable or badly explained, and which find a rational solution only in Spiritualism.

"The relations of spirits with men are constant. Good spirits urge us to good, sustain us in the trials of life, and assist us in supporting them with courage and resignation; the bad urge us to evil; it is a joy for them to see us yield, and to make us more like themselves.

"The communications of spirits with men are secret or open. Secret communications, by the good or evil influence, they exert on us without our knowledge; it is for our judgment to discern the good and bad inspirations. Open communications are by means of writing, speaking or other material manifestations; most often by the intermediacy of mediums who serve them as instruments.

"Spirits manifest themselves spontaneously or on invocation. All spirits may be invoked; those who have animated the most obscure men as well as those of the most illustrious personages, whatever the epoch in which they lived; those of our relatives, our friends or our enemies, and we may obtain from them, by written or verbal communications, advice, instruction on their situation in the other world, on their thoughts in regard to us, as well as any revelations they may be permitted to make to us.

"Spirits are attracted by reason of their sympathy for the moral nature of those who invoke them. The superior spirits are pleased in serious reunions, where the love of good and the sincere desire to be instructed and to progress, predominate. Their presence causes the withdrawal of the inferior spirits, who, on the contrary, find free access and even gross; and can act in perfect liberty among frivolous persons, or those guided solely by curiosity, and wherever they meet bad instincts. Far from obtaining from them good advice or useful teachings, only frivolities, lies, disagreeable jokes or mystifications, may be expected, for they often borrow venerated names the better to lead into error.

The distinction is easily seen between good and bad spirits; the language of the superior spirits is always digni-

1. There is between this doctrine of reincarnation and that of metempsychosis, as admitted by certain sects, a characteristic difference, which is explained in the course of the work.

fied, noble, of the highest morality, entirely free from any low passion; their counsels breathe the purest wisdom, and have always for their motive our bettering, and the good of humanity. That of inferior spirits, on the contrary, is inconsistent, often trivial; if they sometimes say good and true things, they more often say false and absurd ones through malice or ignorance; they take advantages of credulity, and amuse themselves at the expense of those who question them, flattering their vanity and deluding them with false hopes. To recapitulate, communications, serious in the full acceptance of the word, are made only in serious circles—in those whose numbers are united by a close communion of thought in view of good.

"The morality of superior spirits may be comprised, like that of the Christ, in this evangelical maxim: Act towards others, as we would have them act towards us; that is, do good and not do evil. Man finds in this principle, the universal rule of conduct for his slightest actions.

"They teach us that egotism, pride, sensuality, are passions which approximate us to the animal nature by attaching us to matter; that the man who here below detaches himself from matter by caring nothing for the frivolities of the world, and by love for the neighbor approximates to the spiritual nature; that every one of us should make himself useful, according to the faculties and means which God has given him, whereby to gain experience; that the strong and the powerful owe support and protection to the weak, for he who abuses his strength and power to oppress his fellow-creatures, violates the law of God. They teach that as in the world of spirits nothing can be hidden, the hypocrite will be unmasked, and all his deceits unveiled; that the inevitable and constant presence of those towards whom we have acted wrongly, is one of the punishments reserved for us; that to the states of inferiority and superiority, among spirits, are attached pains and joys unknown to us on the earth.

"But they also teach us that there are no irremediable faults, none that cannot be effaced by expiation. Man finds the means in the different existences that allow him to advance, according to his desires and efforts in the way of progress, and towards perfection, which is his final end."

Such is the recapitulation of the spirit doctrine, as it results from the teachings given by superior spirits. Let us now look at the objections made to it.

From the London Spiritualist.

#### OBSERVATIONS ON MEDIUMS.

BY LISETTE MAKDOUGALL GREGORY.

THE time appears to have arrived when it may be useful to analyse and distinguish between mediumship and Spiritualism.

The first may be the means of manifesting wonderful and startling phenomena, without imparting any spiritual life, or even aspiration for it, but the true Spiritualist is polarised to God, and is filled with a Divine power which impenetrates his whole being, influencing his life and actions, yet he himself may be powerless to produce any outward manifestation of mediumship.

These thoughts have been suggested to my mind by the shallowness and worldly nature of some of the messages given, even when they have not been altogether false. Bearing this fact in mind, and having my feelings much exercised on account of a friend who, I feared, did not realize the great gulf which too frequently divides these two natures, I requested a lady who combines in herself largely these qualifications, and whom Providence seemed to have cast in my way, to obtain from her spirit-guides some message of instruction upon this subject. The following was the result:—

Let mediums ask themselves, what motive guides them in their mediumship.

Let them ask themselves, what are the feelings left afterwards on their own spirit.

Sometimes mediumship is caused by the influence of low spirits, who work their earthly mediums as machines, without caring what becomes of them, until the hour arrives when they have used out of them all they care for, and leave them as an empty wreck stranded on a desert shore; there is no vitality to quicken and bring life into their minds. But spiritual mediumship is this: high, and holy, and honorable spirits hold converse with an earth-spirit; they treat him always as a free agent; they consult his good; they instruct and teach him. If he is obedient, and understands what true humility means,

they speak or write through him living words of life, that quicken other souls to life. This life stretches on through the endless ages of eternity, creating life in all who come in contact with it.

The first of these is a mirage of the desert the other a spring of never-failing water.

Therefore, let mediums of the first class take heed, and be warned, ere it be too late.

#### ANCIENT SPIRITUAL PHENOMENA.

SPIRIT POWER over material objects, now exhibited to philosophers in our light seances, is specially attested in the scriptures. An angel rolled back the stone from the door of Christ's sepulchre. An angel released Peter from prison, his chains fell off his hands and the prison gate, or goal door, opened of its own accord. The same spirit help was given to other apostles. An angel by night, or—not impossibility—in a dark seance, not only opened the material doors, but the spirit was also materialized, and we are assured, emphatically, by the writer of the Acts, that the angel actually led them forth! David received instructions about the building of the temple by writing and drawing mediumship. "The spirit made me understand," he adds, "in writing by his hand then upon me." Elijah wrote to Jehoram four years after he had passed away from mortal coil. There came a writing to him, we are told in the Hebrew document, direct from Elijah, the Lord's prophet. And not only was the writing seen on the wall at the banquet of Belshazzar, but the spirit-hand was itself seen.

Ezekiel likewise tells us of spiritual visions, spirit-hands, elevation of the body, spirit-writing, spirit-lights, spirit-voices, and Spiritualism generally. A voice spoke to Samuel, a voice addressed Moses from the burning bush, and audibly so, many times subsequently. A spirit spoke directly to Elijah; and Saul, on his way to Damascus, heard a spirit-voice from Jesus himself, which was also heard by his companions, according to one statement but not according to another—in fact, Spiritualists differed THEN, and they differ NOW! An angel spoke to the virgin Mary. Shepherds were told of the birth of Christ by an angel or spirit. Phillip was caught away by the spirit and found at Azotus. Ezekiel was lifted up into the air by a spirit and taken into the east gate of the Lord's House, so that he, at least, had been safe, ritualistically, by not facing due west, or formed a groundwork of action, possibly, in the new Public Worship Act.

Elijah was taken away altogether, yet more grandly and gorgeously in a chariot of fire, and horses of fire. A pillar of fire guided the Israelites out of Egypt. The face of Moses was lighted up with a spiritual aura when he came down from the Mount with the two spirit-tablets with the direct spirit-writing on them. Christ's face also at the Transfiguration did shine as the sun, and His raiment was white as the purest light. And as for apostles themselves, did not cloven tongues, like as of fire, sit upon every one of them, and endow them, as now, with foreign languages; yes, and Samuel foresaw the very mediumship of Saul, for he said, "THE SPIRIT WILL SURELY COME UPON THEE, AND THOU SHALT BE TURNED INTO ANOTHER MAN." What of Jacob's ladder, in Genesis? Shadrach, Meshach, and Abednego—walking unhurt in the furnace—and other spiritual phenomena (eating veal was hardly spiritual).

Hence, I say, from Genesis to Revelations we have seance after seance of the most gratifying and successful character;—the furniture—the room, nay, even the whole house vibrates and quakes, terrifically, the back and front doors are opened simultaneously—and the bands or chords of the mediums are all loosed instantly. Elisha is a spiritual doctor, and restores a child to life from apparent death. Naaman is cured of his leprosy—a somewhat difficult skin disease is that to cure, I assure "the general reader," by any English, Irish, or Scotch college of physicians in the year of our Master 1875. Spirits were then as now, real substantial beings, visible and tangible, in fact, we read in Revelations that "I, Jesus, have sent my angel, to testify unto you all these phenomena." Yes, mark His own special spirit-angel, servant or messenger. And when John was about to kneel down, and worship the spirit-form who had shown him the wonderful visions, recorded in the Apocalypse, he stopped him—then and there—saying, "Do it not, for I am thy brother," in fact, fellow servant—one of the spiritual seers, he explains, who not only had power to commune with mortals, but the stupendous gift of foresight—the power or faculty to predict what shall come upon the world.

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## A NEEDED REFORM.

Spiritualism claims to demonstrate the continued existence of man. To the skeptic it says: "Here are incontrovertible evidences that spirits exist outside of the material body; raps are made, tables move, sentences are written, spirits appear in material form, all without aid from any human being, other than what the spirits themselves are able to obtain from the passive state of the medium and those sitting with him."

Now, then, if certain phenomena attest and prove that we are to live after the body is dead, it is of the highest importance that these phenomena shall be genuine. In the degree that we obtain confidence in mediums, by placing them under strictly test conditions, do we deliver our own souls from doubt, and help on the mightiest moral revolution that was ever begun in our world. Failing in this we are constantly at sea. Human nature is weak, and fraud and deceit are common to it. Nor do the spurious and false argue against the genuine and true, but rather to the contrary. If there is such a thing as a genuine communication from a departed spirit, we have every reason to believe that its counterfeit will appear in time. Certainly we do know that there has been a deal of spurious mediumship since the great truths of our philosophy were discovered.

Every intelligent advocate of Spiritualism is desirous that his fellowmen shall be convinced of its truth; for it is a system of philosophy which is adapted to man's wants, and the improvement of his condition. It shows him a new life, a new world, delivers him from the bondage of fear, gives him correct rules for the regulation of his conduct, and is a perfect system of religion. There is the penalty of pain and sorrow for the wrongdoer, to restrain him from an evil course, and the reward of peace and joy for him who is obedient to law; and pain and joy are the harvest of individual sowing.

But how are men to be won over to the truth if we encourage and sustain false prophets,—if we sanction fraudulent phenomena?

Now it will not do for Spiritualists to say with reference to some medium whose honesty has been called in question, "we don't know, we saw no evidence of fraud." It is the business of Spiritualists to test the mediums. Better to have one medium where now there are ten, if the one can be depended upon absolutely, while the others are of questionable character. And it certainly ought to be laid down as a settled maxim among Spiritualists to have nothing in future to do with any medium detected in trickery and fraud. It all may be true that good mediums are sometimes dishonest, and possibly

true that now and then they get under the control of evil spirits who are responsible for the cheating; but once let it be understood that fraud detected, forever debar the medium in future from any patronage of Spiritualists, and we shall have less of it. The earnest efforts now being put forth by intelligent Spiritualists to detect and expose fraud, we regard as the most hopeful of indications for the coming rapid spread of the truths of Spiritualism.

Where new and startling phenomena appear, the very greatest caution should be observed. We did not endorse the mediumship of Mrs. Jane Blake of Brooklyn, because we thought it best to wait for confirmatory testimony, and there is every probability that the readers of the *Scientist* will, and that ere many days, approve the wisdom of our course. We now have pretty strong evidence that Mrs. Blake has imposed upon the public at her seances. We say these words in sorrow, for this heralding forth, in a widely-circulated newspaper, the existence of wonderful spirit phenomena—the taking of pictures in the dark—which is proved a fraud in the end, does retard the progress of our work, and brings upon us dishonor.

Spiritualists can richly afford to let the press and the preachers howl, while they themselves build on the solid rock, the bed rock of truth. But if we attempt to build on the sand, well may the bigots have us in derision. Hasten slowly, therefore. Don't be in a hurry. Seek the truth, the truth only, and abide by it.

## SENSUALITY AMONG SPIRITUALISTS.

A Correspondent writes:—I wish no longer to suspend judgment, or to conceal my hearty approval of your work. Your editorials have the right ring. Your leader on "The Eclipse of Spiritualism," suits me to a T. Your criticism of the Banner's policy also is opportune as well as just. I was for many years a constant contributor to that sheet, being slow to learn its fitness to hinder rather than help the cause it has claimed to represent. In fact, for the last five or six years I have been almost faithless, not in Spiritualism, but in Spiritualists. I am acquainted with few only, that deserve the appellation. The looseness of its application has brought it into disrepute. The multitude of spiritualistic believers are manifestly sensual. The carnal has often smothered the spiritual, in one form or another, wherever the spirits have seemed to play a part. Want of character among the invisibles is often obtrusive, and the vicious portion of operators, through pliant mediums, have had a rare opportunity to infatuate even honest votaries of the circle. On the whole, if the eclipse has really come, it is good news. I mean come to the masses. It came to me long ago. I hope you are not mistaken in thinking it has now come to many, say enough to support a paper worthy to be supported. That is a desideratum heretofore impracticable. My faith in the success of your enterprise is not unfounded, though less than my wish and will. These are in accord with your interrogative request—which I regard as made especially to me—"to do what I can to help establish, in the *Spiritual Scientist*, a new independent, scientific organ of the cause"—of human progress, of which Spiritualism is an important instrumentality. Consider me, therefore, a permanent subscriber, and no would-be "dead-head."

We receive many encouraging letters of endorsement, but our rule is never to insert them. The above, however, contains so much, other than complimentary, that is sound practical truth, that we give it a place in our editorial columns. The comments upon the word "Spiritualist," the want of character among the invisibles and the sensuality manifested by some Spiritualists, are subjects for deep, earnest thought, and immediate action on the part of those who are so fortunate as to see this relation between the visible and invisibles, the mediums and their guides. We shall have more to say on this point. The "social question" would not be so prominent if spirit communion was more fully understood in all its bearings. This is one reason why we consider the question of Spiritualism proper, paramount even to the exclusion of all others.

## LAKE PLEASANT CAMP MEETING.

We have had a Spiritualists' Camp-meeting this summer, or at least one worthy of this name. The lecturers generally gave their attention to Spiritualism; the mediums met for improvement of their mediumship; and the visitors attracted were on their good behavior. We hope that the call issued next year will be so unmistakable in its tones, that persons of ordinary intellect can understand the intentions of the managers. Not but that it was sufficiently clear the present year, but it would seem that some plan should be adopted whereby the advocates of free-love could be induced to perfect arrangements for a Camp-meeting, which should necessitate their absence from Lake Pleasant. Their places would soon be filled with other faces and more harmonious dispositions.

The peculiar mediumistic power possessed by J. Frank Baxter of Plymouth, renders him a most valuable auxiliary to a successful Camp-meeting. A large audience of 2000 people were gathered one day at the grove, and he gave test after test, always locating them correctly in the audience, and best of all finding a response of recognition. Not only names, place and cause of death, but oftentimes the exact date, and the occupation of the deceased while on the earth. Such an exhibition of infallible mediumistic power in this respect is very gratifying, even to Spiritualists. Spiritualism needs a few more mediums like J. Frank Baxter.

## THE SCIENTIFIC AMERICAN'S POSITION.

The disingenuous course of the most widely-circulated journal in the world, devoted to the physical sciences, fully justifies the prognostications we made as to its probable treatment of the St. Louis shot-gun test case. The crucial ordeal of shooting a materialized spirit-form, to try its genuineness, was suggested by itself, a year ago, to Mr. Crookes and Col. Olcott, as "a method of science \* \* \* direct, logical, and on the shortest path to the truth." It, at the same time, warned them "that, although a bullet could not harm a materialized spirit, no medium or his confederate is bullet-proof." "An action for murder or manslaughter," said the editor, "would probably lie in a case wherein any one was killed in a scientific investigation of materialization." In fine its attitude was this: "The scientific world will not accept any proof you Spiritualists may offer of materialization short of the shot-gun test. But don't try to furnish that, for as, of course, the "materialized" form is only that of the medium or an accomplice, you will be convicted of murder if you shoot it. Therefore, let the question stand as it does now, and we will continue to denounce you as liars and cheats, and everybody will be satisfied."

Now the really important point in this affair, is the *quasi* agreement that, if we *should* apply fire-arms to our spirits, and no harm were done, the scientists would accept the fact as conclusive, direct and logical proof of materialization, and govern their future behavior accordingly. How they have kept their promise the present attitude of their organs testifies. The Popular Science Monthly is silent, turning up its scientific nose at the thing as of too little moment to waste time upon, while there are decoctions of tansy for killing bots to be considered in its columns. The Scientific American, which has issued thirty-three volumes of valuable information to the practical and experimental scientists of the world, and which is very ably conducted, creeps out of the smallest knot-hole that ever a snake wriggled through. Its fine rhetoric about the methods of Science being exact, and men of Science always aiming "at the bull's eye" is abandoned. The report of the St. Louis com-

mittee of skeptics leaving no detail unexplained as to the precautions they took against deception, and as it finds itself hoist with its own petard, it "backs water" by insinuating that the face fired through was . . . . . nothing but a mask! The Holmeses were caught exhibiting masks in Brooklyn, says the Scientific American, and of course the St. Louis face was no more or less than a mask!

Nothing could be clearer (to the phenomenal kind of mind, at least, which, being unmasked by either Faith or—as to certain questions—Conscience, may be termed the *Scientific*) than that the occurrence of one fraud makes it certain that nothing but fraud can occur anywhere! And then, this redoubtable logician goes on to tell us of the deceptions possible by the stereopticon and megascope (which, of course, might have been used in St. Louis without Timkens knowing it when he paid the medium his bet-money) and winds up with this display of fatuity:

"Persons unacquainted with these and similar resources of physical science, which are increased in number and improved almost daily, are of course utterly incompetent to investigate the means by which tricks of this kind are practised; and their conclusions as to the absence of any deception are of no account whatsoever. The above is only one of many illustrations of cases where the nature of the deception remains undiscovered, simply from the deficiency of knowledge and acuteness of those witnessing the performance."

Can anything be done with such antagonists? Is not their case hopeless? Will not some impartial and capable authority advise us in the premises?

## THE SPIRITUAL SCIENTIST.

MOST of the organs of the Spiritualists in this country are filled with insipid ghost matter, very tiresome and useless to all whose brains have not been softened by the spirit craze. THE SPIRITUAL SCIENTIST, a neatly printed weekly periodical, is an exception. Its editorial columns exhibit talent, while its conductors, with a boldness quite remarkable for a spirit paper, actually condemn, as unworthy of true believers, the printing and circulation of the unauthenticated trashy stuff delivered by common mediums. To its contemporary the Banner of Light, it administers a severe rebuke for its agency in this matter, and alleges that for the past ten or twelve years that journal has poured out a weekly stream of pretended spirit communications, of which not more than two in a hundred had any evidence of being genuine, or contained anything beyond childish nonsense, the merest babblings of infancy; it thinks the time has now come to substitute the intelligent speech of adolescence.—From the *Scientific American*, Sept. 4.

## EDITORIAL PARAGRAPHS.

We learn that Mrs. Hardy, while visiting in London, was subjected to no *real* test conditions. Mr. William Crookes, F. R. S., was desirous of obtaining manifestations under electrical test conditions, but it seems that Mrs. Hardy did not consider the endorsement worth the time she might have given to obtain it.

M. AKSAKOFF'S paper on Reincarnation which we publish this week, has awakened a discussion in Europe, in which Anna Blackwell, and several Spiritualists of less note take part. Nicholas, Duke of Leuchtenberg, also writes a short article dated at Bavaria, Stain.

We shall publish next week an article by Prof. Wm. Denton, on the "Reliability of Mediums."

MRS. LUTIE BLAIR, the Spirit artist, is in the city, but will give no sittings.

THE ALLEN BOY medium is soon to be in Boston. It would seem that the prophesied revival in this section is near at hand.

AN anti-Spiritualist journal called Common Sense (*El Sentido Común*) has been started at Lerida, in Spain.

CHRISTOPHER PATEMAN, the medium at Bridgeport, Conn., whose wonderful manifestations are described on another page will soon visit Boston,—so says the Bridgeport Farmer.

"SIC PLUSCULUM EGO" by George Stearns, becomes the more fascinating with each additional reading. We hope this correspondent will favor us often.

## CORRESPONDENTS.

## OCCULT PHILOSOPHY.

To the Editor of the "Spiritual Scientist."

ONE word at a time," is an excellent motto; it is the practical philosophy of my life. I need no spiritual condiments to make this life agreeable and attractive, and I think that there is in the world every thing that is requisite for all our wants, yet I find myself speculating on the great problems of every age, cause and effect, origin and destiny; and I presume that while there is a mind to question there will be a mind to answer or attempt the solution of these speculative problems, though utilitarian philosophers should bleed at every pore, in their efforts to frown down the apparently useless task. I am not a Rosicrucian, a Brother of Luxor, nor a member of any occult philosophical society oriental or occidental. Nor do I think that spiritual monopolies are any better than the terrestrial monopolies which obstruct the progress of individual and collective humanity.

If agreeable to all concerned, I wish to present a few of my speculations in philosophy, just for what they are worth.

The indestructibility of matter or being is, in the opinion of modern thinkers, the incontrovertible conclusion of scientific logic. Organization is also accepted as being the natural and inevitable result of evolution and development; that from the misty nebula to the fully developed systems of worlds inhabited by sentient beings, is an unbroken chain of natural development. There is no place for chance, but everywhere the imperative government of Law, Law eternal and immutable as Being itself. While reading the results of the mental activities of our times, I cannot help feeling uplifted, as if I had taken a step higher in the intellectual plane of being, and yet I always feel as if our scientific philosophers had left something unsaid, which renders their theories as mystical, if not as illogical, as the dogmas of their natural enemy, the theologian. Nebula is said to be the mother of worlds. But whence Nebula? Are we to say of it,

From an eternity of idleness,  
Nebula awoke, revolved and  
Threw off systems of suns, worlds and moons,  
From which have been evolved all forms of life  
Doomed to perish in eternal cold.

If, from a nebulous state all worlds have progressed, to nebula must all worlds return, to again resume their eternal march through the same conditions to the same results. Thus during an eternity of activity

"All matter quick and bursting into birth!"  
has been evolving worlds and men; and when I, in my feeble way, contemplate the infinite magnitude, diversity and unity manifested in the eternal march of worlds, I am startled with the question,—Why this everlasting waste of being? Underlying all this perpetual transition, is there nothing stable and enduring, nothing but the indestructible atoms of matter? I am weary thinking of these things, yet for my thoughts there is no rest, the question is ever dunning me for an answer. Tyndall said, and said well, that he discerned in "matter the promise and potency of every form and quality of life;" but this leaves that importunate question as usual, unanswered as before. All existence is matter of some kind or other; at least, outside of matter we can form no conception. And when I trace the ascending scale of organic life, each lower containing in itself a prophecy of higher, and in each higher, find the fulfilled prophecy as anticipated in what had gone before, I cannot but conclude that, in some germinal or typical form, antecedent the lowest organism, existed the perfect organism as now seen in man, or yet to be produced in something higher than man; in a similar sense to the perception of the full-grown oak in the acorn. This organizing germ or principle must be as eternal, indestructible and individual as the atoms of scientific philosophy: and in every organism is something very different from anything that can be revealed by the knife of the anatomist. Why growth, development, the ascension in a graduating scale of organic life towards a perfect ideal, if that ideal had not a persistent existence prior to all organization? Watch this principle through its material progress, crystalizing, vegetating, animalizing, harmonizing, and say, if you can, that through these innumerable diverse manifestations, there is not also

manifested the presence of eternal principle which is the same spirit throughout all. And as all organisms are subject to dissolution, and each atom tends to freedom, to its original individuality, so this primordial germ of organic structure, when it has fulfilled all its prophecies and reached organic perfection, having graduated through every material formation from the crystal to man, or higher yet, will at length return to its individual sovereignty, master of the elements, and in perfect unity with the universal spirit or unifying principle of the universe. If this idea be correct there can be no origin to spirit, as there can be no end, though there is a beginning and an end to all organisms. To the spirit itself there is no progress, only in its manifestations, and we are journeying onward to an ultimate glorious and eternal. A glorious prospective! Our retrospective is none the less so. In the words of Emilio Castellar:—

"I feel my close kinship with all created (?) things; but at the same time I feel it with all uncreated things. We have been light, heat, gas, in the aerolitic or cometary journey of our planet during its fluid state, as when it hung like a red tress from the head of the Sun. We have felt our flesh condensing itself in the first condensation of the world. We find the deepest roots of our bodies in the fossils buried everywhere, like letters of rock which declare in immortal carving and indelible epitaphs, the triumphal career of organism. We have grown with the zoophyte and swayed in bottomless seas with the sponge. We dragged ourselves with the reptile over the earth after having passed through the transformations of the insect. We entered full of warm blood and lyric nerves, clothed with variegated feathers, into the wide ether, singing in the sublime chorus of the birds. We have fought over and over with the beasts of the desert and the forest. We have made war with the lion and the tiger. We have run with the horse and the stag. We have been, if you please, the absurd buffoon of the universe with the ape, the chimpanzee and the parrot. But from the moment when we have come to our organization, we have felt flowing throughout our being something which did not live in time, which was not developed in space; something clearer than light, more rapid than electricity, more vivid than heat and magnetism; the spirit, the human spirit, and within it a never-setting sun, which is called thought, an irresistible force which is called liberty."

San Francisco, Cal.

BUDDHA.

## OCCULTISM.

To the Editor of the "Spiritual Scientist":

One of your subscribers, a person of intelligence and culture, writes to me as follows: "There is a great deal of mysticism, magic and cabala, creeping into the spiritual papers that interests me very little. If I can only get positive proof of a conscious existence after this life, I would receive it with deepest gratitude, and put off to that other life the occult studies that seem to interest so many. However, I judge no one—these students are probably hoping for something that will be of service to the world."

The feelings thus expressed by my friend, (who is as yet only an earnest investigator, not a confirmed Spiritualist), are shared by other readers of your paper, and, as I believe, by many who have not made their opinions manifest. Like my correspondent, I am quite ready to believe that the students of occult lore, who hint to us of its marvels, hope to teach something which will be of service to the world. Their motives I would not question, neither do I deny the truth of their statements, I simply doubt whether it be of any practical benefit to people in general to receive the assurance (however well founded) that by the devotion of a life to certain cabalistic studies, knowledge and power, attainable in no other way, are to be gained. Only the very fewest have time and means at their disposal to devote to something of which they can know nothing with certainty beforehand.

The value of those branches of knowledge which are open to all may be estimated; but he who enters upon this occult study, determined to give himself up to its requirements, must necessarily come to this decision, through a blind faith in the representations of others. Now this is a blind, or at least, a degree of faith, which, fortunately I think, is rather rare, and what I wish to know is, how those who cannot or will not follow this blind guide, are to be benefited in receiving the assurance that a knowledge, which is of all things most desirable, exists, but must remain to them forever unattainable? I do not ask this captiously, but as desiring to gain some light on the subject, and to see for myself, if



possible, the value of words which now have little or no useful meaning to my mind.

For most of us, our life work, with the duties involved in it, is pretty clearly decided for us, and to gain light and strength for the satisfactory performance of these duties, is, I take it, of all acquisitions the most really important and valuable. The love of the marvellous, and the desire for power are strong in many, if not in most of us, and anything which promises a fulfilment of these yearnings exerts a claim difficult to resist.

The idea of learning something which is hidden from mankind in general, and of possessing a power through this knowledge peculiar to the initiated, is very alluring to the imagination. But is this, after all, a noble longing, a desire for real intellectual and moral exaltation, a striving for something which, in making us truly wise will make us better, happier, and more useful men or women? And are those who claim to have gained this occult knowledge, and the power it confers, been proportionally better, happier and more useful in their day and generation?

It seems to me—though I may be in error, and if so, wish to be instructed—that the most genuinely good and desirable things in this life are free to all, and that the open secrets are those best worth knowing. The ability to exert a hidden control over others, to see, it may be, what occurs in our absence and to become aware of what friends or enemies say or do when unconscious of our scrutiny, would in value, if really attainable by any means known to mortals, temptations so great and responsibilities so heavy, that only the very few could sustain them uninjured. Only the most immaculate virtue, strong in its stainless purity, would be equal to such a strain.

In the great majority of cases, the temptations and responsibilities of life, as it is, are greater than men can manage wisely and successfully; and how immensely they would be increased by the attainment of magical powers, no one who has not pondered the subject very seriously can imagine, and no one, perhaps, can fully estimate save those who know by experience, what such an abnormal constitution involves.

That knowledge is worth most, that most tends to exalt the individual and the race, and this when rightly used becomes true wisdom, and is priceless. But do most of us who let slip a thousand opportunities for learning truths, taught by those wiser than ourselves so value knowledge, purely for its own sake, that we should be willing to make great sacrifices, and run great risks to obtain it?

If we become, all at once, very eager to know something that is hidden, should we not gravely suspect that an idle curiosity or base selfishness may be spurring us on, and making us unduly anxious to grasp a power, the workings and the real value of which we cannot understand?

Is it expected and desired that Spiritualists generally should become occultists? If so, then the means by which this end is to be attained should be made very much more clear, than it has been made hitherto. And, if not, if this result is neither desirable nor practically possible, what is the use of telling all these people how very wise and powerful they would become if they could be initiated into certain mysteries which, in point of fact, must ever be hidden from them?

If the cup presented be one of healing, it is also a Tantalus cup to the many, since not one in a thousand who thirsts in seeing it presented to his lips, and in hearing of its marvellous efficacy, can ever taste the magic draught.

We are taught that "the greatest good to the greatest number" is that which we should regard as most desirable,—now, I would ask what good, except, at best, to the elect, the very small number of chosen ones, is occultism expected to do? How are people generally to be benefitted by it?

Acknowledging my inability to conceive of a satisfactory reply to these queries, or to understand why outsiders should be expected to interest themselves in mysteries which they cannot verify and which can never be made intelligible to them, I can only hope that my questionings may not be taken amiss by those whose mission it is to enlighten the ignorance of American Spiritualists.

LOUISA ANDREWS.

SPRINGFIELD, MASS.

THE DAVENPORT BROTHERS have been in Boulogne, and spent a few hours there with Mr. H. G. Atkinson.

#### "AN ENQUIRY."

TO THE EDITOR:—May an outsider ask something? Col. Olcott's letter in the New York Sun of the 18th inst., admits, or states, that some at least of the articles—roses, canaries, etc.—materialized by Mrs. Thayer, were objects already in existence; and that what was done by the powers that aided her, was merely to transport the articles and to deliver them as described.

Isn't this a new departure, and isn't it a backing down from the position assumed by Col. Olcott in his accounts of the Eddy materializations? As I understand his accounts, they are to the effect that the objects produced as well as the bodies of Honto and the rest, were creations of those objects and bodies out of the matter of the circumbient air, and of the body of the medium, that is, re-arrangements of the matter.

Or would Col. Olcott have us believe that there are two kinds of materialization—one that is a creation or re-arrangement of diffused matter into roses and canaries, and the other that is simple transportation of roses and canaries that grew in the ordinary way?

The importance of this distinction will strike you at once; for if the powers concerned can create roses and canaries at all, one is likely to be at a loss to know why they should ever be under the necessity of transporting such as are ready made; and, on the other hand, if the powers cannot create, and can only transport roses and canaries, then a vast mass of so-called facts are swept away.

I am aware that Col. Olcott claims to have no theory—to be free from all theories—but that claim does not relieve him from the necessity of arranging his so-called facts, in such way as not to let them destroy one another.

I ask earnestly desiring the truth; for I believe the investigator himself to be pervaded by a desire for truth.

CORSAIR.

NEW YORK, August 20.

#### "THE UNIVERSITY OF THE FUTURE."

WE have received a copy of an "Address delivered before the Alumni of St. John's College, at the annual Commencement, July 7th, 1875, by Hiram Corson, M. A., Professor of Anglo-Saxon and English Literature in the Cornell University." Some notion of the quality of this timely and admirable Address may be got from the following brief extracts:

"Now what may be said to be the predominant idea of the present day, entertained especially by scientists, and exercising its influence, more or less, on the great majority of minds, in regard to the main avenue to knowledge and truth? I answer, the idea that the analytic, discursive, generalizing intellect, is adequate to solve all solvable problems—that it is the only reliable means of arriving at positive knowledge; that, accordingly, education, the highest education, consists almost exclusively in learning and in being trained to discover and apply, the laws, so called, of nature, to trace facts to their (scientific) causes and to advance logically from causes to facts—that upon which the analyzing and generalizing intellect cannot be exercised, being set down as unknowable. And this, I have the boldness to say, is the most egregious, the most fatal error in the education and philosophy of the age,—an error that is tending to deaden, if not to destroy, all faith in those spiritual instincts and spiritual susceptibilities which constitute the basis of a living hope and faith in immortality, and through which man may know, *without* thought, some of the highest truths—truths which are beyond the reach of the discourse of reason. While the reasoning faculties of a man may exist in vigor, the ties which unite the soul *sympathetically* and through assimilation, with universal spirituality, may be sundered, and a spiritual world for him there will then be none. The materialistic philosophy of the present day, which owes its peculiar development largely to a concentrated and an exclusive study of the phenomena of the physical world—a development, however, which received a great impulse from the infidel writers of the 18th century,—recognizes little more, as the controlling power of the Universe, than a blind automatic Force, which, somehow or other, acts in and by and through matter, in a way indicative, indeed, to the uninitiated, of intelligent design. But the representatives of this philosophy tell us we must not be deceived in regard to this intelligent design; that this is a mistake of unscientific theologians, a bit of their anthropomorphic theism!

"The phosphoric Moleschott asserts: 'It is not reflection, but obstinacy, not science, but faith, which supports the idea of a personal continuance after death.' It is true, indeed that it is 'not science, but faith,' but not faith according to his understanding of it, as a mere imposition of the mind upon itself. On this assertion, Mr. Epes Sargent remarked 'Why not be consistent and call this obstinacy a defect, s, phosphorous in the brain?'"

\* 'The Proof Palpable of Immortality,' p. 157, Note.

Let it not be inferred from what I have said, that I consider it the business of public education to inculcate any particular form of religious belief;—I do not; but it is its business to quicken and preserve in a healthy activity, all those elements in man's nature upon which the vitality of a religious faith and a religious life, largely depends. The particular forms which these may take, will be determined by the home education, by individual temperaments, and by various other circumstances. Modes of faith will be less and less contended for; the question will be, not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."

#### ORGANIZATION AMONG SPIRITUALISTS.

THE following leading article is from the Harbinger of Light (Melbourne), which arrived by last mail:—

"During, and for some time after, the formation of the British National Association of Spiritualists, considerable discussion arose on the subject of organization, and the propriety or otherwise of the formation of the Association in connection with Spiritualism. It was argued by the opponents of organization that Spiritualism had progressed rapidly without it, and hence there was no need of it now; and secondly (and more generally) on account of the danger of such organizations crystallizing and forming centres of authority like existing church systems. We take exception to both these positions as unsound and untenable. In the first place, the statement that Spiritualism has progressed without organization is not true. Organizations have existed in all the principal centres of Spiritualism, and even the circle itself is a manifestation of organization on a small scale, and an illustration of the necessity of co-operation for mutual development and progress. With regard to the second objection, it is simply begging the question. The question is—*is organization proper?* The possible results that might flow from the inversion of the idea or intention of such organization have nothing to do with the principle. It is our opinion that organization is both proper and advisable, when the objects sought to be attained are, in the estimation of those who organize, good.

"It must be apparent to all thinking minds that the accomplishment of the results sought for in all organizations where the object is the development of the individual, and the dissemination of truth, as understood by him, depends entirely on the disinterestedness of the members composing it. Where selfishness in any of its multifarious forms intrudes, the element of inversion, or of disintegration is there, and the attainment of the full object is impossible; but where a number of persons, whose happiness has been augmented by the acquisition of a knowledge of things not generally known, co-operate with the view of disseminating that knowledge amongst their fellows (presuming their mode of action to be guided by wisdom), the result must be good, and in the nature of things more powerful for good than isolated effort. We may instance the case of the local association as evidence of the good of organization. The preliminary meeting which led to the establishment of the association, consisted of ten persons. They affirmed the desirability of organization for their mutual benefit, and for the dissemination of information on the subject of Spiritualism, and an association was accordingly formed, which has materially aided in the progress of Spiritualism and free religious thought. It has brought to the front Mr. Peebles, Messrs. Ross, Tyerman, Manns, Walker, and many others; and last, though not least, has inaugurated the popular service at the Temperance Hall, where assembles every Sunday the largest congregation in Victoria. Would these objects have been attained without association? Most certainly not. Unitary action must ultimately in combination to accomplish any great end. It is a poor, weak policy to hesitate and draw back at the possible evils that might arise from imperfection in the material. If the principle is right, no minor considerations should deter us from acting upon it. A few well-balanced minds at the helm can always prevent any serious deviation from the course laid down, and warn their less vigilant brethren of rocks and breakers ahead. There is a beautiful mutuality in all nature, and in the starry heavens the telescope reveals to us groups and clusters of suns and planets, combining and dependent on each other, and working harmoniously round a common centre. In social life all the evils of society may be traced to want of co-operation, from which arises selfish

antagonisms, and in religious matters it is the same. Truth is evolved from the inner consciousness, and it should be the aim of all progressive associations to present to the world their highest conceptions of it, never dogmatizing or seeking to proselytize, but modestly offering their thoughts for the consideration of their fellows. We would urge all Free-thinkers and Spiritualists to combine with this object, seeking not the aggrandizement of their association, but the good of humanity; small associations with this platform, will undoubtedly produce greater results than would be possible by individual effort.

#### MRS. KATE FOX JENCKEN IN NEW YORK.

H. D. JENCKEN (husband of Kate Fox) who has recently returned to London from this country, narrates the following circumstances which occurred during Mrs. Jencken's visit to New York:—

"In the apartments of Mr. G. Taylor, Hotel Branting, New York, Mrs. Jencken had several sittings in clear gaslight. After a short pause, Dr. Taylor's wife only present, the spirit form of the mother of Mrs. Taylor developed in their presence. The form developed down to the waist, the head and bust beautifully formed, the eyes bright and expressive, the likeness perfect. The apparition then whispered a few words. A second form had by that time also developed—the sister of Mrs. G. Taylor—in perfect outline, beautifully formed, spiritual in every sense. These forms remained visible for a very short time, and then gradually faded away. The health of Mrs. Jencken prevented any seances: what happened occurred without prearrangement, spontaneously, unasked, unsought for. One phase of Mrs. Jencken's mediumship has been that of prediction. Whilst staying with Dr. Taylor day by day, coming events would be foretold, and what is—particularly in Spiritualism—the exception, they came true, true to the letter."

The London Spiritualist in speaking of Mr. Jencken, says:

"He has done a great deal for Spiritualism in England; many years ago he published fearlessly all that he knew of its phenomena, at a time when it was more dangerous and more unpleasant to do so than it is at present. All the strange things he saw through the mediumship of Mr. Home he printed without hesitation, and this required no small courage on the part of a barrister exposed daily to the keen criticisms of his brethren in the legal fraternity. He is also a member of the Royal Institution, and one night, after a lecture there by Mr. Norman Lockyer, some raps took place, in the presence of witnesses, through Mrs. Jencken's mediumship, within walls whence the authoritative declaration has gone forth that such things are not realities. Mr. Jencken is also an honorary member of the "Association for the Reform and Codification of the Law of Nations," which will hold its annual conference at the Hague on the first of next month. The activity of Mr. Jencken brought together most of the members of the council of this association, which not only includes some of the most intelligent of the English judges, but men of the highest legal ability in all parts of the world. We call attention to these personal circumstances merely to show that in this, as in the case of many other Spiritualists, the testimony of individuals to what the world believes to be impossible, is not necessarily coupled with incapacity on the part of those individuals to attend to the responsible business of life."

#### NOTES AND NOTICES.

ANNIE EVA FAY continues to hold seances for physical manifestations at 26 Hanson Street. The test conditions exacted by Prof. Crookes, in England, were absolute, and the results highly satisfactory. She comes to us from England strongly endorsed.

SUSIE F. NICKERSON has returned to the city, and will give seances at her rooms, 628 Tremont Street. Her public circles are discontinued.

"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 mind's 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.

## REMARKABLE MANIFESTATIONS.

A NEW MEDIUM IN BRIDGEPORT, CONN., A DESCRIPTION OF HIS POWERS.

A writer in the Bridgeport Farmer of Thursday, 26th ult., gives the following account of a seance held on Wednesday evening in that city by Christopher Pateman, the medium who was brought to the notice of the public in last Saturday's Farmer:

Seven persons were present—Christopher Pateman, the medium; R. Sloan, John Russel, Peter Bacon, Chas. Ekbon, B. Sullivan, and another gentleman, who objects to having his name given. The seance was held in a small unoccupied room in Friedman's building, opposite the court house. After all had entered the apartment, and before the lamp was removed, the writer made a thorough examination of the pockets and persons of those present, to see that nothing was concealed which might be used in producing whatever subsequent phenomena should be exhibited. Nothing was found to warrant any suspicion of possible deception. The only articles in the room except the chairs occupied by the party, were a small table without drawers, a bell and violin, three glasses provided to contain beverages of spiritual production and a small pitcher of water. The fan light which lighted the room was then securely nailed down, and after the light was taken away the reporter sat with his chair against the door which, beside the fan light, constituted the only opening into the room. Then the light was taken out, the medium seated himself at one end of the table, Mr. Sloan at the other, and operations commenced. It should be stated that the latter gentleman has been for several years a Spiritualist and acted last evening the part of the main interlocutor to the shadowy visitants. The rest of the party seated themselves in a circle around the room and joined hands. In answer to the opening question, asking if the spirits were on hand, one leg of the table gave three loud raps on the floor, and the party commenced to sing. The spirit circle that attends upon Mr. Pateman has the partiality of all spirits for music, and in the course of the evening a number of familiar pieces were rendered.

After a further season of rappings in reply to questions addressed the spirits, the medium writhed in his chair, breathed convulsively and showed all the physical signs attendant upon an epileptic attack. This lasted a few seconds, and when concluded the medium, as the man holding my head whispered, was in the spiritualistic trance. In this condition he fulfills two characters. One is that of a person obvious to outward things, but seeing and holding familiar converse with spirits, and the other that of a medium—a literal medium for communications from a spirit who is speaking with his voice but in an entirely different tone from the natural one. The spirit which articulates after this fashion is a deceased friend of Mr. Sloan, and is addressed as "Charley." From questions addressed to him, Charley announced that it was his pleasure that the glasses should be placed upon the table in order that the spirits might fill them with something for the medium and the reporter to drink. As soon as the glasses were placed as directed, the pouring of some liquid could be distinctly heard, and the light being immediately brought in, the glasses were found to be filled. That towards the reporter contained native grape wine, of ripe age; that for the medium, Seltzer water. Of course the writer could not be so discourteous as to refuse to partake of the beverage thus provided, and thus knows fully what it was. The Seltzer water was doubtless furnished the medium for his stomach's sake, that organ having been in a state of insubordination all the evening.

Then, after the light was again removed, the violin was placed on the table and picked by some agency to the tune of the "Old Log Cabin." With this song, the strings were twanged in a timid, uncertain way, but at the conclusion of the song the squeaking of the screws could be heard as the violin was rapidly "tuned up" to a much higher key.

Two songs followed, which were accompanied by the violin as if some firm hand were striking the strings violently. At the same time, judging from the sense of hearing, the instrument shifted rapidly to various parts of the room, being one time in one corner, then in another and again up to the ceiling. The violin playing was followed by a season of bell

ringing, in which the bell seemed to sail through the air from one part of the room to the other and finally dropped on the floor very close to the head of the man next to us. Then we were favored with a dance by an Indian spirit who clattered across the room with as much noise as if it were the table indulging in a furious jig. This spirit undoubtedly wore woollen shoes or clogs.

Immediately after this the medium appeared to be conversing with a spirit that was armed with a pistol, and derisively told him to shoot. "You can't shoot," said he. "I'll give you leave to shoot me through the head." A loud report followed, which the writer would ordinarily have sworn was caused by the discharge of a pistol, it being a detonation and not a sound caused by the concussion of two bodies. This was followed by another report, but neither was attended by any flash and produced no smell of gunpowder. The writer then asked for a materialization scene, and was answered by "Charley" that one could be had but the medium was so weak that it would "be bad for him." A full length materialization was therefore dispensed with, but what looked like a dim, phosphorescent light was produced and flitted around the room. This, we were informed, was a spirit hand. The flower scene was also asked for, but "Charley" said flowers could be furnished to-night only for the two designated.

The medium had previously been taken from his trance, and upon bringing in the light a number of flowers were found on the table. There were several roses among the collection, but we noticed that although wet with moisture, the stems showed that they were not freshly cut.

Those present stated that this was the poorest seance Mr. Pateman had held for some time, owing to the fact that he was not well. The latter was evident enough. Last Saturday night, about half a bushel of raisins were showered upon the party, and it is said other things have been done fully as remarkable.

Provided that Mr. Pateman is merely playing a part, he has considerable powers as an actor and elocutionist. Unless countenance belies his character, however, he is not a person to indulge in any trickery whatever, and we can hardly conceive ourselves that the other persons present would lend themselves to carry out a fraud of this kind. He promises to give us another sitting at which no other persons shall be present, and show some remarkable manifestations in a room sufficiently light to see all that is going on. We do not wish to be understood as endorsing these manifestations as genuine, having gone to the seance as a skeptical investigator, and remaining one still.

WE naturally love freedom, and we believe things the more firmly the more profoundly we have inquired into them. When we find ourselves often called upon in the Scriptures to "search them," to "prove all things," to "try the spirits;" when we see a great part of the New Testament was directed to *whole churches, to all the saints*, that is to the whole body of Christians; when so much of it is writ in the style of one that argues, that descends from that apostolical authority by which he might have commanded those he writes to; when, I say, this appeal was made to their reason and understanding at that time, it seems much more reasonable that in succeeding ages, men should have a right to employ their faculties *in finding out the sense*, and examining in the books of the New Testament. In such matters every man must judge for himself, and every man must answer to God for the judgment that he has made. For is there any pride in this, for a man to think according to his understanding; no more than to see with his own eyes.—*Bishop Burnet.*

THE PRINCESS ISABEAU DE BEAUVAU-CRAON, an ardent student of Spiritism, magnetism, astrology and other sciences, whose mother applied to the Tribunal of the Seine, for an injunction against her daughter, on the plea of her insanity, has gained her case, and the Princess' mother has been mulcted in the costs. The Tribunal did not see that a person loving the exact sciences must have a diseased brain.

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**How To Form A Spirit Circle.**

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

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

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

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

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

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

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

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

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

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

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

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

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

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The most eminent writers of the day are now contributing regularly to this paper. Among these are Prof. J. R. Buchanan; Col. Henry S. Olcott, author of "People from the Other World;" Gen. F. J. Lippitt; M. A. (Oxon), of London; Dr. Wm. Hitchman, of Liverpool, Eng; Mme. H. P. Blavatsky; Charles Sotheman, Editor of The Bibliopolist; Emma Hardinge Britten; Hon. Alexander Aksakoff, of St. Petersburg; Prof. N. D. Wagner, University of St. Petersburg; Mrs Emma A. Wood, translator of Kardec's works; "Hiraf," the eminent Occultist; Prof. S. B. Britan, and others.

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

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