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LAKE PLEASANT CAMP MEETING.

A DIRECTORY OF STREETS AND NAMES OF PERSONS IN CAMP...WHAT HAS BEEN DONE DURING THE PAST WEEK...INCIDENTS AND ACCIDENTS.

TENTS, more tents! "I want a tent-floor," was the burden of a general cry in Lake Pleasant for the past week. One by one the number increased, going up here and there, in any vacant niche between other tents which would allow the spread of canvass. Out from the centre, up the main avenues and side streets, and on to ground beyond the limits of last year's camp, the canvass city has grown and is still growing. The streets and avenues laid out by the Committee, were soon filled, and those staking new ground chose such names as they thought appropriate. In some locations a street was impossible, and the tents were pitched in a semi-circle, and the five or seven composing it constituted a square. Considering the fact that the railroad forbid the cutting of any trees, the camp is more regular in its lay-out than could have been expected. Elsewhere we have attempted a Directory, and on Saturday it was as near correct as could be made up.

There are a number of talented professional lecturers in camp, but almost any one who has resided there during the past week can speak on "rain." The general wonder is excited to know where it came from; some found cheering consolation in remarking "it can't rain so always;" but even their faith wavered as night after night torrents deluged the grounds. The tents, as a general thing, held dry; and as all had adopted the precaution of having floor boards, the water did but little damage and soon passed from sight. Wednesday and Thursday of last week were rainy days, and Friday alternated shower and sunshine. But circles and gatherings of various kinds occupied the attention of the campers, and thus far we have seen no "growlers."

The principle subject for complaint is the letting of boats; this matter is in charge of the Fitchburg R. R. company, who regulates the prices, as at present arranged, one dollar per hour is charged for their use, and the result is a combination on the part of many who have pledged themselves not to use the boats until the price is reduced.

One of the incidents of the camp was the arrival of a

young chap about fifteen years of age, who said he had come to "look into it, and see what there was about Spiritualism that made him feel so queer." If we can believe the boy's story, and his appearance excited no suspicion as to his honesty, he felt a strong desire to come, he had read something about Spiritualism, and told his father he must go; on the strength of this he had been given his fare, and the youthful investigator stands a chance of seeing "something of Spiritualism." Mr. A. E. Giles met him and paid his entrance-fee into one of David Brown's circles. A glance at his face showed that he took a deep interest in his proceedings. We had intended to give our readers the benefit of his experience, but he slipped out of sight.

The evenings and afternoons are occupied in holding seances, and as a general thing test mediums are well patronized: each one has his or her favorites, who extol her wonderful powers and attend their circles. Dr. H. B. Storer has erected a large frame building on Montague Street, where seances for materializations and physical manifestations are held. The medium is

MRS. BLANDY,

daughter of Ira Davenport. We attended a circle Friday evening. The weather was unfavorable, but the results very satisfactory. The arrangements are such that there is no opportunity for a confederate to assist in the manifestations. The medium is seated in one corner of the room. Two guitars, bells, tamborine, castanets, and whistle lay on a table near by. Two pieces of rope lay on the floor. The light is extinguished, and the medium is tied in as many knots as there are seconds consumed in tying them. The knots are submitted for inspection, and on the evening in question it was requested that they might be untied, and energetic efforts to untie them was rewarded with only partial success. The lights were again put out, and before ten could be counted the guitars, bells, and whistles were floating in mutual accompaniment. Materialized voices spoke in connected tones, holding an instructive conversation on the philosophy of spiritualism. There are four distinct individuals, or at least four voices, maintaining four different characters. One a deep and heavy voice; another gruff and commanding; a third a boyish, pleasantly squeakish; and a fourth entirely different from either of the three. These alternate at longer or shorter intervals, making two hours' time to slip away almost unnoticed. As we before said, in the conversation, as carried on by "May," the principal intelligence is exceedingly interesting and instructive, and the seance, as a whole, is remarkably convincing in all its details.

Next week we shall give an account of a seance with the Allen Boy, our space this week preventing. This building is also on Montague Street.

On the next page we commence THE CAMP DIRECTORY, the streets and avenues, their locations and names of families living thereon.

LYMAN STREET, the Main Street leading from the entrance. On the right.

1. Post Office and Headquarters.
- 2.
3. G. Lyman, Printing Office.
- 4.
- 5.
6. Dr. T. B. Taylor and Frank Ripley, Medium.
7. Dr. D. A. Brown and fam., Springfield. 3.
8. Mrs. J. B. Smith and mother, Springfield. 2.
9. Dr. B. B. Drake and fam., Orange. 4.
11. Dr. H. B. Storer, Headquarters, and David Brown, Clairvoyant and Test Medium.
12. Headquarters Spiritual Scientist, Corner of Broadway.

LYMAN STREET left from entrance.

1. Willie and Susie Willis Fletcher, Test Mediums and lecturers and son, Boston. 3.
2. E. W. Dickenson and W. F. Baker, Springfield. 4.
3. H. A. Buddington, New Stand.
(Second Avenue here.)
4. William Wells and fam., Salem. 4.
5. Dr. J. Beals and fam. President Lake Pleasant Association, Greenfield. 4.
6. Dr. M. A. Davis, Clairvoyant Physician, Bellows Falls.
(Third Avenue here.)
7. E. M. Barry and fam. Wilbraham.
8. M. H. Fletcher and fam. Westford.
9. Mrs. M. A. Hatch, Concord, N. H., and Mrs. A. E. Lawson, Manchester, N. H.
10. A. J. Cook and fam., Springfield. 2.
(Fourth Avenue here.)
11. Mrs. J. A. Rhodes, Springfield. 1.
(Montague Street here.)

CHESTNUT SQUARE, entrance from Lyman Street, right path, by Speaker's stand.

1. Mrs. M. A. Houghton, Boston. 1.
2. A. E. Carpenter and wife, Boston. 2.
3. S. P. Morse and wife, Boston. 2.
3. Mrs. S. A. Smith, (entrance from Broadway.) 5.

BROADWAY runs from Lyman Street to Owasso Street. Right from Lyman Street.

1. Arthur Hodges, Test Medium, Boston. 2.
2. Mrs. S. E. Davis and fam., Athol. 4.
3. Mrs. H. G. Tribou, Braintree. 3.
4. Mrs. S. A. Smith and fam., Test Medium, Athol. 4.
5. Dr. N. P. Allen, Magnetic Physician, Salem.
6. Mrs. S. E. Crossman, Magnetic Physician, Boston.
7. Mr. and Mrs. Cook, Boston.
(Lecture seats commence here.)

BROADWAY. Right from Owasso Street.

1. Geo. Pasco and fam., Hartford, Conn. 3.
2. Mrs. Bullard, Correspondent N. Y. Sun.
3. C. B. March, Charlestown. 3.
4. Mrs. L. L. C. Merrill, Waltham. 2.
5. Geo. Burlingame, Somerville, Conn. 4.
6. Frank Warner.
7. Mr. Austin and wife and Mrs. David Warren.
8. T. W. Coburn and fam., Springfield. 3.
(Honto Street commences here.)
- 9, 10 and 11. Mrs. E. Warren, Boston. 4.
12. A. Bullens, Chicopee. 2.
13. Mrs. A. W. Higgins, Chicopee. 2.
(Denton Street commences here.)
14. William H. Gilmore, Chicopee. 2.
15. J. H. Beals, store, Springfield.
16. Aaron Clapp, Variety Store, Montague.
Dunklee's Dining Rooms.
Barry and Austin Dining Rooms.
(Corner of Lyman Street here.)

OWASSO STREET, continuation of Broadway, and on the border of the Lake.

1. W. D. Prouty and fam., Worcester. 2.
2. Samuel Dudley and wife, Shutesbury. 2.
3. J. Holden and fam., and Stephen Foskett, Orange. 3.
- 4.
5. E. S. Thatcher and fam., Greenfield.
6. J. M. Williams and fam., Williamsville, and Mrs. Lucy Stickney, Athol. 5.
7. F. J. Gurney and wife, No. Abington; Mrs. L. B. Gurney, Lynn; B. C. Shaw, and L. S. Baker, Rockland.
(Montague Street commences here.)

OWASSO STREET, right from Montague.

1. Emily F. Pike and fam., Boston, and Mrs. E. J. Bennet and fam., No. Hampton, (two tents). 5.
2. G. E. Allen, W. H. Frost, and C. H. Rice and fam., Athol. 8.
3. F. W. Jones, Boston, Lodging Tent.
4. S. Jackson and fam., test and clairvoyant medium Boston. 3.

CHARTER SQUARE, continuation of Owasso Street.

1. C. M. Haven and fam., Worcester. 3.
2. S. W. Smith and wife, Lawrence. 2.
3. Mrs. M. A. Charter, Medium, East Boston. 2.
4. N. Frank White, Seymour, Conn.

WINONA STREET, runs from Honto Street to Owasso Street. Honto Street connects Montague and Broadway. Left from Honto Street.

1. John Brown Smith and Ellen Goodell Smith, Magnetic Swedish Movement.
- 2.
- 3.
4. (Entrance on Montague Street).
- 5.
6. A Weaver and fam., Orange. 5.
7. Carter's Beds.
8. N. Wallace, Gardner, Mass.
- 9.

WINONA STREET, left from Owasso Street.

1. F. W. Jones, Lodging Tent.
- 2.
3. (Entrance on Broadway).
4. S. C. Chapin, Springfield. 6.
- 5.
6. (Entrance on Broadway).
- 7.

THE BLUFFS (FIRST AVENUE), to the left, fronting the railroad track from entrance.

1. Harvey Lyman and fam. Springfield. 5.
2. Dr. G. W. McLellan, Magnetic Physician, and fam., Boston. 5.
3. Mrs. Nellie Nelson, Test Medium, Boston.
4. C. T. Ripley and fam., Charlestown. 3.
5. Charley Sullivan, Singer, Boston. 1.
6. J. H. Sullivan and fam., Boston. 4.
7. S. S. Williams and fam., Boston. 2.
8. Mrs. M. B. Lincoln and fam., Boston. 2.
9. Mrs. Mitchell Test Medium.
(Massasoit Street here.)
10. H. K. Cooly and fam., Springfield. 4.
11. Mrs. M. J. Folsom, Clairvoyant for examination of disease.
12. David Law and fam., Springfield. 4.
13. J. H. Cook and fam., Springfield. 4.
14. Edward Lewin and fam., Putnam, Conn. 3.
15. Mrs. Dr. S. C. Brigham and fam., Fitchburg. 5.
16. P. Applin and fam., Fitchburg. 5.
17. A. A. Corey, Fitchburg. 2.
18. T. T. Stowe and fam., West Brattleboro, Vt. 5.
19. L. Putnam and fam., Brattleboro, Vt. 6.
20. A. E. Giles, Hyde Park. 1.
21. Mrs. Hagar, Worcester. 2.
22. Mrs. M. W. Herrick and fam., Boston. 4.
23. W. S. Wiggins and fam., Athol. 2.
(Montague Street commences here.)

SECOND AVENUE leads from Lyman Street. On the left.

- 1.
2. H. B. Moore and fam., Springfield. 2.
3. J. J. Morse and Robert Cooper, of England. 2.
- 4, 5, 6, 7, 8, 9 and 10. Mrs. E. G. Severance and fam., of Boston. Boarding tents.

SECOND AVENUE, from Montague to Lyman Street. Left.

- 1.
- 2, 3, 4. Boarding tents.
5. Speaker's Lodging Tent.
6. A. Gustafson and fam., Springfield. 2.

THIRD AVENUE, left from Lyman St., opposite Broadway.

1. E. M. Lyman and fam., Springfield. 5.
2. John Gaffney and fam., Springfield. 3.
3. F. Steele and fam., Springfield. 4.
4. Mrs. Enos Adams and Miss Marsh, Bennington, Vt. 2.
5. Boarding Tent.
(Massasoit Street here.)

THIRD AVENUE, from Massasoit Street. Left.

1. Mrs. M. F. Starbird and fam., Boston, (Boarding.) 6.
2. Mrs. Hosley and Mrs. J. Abbott, Springfield.
3. Mrs. H. P. Bosworth, Lunenburg. 1.
4. Frank Fletcher, Westford. 4.
5. E. D. Hapgood, and fam., Lowell. 4.
(Lyman Street here.)

FOURTH AVENUE, left from Lyman Street.

1. William Pratt, and fam., Salem. 2.
2. Mrs. Thayer, Flower Medium, Boston.
(Massasoit Street here.)

FOURTH AVENUE, left from Massasoit Street.

1. George Kingsbury and daughter, Norwood. 2.
Other tents going up.

MASSASOIT STREET, runs from The Bluffs, First Avenue, to Montague Street.

1. Mrs. Mary Stearns, Boston.
2. Mrs. C. G. Bird.
(Second Avenue here.)
3. G. W. Vaughn and fam., Malden. 9.
(Third Avenue here.)

MASSASOIT STREET, right from Montague Street.

1. Menagerie.
2. W. H. Letters and fam., Putnam, Conn. 5.
3. S. M. Kingsley, Putnam, Conn. 2.
4. M. A. Pope and fam., Boston. 2.
(Second Avenue here.)
5. Clara Dearborn, Clairvoyant Physician, Boston. 3.

MONTAGUE STREET runs from Railroad track to Owassa Street. Right from Owassa Street.

1. D. B. Gerry and fam., Stoneham. 5.
2. J. H. Orne and fam., Stoneham. 6.
3. Ira Davenport and daughter, Mrs. Blandy, medium for materialization, of Buffalo, N. Y. 4.
4. Allen Boy, Medium.
- 5.
6. Mrs. J. N. Devereux and fam., Charlestown. 3.
7.
(Lyman Street commences here.)
8. A. Sales and fam., Templeton. 10.
9. J. C. Upham and fam., East Templeton, and Frank Upham and fam., Cromwell, Iowa. 5.

MONTAGUE STREET. Right from Railroad track.

1. Chas. R. Briggs and fam., Leverett, and C. B. Sawyer, Baldwinsville. 4.
2. Lewis A. Doane and fam., No. Barre, and S. M. Bishop and fam., Coolerville. 4.
- 3.
4. Duncklee.
- 5.
6. I. Williams and wife, Wilton, N. H. 2.
7.
(Honto Street enters here.)

Friday evening was partially pleasant, at least so much so that people could walk out and leave the umbrella at home. Music has charms, and the song of vocal or instrumental music floated on the evening air. Near the Scientist headquarters in Dr. J. Beals tent, Willie Dearborn rendered selections on the harmonica and played an accompaniment on the banjo making a pleasant harmony.

Mrs. Earl of Springfield, an elderly lady, tripped over a guy-line near her tent and falling against a frame tent, cut a long deep gash in her skull making a painful wound. Dr. M. A. Davis dressed the wound, and Dr. Taylor, Mrs. Maggie Folsom and others rendered timely assistance.

SERVICES.

Wednesday, Aug. 11. Song with organ accompaniment, by Charlie Sullivan; organist, Willie Fletcher. Evening, a character entertainment by Charlie Sullivan.

Thursday, Aug. 12. Conference in the forenoon; Miss R. Auguste Whiting, speaker in the afternoon.

Friday, Aug. 13. Conference in the forenoon; afternoon lecture, by Dr. T. B. Taylor; evening, exhibition of mesmeric phenomena, by Prof. A. E. Carpenter.

Saturday, Aug. 14. Dedication services at Mrs. Charter's tent; Dr. Storer opened with an appropriate address, which was followed by Prof. Carpenter. Mrs. Byrnes was then controlled by her Indian guide and made a very pleasing talk. Next came N. Frank White, who made one of his characteristic speeches, Mr. Gurney Mr. Howe, Dr. Gridley with a poem, and Mrs. Carter bringing the services to a close with an address; afternoon, F. W. Jones, presided at the organ; N. Frank White was the speaker, and gave a very fine discourse.

Sunday, Aug. 15th, came in bright and clear. Thousands arrived at camp on the special trains from all sections; and never was there a more orderly set of people, not one arrest being made the entire day. We estimate the number of people to be between seven or eight thousand; the enjoyment seemed general.

J. J. Morse of England, lectured in the morning to a very large audience; his subject, "Who has Blundered, God or Man?" Robert Cooper of England, presided at the organ, and a quartette rendered some fine selections. In the afternoon a memorial service to Mrs. J. H. Conant, drew a very large audience. The services were opened with the singing of one of Mrs. Conant's favorite songs "Gone Before," by Mr. Charles Sullivan of Boston,—she having made this request the last time she saw him. Dr. Beals then introduced Dr. H. B. Storer, as the speaker of the occasion, who read one of Star King's poems; singing by Mr. Sullivan followed; Dr. Storer then gave a sketch of Mrs. Conant's life and a general eulogy of the same.

Monday, Aug. 16. Fine and pleasant weather. Invitation was extended for a dedication at Mrs. Blandy's Quarters on Montague Street, which resulted in a large gathering. Dr. Storer opened with pleasing remarks, followed by Ira Davenport, father of Mrs. Blandy, J. J. Morse, Dr. Taylor, Willie Fletcher, Susie Willis Fletcher, Prof. Carpenter, and Dr. Beals. At the close of the services, Dr. Storer was presented with a beautiful wreath from Mrs. Charter, by I. P. Greenleaf. In its centre are the pictures of Mr. White and Mrs. Conant. Dr. Storer has had it photographed. Conference meeting in the afternoon; subject for discussion, "Mediumship." Prof. Carpenter presided. Mrs. Blandy gave seance in the evening; also the Allen Boy. Prof. Carpenter also gave another entertainment.

From "Miracles Past and Present."

THE ANTI-SUPERNATURALISM OF THE PRESENT AGE.

BY WILLIAM MOUNTFORD.

IF there be a spirit in man, and a spirit with the powers of a spirit, why should it be reckoned a thing impossible, that it should make itself more distinctly felt in one man than another? And why should it be beyond belief or expectation even that, now and then, there might be a person with whom some faculty of the spirit should be more than dormantly alive?—the eye for spirits even, if any should be near; the ear for more than mortal sounds; and the spiritual understanding for a prompting other than that of flesh and blood? But the fact is that the anti-supernaturalism of our times is the result of thought akin to materialism; and from this effect of materialism very few persons are wholly exempt. For even the partisans of a spiritual theology argue it commonly like materialists,—argue it as though it were some field of nature, reaching out of sight, indeed, but to be pronounced upon, from familiar analogies. Even those who rank themselves farthest from the professors of materialism, show themselves to be inwardly affected by it, by their unwillingness to have spirit defined any other way than negatively. They say that spirit is not substance, because matter is substantial; that spirit cannot be known of by men because, though they may be spirits themselves, they can learn only through the five senses; and that spirit cannot act upon matter because it cannot touch it, from the want of some property in common with it. So that, for some fervent disciples of a spiritual philosophy, spirit is not much more than the indefinable. The universality of the materialism of the age is illustrated by the manner in which even materialists agree with their opposites on some most important points of denial and disbelief. Some of them talk reverentially of George Fox and his doctrine and experience of the Spirit; but they resolutely ignore all the signs and wonders in his history, which by Fox himself are ascribed to the Spirit. Others of them hold the writings of Jacob Böhme like oracles of spirituality, while they treat like an idle, unmeaning preface, the assertion prefixed to one of them, that it was not written out of his mind, but from thoughts which forced an utterance through him from the Spirit. And still others of them affect Plotinus as a great spiritual teacher; but they shut their eyes on the intercourse with spirits which he held, and on his experiences of the ecstatic state.

A man may hold the creed of his sect or party ever so firmly, but yet his thought will be governed largely by what he can never quite escape from,—the spirit of his age. And narratives or doctrines of the supernatural, in a time like this, can be, at the best, only just not rejected. At present, in meditative silence, spiritual perception may be attained; but out in the world, almost it quite falls at once, from being stifled by the atmosphere of the world's common thought.

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

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

PHENOMENAL

CONTINUED FROM LAST WEEK.
AN ITALIAN MEDIUM.

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

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

IN 1867 she was subjected to a new prosecution. She had been called in to a woman of Fidalto for a fracture. She set and secured the bone, but was apprehensive of inflammation taking place, and, in the presence of a number of persons, ordered the rings to be taken from the patient's fingers, and that the bandages, should they become tight, should be loosened. Neither of these orders were attended to, nor was Regina sent for; but a doctor was called in, who, seeing the extent of the inflammation, had a consultation with his medical brethren, and the limb was amputated. Regina Dal Cin was accused as responsible for the case, and summoned to the presence of the Prefect of the town, who condemned her to two months' imprisonment. She appealed and was acquitted. She still recounts the sharp words launched against her by her accusers; and the public, on the other hand, remembers the quickness of one, at least, of her remarks.

The doctors, to prove to the judges the ignorance and charlatanism of this peasant woman who presumed to meddle with the most complicated surgical cases, called upon her to name the different bones and muscles, endeavoring, at the same time, to confuse her by their phraseology. "These gentlemen" remarked she with ready wit, "name the bones; I put them in their places."

The result of this prosecution, however, was a fresh prohibition to practice; on which she said she should continue to practice till the day of her death. Indeed, it would have been impossible for her to have discontinued practice. The suffering and the injured flocked to her with unabated faith, and, as it happened, many cases of dislocation of the hip-joint were presented to her; all of which she treated successfully. This again brought her under the notice of the medical profession, and again a fresh storm commenced,—this time in Venice, when, fortunately for her, a distinguished surgeon of that city, Signor Trombini, so far from regarding her as a charlatan, gave it as his opinion, "that the practice of Dal Cin merited to be calmly studied by the professors of surgery."

According to scientific opinion, dislocations of the hip-joint, congenital or chronic, could only with difficulty be cured, and that rarely could any be reduced which were of more than forty days' standing. But it was precisely these so-called irremediable cases that Regina Dal Cin at that time operated upon, and which have ever since been so successfully treated by her. Happily for her, one of these remarkable cures made her known in Venice.

It was in 1868 that a lady of that city, suffering from dislocation of the hip-joint, went to Anzano, and placing herself in the hands of Dal Cin, returned after eighteen days perfectly cured. This fact was communicated at first only to her own private circle lest annoyance to the operator should follow. It was impossible, however, to keep the fact secret, and a Signora Rubelli, who had a daughter reduced to a most deplorable state by this species of injury, came to hear of it. The thigh of this young lady being dislocated, the affected leg was thrown over the other in so strange and distorted a manner that she was obliged to be moved by a machine. Her case was one of those which modern surgery had pronounced irremediable. She was taken to Regina Dal Cin, who, having examined the affected limb, asserted that the hip-joint might be replaced and the distortion of the leg corrected, though it was probable that it might not recover its full length from the cessation of development during the period of the injury.

The young lady was operated upon, and the result corresponded with the declaration of Dal Cin. The hip-joint was reduced, the leg restored to its proper position, and in nine days she was able to walk with a crutch.

This cure became extensively known in Venice; and in

Nov., 1870, Regina Dal Cin received an invitation from Signor Canali, of that city, to his house. She went, and operated upon his daughter so admirably that in a month's time she was perfectly restored. Since that she has frequently visited Venice, always signaling her stay by remarkable cures; in consequence, the most virulent attacks were again made upon her by some of the medical men and their journals.

In the midst, however, of this storm, an invitation came to her from a Signor Cunenedi of Trieste, who had a daughter afflicted with congenital dislocation. She went thither, and having not only performed this cure, but many others, the whole city believed in her, and was excited to the utmost enthusiasm in her favor. Public demonstrations were made, and the Municipality invited her to operate in the city hospital in the presence of the most distinguished surgeons, which she did with entire success.

During her sojourn here she offered her services to all who needed them, rich or poor, and such was the feeling excited by her generous and philanthropic conduct, that many times she was applauded in the public streets. A commission of representatives of the operative class presented her with a handsome album containing 4000 signatures of citizens, as a testimony of their admiration and recognition of her services. The Padesta invited her to his house, and the Municipality presented her with a hundred Napoleons, accompanied by a letter expressive of grateful feeling and esteem. It says that, amongst other things, when the necessitous poor, after her successful treatment of disease in private families had become public, flocked to her imploring from her hands a cure of their infirmities, which had already resisted all other treatment, she invariably sent them away healed, and that, therefore, for that and other services, the Municipality expressed its most heartfelt thanks—that the poor would ever bless her for their almost instantaneous cures—and that the city thus desired to express its grateful recognition.

Amongst other offers made to her in this grateful city was, that if she would take up her abode there they would assure her a house and an income of three thousand gulden a year, with the free exercise of her medical skill; but she would not separate herself from the little community at Anzano, where she felt herself at home, and where she was received with every demonstration of affection. So far I have given the substance of the little biographical sketch which has been published, and now return to our own interview with her.

Her son, the handsome young priest, who sat on the opposite sofa, together with the young man, whom we had seen on the steps, and who was, we were now informed, her nephew, were both possessed of the gift of healing. The son, however, being a priest could only operate on male patients. Very different this, we thought, to the practice of our Lord, and certainly a strong argument against his remaining a priest, if, as we were told in Venice, he had no inclination for that calling. Be that, however, as it might, he, in his priestly character, accompanied by his cousin, were, as we were informed, shortly intending to go to America, there to exercise their gift of healing.

Regina, on her part, was expecting to go to France in about two months from that time for the same purpose; and here, I may remark, that she does not lay claim to mesmeric power, nor yet to any apostolic gift of healing, as by prayer and the laying on of hands. She does not, by any means, call herself a miraculous healer, though truly she may be considered such. Her cures are simply performed, she says, by intuitive knowledge, which, however, she most emphatically declares to be God's gift to her; and that all thanks are due to God, not to her, she being only the instrument, as it were, through which He works. There is, however, no cant of religion about her, and this avowal regarding her great gift was drawn from her by our own remarks. She is, like all these simple peasant people, a devout Catholic, but no parade of her faith, either in her own person or house, can offend the most rigid Protestant.

Yet, though she refers her power to God, it is very evident that the natural gratitude of man has made her a wealthy woman—and this is right; and as far as she is concerned, nothing apparently can be more judicious than the manner in which she has used her wealth. She has built a large, handsome and airy house, for the reception of her patients. We

were taken into one of the upper sitting-rooms, handsomely furnished and decorated in good taste. We saw, however but two patients—Americans, I believe—both gentlemen, and one of them, at least, who had come there for the cure of deformed feet. That she successfully practises also in this deformity may be inferred if we were to credit such testimonials as numbers of strangely-distorted shoes which had been left by patients who had gone away whole. Besides, there were crutches in great numbers, some of them of so careful and costly a make as to prove that they who had used them belonged to the wealthy classes. Crutches there were, and staves, and complicated straps and pads, and iron instruments—which looked like instruments of torture, by which crooked limbs had been held in shape. All these remained, some of them inscribed with the name of the former user and sufferer, in grateful acknowledgment of perfect cure. We have all, it may be said, seen such things in degree at least, *ex voto*, offerings at holy wells, and famous shrines of Catholic saints, and we have put no faith in them. The reader may, perhaps, doubt the authenticity of even these. We might have done the same had we not seen Miss N. in Venice, and heard what she herself had witnessed.

Besides, no one who saw and conversed with Regina Dal Cin and her son could believe them to be impostors, however wonderful, nay, even miraculous, is the gift of healing to which they lay claim.

Fortunately for her she has been called in, by his own desire, to attend a distinguished officer of the Italian army, for a fracture, and is now authorized to practice her art by the Minister of the Interior, with the concurrence of the Supreme Council of Health. This we rejoice in, not only for the sake of suffering humanity, but as an evidence of Italian liberality.

The charge which she makes for a cure is 200 fr., or about £8 English. The poor she treats almost gratuitously. It is evident, however, as is but natural, that the gratitude of the wealthy does not satisfy itself with so small a payment. Rich she is unquestionably, report says, immensely so. But whatever may be the extent of her wealth, she is unspoiled by it, and the rings which she wears and the gold chain round her neck are but the evidence of human gratitude, the 'thanksgiving for or memorial of some great cure, for which she in her turn thanks God.

Hearing of her intention of going to France, we inquired if she had ever thought of visiting England. She said she should not do so, excepting under certain conditions. She had no desire to go there or anywhere else for the mere purpose of making a wonder of herself, or of calling forth needlessly the hostility of the medical profession, and, indeed, she is right in this respect. But, she said, if she could have from forty to fifty patients ensured to her, the treatment of whom would be left entirely to herself, then she would go to England.

Excepting under these conditions it would be almost madness. She, a woman—a peasant woman, without book-learning, who had never studied anatomy, excepting by herself, who never witnessed a dissection, and yet who pretends to cure just those cases of injury and deformity which are believed to be almost incurable, by some intuitive knowledge which she has at her finger-ends—what would the medical world say to her?

Truly, unless the ground could be insured, as it were, under her feet, it would not be worth her while to go to England. She has fought the battle out nobly in her own country, and has now the satisfaction of the public sanction of no less than eighteen medical men in Venice, of fourteen in Trieste, of eighteen in Vittoria, and eight in other places, who have all given their names in attestation of her extraordinary power and success in healing. In Italy she now practices under government protection, in England she would have no legal protection whatever.

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

MRS. GUPPY'S FLIGHT.

SO much has been said about the alleged transportation of Mrs. Guppy by spirits, that it may be desirable to give here an authentic account of the circumstances under which it took place, especially as such examples of spirit power are not likely to be of frequent occurrence. If Philip was really carried away by spirits to Azotus (Acts viii. 39), the same laws of nature would permit of a similar manifestation of spirit-power in the present day. Nor is Mrs. Guppy's flight—though perhaps the most remarkable—by any means the only modern instance of the kind. Many professional mediums have been frequently carried from one room to another, and also longer distances. The following extract is from a letter which appeared in an English paper, the *Echo*, on the 8th of June, 1871, under the heading, "A Spiritual Draw." The signature is "Hy," but the editor, in a foot note, testifies that the writer is a "Manchester merchant of high respectability." The account is from the pen of the gentleman who wrote the description of the foregoing seance. The writer informs us that the circle was held at the house of Messrs. Herne and Williams, professional mediums, and there were present three ladies and eight gentlemen, many of them strangers to Spiritualism. The room was darkened, and the doors locked; but the writer states that neither door nor window could have been opened without the admission of light from the outside being perceptible to the company present. After various phenomena, similar to those already described, some one asked "Katie" to bring something, whilst another observed in a joking sort of way, "I wish she would bring us Mrs. G.," upon which another remarked, "Good gracious, I hope not; she is one of the biggest women in London." The writer thus proceeds:—

"Katie's voice at once said, 'I will, I will, I will,' and John King's rough voice shouted out, 'You can't do it Katie,' but she appeared to chuckle and repeat, 'I will, I will.' We were all laughing and joking at the absurdity of the idea, when John's voice called out, 'Keep still, can't you? In an instant somebody called out, 'Good God! there is something on my head,' simultaneously with a heavy bump on the table and one or two screams. A match was instantly struck, and there was Mrs. G. standing on the centre of the table with the whole of us seated round the table, closely packed together, as we sat at the commencement. Both doors were still locked. Our attention was, however, directed to Mrs. G. who appeared to be in a trance and perfectly motionless. Great fears were entertained that the shock would be injurious to her, supposing it to be really Mrs. G., and not some phantom in her image; but John's voice called out, 'She will soon be all right.' She had one arm over her eyes, with a pen in her hand, and an account book in her other hand, which was hanging by her side. When she came round, she seemed very much affected, and began to cry. She told us that the last thing she could remember was that she was sitting at home, about three miles away, making up her week's accounts of household expenditure, and that Miss N. was in the room with her reading the paper. The ink in the pen was wet, and the last word she had written, or rather began to write, for it was one or two letters short of completion, was smeared and scarcely dry. From the joking remark about bringing Mrs. G. to the time that she was on the table, three minutes did not elapse. The possibility of her being concealed in the room is as absurd as the idea of her acting in collusion with the media. After she had quite recovered, she sat with us, and the lights were extinguished. Heaps of flowers were strewn all over the table. Leaves from a horse-chestnut tree, with moisture on them as though just sprinkled by a shower of rain, and apparently just wrenched from the tree, were also brought in large quantities."

"After the seance was over, three of us offered to escort Mrs. G. home, so that enquiries might be made at her house before she would have time to say what had been done; although, as I have before said, the idea of collusion seemed preposterous. These inquiries were answered in a way to convince us that Mrs. G. was really sitting in the room with Miss N. at the time that one of us wished her to be brought. Mr. G. also bore testimony to the fact that Mrs. G. had been, shortly before her disappearance, up to the billiard room, where he was playing a game with a visitor, who also spoke to the circumstances."

The foregoing are the unvarnished facts connected with the marvellous transportation of Mrs. Guppy. We could, if necessary, add testimony as to the truthfulness and respectability of the writer. That the events related took place, is beyond doubt. The reader must please himself how he explains the manner in which they were brought about.

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THE ECLIPSE OF SPIRITUALISM.

There are periods in the history of all great truths when they have been partially eclipsed; and no exception to the general liability is exhibited in Spiritualism. At present it is experiencing the disfavor which various circumstances, trifling in themselves, but magnified by the misconceptions of the timid and the ignorant, have continued to engender. The persecutions in France, the controversies in regard to the mediumship of Mrs. Holmes, the retraction of testimony by R. D. Owen, and his subsequent insanity, the stationary aspect of the cause in England,—have all had their effect in producing an amount of distrust and disaffection which threatens to check the career and dim the dawning promise of Spiritualism.

Now then is the time for all true and earnest Spiritualists to show their confidence and persistency. Will it seem too much like the council of an interested party if we say, "DO WHAT YOU CAN TO HELP US ESTABLISH, IN THE SPIRITUAL SCIENTIST, A NEW, INDEPENDENT, SCIENTIFIC ORGAN OF THE CAUSE?"

We must say it, nevertheless, for apart from all personal considerations—from all hope of building up an establishment which may be sufficiently remunerative to encourage us to give our whole time to its useful and efficient management—we do really believe that it is highly important to the future of the Cause in America, that our present enterprise should be sustained.

We are as well aware as any merciless critic can be, of our shortcomings and mistakes. We wish that we united to our abundant faith in the great truths of Spiritualism, the scientific culture of a Tyndall or a Youmans; but we think our readers will find before they have done with us, that we are sincere and devoted in the service and investigation of truth; that, if we at any time shall do any human being, or any fact of Nature, the slightest injustice, we shall be swift to redress it; and that, amid many discouragements, we have entered on our editorial and publishing labors in the zealous hope of helping the great Cause at this critical juncture.

It is impossible to hit all tastes and all requirements. One reader may think us too harsh and another too lenient; one, too heavy, and another, too light. The wise and the liberal, however, will, we think, forgive all our faults and deficiencies, if they can be made to see that *the Truth is our object*; and that, however we may err at times, we seek for no advancement at the expense of truth. *Ventilation, Competition, Movement, the agitation of thought, the sifting of facts*,—these are what is

wanted for the truth's sake; and these cannot be had if the whole discussion of this stupendous question of Spiritualism is left a MONOPOLY in the hands of a single establishment, however clever and enlightened its conductors may be.

In our last, we made some comments on the amount of mischief done to the Cause in the weekly publication of unverified messages, purporting to be from the spirit-world. How many intelligent Spiritualists have thanked us for that rebuke; admitting, that, to their certain knowledge, hundreds of cultured people had been prejudiced against Spiritualism by these most shallow and unsatisfactory contributions.

How shall the mischief be checked and the struggling Truths be relieved of its incumbrance, unless there is some organ to speak out freely and boldly, and to declare the bad effect of such trashy, inconsequential representations of the divine fact of Spiritualism? We are told, in a book published by Colby and Rich themselves, that \$3,000 a year have been expended by them for many years in keeping up a system of supposed spirit inter-communication; the only result of which, as we are prepared to show, has been to injure and depress the cause of Spiritualism.

Yes, Spiritualists have been called upon to contribute to the so-called spirit-circles of the Banner establishment, and to the publication of unauthenticated effusions, either from designing mortals, or from immature deceptive spirits; the effect of which upon the public mind, has been to justify the already existing prejudices against Spiritualism, and to drive off persons of taste and education from the investigation of the subject.

Now we put it to every fair-minded Spiritualist, is it not time that a little competition should be introduced to rectify evils like these?

Is it not time that there should be some one *to speak out in meeting*, and raise the question whether we are doing the best thing possible for the service of Truth in spending our money to keep up a system which, for all any one may know to the contrary, is fraudulent, and the only effect of which has been, obviously, to retard and bedim a truth whose light is hardly yet above the horizon, though a few "watchers on the tower" see and proclaim it?

If every present subscriber to the Spiritual Scientist would procure for us just one subscriber more, it would place our establishment on a basis that would enable us to give to the editorial department more time than it has yet been in our power to appropriate. But three weeks more and we commence our third volume.

Friends of the Cause, weigh our words, and lift a hand, now, according to your power and your means! Meanwhile, let those who *have* helped us—or rather the Cause in us,—be assured that their kindness is treasured in our inmost memory, and that, as far as our power extends, they shall never have occasion to regret their generosity. We have no animosities to gratify, no rivalries to poison our motives. We are for the Truth; and it is to the lovers of Truth that we make our appeal.

The London Medium calls our attention rather roughly to the fact that we have at some time copied something from the paper without giving due credit. Our brother Burns must forgive any such omission. We have often had to avail ourselves of the assistance of friends in our editorial department, while we were attending to the business details of our paper; and some of these assistants may have inadvertently overlooked the Medium's claims. If there has been any failure to give credit where credit is due, we regret it, and shall try to avoid such omissions in future.

AN IRREPRESSIBLE CONFLICT.

The Boston Investigator goes out of its way to defend Prof. Tobin from our strictures, and insinuates that what we said of him was begotten by a dread of his exposing the frauds in Spiritualism more thoroughly than we would desire. It also intimates that we wrote without having attended Mr. Tobin's lecture, and thus informed ourselves as to what he really said.

Our venerable contemporary is wrong in every particular. We distinctly stated the SCIENTIST gave its hearty applause to every endeavor to unmask the frauds of our real and pretended mediums. It was and is ready, moreover, to cooperate in every such good work, and it goes farther than the Investigator itself in helping to bring offenders to the condign punishment of the law. Finally, it was because we did listen to the lecture in question that we felt compelled to stigmatize the speaker's dishonest course, in coming before the public under the guise of an impartial critic, and then coolly ignoring the new scientific problems connected with the genuine spiritual phenomena, and making it to be inferred that the idea of the return of spirits to us was an absurdity.

Discussion with a journal representing the theory of the Investigator is profitless, because it is not open to conviction. In this, it perfectly matches all the organs of the materialistic scientists. The trouble with them is that their view of Nature is bounded by the range of the external senses. What they can taste, feel, hear and see, they believe actual (if not subversive of their preconceived, various notions as to probability); what suggests the manifestations of a new force they reject without examination. This is the dishonesty and purblindness of partisanship, and no progress in their liberalization of mind is possible in presence of such conceit, stubbornness, and self-sufficiency.

We do not ask these people to believe in the occurrence of supernatural phenomena, for we do not believe in it ourselves. We do not require them to accept anything that cannot be as clearly and satisfactorily demonstrated as any phenomenon in physical science, for we occupy just such an attitude ourselves. Our knowledge of Spiritualism is the result of long and patient observation of facts, not a theory, the outcome of sentimentality and credulity. We never blamed the disciples of Comte and Herbert Spencer for demanding proof of our doctrines; we simply denounce their dogged refusal to investigate them in the spirit of candor and impartiality, agreeing to stake every cherished notion upon the result. We take them upon their own ground, and say that if they approach the subject with a sincere disposition to learn the truth, we will meet them half way. But when they behave towards us and our beliefs with the insolence displayed by Sir Humphrey Davy, Faraday, Tyndale, Huxley, Stokes, and the pamphleteers of the English and American scientific journals, we return scorn for scorn, epithet for epithet, blow for blow, and defy the whole circle of the colleges and academies, to put us down or seriously retard the march of our social Cause. And while we have a pen to write and an organ to communicate through, we shall denounce such scientific cheats as these "ex-lecturers of the Royal Polytechnic Institute," who mislead the public as to the real scientific importance of the spiritual phenomena, by giving them the go-by, devoting their whole time to exposing the frauds which we all admit are mingled with them, and saying in so many words that the assertion that immortal man can operate from the world of spirit upon the world of matter is too ridiculous to permit of argument. Nothing could better express their views than the language of

Lecky, in his "History of the Rise and Spirit of Rationalism in Europe," where he remarks that educated men receive an account of a miracle taking place—his idea of a miracle being something that controvenes their notions of gravity, chemical combination, and the conservation and correlation of force—"with an absolute and even derisive incredulity which *dispenses with all examination of the evidence.*"

A DOCTOR AT FAULT.

Dr. Evarts, of the Indiana Hospital for the Insane, referring to the cause of Mr. R. D. Owen's insanity, remarks: "Whilst I believe that *the merest assumption of personal, sensuous communications with spiritual beings, is an evidence of insanity*, Mr. Owen's present condition is clearly attributable to other and sufficient predisposing or exciting causes than Spiritualism, in any of its phases, theoretical or experimental."

Dr. Evarts falls into the vulgar, ignorant error of supposing that Spiritualists claim anything like a "personal sensuous communication with spiritual beings." Quite the contrary. Spiritualists believe that spirits, in order to be sensuously recognized, must take on some degree of materiality. The Doctor will probably reply to this, that he denies *a priori* the power of spirits to assume materiality. But in order to maintain this thesis he must at the same time assume that man himself has no spiritual nature, no immortal soul; and this would land the Doctor in a downright, extreme materialism wholly at variance with all Christian teachings. Would he assert that a man must become insane before he can accept Christianity? O, no. The Superintendent of the Indiana Insane Asylum would not venture to do that. Why then mete out one measure to Spiritualists, and another to Christians, for believing the same thing? Was not Christ a spirit before he assumed materiality, and appeared to the disciples after his resurrection?

"STOP MY PAPER."

A friend, and a sincere one, too, remarked to us, after reading the leading editorial in our last number in reference to the Message Department of the Banner—"I agree with you in all you here say, but I fear it will lose you subscribers. The reply we made to him may be paraphrased thus: If ever, through a fear of losing subscribers, I shrink from giving utterance to a truth which I regard as important to the interests of Spiritualism, then may the control of a press be taken from my hands, and I be branded by men and spirits as a recreant and a poltroon." O friend, friends, can it be that this great inspiring truth of Spiritualism, this pledge of immortal life, has lain so dormant, so dead, in your minds, that you would check any sincere servant of the truth in the utterance of his convictions? Is the horizon of your own narrow experience the expanse of all possible truth, human and divine? Must he who controls a press say to himself, "Will this thought or fact please *such and such* subscribers or advertisers?" before he ventures to put pen to paper? We cannot believe that the possession of the great facts of Spiritualism has been vouchsafed to you to lead you into any such quagmire of narrowness and bigotry. The agitation of thought is the beginning of Truth, and he whose faith has ultimated in knowledge, will not shrink from subjecting his convictions to the closest scrutiny, the closest questionings, and even to the roughest handling. It is only the half-way, the unconfirmed believers, those who do not care to be disturbed in the handling of their new idols, who would frighten off the robust iconoclast with a "I won't subscribe," or "Stop my paper." The indications are that our future will be a most prosperous one; but if our little bark was destined to go down, be sure it should go down, flying the flag of free speech and free thought to the last.

ANNOUNCEMENT. We shall commence the publication next week, of "The Book of Spirits," translated from the French for the Scientist, by Mrs. Emma A. Wood, of Washington. Space prevents the more extended announcement.

From the Identity of Primitive Christianity and Modern Spiritualism.
TABLE RAPPINGS AND TIPPINGS.

BY EUGÈNE CROWELL, M. D.

"Let their table become a snare before them, and that which should have been for their welfare, let it become a trap. Let their eyes be darkened that they see not; and make their loins continually to shake."—Psalm lxxix—22, 23.

MANY words have been wasted—many contemptuous remarks made, upon the rappings which are now so commonly heard upon tables, and upon the movements of these latter when surrounded by persons suitably conditioned, and arranged, for the production of these sounds and movements. The opinion has prevailed, that they have their origin in deception, or at best are phenomena known only in our day.

I shall here attempt to show, that this mode of communicating with human disembodied spirits, was known and practiced even by the Ancient Hebrews themselves, and that in both the Old and New Testaments it is referred to in such a manner, and connection, as to establish the fact that it was a recognized means of interrogating spiritual intelligences.

The passages just quoted have received little attention from commentators on the Bible, for the reason that no explanation at all acceptable can be given of their meaning, without a knowledge of their true application to the use of the table, as a means of obtaining communications from spirits, as practiced by Spiritualists at the present day.

"Let their table become a snare before them," must mean, if it means anything, that it shall become a means of deception, and it would require a very free exercise of the imaginative faculty, to assume and believe that this charitable wish could apply to their food. This might be made to disagree with them—to cause illness, or even death, but it would not be proper to say that their food could be the means of deceiving, or ensnaring them.

And the words succeeding; "and that which should have been for their welfare, let it become a trap," supports the idea of its relating to the perversion of some accustomed benefit, derived from some use of the table aside from its ordinary use in relation to food. Apart from the word "table" there is nothing in the passage that could by any forced construction, be made to particularly apply to the subject of food; but there is evidently a deep meaning in the passage, which relates to some important use of the table in which their faith and confidence were concerned, and which had hitherto been conducive to their welfare, but which David now invokes spiritual curses upon.

The succeeding verse strongly supports this interpretation of the meaning, for it says:

"Let their eyes be darkened that they see not, and make their loins continually to shake."

This is precisely what often happens in table circles, and I have witnessed these effects many times. Both are the invariable results when some mediums are controlled. The eyes are darkened in every case of perfect control, and many times their loins and other portions of their bodies shake. In fact it would be difficult, in fewer words, to better express the most noticeable indications of spirit control, in perhaps a majority of mediums.

These two verses are inseparably connected, and relate to the same subject, so that each phrase and sentence applies to the one and the same central idea; which, as I have just remarked, is that some use of the table in which their welfare was concerned, and in the result of which use they reposed implicit confidence, should be the means of their destruction; and the writer erroneously supposing that the darkened eyes, and shaking loins, were indications of the presence of an evil spirit, calls for these supposed manifestations of diabolical possession, to seal their wretchedness.

The objections that here apply to the use of the table, for purposes of feasting or eating, are equally applicable to its use as a surface for writing upon, or for displaying written characters, as the succeeding verse—the twenty-third—directly and plainly points to consequences that may flow from the use here indicated, which are inconsistent with its employment for writing, unless, as is not improbable, spirit writing was one of the uses for which it was employed.

Thus far I have interpreted the meaning of these passages only by their own light, and by reference to their applicability to modern table seances, but there are other passages that assist our judgment as to the meaning of these. Paul, in his

Epistle to the Romans, chap. xi.—9—10, undoubtedly refers to these very passages when he says:—

"And David saith: Let their table be made a snare; and a trap; and a stumbling-block; and a recompense, unto them. Let their eyes be darkened that they may not see; and bow down their back away."

Paul has here expressed these ideas of David, in even more emphatic and significant language than they are conveyed in the sixty-ninth Psalm, and makes it still more evident, that David referred to some religious or spiritual use of the table. It is here to be made a snare—a trap—and a *stumbling-block*, and a *recompense* unto them." In other words he desires it to become a snare, so that they shall become entangled; a trap, so that they shall be caught unawares; a stumbling-block, so that they shall stumble in their progress; and a recompense, so that they shall be repaid. There is no possible application of this language, to any other use of the table, than to a religious or mystical one, and where the faith of the devotee could be seized upon as the means of bringing upon him all these dire calamities.

Paul, in the remaining or 10th verse, says:—

"Let their eyes be darkened that they may not see; and bow down their back away."

The condition represented by the phrase "make their loins continually to shake," as used by David, is here expressed by the words, "bow down their back away," they being two modes of expressing the same idea, of want of power or facility in supporting the muscles of the body, which is often observed where the physical organisms of mediums are imperfectly controlled.

RELIGION AND ITS MISSION.

BY DR. GEO. SEXTON, LL. D.

RELIGION has its mission, grander, more sublime, and more glorious than that of science, because bound up with the eternal destiny of man, and her function must not be interfered with. She claims dominion over the soul, and holds the keys of life and immortality. To her belongs the spiritual domain, and conscience and morality must take their form from her dictates. Conscience is of itself evidence of the truth of religion, and the words *ought* and *ought not*, to be found in every language, clearly prove that man is a responsible being. His relationship to God is important beyond all things else, and to know what is his duty here, and how best to do it, higher than all the learning of all the ages. The religious portion of man's nature no science can satisfy. It demands to be fed with heavenly food, and it must have this, or starve. The gospel of law, which forms so conspicuous a feature in modern philosophy, is a poor and miserable substitute for the Gospel of Christ, and is, of itself, powerless to cleanse the heart or save the soul. This utilitarian gospel, teaching prudence but ignoring Providence, would blot faith, hope and love out of life, and reduce men to mere calculating machines, weighing actions by a nicely adjusted balance, and estimating clearly what was moral by a rule-of-three sum. Intellect divorced from faith will wither and die, and human life without hope ends in despair. Deprived of the source of a Divine love which cares for, and watches over mankind, our race is doomed to a state of inanition, and is virtually worse than dead, for trust in God is the secret spring of all noble sentiments, all heroic deeds, and all grand results. The law of God must govern the soul, and direct it how to work out its eternal destiny. No science can point out the road that leads to the everlasting home, nor render the slightest help in reaching the many mansions prepared by the Lord for those who do his will. The religion of Christ, and it alone, can enable us to look through the gloom that envelops this world of cares and troubles to the bright region in the bosom of our God, where sorrow comes not, pain is unknown, and sin and suffering have no place. "The things that are seen are temporal," and these we leave science to deal with according to her own methods, but there are other things which are not seen, but which are yet of a far more substantial character, and these belong to the domain of religion, and can properly be realized only in the light which shines from the throne of God through the pages of Revelation. Science may teach us much that we require to know respecting our material condition, and may supply amply our physical wants, but the spiritual food upon which alone the higher part of our nature can feed, is only to be obtained through Him who said, "I am the way, the truth, and the life."

SWEDENBORG'S PHILOSOPHY OF THE SOUL.

BY REV. GEORGE BUSH.

In his "Statement of Reasons for embracing the Doctrines and Disclosures of Emanuel Swedenborg," Rev. George Bush says;—

"Here, then, is Swedenborg's philosophy of the Soul. It is no other than the *man himself*, in the essential elements of his nature, to which the material body is a mere temporary appendage, designed to enable it to accomplish its appropriate uses in a material world. The soul lives as the pervading, animating principle, in every the minutest part of the body; and, to use a homely expression, is to it what the concealed man within is to the Automaton Chess-player. And what is there, I may ask, in this view, to which the most enlightened mind can object? Whether, tried by the touch-stone of reason or revelation, does it not command itself by its intrinsic rationality and probability? Are we not conscious of a secret intuition that it must be so from the very laws of our being? When we think, without reference to a creed, of our departed friends and relatives, do we not instinctively think of them as existing as perfect men and women, and in the form which they wore on earth? And in this fact do we not read the triumph of inward perception over outward dogmatic teaching? Death, according to this view, is merely the laying aside of the garment of flesh, from which man emerges to his true and only resurrection—the resurrection of the spirit into the world of spirits.

We should but ill requite them to constrain
Their unbound spirits into bonds again.

Of what conceivable use can be the mouldered fabric of dust to the emancipated soul? Why should its vesture of light ever be exchanged for the dull robe of quickened clay? It has a body suited to the sphere in which it dwells. Does it need another any more than the winged *papilio* needs the reptile tenement in which it grovelled on the earth? How dreary, compared with this, is the view which has obtained currency in Christendom, that man exists as a pure, formless spirit, in the invisible world for an indefinite tract of ages, till, at what is called the last day,—the final consummation,—the disembodied spirit is again to be united with the laid-off tabernacle of flesh, and in this body to abide forever? This is, doubtless, the prevalent idea of the resurrection and the future life, received from the apprehended import of the Scriptures, when yet the Scriptures are capable of an interpretation that fully accords with Swedenborg's statements on these points. The process of fair exposition brings us to the same results with those of the actual asserted revelation made to him in that world where the truth is realized in existent facts. The phenomena which he beheld in that world, are the very ones which he *ought* to have beheld, provided the Scriptures in their true meaning are true."

CORRESPONDENTS.

WE have received the following communication, and also print the accompanying letter, for we are pleased to have the endorsement, and to welcome to our columns one who is so well known as a candid writer.

BRO. BROWN:—As usual I have read your paper. I always find much to commend tho' sometimes I think you a little Dioginal, but I know you are after the truth, the whole truth and nothing but the truth, and are bound to have it, and to it I, as you know, say Amen. I think your editorial on Mrs. Conant a little unfair, and so I have written an adverse word on the subject. There is no venom in me so I guess you will not consider me offensive. Yours truly,

JOHN WETHERBEE.

MRS. CONANT OR MESSAGE DEPARTMENT,

BY JOHN WETHERBEE.

How different the same thing looks to different people. I am an old Spiritualist. I admit "I have waded through slaughter to a throne"—if it be one. I wish there was a filterer, and some patent concentrator invented, the former to filter the real from the imaginary and fraudulent, the latter to reduce the volume of utterance into condensed thought. You have heard of condensed milk; it was a good speculation. I have wished sometimes that the "spirits of light" as well as the "children of light" were as wise in their generation, as are the speculative spirits of the world. I am cautious, however, how I criticise honesty. I listened a decade or two ago to spiritual philosophy and logic that I could not receive as either true or rational, and I think if I had not had some things prior that was *prima facie*, true and sensible, I might have drifted out of the line of progress and gone back to my indifference and doubt; but in the course of time, knowing more, having deeper insight into psychological mysteries, I

saw sense of truth in some of the very rejections, that, at the time, I considered untrue and irrational.

Now is it not best to give every thing a hearing that is honestly given, that is where the medium is unconscious and honest in the act, let it be good, bad, or indifferent, error or truth? The Master went out and up before he answered the latter and doubtless he would, if the question had been, *what is error?* I do not suppose you question the honesty of the late Mrs. Conant; that she was entranced, and the letters etc., were not her conscious act. The wisdom of printing so much hinges wholly on the fact, using your words, "we do not say that Mrs. Conant was at any time willfully a deceiver, but she was evidently made the instrument of *shamming* spirits," that is, being honest in our judgment her utterances even if trash, are worth a hearing, at this stage of spiritualistic history, when it might be questionable if the pabulum were better, but the abnormal condition doubtful. I am not inclined to dispute your judgment of many or most of the letters, and definitions of science, and that many letters over great names could not have been uttered by the parties in connection, judging from their *ante mortem* intellectual record, unless it went in at the bung and came out thin at the tap, or perhaps it took a two hours stream to give ten minutes of thought, but admitting this, shall we shut the door in the face of spirits because we think they are shamming, or in borrowed names? A ray of light may start white, and does, and reaches our retina blue or violet, by the undulations. Are we sure we know enough of the dynamics of spiritual intercourse or mediumship to judge of paternity of thoughts? It is melancholly to think that a thought from Theodore Parker can by any possibility lose its vigor and reach us as tame as if generated by the Rev. Mr. Fulton. But are we prepared to shut the door in the face of anything that claims to come from the spirit where the mundane honesty is unquestioned?

Under the circumstances of admitted honesty, I think the part of wisdom was to print the Conant communications, not even picking out the tares from the wheat—each must do that for himself. The sixth page of the Banner was the least interesting to me of any as mental food, but the paternity of it being the spirit world, it was an interesting fact, no matter whether over real names or aliases, whether truths or errors in this connection. It appears to me and I have no doubt it will to you, that if there was a single one of the 300 a year, or the 5000 printed letters that was evidently dated over the river, it was worth all the space taken to spread out fifteen years of sac for that one bit of bread. Now I know of one that is worth the cost of the whole 5000.

I believe with you in filtering out brand, of squelching clairvoyant shams, gullers of the public, and lifting Spiritualism to a higher plane; but severely criticising Mrs. Conant's work in connection with the Banner, you have done her injustice on your own showing. I am a subscriber of that paper and also to your bright little Scientist; sometimes I think it puts on airs, but that is not objectionable. I do myself sometimes, put I cannot press, as you ask me to, "my disapproval of the publication of any message from the spirit-world, that is not authenticated." It is a very difficult thing to prove identity of a spirit; how many are you sure of? If a man has got to be sure on that point before he is a believer, the crowd will be small. The fact of disembodied human intelligence is settled by all honest investigations; no man can doubt it who is honest with himself, if he does he strains at a gnat and swallows a camel in his solution. The proving of identity of a spirit beyond all question is another and more difficult thing. I would like to enlarge on this point, but your space and choice reading forbids excess of words. Admitting the fact (which I said we are sure of) as a known quantity, the logical mind solves the whole problem and eclipses identity, for if any known intelligence survives death, then all do, and to this date the mission of Spiritualism is to prove the point which it does prove, giving time enough, then the Parthenon and the Illiad of Spiritualism will put in their appearance.

We did not question the honesty of Mrs. Conant, nor that of the conductors of the Banner, but criticised the judgment that permitted so much of the stuff to be given to the public, when a very little even was sufficient to indicate what it was *not*. "One does not need to eat a whole hog to know the quality of the bacon" is an old and vulgar adage, yet never theless true, and particularly appropriate to the present case. These communications; which even our correspondent evidently does not fully accept as emanating from the source claimed for them, might have been valuable if their origin could be traced, or if an experiment had been made to test their genuineness. "TRY THE SPIRITS" we say, and an honest purpose in this respect will be rewarded with wisdom for the trial. WE DO NOT BELIEVE that a single genuine message would compensate for the space taken for 300 or 5000 messages that may have emanated from SHAMMING spirits; At best two or three persons only, could become in-

investigators by the appearance of that message. But how many investigators have been turned from a further investigation of the subject by an examination of this same message department. The messages *could* have been verified before publication, and the same and better results obtained. The spirits *could* have been questioned and fuller particulars afforded for identification. "A difficult thing to prove the authenticity of a spirit" our correspondent says; yes, to some persons it is more difficult than to others, and this would be an additional reason why a message should be authenticated if it is designed to be of any service to a candid investigator. He says, "If a man has got to be sure on this point, the crowd will be small." Well, small or large, the crowd is made up of just such people. Even our correspondent, whom we have heard relate his experience, made one of "the crowd," only when he was sure of the fact that he was communicating with a departed spirit. Spiritualism does not ask a person to believe "on faith"—to accept the testimony of others,—but says, "come and see for yourself," and sooner or later a patient investigator becomes SOUL-CONSCIOUS, convinced beyond all doubt, that he has conversed with one who was *dead* but now *LIVETH*; and then we have a Spiritualist. He may or may not be a true Spiritualist; he may or not be able to defy the opinion of the world, (his world), and live a life in accordance with the principles that come with a belief in the spirit's return; that is a matter for him individually to settle.

Our correspondent is correct in his closing logic, but the fact (of disembodied human intelligence) each individual feels he must prove for himself; then he knows the spirit does return, no matter what "ist" or "doxy" embraces him in her church. Spiritualism is founded on facts, and for this reason shall yet convert the world. Let us all join in removing the tarnish of error from these bright golden truths.—[EDITOR SPIRITUAL SCIENTIST.]

AN INQUIRY ANSWERED.

MR. EDITOR:—If the messages through Mrs. Conant have had no other good result, have they not at least instructed us in the fact that spirits carry to the next world the predominant affections, habits of mind, passions and tastes, which they developed in this life?
B. M. N.

Hundreds of mediums had done this before Mrs. Conant. Our correspondent leaves out of view our main objection, which was: "What proof have we that these so-called messages are not the medium's own impromptu inventions?" But even supposing that there is good evidence of the Spirit authorship, do we need a continued weekly stream of commonplace utterances to prove to us that an ordinary spirit *out of the flesh* talks to us precisely as he might have done *in the flesh*? That fact goes without telling; we have had proofs enough of it, and do not require to have it dinned into our ears every week. Even if the messages were written by *direct* spirit power, and without the intervention of any medium, and this could be satisfactorily proved, when once the fact was familiar to us, and fully admitted, what use would there be in publishing the messages unless they were of some value, because of the style, or the novelty and interest of the sentiments?—[ED. SPIRITUAL SCIENTIST.]

THAT MESSAGE DEPARTMENT.

TO THE EDITOR:—I was glad to see the remark in your issue of August 12th, on the damage done to Spiritualism by the publication in the Banner of Light, of frivolous, unauthenticated messages from supposed spirits. I am surprised that any intelligent Spiritualist should object to your strictures; for all that you ask is, that the messages should either be properly authenticated as spiritual, or that they should be such as ought to claim attention, whether mortals or spirits be the authors. Now what could be more reasonable than this?

Said a non-Spiritualist to me once, taking up the Banner and pointing to the page of messages.—"Why, I could give you just such stuff as this as fast as I could talk by the hour. For example: I am Polly Dunbar. My mother died in Manchester, N. H., the 5th of last January, and I died from heart disease a week after. Tell father he need not worry. We both are as happy as can be. We both watch over him." Or take this. "Jerry Mitchell is my name, sir, I am from Joliet, Illinois. Was killed in a drunken spree the 15th of August, 1869. I'm a brick, I am. Give us a drink, can't you?" And so on ad nauseam.

I could not deny that my friend had got the hang of it all. I could not give the first reason why it might not be that all these messages in the Banner were rattled off in the same impromptu way, and were quite as valuable as his imitations. For not only are we debarred from knowing whether the message could come from the identical spirit named, but we must take it on trust that it comes from a spirit at all. If the defenders of the Banner's course will prove the contrary, I shall be glad to hear from them. It is not enough to reply "Oh, we know Mrs. Conant to be an honest medium, and we know she would not make up those things." That may satisfy you who know and hear her, who do not choose to doubt her, but it does not satisfy the uncommitted investigator; it does not satisfy me and the thousands of others who are hungering for facts—positive, irresistible facts. What is there, in all these unauthenticated messages, that is of the slightest value as a proof of spirit action, or even as a psychological fact?

You are right, sir, right in condemning the whole system. Whatever your motive may be, whether jealousy of a rival, or secret malevolence towards Spiritualism, or something not ignoble. You have spoken what I know to have been for many years the views of many of our best, oldest and most enlightened Spiritualists. They have believed the Banner to be harming rather than helping the Cause by

these weekly messages, purporting to be from the spirit-world, but offering not the first proof that they have any such origin. I for one will stand by you in your course, and I hope there will be not a few who will be ready to say that I have here spoken their own views. I hope they will speak out.

A SPIRITUALIST FROM THE START.

LAKE PLEASANT, Aug. 15, 1875.

A BLOW IN THE RIGHT PLACE.

TO THE EDITOR:—Accept my thanks for the article on the Spirit Messages of the Banner. To the question repeatedly asked me, "What proof have you that they are from spirits," I have been unable to do more than hang my head, and reply, "Well, I really haven't any proof." I am tired of having to excuse such publications. If Spiritualism is to be a science based on facts, what mockery is it to point to these messages as possessing the slightest value as contributions towards the work before us? I agree with you in stamping them as "mischievous trash." They have been thrown in my teeth more than a hundred times by intelligent objectors; and what defence have I been able to give in reply? Nothing. If, as Mr. Putnam tells us, the Banner has been spending three thousand dollars a year in keeping up this message department, then all that I can say is, I think the proprietors have thrown their money away very foolishly. How much, think you, of the slightest scientific value will the future historian of Spiritualism find in all this chaotic mass of communication? Already they have gone down to a merited oblivion. Thousands have been repelled by them. Fire away.

VERITAS.

THE LATE DR. RANDOLPH.

Pascal Beverly Randolph, the author of many remarkable works, both for and against Spiritualism, committed suicide in Toledo, Ohio, July 29th, 1875. He was a mulatto, about fifty years old, and claimed to be a nephew of the celebrated John Randolph of Roanoke, Virginia. In a letter to S. S. Jones, of Chicago, dated July 20th, 1875, Dr. Randolph wrote: "Now that I am on the thither side of the *to-be-fated 29th of March, 1875*, I feel that I can work and win new victories, no longer afraid of a lack of greenbacks, friends, or faith in God." "Did he mistake March 29th, for July 29th? Had he a premonition of the day," asks Mr. Jones, "with the true month wisely concealed?"

THE LATE S. J. FINNEY.

Selden J. Finney, one of the ablest men connected with Modern Spiritualism, died at Pigeon Point, Cal., July 27th, 1875. The San Francisco Daily Post says of him:

"He was an active Spiritualist, and an ardent believer in the right of women to vote and hold office. He was very radical on all subjects, and being a fine speaker his remarks were often original and always interesting." "His most distinguishing characteristic was his thorough and earnest devotion to the cause of popular education, and in the Legislature he was foremost in advocating all measures calculated to educate and enlighten the masses."

Mr. Finney was an acute metaphysician, and his criticisms on Herbert Spencer's philosophy are the ablest of any we have ever seen. He was a medium, and if he had had the advantage of a superior education he would have been the peer of any philosopher of the day.

THE CASE OF M. LEYMARIE.

We hope that all Spiritualists, who can afford it, will subscribe for M. Leymarie's pamphlet, giving a full report of his recent trial in France, and of the speech of his counsel, the celebrated Lachaud. This trial will be memorable in the annals of Spiritualism. Leymarie is the first martyr of distinction that the cause has supplied. His pamphlet will contain some 200 pages; and will contain numerous letters attesting the genuineness of the spirit-photographs, for believing in which Leymarie was sentenced to imprisonment by bigoted and debased judges. We shall be happy to forward to the French publisher all orders for the promised pamphlet. We do not know the exact price, but it will not exceed two dollars. As the expenses of Leymarie's appeal to a higher court will be considerable, the aid of all persons who can contribute to the defrayal will be welcome. His cause is really the cause, not only of every Spiritualist, but of every lover of truth and hater of oppression.

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

MRS. JENNIE HOLMES AGAIN.

A REPLY TO DR. BLOEDE FROM ONE WHO HAS INVESTIGATED.

FALLS VILLAGE, Aug. 9th, 1875.

Editor of the Spiritual Scientist:—

YOUR issue of July 29nd has just been put into my hand, containing an article from Dr. Bloede, on Mrs. Holmes and the Brooklyn Spiritualists, in which he says "there are quite a number of Spiritualists in Brooklyn who are not the least intelligent ones, who believe Mrs. Holmes right and her accusers wrong;" but adds, "the reasons for this view of the case are not just now to be given," but he trusts Mrs. H. will at some "more suitable season return to Brooklyn and vindicate her genuineness." He sustains the Scientist in its strictures upon the management of the Brooklyn Spiritualists, whom he pronounces "decidedly juvenile;" and then goes on to say, that these mediumistic exhibitions require a thorough overhauling, to the end that a radical reform may be made, by subjecting every public medium to the strictest tests, and all such as refuse, or prove unable to stand them, should be set one side. This is my position exactly; but where does Mrs. Holmes stand when tried by this rule? She grew angry at the simplest suggestions, and evaded every test that was proposed, declaring emphatically that she would not be tested; Col. Olcott had vindicated her, she said, and her reputation was established; she was above test conditions she declared, and made her boasts that she had Child and Owen in her power, and if she was not let alone she would expose the whole thing and show what Spiritualism was. This is Jennie Holmes' talk, and juvenile as the worthy Doctor declares the Brooklyn Spiritualists to be, they are not sufficiently so to be hoodwinked by her, as he seems to have been. Will not he be a little more consistent, and not with one breath declare mediums should be tested, and with the next denounce those who demand to test them and are not satisfied with the flimsy tests that seem to answer him. When asked what tests would satisfy me, I said, compel Mrs. Holmes to be searched, examine her clothes thoroughly, or put on other ones she has never before worn; take off her frizzes so that you may know that no false whiskers are concealed therein; put her in a black bag that you know she has not tampered with; cut the aperture six feet in her cabinet door, instead of just her own height, and if you get Katie King out of the cabinet dressed in white under these conditions, I will be satisfied. But for taking this position I have been assailed, accused of jealousy and conspiracy, and, in the Doctor's own words, needed slapping in the face, while such men as himself and others, who are Mrs. Holmes' supporters, stand up on the floor at her seances, and when tests are proposed, and she flies off in a tangent, say Col. Olcott has tested her; that is sufficient, nothing more is necessary; and if any one insists to the contrary, they are set down as an enemy at once, and accused of wanting to bring in discord, or being tools in the hands of some party to break down Mrs. Holmes.

I am for the truth, as for or against no one; and if there is anything in favor of Mrs. Holmes to tell, there can never be a better time than "here and now" to tell it, and for our part we are glad the Doctor trusts Mrs. Holmes will be vindicated; but in our opinion there can be no "more suitable season" for her vindication than the time when she was charged with fraud and asked to prove her innocence.

E. ANNIE HINMAN.

"LIVELY COFFINS,"—A STRANGE STORY SUBSTANTIATED.

To the Editor of the Spiritual Scientist:—

After reading your article, headed "Lively Coffins," I cannot resist the impulse to inform you that I have been familiar with the facts therein stated, since the year 1850. At that time there came to this village, a native of the island of Barbadoes, and lived here about twenty years. He is now dead. He was a man of strict integrity, much more than ordinary natural mental ability, and had the most retentive memory I ever encountered. His name was Wm. C. Barrows. About the time he came here, or soon after, the phenomena of Spiritualism began to be a subject of conversation, and it drew out from him the facts you have published; only more

minutely, and with other facts not stated in the article you publish.

As related by Mr. Barrows, the Chase family occupied a high position among the aristocracy of the Island. One of them committed suicide, and there, at that time,—so my friend said—it was unlawful to inter the body of such a person in Christian burial-ground.

As the Chases were reluctant to place their friend in a *Pottersfield* cemetery, and as this old vault, mentioned in your article, was a private one, and had not been used for some time, they put him with as little ceremony as possible, in there.

Mr. Barrows' narration coincides with that of the one you publish, even to the visit of Lord Combermere, and in addition, he informed me that the *Bishop* held a religious ceremony over the coffins, and read a form then in the English Church service, called "the laying of the dead," or "spirits," I forget which. This did not have the effect desired, and they were finally disposed of as your article states. Mr. Barrows' story, strange to say, is almost exactly the same as told by Robert Dale Owen in his "Footprints on the Boundaries of Another World;" only the names of persons and places were the same as you state them. Mr. Owen's story, however, was located on the island of Oesel, in the Baltic Sea, and the persons were other than in the Barbadoes story.

I was acquainted with Mr. Owen when he edited the "Free Enquirer" in New York, and have corresponded with him occasionally, ever since, and since the publication of his last work, when writing to him in relation to it, I asked him his opinion about the same story, evidently, as told in his former book, being located at two such extreme points and among totally differently people? I had not the least doubt about the general accuracy of my friend's statement, nor had I any reason to question Mr. Owen's; and yet, the stories seem too nearly alike to happen at two different places,—at least they were not likely to—and I desired very much to have Mr. Owen's opinion. He did not reply, nor have I had a letter from him since.

One of my objects in writing this, is to elicit the opinions of such as are interested in tracing up every alleged fact and phenomenon to its source. Is it probable that this *dual* story could be true at two places? I should be pleased to hear from you or some of your readers.

EDW. M. MCGRAW.

PLYMOUTH, WISCONSIN, Aug. 2, 1875.

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Boston, July 5, 1875.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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