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LIVELY COFFINS.

CURIOUS PHENOMENA IN A TOMB.

THE following mysterious occurrences were witnessed in connection with a tomb in St. Michael's churchyard, Island of Barbadoes, during the period of Lord Combermere's Government, 1817—1820, and are extracted from his *Memoirs* as published by his widow, Vicountess Combermere, 1866. (Hurst and Blackett, Great Marlborough-street, London.)

For some time previous to Lord Combermere's arrival in Barbadoes, the inhabitants had been at intervals startled by reports of mysterious occurrences in a family vault at Christ Church, where it was said some supernatural agency always upset or displaced the coffins deposited there. No negro would approach the burying-ground towards nightfall. Women whispered wonderful stories of apparitions, and children were threatened with its horrors to insure obedience. Lord Combermere, hearing of the terror occasioned by these rumors, and ascertaining that the coffins had actually been several times displaced, resolved on investigating the matter personally. The family to whom the vault belonged were anxious to have it examined; and as an interment was immediately to take place, he determined to be present at the ceremony.

Barbadoes is formed of calcareous rock over which lies a very inconsiderable depth of earth; but that portion of the island immediately connected with our story,—namely, Christ Church, and the adjacent burying-ground, stands upon a shelf of coral which rises to an eminence of 100 feet above the level of the sea. The church dedicated to our Saviour is one of eleven founded two centuries since, when various members of the district erected family vaults in the burying grounds appointed to each church. From the nature of the foundation, these tombs were partly above, partly below the surface,—a circumstance which may have served to protect them from the fury of the hurricanes that from time to time have devastated the island. The vault in question belonged to the family of the Hon. Col. Chase. It was constructed of masonry composed of the large sandstone of the island, closely resembling our Portland stone, connected by cement, which, in the course of a few years, had hardened so completely

as to render the walls as solid as if formed of entire stone. The roof and flooring were constructed in the same way and of the same materials. The sides inclining towards the top, left the roof smaller than the base, which was 12 feet long by 6 feet broad. In the fourth side was formed the doorway—the masonry projecting at the bottom, and gradually decreasing towards the top, forming an inclined plane against which rested a large slab of solid stone, forming a door; immediately inside two or more steps descended to the basement.

On the occasion of an interment in this vault, August 9th, 1812, those engaged in opening it to receive the body were astonished to find that two of the large leaden coffins had been removed from their places. One was thrown over on the ground, while that of an infant had been pitched from one side to the opposite corner.

The black laborers became alarmed, and hastened to the church officials to relate this singular circumstance; but no credence was given to their story, and it was imagined that, actuated by a love of mischief, these men had upon the last occasion, in order to create a sensation, entered the vault before closing the door, disturbed the coffins, and left them in this disorder. Vain were the protestations of innocence; and even the known horror which all negroes attach to death and burial-places was not accepted as a confirmation of their assertions. They were accordingly severely reprimanded, and the church officials, fearing lest they should be censured for neglect, determined to keep strict watch over this particular vault for the future, and endeavored to prevent the knowledge of what had transpired from circulating beyond those immediately concerned; they consequently acted with the greatest caution at the closing of the door after the burial had taken place, having previously seen the coffins rearranged, and the vault restored to its usual order. They further satisfied themselves of the impossibility of ingress by any other than the legitimate means.

Four years and two months had elapsed when Death again visited the Chase family, and the vault destined to receive another inmate,—a tiny coffin and its baby tenant. The officials eagerly repaired to the spot. External examination proved that the door had not been disturbed since last closed. All appeared exactly as they left it. No crack in any of the walls warranted any suspicion of violence, and yet, when the door was removed, the vault displayed much greater confusion than on the previous occasion.

This was too serious an occurrence to be long overlooked, and it was felt the family ought to be apprised of it, and the perpetrators of the trick discovered, if possible, and punished. After examining the vault, and questioning the masons very closely, the family now informed of all the circumstances were disposed to treat the matter lightly. The vault consequently was re-arranged and closed, after the coffin of the infant had been deposited there.

Scarcely two months had elapsed before the remains of a relative were removed from another parish to be laid in this vault. It was opened and again a mysterious confusion prevailed. The coffins were replaced and the vault again closed. Two years and eight months passed away, when death called for another coadjutor to this tomb. The door being removed the interior for a third time displayed a strange disarrangement of the coffins. It was now regarded more serious than hitherto, and the account of the mystery spread so rapidly that not only all the inhabitants of Bridgetown, but of the whole Island were interested. Thousands visited the spot, curiosity was at its height, and the news having reached Government House, Lord Combermere stated his intention of being present at the approaching interment. Accordingly, attended by his two aides-de-camp, Major Finch (brother of Lord Aylesford) and Captain Charles Boyd, he visited the vault. In his presence every part of the floor was sounded to ascertain that no subterranean passage or entrance was concealed. It was found to be perfectly firm and solid; no crack was even apparent. The walls when examined proved to be thoroughly secure. No fracture was visible, and the three sides, together with the roof and flooring, presented a structure as solid as if formed of entire slabs of stone. The displaced coffins were again placed in order, and the new tenant of that dreary abode deposited, and when the mourners retired with the funeral procession the floor was carefully sanded with fine white sand in the presence of his Lordship and the assembled crowd. The door was slid into its wonted position, and with the utmost care the new cement was laid on so as to secure it. When the masons had completed their task, the Governor and his aides-de-camp made several impressions in the cement with their own seals, as did many of the assembled officers with private marks.

Satisfied now that no one could gain access to the vault without betraying his visit, the people departed; but the interest in this strange occurrence continued, furnishing a constant topic of conversation. The greatest curiosity was expressed as to the result, and numerous conjectures arose as to the phenomenon, some suggesting volcanic power, others expressing a superstitious belief in superhuman agency, while many still continued to attribute the mischief to the cunning of the negroes. So great a commotion did the occurrence make in the island, and so many expressed impatience to test the possibility of trickery by the re-opening of the tomb, that Lord Combermere, who participated in this general curiosity, consented to have it examined, and the opening was fixed for the 18th of April, 1820, just nine months and eleven days after the period of its close.

Barbadoes has seldom witnessed such a gathering as that assembled in Christ Church district on that day. The towns were deserted and thousands hastened to the scene; every spot, every avenue, every foot of ground was covered, in and around the churchyard. The scorching rays of the sun blazed forth in tropical splendor upon that sea of living forms. Europeans and negroes, all crowded together in their varied attires and scarcely less varied complexions, upon the brow of a hill, with the massive stone tombs rising here and there above them; and the old church standing forth in sombre relief, as if a connecting link between the living and the dead, made the scene altogether one which beggared description, while, perhaps, its peculiar interest was in the deathlike silence that reigned over it, the silence of mute anxiety and superstitious awe.

Lord Combermere now arrived with his suite, and if his own interest in the mystery could have failed in inducing him to seek the re-opening of the vault, the assembled masses gave ample testimony of the universal gratification conferred by his intervention. The cement was unbroken, and the large impressions of the governor's and other seals were as distinct, sharp, and perfect as when first made, but now hardened into stone. When each one was satisfied in this regard that his seal was untouched and unaltered, the masons proceeded to break the cement and slide off the door. The cement yielded to their instruments, but when they tried to remove the stone, it resisted with unwonted weight. Increased force was applied, but still in spite of crowbars and other appliances it remained immovable. For a moment all hands were paralysed, and a look of wonder and dismay passed from each to each; but it was only for a moment; the next attempt lent a

powerful energy to their efforts, and the door yielded half an inch. Nothing was distinctly visible in the darkness of its buried night. Still the light which entered through its narrow crevice seemed to cut against some black object close to the portal, so near that the thread-like ray lay brightly visible, prevented by this massive black from dispersing itself into the reigning darkness within. Terror a second time palsied the energy of those engaged in this operation. Suspense deepened the intensity of interest and awe which transfixed the anxious spectators. Every breath was hushed lest they should fail to catch the first whisper of those near the tomb that might offer a solution to the problem before them. Increased force was tried to remove the stone, and inch by inch it yielded, till it was slid sufficiently aside to admit of a person's entering, when it was discovered that a huge leaden coffin which it required eight men with crowbars to move, was standing upon its head with the end resting against the middle of the stone door. It had been thrown from its central place, and the coffin of the child had been hurled with such force against the opposite wall, near which it was lying, that a deep indentation had been made in the stonework by the corners which struck it. The Chase family immediately ordered the coffins to be removed and buried in separate graves; after which the vault was abandoned and has never since been used.

[Translated from the Revue Spirite.]

M. LEYMARIE TO HIS READERS.

The legal proceedings in which we were implicated ended in a conviction which we cannot accept without protest; we have taken an appeal because we are persuaded that the question at issue has not been properly considered; in our soul and conscience we have done no act which could draw upon us a punishment so unexpected.

Humble servants of the law, we infinitely respect the magistracy of our country, and this respect forces us to present ourselves before a higher tribunal. We hope that, better enlightened as to the generous and disinterested committee which manages the affairs of the Society for carrying on the Spiritualistic work of Allan Kardec, impartial justice will be more enlightened as to our objects and tendency, and, in place of condemning, approve them.

We feel obliged to appeal from the first judgment, not only because, independently of all question of formal interest, our principles demand it, but also in the name of all Spiritualist journals in all countries, in the name of the educated men of Spain, America, England, Belgium and all the departments of France, who have joined in testifying to our good faith and their own belief in the facts observed in their respective countries. We deeply regret that the incomplete testimony of our witnesses was not better appreciated. Thanks to all our friends for their brotherly assistance.

The newspapers have given only a very imperfect report; most of them published burlesque, unfair and sarcastic accounts.

Believing that to defend the honor of her family is a sacred duty, Madame Leymarie, with the help of her friends and fellow believers, has decided that our best vindication is to publish a stenographic verbatim report of the two-days proceedings in what the press has been pleased to call "The Spirit Case;" and to add thereto, as an appendix, all the correspondence of Buguet, and the most remarkable of the two hundred letters received, which describe curious separate phenomena; in this pamphlet, so interesting for the friends of truth, the pleadings in the case will appear *in extenso*. Every one will be impressed with the generous and eloquent words pronounced by our defender, M. Lachaud. The pamphlet will probably comprise one hundred and fifty to two hundred pages, and will be sent gratuitously to the subscribers of our paper. Will our friends help us with material aid? It is a question of brotherhood and unity.

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.

A SPIRITUAL TEMPLE.

It ought to be generally known to all who feel any interest in the subject, that a society has been organized in Boston under the name of the American Spiritual Institute, of which all persons everywhere, who believe that men have immortal spirits which live after the death of the body, and manifest their presence with and regard for those who still live in the material body, may become members by forwarding their names to the Secretary, with an initiation fee of one dollar, and an annual contribution of a like sum.

The Society is now fully organized, with a constitution and by-laws providing for several departments the most prominent and important of which, at present, is the Scientific Department; in which it is proposed to observe and record all noticeable facts relating to spiritual manifestations, and especially to determine and distinguish between genuine spirit manifestations and simulations of the same for base purposes, and to expose and publish all fraudulent so-called spirit manifestations, and the authors of such whenever detected.

The charitable department is also calculated to do much good by helping the deserving laborers in the Cause over the hard passages in life where there is real need of such help.

The other departments—children's lyceums, musical, social and educational—though of not so vital importance, will be agreeable and useful aids of progress.

It is also proposed to organize in connection with this society, a corporation with legal powers, under the laws of Massachusetts, to receive and hold and use, as donors may direct, all such gifts of money or property as liberal Spiritualists may be moved to donate, to benefit mankind in the diffusion of knowledge of the spiritual philosophy. It is hoped that a sufficient amount may be donated to erect a Temple in Boston which shall forever be a central home and rallying point for Spiritualism and Spiritualists in this country.

There are many reasons why Spiritualists in this country should become members of the Society, and promote the objects for which it is organized, by lending their influence, and as they are impressed to do so contributing money in addition to the nominal sum required for membership, which will be appropriated under the direction of the Board of Managers. Those wishing more particular information can receive it by addressing the Secretary, Mr. F. J. Blank, 143 Lincoln Street, Boston.

ISOLATION OF MEDIUMS.

M. A. (Oxon) writes to Col. Olcott that, in his opinion, we shall never get uniformly trustworthy spirit communications through mediums until we return to the old classical practice of isolating them from all external influences. He says that he has been holding a seance where the mere entrance of an antagonistic person *into the house*, not the room, has caused every manifestation to instantly cease. The same thing has been brought about by simply propounding some question to the medium. "I have known," says he, "a person to leave, after staying in the house a week, an atmosphere that has not cleared off for another week. Crookes, in the same way, has told me that Florrie Cook has been ruined for a seance by a walk down Regent street. The people she jostled against left their impress on her atmosphere."

THE S. C. HALL TESTIMONIAL.

The London Daily Telegraph of July 15 has the following: "Some few months back, on the occasion of the celebration of the 'golden wedding' of Mr. and Mrs. S. C. Hall, a committee was formed for the purpose of raising a fund to be employed in the presentation of a testimonial to these well-known writers. Yesterday afternoon the ceremony took place at the house of Mrs. Griffin, Kensington Palace Gardens, in presence of a very large gathering of Mr. and Mrs. H. C. Hall's friends and admirers, representing every branch of art and literature. Lord Shaftesbury presided, and the formal proceedings of the meeting were opened by Mr. George Goodwin, F. S. A., who briefly explained the circumstances under which the testimonial had been got up, and the form which it had been considered most desirable for it to take namely, that of an annuity. The sum raised amounted to £1,030, with which £100 a year had been secured to Mr. and Mrs. S. C. Hall for their joint lives; a remaining balance was

handed to Mr. Hall, accompanied with a splendidly-bound album, containing over 200 complimentary letters written to the recipients of this handsome testimonial. Lord Shaftesbury, in making the presentation, spoke with warmth of the moral influence of the writings of Mr. and Mrs. S. C. Hall. Mr. Hall, who spoke with great emotion, expressed, in his own behalf as also in that of his wife, the deep sense of his gratitude, declaring that, while he had criticised some 30,000 literary and artistic works, he had never knowingly written one word to give needless pain. A garden promenade, which had been arranged to take place after the ceremony of the presentation, was unfortunately rendered impossible by the rain, which was falling with a steady down-pour."

THE DEAD ALIVE.

SOME time ago, says an English paper, Elizabeth Lippert, the wife of a farmer named Gottlieb Lippert, of Newburg, Warwick County, Eng. was taken very ill with inflammatory rheumatism, and the disease continuing, her life was despaired of. She continued to grow weaker and weaker, and a few days since died, or expired to all appearances. The grief of the family was very great, but at the death-bed there was also a number of neighbors. In the hour of distress they turned in to make themselves useful, and proceeded to prepare the corpse for burial. The body was placed in a convenient position, and was noticed to be still warm, but not more than they usually are after dying of fevers. The neighbors about half an hour after Mrs. Lippert's death, began to wash the body. As soon, however, as water was placed on the face the corpse seemed to become inspired with life; and after the ablutions had continued for nearly fifteen minutes she opened her eyes, much to the astonishment of the attendants, who were not a little frightened, for they thought they were dealing with a corpse instead of one still on this side of the celestial word. The women continued their attentions, however, until Mrs. Lippert was able to speak. She said that just before she "died" everything about her became dark, and soon she went to sleep. When she woke it was bright, and, as she tells, it was in a strange place, feeling an ecstasy of pleasure, and was devoid of all the racking pains with which she was afflicted during her illness. She gives no definite idea of the land into which she had in spirit wandered, or the people she met, but is certain she was in heaven, and in her simple way described the place as being an elysium of bliss. While enjoying all this it became dark suddenly, and she awoke as from a pleasant dream to find that she had been a corpse for nearly an hour, and that the neighbors were washing her face. Since then Mrs. Lippert has entirely recovered, and now is able to be about attending to her household duties, and in her leisure moments relates to the open-mouthed Newburgers the story of her death.

SILVER LAKE CAMP MEETING.

The attendance at Silver Lake camp meeting, which opened July 23, has thus far been quite small, the unfavorable weather probably acting as a check upon the desires of many who could find great enjoyment there. The number of regular campers has increased slightly during the week. Sunday there was a large attendance and addresses were made by Dr. H. B. Storer, J. J. Morse, and others. A sad accident Thursday cast a gloom over the general enjoyment; a young man about 19 years of age was drowned while bathing in the lake. The body was discovered. Services of an impressive character were held prior to the removal of the body to the lad's late residence in Clarendon, street, Boston.

NOTES AND NOTICES.

Dr. H. G. Cole's Electro-Medicated Suppositories are endorsed by high medical authority: Prof. F. H. L. Willis, M.D., formerly professor of Materia Medica in the Women's Medical College of New York, gives the following certificate:

The composition and mode of preparation of Dr. H. G. Cole's Electro-Medicated Suppositories having been made known to me by Dr. Cole, I have no hesitation in declaring the formula one eminently fitted to accomplish all that he claims for it. The substances of which they are prepared are taken from the vegetable kingdom exclusively. They are selected with skill, and strictly in accordance with the most scientific principles of pathogenetic adaptation, and are most admirably compounded. I have used them in my own practice with success, and do not hesitate to recommend them to the medical faculty, and to sufferers from the complicated ills to which they are adapted.

Dr. J. C. Chesley, Naturalist and Eclectic physician, is one whose acquaintance with the principles of Spiritualism, ante-dates Spiritualism and even the days of Mesmerism. He has had extensive practice, cured numerous cases in all localities, and especially near his home in Chelsea, Mass. He gives you a thorough examination of the whole system, through his intuitive perception by the science of mental philosophy. His prices are reasonable, his medicines are purely vegetable and very efficacious; consultation free. He is at his general office and residence, 184 Broadway, Chelsea, Mass., every Sunday, Monday and Tuesday.

HISTORICAL AND PHILOSOPHICAL

Translated from the French of Revue Spirite of Paris.

QUID DIVINUM.

BY MRS. ENMA A. WOOD.

THE articles that follow in this connection are in answer to a letter in a former number of the *Revue*, to whose writer our author, while substantially agreeing with him in sentiment, yet replies by "Quid divinum." The insertion of the letter however, is not necessary to a comprehension of "Quid divinum," which, with, I think, be found sufficiently interesting and important, treating as it does of the intimate relation of all material things to things spiritual. It is also interesting as an illustration of the manner in which the subject is treated by French Spiritists of different schools and of different views in the same school—showing how a subject assumes new aspects in passing through various forms of mind.

Foreign Spiritists, it is well known, hold some peculiar views, which though adopted, either wholly or partially, by some of our own people, have not, as yet, been fully indorsed by the majority among us, the principal one being the reincarnation of the soul through various human bodies, either in this or in other worlds, until the soul's purification has reached its highest degree. They, however, expressly repudiate the ancient idea of the human soul entering the body of an inferior animal. Everything progressing to good, no backward step is permitted by the Infinite Ruler of all. This doctrine of re-incarnation so permeates all their writings, that every argument and every exemplification is colored by it, and those who read, as well as those who translate, must look at their arguments from the stand-point of their own philosophy; finding, as they will, in every new investigation, fresh proofs of the goodness and wisdom of the Creator.

OF THE THOUGHT MANIFESTED BY ORGANISMS.

Let us try to state this thought with precision. In examining the infinite variety of beings living on our globe, we discover,—scientists have already many times proved it,—a series progressive by the number and disposition of organs, and by the corresponding intellectual development; each step in the series prepared, in some measure, for the succeeding step. The passage from one to the other takes place by almost insensible modifications, irritability and sensibility are more and more accentuated at each degree, and the intellectual development keeps pace with the sensibility and irritability. Having reached the summit of the scale, it may be said that the animal series has but one end to develop the elementary irritability and sensibility of the cellule, to render it more and more free and independent of the ground-work, of the sphere and of the variations of this sphere, to govern them, to make them serve for its well-being; this shows us man, the crowning of the series. The study of the animal series has thus a value, it shows an object in the creation; the end is attained neither by the life of the cellules, nor the life of the organisms, but by the notion acquired by sensibility and irritability. This notion is capable of availing itself of all the intelligence, wisdom, power, goodness, justice and love that God has put into his work.

Now, if you compare sensibility and irritability with the animal and the harmonic fluids, you will see that they act altogether in the same manner.

Sensibility is developed in the series like the harmonic fluid; after having followed the relations of the sphere and constituted the instinct, it establishes the notions of relations, it extends them and elevates them to notions of cause. It is then *en rapport* with what I have called the divine fluid.

Irritability is of the same nature as the animal fluid, it is this which gives the temperament, and from the coming together of sensibility and irritability is born character.

The anatomical seat of the animal and harmonic fluids, is thus the same as that of sensibility and irritability; the cellule.

The organism does not live with a different life from the cellule which serves to form the tissues and the organs, its life is purely a physico-chemical exchange between its constituent elements and the surrounding sphere. The organic series serves to develop, first an instinctive and intellectual life, then intellectual and moral. It thus shows us a plan and an end in the creation.

COMPARISON OF A CELLULE WITH A MONAD.

I open Littré's dictionary at the word *Monad*, and at the synonym I read: "The monad, in the hypothesis of Leibnitz, is the simple and active being of bodies capable of saying *me* in what has life."

Are not the phenomena of sensibility and irritability which we have scientifically demonstrated to exist in the cellule, what constitutes the *me*? Are they not that by which life is determined to a unity? Is it not this that manifests the impressions produced by what surrounds this unity? Is not the sum of these impressions and reactions, what characterizes this unity, this *me*? Irritability and sensibility are by relation to the cellule what the *me* is in what has life.

If, as we have demonstrated, sensibility and irritability are the initial phenomenon of life, the primary and true and only vital properties of the cellule, those that say *me*, is it not true that we may say the cellule is a monad?

If there is a difference it is in this that the monad is a faculty of spirit, while the cellule is a body composed of a containing membrane visible to the eye assisted by a microscope, and of liquid contents, accessible to chemical reactives.

I have demonstrated that the physico-chemical properties of the containing and contained of the cellule were not for nothing in the phenomenon of sensibility and irritability; it is certain they serve to manifest them, but we do not possess them; this would be materialism.

Sensibility and irritability are names given to phenomena manifested by living beings, but independent of the organism that manifests them. Thus they are, spite of their reality, a faculty of spirit, because they can be grasped only by spirit; here is the true Spiritualism.

We will point our thought by an example: I have a stick in my hand, it serves for my defence, it serves for attack, it assists me in walking, it can be used as a lever to raise a burden. Are all these facts in the stick or in my spirit? The answer cannot be doubtful, they are in my spirit which utilizes the physical properties of the stick. What is in the cellule has something equivalent to my spirit to utilize these physico-chemical properties, and this something is the *me*, which is the irritability and sensibility developed throughout the animal series.

Leibnitz says of the monad: "Elements of things, simple, incorruptible substances, born with the creation, different in qualities, inaccessible to all outside influences, but subject to internal changes, which have as first principle appetency, and as result perception."

Is not this an exact description of irritability and sensibility of the animal and harmonic fluids?

And however small may be the cellule, however limited the life, it is impossible not to understand that an appetite and a perception are contained therein. We have only to see what is indicated by generation by segmentation, be it by oxygenous generation or gemmation and endogenous generation or division of the contents alone. Is it not an appetite, a perception? This appetite and this perception cannot be the monad according to the definition of Pythagoras, that is, "a unity which contains Spirit and matter with no division." This is to admit pantheism.

It seems to me the harmonic fluid developed by the organism is *en rapport*, on one side, with the wants of the organism which it perceives, on the other with the surrounding sphere from which it takes what is to satisfy the want. Here is a sensible being created by God, free in his development, but subject to the laws God has put in the organism and in the sphere. The harmonic fluid is something the spirit can grasp, its existence and action are demonstrated by magnetism in the whole organic scale, animal and vegetal, by the smelling of animals which, by this means, recognize their master, their prey and their enemies, whose fluid, we have said is evaporated and impregnates whatever it touches, without losing its characteristic properties; all this is perfectly comprehensible and speaks to the senses and to the Spirit.

Voltaire in a study on Leibnitz (Littré, *Monad*), says that he admitted four species of monads: 1. The elements of matter which have no clear thought; 2. The monads of beasts, which have some ideas, but no distinct ones; 3. The monads of finite spirits which have confused ideas of things; finally, 4. The monad of God which has only adequate ideas. Is not this the development furnished by organisms? We may thus conclude: The *me* of the monad is irritability and sensibility. Animal fluid and harmonic fluid are different expressions to convey the same phenomenon; they are the expression of the science and the synthesis of their epoch.

The terms animal fluid and harmonic fluid, appear to me better fitted to the data furnished by Spiritism. This is why I have used them, I have not wished to invent a new word nor a new phenomenon, I have solely desired to study it by the light Spiritism has brought us.

It may be said: The *me* is a unity; irritability and sensibility form a duality; animal fluid and harmonic fluid also form a duality, this duality is only apparent. If you should

assist at the embryonic development of sensibility and irritability, if you should follow them through all the organisms, passing from one to the other and acquiring instinct notion by their different incarnations, then notion intellectual, then moral, then judgment, then reason, you would understand that the primary organism dead, sensibility alone has survived, and so on, to each organism it has inhabited and abandoned. The difference that exists between the sensibility that is reincarnated and has lived, and the sensibility of the organism just born becomes more and more obvious in proportion as we advance in the scale and as notion expands. Thence our idea of calling irritability that of the body, and sensibility that of the spirit in formation. This is what I have indicated by animal fluid, which is always the same in each species, and harmonic fluid, which continues to be purified by new notions acquired in passing through organisms. In so far as the sensibility was slightly apparent in the beginning when irritability predominated, just so much the more strongly it is accented at the end and governs irritability. But irritability and sensibility are one sole and same phenomenon.

In my next study we shall examine, if you please, the law of evolution of sensibility.

NORMAL MEDIUMSHIP.

BYRON, MOORE, BARRY CORNWALL, AND OTHER INSTANCES.

TARTENI, as is well known, composed his celebrated Sonata from his recollection of a performance to which he had listened in his dream; as, Coleridge's "Khubla-Khan," was the fragment which by no effort of his splendid imagination was he able to complete. If, as has been indicated, genius is normal mediumship in its highest development, we have at hand a clue to its many mysteries. We may understand for instance, how it is that men of genius sometimes feel urged to the performance of a particular work by an overmastering impulse which allows them no rest till they have done its bidding; and the ease, rapidity and force with which that work is executed. In a note to Byron's magnificent apostrophe to the "Clime of the unforgotten brave," in his poem *The Giaour* we read:—"From this line to the conclusion of the paragraph the M. S. is written in a hurried and almost illegible hand, as if these splendid lines had been poured forth in one continuous burst of pathetic feeling, which would hardly allow time for the hand to follow the rapid flow of the imagination." Pope tells us he "lisp'd in numbers, for the numbers came." In *The Græville Memoirs*, p. 245, I find these words relating to the poet Moore: "He told me as we came along that with him it required no thought to write, but that there was no end to it—so many fancies on every subject crowded on his brain that he often read what he had written as if it had been the composition of another." Again, from the same book I extract the following (p. 298), speaking of Lord and Lady Burgheret, afterwards Earl and Countess of Westmoreland, he being at that time ambassador at Florence:—"The embassy is the seat of arts, for Lady Burgheret has received the gift of painting as if by inspiration, and she was in a brown robe in the midst of oils and brushes and canvases, and she copies pictures in the gallery, and really extraordinarily well, if it be true that till a year ago she had never had a brush in her hand, and that she is still quite ignorant of drawing." Mr. Henry G. Atkinson writes:—"My dear old friend, Barry Cornwall, the poet, who passed away from life but the other day, at the age of eighty-six—the school-fellow of both Byron and Peel—often told me how the idea in verse came into his mind, he could not say from whence, but certainly with no effort or conscious pre-disposition on his part. He might be at the time in an omnibus, or in the crowded street, it seemed all the same; and he would often run into a shop for a piece of paper, on which to inscribe the lines." Mr. Atkinson, with more truth than he is perhaps aware, calls these "inspired moments." The newspapers recently reported a remarkable exhibition at Brussels of about a hundred landscape paintings of very great merit, painted by an untutored boy named Fritz Herehove of Bruges who died when only eleven years of age. The statements of Sir Walter Scott as to the way his literary works were composed, as quoted with reference also to an experience of Emerson, and other examples in the article on "Spiritual Monitions," in this Magazine, (p. 338, Vol. VIII., N. S.) may be re-

ferred to as additional illustrations to those now given. Many more might be cited, but I quote here only one:—Lamartine's account of the origin of that greatest of revolutionary airs—the world renowned hymn of the Marseillaise. In his *History of Girondists*, Vol. I., p. 518, we have the story as follows:—

ORIGIN OF THE "MARSEILLAISE."

The "Marseillaise" preserves notes of glory and the shriek of death; glorious as the one, funereal like as the other, it assures the country, whilst it makes the citizen turn pale. This is its history:—

There was then a young officer of artillery in garrison at Strasbourg, named Rouget de Lisle. He was born at Lons-le-Saunier, in the *Jura*, that country of reverie and energy, as mountainous countries always are. This young man loved war like a soldier—the Revolution like a thinker. He charmed with his verses and music the slow dull garrison life. Much in request from his twofold talent as musician and poet, he visited the house of Dietrick, an Alsatian patriot, (*maire* of Strasbourg), on intimate terms. Dietrick's wife and young daughters shared in his patriotic feelings, for the Revolution was advancing towards the frontiers, just as the affections of the body always commence at the extremities. They were very partial to the young officer, and inspired his heart, his poetry, and his music. They executed the first of his ideas hardly developed, *confidantes* of the earliest flights of his genius.

It was in the winter of 1792, and there was a scarcity in Strasbourg. The house of Dietrick was poor, and the table humble; but there was always a welcome for Rouget de Lisle. The young officer was there from morning to night, like a son or brother of the family. One day, when there was only some coarse bread and slices of ham on the table, Dietrick, looking with calm sadness at De Lisle, said to him, "Plenty is not seen at our feasts; but what matter if enthusiasm is not wanting at our civic fetes, and courage in our soldier's hearts. I have still a bottle of wine in my cellar. Bring it," he added, addressing one of his daughters, "and we will drink to liberty and our country. Strasbourg is shortly to have a patriotic ceremony, and De Lisle must be inspired by these last drops to produce one of those hymns which convey to the soul of the people the enthusiasm which suggested it." The young girls applauded, fetched the wine, filled the glasses of their old father and the young officer until the wine was exhausted. It was midnight, and very cold. De Lisle was a dreamer; his heart was moved, his head heated. The cold seized on him, and he went staggering to his lonely chamber, endeavoring, by degrees, to find inspiration in the palpitations of his citizen heart; and on his small clavicorn, now composing the air before the words, and now the words before the air, combined them so intimately in his mind, that he could never tell which was first produced, the air or the words, so impossible did he find it to separate the poetry from the music, and the feeling from the impression. He sung everything—wrote nothing.

Overcome by his divine inspiration, his head fell sleeping on his instrument, and he did not awake until daylight. The song of the overnight returned to his memory with difficulty, like the recollections of a dream. He wrote it down, and then ran to Dietrick. He found him in his garden. His wife and daughters had not yet risen. Dietrick aroused them, called together some friends, as fond as himself of music, and capable of executing De Lisle's composition. Dietrick's eldest daughter accompanied them, Rouget sang. At the first verse all countenances turned pale, at the second tears flowed, at the last enthusiasm burst forth. The hymn of the country was found. Alas! it was also destined to be the hymn of terror. The unfortunate Dietrick, went, a few months afterwards, to the scaffold to the sound of the notes produced at his own fireside, from the heart of his friend, and the voices of his daughters.

The new song, executed some days afterwards at Strasbourg, flew from city to city, in every public orchestra. Marseilles adopted it to be sung at the opening and the close of the sittings of its clubs. The Marseillais spread it all over France, by singing it everywhere on their way. Whence the name of "Marseillaise." De Lisle's old mother, a royalist and religious, alarmed at the effect of her son's voice, wrote to him:—"What is this revolutionary hymn sung by bands of brigands, who are traversing France, and with which our name is mingled?" De Lisle himself, proscribed as a Royalist, heard it and shuddered, as it sounded on his ears, whilst escaping by some of the wild passes of the Alps. "What do they call that hymn?" he inquired of his guide. "The 'Marseillaise,'" replied the peasant. It was thus he learnt the name of his own work. The arm turned against the hand that forged it. The Revolution, insane, no longer recognized its own voice.

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"TRUTH."

If an outsider could only elbow his way into the groves of Academe, and see our humbugging Scientists with their masks off, what a tale he would have to tell upon his return to a credulous world! How these Cheap-Jack modern philosophers must grin at each other when they see us swallowing such fine speeches as this, (in the August "Popular Science Monthly,") and imagining that they express their real views:

"But, in extensive divisions of thought, truth is only a relative thing; of inestimable value for its time, and most of all valuable as a means of getting away from it and attaining more perfect truth. Logic is the art or science of arriving at truth by ratiocination; but science is the field where logic is put to practical application and subjected to the most rigorous tests. The human mind if left to logic alone may go wild in any direction; science holds it steadily to the observed order of Nature as the standard by which it is to be tried. The whole circle of the sciences bears witness to the correctness of scientific thinking; and the history of every science abounds in proofs of the relativity of truth. Certain parts of elementary facts may remain constant, but even the interpretations of these, true only for their time, are changed, age after age."

The circle of the sciences does no such thing. It, on the contrary, shows a body of men drifting away from the soul of things towards their dry husks. It shows them, in their eagerness to trample religious faith under foot, erecting an idol for themselves in their deified pure matter. It displays as much moral cowardice, narrowness of prejudice, vindictive proscriptiveness, and reactionary tendency, as can be found in even the most despotic of religious creeds.

This famous circle of the sciences presents itself as a juggernaut-car, crushing such of its devotees as crowd to the front and are flung to the ground by the angry mob behind them. It vaunts its impartiality and superior goodness, does this false Science of our times, when its career is black with the injustice it has done to its discoverers and heroes.

It has progressed, but its march is like that of the Caliph of Bagdad to his bath,—over the prostrate bodies of its subjects. What welcome has it ever given to a new-born truth? Ask Harvey, Columbus, Galileo, Jenner, Galvani, Mesmer, Faust, Watt, Morse and the mediums of our day.

It maintains its position of superiority by reason of its own "cheek" and the lazy good-nature of the public. It is a pert minx, who is suffered to flaunt as a belle because it is easier to concede her claims than incur her tongue-lashing by opposition.

It is high time that Spiritualists who know anything at all of the real origin of Science, should combine to cut the comb of this cackling chicken, hatched from the ad-

dled eggs of Occultism. It is time that they began to return blow for blow, and insult for insult. Is there one among them, possessed of a spark of manhood, who will not feel indignation at such insults as the following (from Pop. Sci. Monthly for July) and desire to strike back? :

"But the mass of people are still very far from having so clear, and settled, and strong a conviction of the order of Nature, that they will not lend a willing ear to the most preposterous stories of its violation. What is the lesson of the gross ghostology of modern Spiritualism, before which even educated people will throw up gravity, and all the laws of physics, at the first puzzle of a juggling exhibitor, unless it be that the scientific doctrine of the government of the world by inviolable law is yet far from being rooted in the general mind. Those who entertain such loose views of the constitution of Nature will almost necessarily take to the superstitious side of religion, and resent all attempts to submit their beliefs, even where they involve physical effects, to the test of science."

Was ever such conceit displayed! A body of men who fancy there can be no other force capable of neutralizing gravity; who, with one breath, say that "matter contains the promise and potency of every form of life," and with the next deny the existence of spirit, with every manifestation of disdain,—a body of men like these, to insult us by such language as the above! Why this very Popular Science Monthly has not yet even mentioned, as matter of news, William Crookes' discovery of the mechanical force resident in Light, although announced, and demonstrated before the British Association two months ago! But it had space in the August number to inform us that a decoction of tansy will kill bots! SCIENCE, quotha! Pah!

THE HOLMES CASE.

Mrs. Holmes is out with a snappish reply to the card of the Brooklyn Spiritualist Society, in which she calls it "a gross misrepresentation of fact," and charges that it was published to wantonly injure her as a medium and a woman, and avoid paying her \$45 for the last three of a series of six seances. She says that Miss Annie Hinman, who pretends to have re-produced all the Holmes phenomena, did so by tampering with her (Mrs. Holmes), bag, and winds up by saying that she is ready to put herself in the hands of "a committee of ladies and gentlemen in whom the public have confidence."

The card does not seem to carry the weight that was intended, but it is now in order for the Brooklynites to come out with a rejoinder which shall effectually dispose of the points raised by Mrs. Holmes's amanuensis.

A PRETENDED SCIENTIFIC EXPOSURE.

"Professor Tobin" an ex lecturer of the Royal Polytechnic Institute, of London, treated the Boston public last Sunday evening, to a so-called exposure of the physical manifestations; illustrating a very inane, and sometimes vulgar, discourse with simple apparatus. Under the pretence of observing strict neutrality between the skeptic and Spiritualist, and after admitting that there were many phases of the phenomena "which we cannot, in an entirely satisfactory manner, account for," he devoted his hour to ridiculing the idea that spirits can communicate with us, and to a reproduction of certain familiar forms of manifestations. In so far as he, and all other catch-penny Scientists, expose the frauds of our circles, we fully sustain them; indeed, as our readers know, we go to the extent of being ready to help send the tricksters to jail; but when lecturers face an audience, under the mask of an assumed or real scientific respectability, and coolly ignore the genuine phenomena whose occurrence is perfectly demonstrable, and which they are bound by every principle of honor as understood among men of science, to demonstrate, we denounce them as pretenders, scamps and swindlers, and say they ought

to be put in the stocks for every repetition of their offence. The question of the immortality of Man's soul is of too solemn import to warrant us in suffering to pass unrebuked men, like this one, who having a certain standing in the world of Science, employ the same to mislead the public as to questions of fact, and undermine religious convictions which would otherwise have made them better in this life and happier in the next.

A DISTINGUISHED CORRESPONDENT.

To our brilliant corps of contributors may now be added the eminent English scholar who is universally known in Spiritualist circles as "M. A. (Oxon)"—which, being translated, means a Master of Arts of the University of Oxford. Everything that comes from this gentleman's pen is worthy of attentive perusal, and his letter in this number of our journal will be found exceedingly interesting. M. A. (Oxon) is a Professor in one of the principal English universities, and for many years has made a special study of Psychology. We cordially greet his appearance in the SCIENTIST.

"EXTREMES MEET."

There is a review of "The Unseen Universe" in the "London Fortnightly Review" for June, from the pen of Prof. Clifford, a positivist, and disbeliever in deity and spirit. He scolds like a maniac about Spiritualism, denounces all mediums as "vulgar cheats," "tricksters," and declares that the Spiritualism of our day is a mere survival of, or relapse into, the low cunning of savage times, none the less disgraceful to our generation because it may seem pardonable in more bestial and less human types." Keep your temper, Professor! Such displays of rage are unbecoming a philosopher and a critic.

Mr. William White, in the "London Spiritualist," comments as follows on Mr. Clifford's unhappy state of mind: "Moody and Sankey, and Talmage of New York have recently been cursing Spiritualism, and here is Clifford, an avowed and rabid unbeliever, indulging in language which might have proceeded from these fiery revivalists. Extremes meet. As for Clifford, one need only say, He shuts his eyes and prophesies. He chooses to deny the survival of man beyond the grave, stamps and scolds, and slanders those who adduce evidence to the contrary. As for us Spiritualists, we may congratulate ourselves on the extent of the influence that evokes such vituperation. It is not for nothing that we are abused. How indignant poor Clifford will be when he wakes up in the next world, and finds that the "babes and the sucklings" and the savages have been in the right, and he, the wise man, in the wrong!"

CARD FROM M. LEYMARIE.

We invite attention to the dignified appeal of M. Leymarie and his readers, which we translate from the *Revue Spirite* for July. The pamphlet which Madame Leymarie is about to publish will be heartily welcomed, and its contents will present in all its atrocity the malignity which animated the Paris judges in their recent sentence of their innocent victim. We rejoice to learn from high authority that the reaction prophesied by us has already set in. M. Millet, the infamous judge who consigned M. Leymarie to prison after refusing to receive the most important testimony offered in his behalf,—Buguet's own letters, is afraid to stir out of his house in the country for fear of being mobbed by the officers and soldiers of a neighboring regiment, who know Leymarie, believe in Spiritualism, and are satisfied of the wrong done to this martyred gentleman at the bidding of the Jesuits.

POSTSCRIPT.—Since the above was put in type, we have received a letter from M. Leymarie himself which we take pleasure in laying before the public. From what has been said in this and previous numbers of the *Spiritual Scientist*, it will be inferred that we are ready and anxious to do anything within our power to assist this

latest victim of the clergy. The letter of Leymarie to his friend Mr. Agramonte, will appear next week:

M. LEYMARIE'S LETTER TRANSLATED.

PARIS, July 13, 1875. Office of the *REVUE SPIRITE*,
To the Editor of the *Spiritual Scientist* :—

FRIEND AND BROTHER :—An incredible injustice awaits us; we are threatened with a prison, and they wish to place upon us the brand of infamy. All the reactionists of Europe are combined against us, and our sacred Cause.

M. Agramonte, of 406 W. 28th Street, New York, will send you a copy of a letter which I have sent him; and very shortly you will receive three volumes containing a verbatim report of the prosecution against myself, and an Appendix in which will be gathered selections from more than two hundred letters received by us.

I make an urgent appeal to you, for we are all included in the great Spiritualist family. Help us, friends; combine together to help us.

In the name and by authority of the Society. Yours, with all our heart and all our sympathy. P. G. LEYMARIE.
EDITOR-IN-CHIEF OF *REVUE SPIRITE*.

MRS. HOLMES AGAIN.

BROOKLYN, July 25th, 1875.

To the Editor of the *Spiritual Scientist* :—Have you not been a little too hasty in proclaiming yourself ready to hang Mrs. Jennie Holmes—although but "in effigy?" It seems to me, that even such a symbolic execution of a person without trial and conviction, or even a hearing would be neither American nor scientific, in spite of "Science" lynching Spiritualism every day! Well, the "hearing" has come since, and I trust will cause you to reconsider your hanging-warrant. Permit me to state that there are quite a number of Spiritualists in Brooklyn—and these not the least intelligent—who, in this new "Holmes Imbroglia" believe Mrs. H. to be right, and the wrong on the other side. The reasons for this view of the matter, are not to be given now and here, but I thought it only fair to interpose some protest against a process beginning with the execution. We are promised and trust Mrs. Holmes will at a more suitable season return to Brooklyn, and vindicate the genuineness of the manifestations in her presence as completely as she has done in Philadelphia to every fair-minded person.

On the other side, the "Scientist" is perfectly correct in its strictures upon the proceedings and management of the "Brooklyn Spiritualist Society" on that occasion. They were, at the best, decidedly juvenile. This business of medicumistic, and particularly materializing exhibitions—and most so if carried on for money's sake—requires a thorough overhauling and a radical reform, by subjecting every "medium," claiming public attention, to the strictest test-conditions, and by publicly denouncing all those who would refuse to such conditions, or prove unable to stand them. This is the only way to get rid of a host of spurious or imperfect and incompetent mediums, and to remand them into the order they belong to—that of jugglers and tricksters. This is the firm and unanimous persuasion of every true and intelligent Spiritualist I have met with. Yours faithfully, DR. G. BLOEDE.

We give Dr. Bloede room to express his opinion in favor of Mrs. Holmes, simply because of his standing as a Spiritualist writer. After all said and done it is only an opinion, and therefore of no weight as compared with the damaging statement of facts as made by the Brooklyn Society of Spiritualists. If Dr. Bloede and Mrs. Holmes' admirers intend to give her another trial, they may as well know in advance that their report will carry no weight at all unless their tests are real ones, and nothing is taken for granted. Such tests would be these:

1. Mrs. Holmes should be made, in the presence of a committee of ladies, to exchange every article of her clothing for another, to be produced at that time, and not seen or handled by her before;
2. Her hair should be let down: flexible masks and hands may be concealed in a hollow chignon;
3. She should be put in a new, stout bag, made under direction of the committee and not handled by her before entering it. Or, a bag may be dispensed with if threads of sewing-cotton are passed through her ears, and sealed with wax to the rear wall of the cabinet, in such manner as to prevent her getting at the aperture to show her face or thrust out her hand;
4. She should take a mouthful of water, and hold it there during the seance, or at least during such part of it as her "Katie's" and "John Kings" are talking;
5. The aperture should be seven feet from the ground, and no chair or stool should be left inside the cabinet.

With these precautions taken (which we prophesy will not be agreed to) if hands or faces appear, or voices are heard, it will be safe to say they are not of Mrs. Holmes' doing. Will Doctor Bloede take them, and then give us the result?

CURIOUS PHASES OF SLEEP.

BY GEORGE SEXTON, LL. D.

If you turn to works on the subject of sleep and dreams, written by men whose tone of mind has been of an exceedingly matter-of-fact tendency, you will find innumerable cases recorded which set completely at defiance the theories of the authors, and which point unmistakably to the action of some power not recognized in their philosophy. "The minds of sleeping persons," says the Elder Cyrus, "strongly manifest their divine origin; for, when they are free and released from corporeal influences, they foresee much that is to be." Certain it is, that when the restraint arising from the influences of external circumstances operating on the organs of sense is removed, the mind soars into a region peculiarly its own, where, in obedience to those spiritual laws which are specially related to its nature, it sets at defiance the restrictions imposed upon material things. Time and space are completely changed in the relationship which they sustain to the human mind. The former is traversed with the rapidity of thought, and the latter appears to have no existence; for dreams, which are known to have occupied only a few seconds in duration, have had crammed into them almost the effects of a lifetime.

How strange is Sleep! When his dark spell lies
On the drowsy lids of human eyes,
The years of a life will float along
In the compass of a page's song;
And the mountain's peak and the ocean's dye
Will scarce give food to his passing eye.

The dreams of De Quincy, the opium-eater, furnish an admirable study in connection with the powers of the mind in sleep. And there is no person who has not, at some period or the other of his existence, experienced the floating through his mind in a dream of thoughts and ideas so vast and marvellous, the mere recollection of which in the waking state has startled him beyond the power of language to express.

Dreams in their development have breath,
And tears, and tortures and the touch of joy;
They leave a weight upon our waking thoughts,
They take a weight from off our waking toils;
They do divide our being. They become
A portion of ourselves as of our time,
And look like heralds of eternity.

Dr. Macnish, in his *Philosophy of Sleep*—a most admirable little work by the way, but the materialistic tendency of which is frequently strangely at variance with the facts which he quotes—remarks respecting dreams—"I believe that dreams are uniformly the resuscitation or re-embodiment of thoughts which have formerly, in some shape or other, occupied the mind. They are old ideas revived either in an entire state, or heterogeneously mingled together. I doubt if it be possible for a person to have, in a dream, any idea whose elements did not, in some form strike him at a previous period. If these break loose, from their connecting chain, and become jumbled together incoherently, as is often the case, they give rise to absurd combinations; but the elements still subsist, and only manifest themselves in a new and unconnected shape." Now is this statement in any sense of the word correct? I simply ask you to reflect for one moment upon your own experience, and the dreams which have occurred to any one of you at different times, to say whether these have not frequently been of a character which could not possibly be reconciled with the theory here put forward by Dr. Macnish. Most of us have dreamt at some time or other of events which had never fallen within the range of our ordinary experience, and which sometimes were of such a character as to point unmistakably either to a communication made to us from a higher source, or to a state of prescience on the part of the mind itself by no means common to it in its normal condition. Dr. Macnish relates a case which occurred to himself in August, 1821, in which the facts are strangely at variance with the theory to which I have just referred as advanced by him as an explanation of the philosophy of dreaming. I give you the case in his own words. "I was then in Calithness, when I dreamed that a near relation of my own, residing 300 miles off, had suddenly died; and immediately thereafter awoke in a state of inconceivable terror, similar to that produced by a paroxysm of nightmare. The same day, happening to be writing home, I mentioned the circumstance in a half-jesting, half-earnest way. To tell the truth, I was afraid to be serious, lest I should be laughed at for putting any faith in dreams. How-

ever, in the interval between writing and receiving an answer I remained in a state of most unpleasant suspense. I felt a presentiment that something dreadful had happened, or would happen; and although I could not help blaming myself for a childish weakness in so feeling, I was unable to get rid of the painful idea which had taken such rooted possession of my mind. Three days after sending away the letter, what was my astonishment when I received one written the day subsequent to mine, and stating that the relative of whom I had dreamed, had been struck with a fatal shock of palsy the day before—*viz.*, the very day on the morning of which I had beheld the appearance in my dream! My friends received my letter two days after sending their own away, and were naturally astonished at the circumstance. I may state that my relation was in perfect health before the fatal event took place. It came upon him like a thunderbolt, at a period when no one could have the slightest anticipation of danger." The explanation which Dr. Macnish gives of this case is a very curious one. It arose, he says, from a "fortuitous cause," which I suppose is no cause at all; and in another place in the same book, in dealing with cases of this character, he speaks of them as due to a "fortuitous coincidence," a theory which I have already discussed. Certain it is that the case given—and there are scores of such—is utterly at variance with the theory laid down, that dreams are invariably the result of a reproduction in the mind of events that have occurred to the individual in the waking state. Very mysterious indeed are many of the phenomena of sleep, and the true theory by which they can be explained, has perhaps yet to be discovered. I am very much inclined myself to believe that dreams are occasioned by the constant activity of the immortal part of man, modern physiological theories notwithstanding. This I know to revive a very ancient hypothesis, but I have yet to learn that a thing cannot be true, because it is old. Martin Tupper, a poet, who is now-a-days made the subject of a good deal of ridicule and abuse, but who has nevertheless given to the world some noble thoughts, remarks:—

For the soul never slumbereth, but as in the eye of the Eternal
And mind, the breath of God, knoweth not ideal vacuity;
At night, after weariness and watching, the body sinketh into sleep,
But the mental eye is awake, and thou reasonest in thy dreams;
In a dream thou may'st live a lifetime, and all be forgotten in the morning.

ON SPIRIT COMMUNION.

DR. JOHNSON wrote:—

That the dead are seen no more, I will not undertake to maintain against the concurrent testimony of all ages and all nations. There is no people, rude or unlearned, among whom apparitions of the dead are not related and believed. This opinion, which prevails as far as human nature is diffused, could become universal only by its truth; those that never heard of one another would not have agreed in a tale which nothing but experience could make credible. That it is doubted by single cavillers can very little weaken the general evidence; and some who deny it with their tongues confess it with their fears.

LORD BYRON says:—

"I merely mean to say what Johnson said,
That in the course of some six thousand years
All nations have believed that from the dead
A visitant at intervals appears;
And what is strangest upon this strange head
Is, that whatever bar the reason rears
'Gainst such belief, there's something stronger still
In its behalf, let those deny who will."

ALFRED TENNYSON says:—

"How pure at heart and sound in head,
With what Divine affections bold,
Should be the man whose thoughts would hold
An hour's communion with the dead!"

A work entitled "The Book of Nature," by C. O. Groom Napier, F. C. S. (London, John Camden Hotten, 1870), has a preface by the late Lord Brougham, in which that eminent statesman says:—

There is but one question I would ask the author, is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce, are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of skepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism.

The late Lord Brougham sometimes attended seances, so had a personal knowledge of the nature of the phenomena.

Correspondence of the Spiritual Scientist.
LETTER FROM ENGLAND.

June 29, 1875.

In regard to the materialization phenomena, it is strange that we remain so comparatively ignorant of the means by which they are produced. I have satisfied myself by patient investigation amid much difficulty, that bona fide materializations do occur: and also that very many (perhaps, most,) that profess to be materializations are mere presentations of the medium. I believe that each case must be taken on its statements, and that it is only by careful observation and selection, that we shall finally arrive at a theory.

The world has been so puzzled as to whether these phenomena be facts at all, that we have not yet ventured on inquiring into the mode by which such astounding results are accomplished. Crookes has no idea, I believe. At least, he told me the other day at our Psychological Society dinner, that he had no theory to propound; nor does it seem to him that *the spirits themselves know*. They are, as I conceive, agents who are themselves influenced by higher spirits behind them and they certainly are not the persons to whom one would go for accurate information. We want to get at the people behind. Unfortunately my own spirits on whom I can rely, are very unwilling that I should have anything, generally, to do with physical phenomena, except in so far as they work in, with that which is their special care—the religious aspect of the question.

So I do not find myself able to get from them any information of much service. Nor did the spirits speaking thro' Mrs. Tappan throw real light on the subject. I have observed very frequently that spirits never save us from the use of our own brains; and they lead and suggest rather than instruct. Education, not instruction is their plan.

But there are indications shaping themselves in my mind, that we must look for the explanation in Will-power, acting as the Intelligent Director of a force (Psychic or Odic) which operates on a form of matter new to us—possibly causing atomic as opposed to molecular change. We are, or we think we are, so constituted as only to be able to take cognizance of molecular change. What if this should be the opening to a new phase in which we shall be made acquainted with atomic change also.

The fact is, I know nothing about materialization. It is to me a subject of which I have not even learned the alphabet. But I have seen and heard enough to show me that in some cases—as the lilies materialized with Mrs. Tappan—the vital force of the medium is actually used, and probably, too, some of the atomic structure of the body. During the time that the lilies lasted, and for some time before and after—Mrs. Tappan's hands were like wax. The flesh had undergone a distinct change in appearance and feel, as well as in temperature. It was so, she tells me, throughout her body. All seemed drawn to the head, as tho' the pabulum out of which the lilies were made, were drawn from the body, and the atoms were magnetically reversed, and made to centre towards a new magnetic centre, viz: the seat of materialization, instead of the usual one. It is far more than probable that every atom is a magnet possessing polarity; and that in magnetic change (as we roughly call it), or atomic change as I prefer to name it, in apposition to molecular change, we shall find our first clue.

Moreover, my explorations in the subject of Photography lead me to the belief that it is a lower phase of what we call materialization. The floating masses of luminous vapour, which I now know to be the aura of spirits, is that substance which is photographed; and it is that which in another form builds up these mysterious bodies. But we are as far as may be from any coherent and intelligent theory which is worth propounding. I have put off writing till the Autumn; and I hope by that time to have studied the matter at length, and to have reduced to system my floating thoughts. It is, I think vastly to be desired that the aspect of Spiritualism which is religious, should be recognized as well as the scientific; and I am sure that many are prejudiced against the subject, because they do not understand its *raison d'être*; nor see how it fits in with the necessities of the age.

Here it is in a nutshell. We—thinkers—are come principally to a standstill about religion. Does man live again?

That is the question. Men have thrown over the old arguments, and are in a thoroughly skeptical phase of mind. There is no proof, they say. Now if Spiritualism brings just the needed proof, its *raison d'être* is clear; and it will rehabilitate Religion, the while it throws a clear light on many problems of Science. In short, the union between Science and Religion will be nearer than it ever was before; and man will have a reasonable and sure foothold, where before all was slippery and uncertain.

I do not doubt this is the outcome of Spiritualism. But we are far from it yet.

We, in Europe, are suffering somewhat as you did about Katie King. The Paris trial has ended in a huge fiasco, and you know the result. I have forwarded you a *Medium*, from which you will see how the matter strikes me. I have no doubt whatever of Buguet's mediumship; only it was convenient to deny it. He bought off, I have no doubt, a considerable part of his punishment by his lying denial of all mediumship; but he seems to have been sorely chagrined at his sentence. It is generally believed that he will be quietly released as soon as they dare. The prosecutor in chief received a great advance on the night of the trial. It is pretty certain that the prosecution is clerical, and has its origin in an attack made on the Archbishop of Toulouse, in the *Revue Spirite*.

Respecting my own Carte that Buguet took, I have no doubt that it is a genuine thing. It was described and authenticated by my own spirits quite independently. They gave me full particulars of the means used to convey my spirit, and of the results; naming even the exact hour of the operation, and the very minute at which the actual picture was taken.

This was literally accurate, when Paris time was reduced to London time. At first I thought there was a discrepancy; for the hour given to me did not agree with the letter of my friend, Mr. Gledstanes; but when I came to reduce the time given by him to our time here, I found it literally to the moment. Moreover, they told me of my guide appearing on one half of the plate, which was so. Such independent news from my own spirits who *have always been exact*, leaves me no room to doubt, however little it may weigh with others. A day will come when all will be clear, and people will be more ready than they now are to accept what is as yet insufficiently proved. We must wait for that time with such patience as we can. Buguet, as I say, "has cheated himself into a mess, and tried to lie himself out of it." He cannot permanently hurt, tho' he may annoy us.

I have heard of Madame Blavatsky. She is a remarkable woman; and I believe she has learned something of the occult sciences in Africa. I have no doubt at all that there is truth at the bottom of Magic; tho' I do not know how far the truth extends. I agree with Col. Olcott in saying that we may get considerable choice in the spirits whom we attract, may attract practically *i. e.*, those we wish, and may exercise much power over them when they do come. It has been our plan hitherto to take what we get, and allow foolish, frivolous, and undeveloped spirits to play pranks with us. I trust, in the future that we shall exercise more thought in selection. Half the falsehoods and follies that spirits tell and perpetrate might thus be avoided; and Spiritualism be so much the gainer.

I will send the Scientist what I can; but I am already so overpowered with work that I cannot overtake my engagements. The paper has considerably improved of late. You will have seen my review of Olcott's *People from the Other World*. The book is much liked here. I have written for August, *Human Nature*, a reply to recent criticisms, such as those in the *Unseen Universe* (a very curious book); Professor Clifford, of our College, in the *Fortnightly Review*; our Dr. Lee, on Apparitions; and an American, Dr. Asa Mahan on the scientific exposure of Spiritualism. I have grouped them all together, and cut them up seriatim.

M. A. (OXON.)

We are continually receiving letters from all parts expressing appreciation of the efforts of the Scientist to bring about a more reasonable and philosophical belief as regards the denizens of the other world and their relations with ourselves. One likes one article, another another; so all are pleased.

THE PERSECUTION OF SPIRITUALISTS IN PARIS.
MORE MATERIALIZATIONS THROUGH MR. FIRMAN'S MEDIUMSHIP. SEANCES WITH THE LAWYERS.

THE London Spiritualist of July 16th contains an interesting letter from the Hon. John L. O'Sullivan, ex-American Minister to Portugal, in which he describes some seances in Paris, of the unfortunate Mr. Firman, for the gratification of his friends and the instruction of the counsel who defended him in the recent Jesuitical farce of a trial. The seances were at the hotel of Comte de Bullet and the house of M. Carraby, one of the counsel.

At the Count's residence, three perfectly materialized spirit-forms showed themselves, of which two were the sisters of the Countess, and the third the sister of an intimate Russian friend of the Count's. The first two appeared together, standing one on each side of Firman and resting their hands upon his head, all three, the medium and they, being simultaneously seen. The girls asked for some sewing-cotton, which being given to them, they retired behind a curtain, and presently returning, one of them "held in her hand a pretty wreath of white roses, with a faint blush in the centre cluster, which they had bound or sewed together, with the cotton, fastening it to a solid foundation of grass twisted together which also they had brought as well as the roses. And they put the wreath on their sister's head."

The seance at M. Carraby's is thus described by Mr. O'Sullivan:

July 8th, Wednesday.—Well, we held the promised seance last evening at M. Carraby's. About a dozen persons present. Absolute, total failure. Not even a rap at the preliminary dark seance, which was protracted nearly an hour, Firman sitting with the rest at the table. At the light seance for materialization, he being in the cabinet, no appearance, movement of the curtain, nor sound. After some twenty to thirty minutes of patient waiting—only relieved by the beauty of the music from the box—Firman draws the curtain aside and comes out, saying he could not get to sleep, and it was no use going on. General disappointment. A violent electric storm was raging outside. Heavy rain and thunder occasionally, and frequent flashes of lightning. Firman said that it was difficult to obtain anything when there was lightning going on.

July 10.—Well, we had our second seance at M. Carraby's last evening. The same company, excepting that two absent were replaced by two new. The preliminary dark seance—Firman seated at the table—gave nothing satisfactory. After a long waiting, a few slight raps; a few slight responses to inquiries; sometimes no responses; at last "cabinet" demanded. Then, of course, followed the cabinet or half-light seance. I should have mentioned that Firman—on his own suggestion and my insistence, though politely opposed by M. Carraby—had been taken into another room and well searched. Nothing on or about him. Nothing in the cabinet but a chair. The opening in the curtain about three feet above his head. A long time of waiting. We begin again to despair. The curtain is a very thick and heavy one. At last it is slowly drawn aside, at the right. A white girl-form appears. It is the "Carmita" familiar to Bullet, and before seen by me; but she does not come forward well into the light as she has done before, nor does any action take place as before, nor any speaking, and in a few seconds the curtain dropped over her. Nor had it been withdrawn far enough to show Firman simultaneously, he being seated in the middle of the wide cabinet. This is repeated a second time. She also shows her little face for a few instants at the window. Also on our urgent request, at other side of the cabinet, but very briefly, and with the curtain less widely drawn. And this was all; a partial but insufficient success. The glimpses of what we saw were too short; nor was there this time the essential thing of simultaneous view of spirit and medium. The company seemed generally impressed and satisfied, but I was not. I neither asked nor heard M. Carraby's own opinion. To my critical view (though perfectly satisfied of the genuineness of it by reason of my anterior experience) it was not scientifically satisfactory. I could imagine modes and means, rather far-fetched indeed, through which it might have been fraudulently produced. I should have rendered the Scotch verdict, "Not Proven." And in this matter we want, and must have,

more and better than that. I privately arranged with Bullet and M. Carraby, the counsel, that they should come alone to-morrow evening to another seance, when Firman should be in his bed-cabinet, as Bullet and I have before witnessed such incomparably better manifestations. It will be easy to make the conditions test ones; and I will pursue this journalized letter to-morrow. This form of narration is better than a summary of the whole given at the end, which I might perhaps then find myself too busy to write out. Remember, too, that in such matters failures and only incomplete successes are not less instructive than the entire successes of other occasions. I had not contemplated writing you again, but having begun to chronicle these things I find I must go through with it. And, however it may turn, you shall have to-morrow whatever shall occur this evening.

July 11th.—You have read what precedes. Last evening, I regret to say, there was again nothing but failure. We met at Firman's, the Count de Bullet, myself, M. Carraby, and another lawyer friend added by them. Mr. Firman's spirits had promised in the morning that they would come in the evening and do their best. Yet we got nothing but a few unsatisfactory raps. The only persons touched were the Comte, pretty freely, and myself once. It was in vain that they were entreated to touch one of the other three strangers present. At the cabinet seance there was absolutely nothing. The alphabet being called for, it was said "No power." Firman said he had only been half asleep. And yet in the morning the Comte had witnessed splendid manifestations—the curtains thrown wide open, Firman visible, seated in an arm-chair asleep, and with three spirit-forms beautiful and complete. One of them ("Mathilde"), floated horizontally, her drapery swelling out so as to form a pillow, on which her head rested. We propose to make one other attempt for M. Carraby on Tuesday, after which Firman's address will be at St. Pelagie. The Comte again confirms the correctness of my statement of his personal seances, derived of course from himself.

I have thus given your readers fairly the *pour* and the *contre*, the failures as well as the successes. I hope that the honesty of the one will at least serve to confirm (to readers to whom I am a stranger) the correctness of the other.

Leymarie's appeal trial is appointed for the 4th of August. We are endeavoring to make Lachaud go this time into the real question of spirit-photography, but he is a man who speaks but little (out of court), and who never will consider a case till within a few days of trial. Small blame to him, for his apprehension is very rapid when he does take it up, and he has an average of a case and a half a day on his hands. I enclose you some slips from the appendix to his pamphlet, now delayed only for the revision of their speeches by the lawyers. They will speak for themselves. Here you see the Buguet who denies having ever pretended to mediumship, and accuses Leymarie of having been cognizant of his trickery! How and by whom he was afterwards manipulated into the swift witness of falsehood he became against Leymarie and Firman, we shall probably never know, for, even should he hereafter confess back, how even then believe him? It may have been through the mere operation of a small, cunning of his own, prompting the idea that he would thus curry favor with the authorities hostile to Spiritism, and open up a new vein of profit from the public by presenting himself in the transformed character of an *anti*-Spiritualist, which would give him a new vogue, his former one being played out.

M. Lachaud has applied in vain to the authorities for permission to submit Buguet's collection of heads to the inspection of some of his proposed witnesses, with a view to comparing them with photographs containing recognized and remarkable portraits of persons deceased. This is French administration of justice.
J. L. O'SULLIVAN.

Mr. O'Sullivan is one of the best educated Americans of the present day. He was formerly editor of the old Democratic Review, is a ripe scholar, a fine linguist, and an experienced diplomatist. His wife is (or was, for we do not know if she is living) the daughter of the late Doctor J. Kearny Rodgers of New York city, one of the greatest surgeons ever known in this country. Such men as Mr. O'Sullivan do honor to modern Spiritualism by publicly giving their adhesion to it

A Hint to Spiritualists.

If a knowledge of facts ought to make a man earnest in the proclamation of the truth which he has attained to, then surely an intelligent Spiritualist ought to feel privileged in doing what he can for the spread of our cheering evangel. If the members of religious sects give oftentimes nearly a tithe of their incomes to the support of their various churches, surely, the sincere Spiritualist ought to emulate their liberality so far as to contribute something to that invisible but grand church Catholic which is to be found in the communion of those minds that recognize the great fundamental truth of Spiritualism. Surely a faith based on the demonstrated fact, that man survives the dissolution of the physical body, and that there is an interchange of thoughts and affections between a vast spirit-world and the inhabitants of our planet, ought to awaken enthusiasm and prompt to a generous giving for the spread of so inspiring a truth.

Many of our Spiritualists, especially those in our smaller cities, attend no church or Sabbath meeting and contribute nothing of their means for any spiritual cause or instruction whatever. Does it never occur to such persons that a trifle contributed to the support of our spiritual journals would be no more than what they ought freely to give, exempted as they are?

Of the large number of Spiritualists in the United States there surely must be at least two hundred thousand who have the leisure, the intelligence, and the means, that should invite them to the support of the American Spiritual Press. There are now only three journals in the country, which can be said to be active representatives of Spiritualism. There is the "Banner of Light," the oldest and, we believe, the most widely circulated. But it has some peculiar features, which, though they may suit the majority of readers, are not wanted by the scholarly inquirers who look simply for *spiritual* facts and information. It gives long stories, and devotes much space to unconfirmed spirit messages. Then there is "The Religio Philosophical Journal," largely given to advertisements, records of meetings, lists of lecturers, accounts of seances, &c; it probably has the largest circulation. This too supplies undoubtedly what we want, and commends itself to many inquirers.

We have no wish to detract from the merit or the subscription-list of either of these well-known journals. They have done valiant service for the cause when there were few to speak for it, and there is a large and increasing class to whose wants they are skilfully adapted.

But the "Spiritual Scientist," the youngest of the three, addresses itself more especially to that class of investigators who want no miscellaneous or extraneous matter mixed up with the one subject of Spiritualism. It aims to give the *pith* of the spiritual news of the day, to avoid long-winded discussions, works of fiction, lengthy reports, &c., and to present, as far as possible, the purely scientific aspect of the great movement pregnant with such important results for the future.

We believe there is a place for such a journal, and we hope there are many subscribers to both the other spiritual weeklies, who without dropping them, will find it not too heavy a tax to add to their list the "Spiritual Scientist." The three together would not cost ten dollars a year, and surely that is an insignificant sum for a family to pay for that part of its instruction which pertains to the great truths that point us to the survival of

relatives and friends in a life beyond the grave, and impresses upon us the great lesson of our own immortality. Surely *three* organs for a cause that numbers its adherents by millions will not be thought too many in a country like ours. We confidently appeal to Spiritualists generally to do what they can afford to do, to make our journal a success.

Important to Spiritualists.

THE spiritual movement resembles every other in this respect: that its growth is the work of time, and its refinement and solidification the result of causes working from within outward. The twenty-seven years which have elapsed since the rappings were first heard in Western New York, have not merely created a vast body of spiritualists, but moreover stimulated a large and constantly increasing number of superior minds into a desire and ability to grasp the laws which lie back of the phenomena themselves.

UNTIL the present time these advanced thinkers have had no special organ for the interchange of opinions. The leading spiritual papers are of necessity compelled to devote most of their space to communications of a trivial and purely personal character, which are interesting only to the friends of the spirits sending them, and to such as are just beginning to give attention to the subject. In England the London Spiritualist, and in France the Revue Spirite, present to us examples of the kind of paper that should have been established in this country long ago—papers which devote more space to the discussion of principles, the teaching of philosophy, and the display of conservative critical ability, than to the mere publication of the thousand and one minor occurrences of private and public circles.

It is the standing reproach of American Spiritualism that it teaches so few things worthy of a thoughtful man's attention; that so few of its phenomena occur under conditions satisfactory to men of scientific training; that the propagation of its doctrines is in the hands of so many ignorant, if not positively vicious, persons; and that it offers, in exchange for the orderly arrangements of prevailing religious creeds, nothing but an undigested system of present and future moral and social relations and accountability.

THE best thoughts of our best minds have heretofore been confined to volumes whose price has, in most instances, placed them beyond the reach of the masses, who most needed to be familiar with them. To remedy this evil, to bring our authors into familiar intercourse with the great body of spiritualists, to create an organ upon which we may safely count to lead us in our fight with old superstitions and mouldy creeds a few earnest spiritualists have now united.

INSTEAD of undertaking the doubtful and costly experiment of starting a new paper, they have selected the *Spiritual Scientist*, of Boston, as the organ of this new movement. Its intelligent management up to the present time, by Mr. E. GERRY BROWN, and the commendable tone that he has given to its columns, make comparatively easy the task of securing the co-operation of the writers whose names will be a guarantee of its brilliant success. Although the object has been agitated only about three weeks, the Committee have already received promises from several of our best known authors to write for the paper,

and upon the strength of those assurances many subscriptions have been sent in from different cities. The movement is not intended to undermine or destroy any of the existing spiritualistic journals: there is room for all, and patronage for all.

THE price of the *Spiritual Scientist*, is \$2.50 per annum, postage included. A person sending five yearly subscriptions, is entitled to a copy for himself without extra charge. Subscriptions may be made through any respectable agency, or by direct communication with the editor E. GERRY BROWN, 18 Exchange Street, Boston, Mass.

For the Committee of Seven,
BROTHERHOOD OF LUXOR. * *

How To Form A Spirit Circle.

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

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

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.
2. Let the circle consist of from three or five to ten individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands on its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm; but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, very considerably delays the manifestations.
3. Before the sitting begins, place some pointed lead pencils and some sheets of clean writing paper on the table, to write down any communication that may be obtained.
4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums. It is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.
5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to get near.
6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.
7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.
8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come answering themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.
9. A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the 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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