

SPIRITUAL SCIENTIST

A WEEKLY JOURNAL DEVOTED TO THE SCIENCE, HISTORY, PHILOSOPHY, AND TEACHINGS OF

SPIRITUALISM.

"Try to understand Yourself, and Things in general."

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Yearly,
Two Dollars and a Half.

BOSTON, OCTOBER 29, 1874.

Weekly,
Seven Cents a Copy.

SPIRITUAL SCIENTIST.

PUBLISHED BY

The Scientist Publishing Company, 9 Bromfield St., Boston,

EVERY THURSDAY.

E. GERRY BROWN, EDITOR.

[For the Scientist.]

DR. HEDGE ON "THE ORIGIN AND DESTINATION OF THE SOUL."

BY J. H. W. TOOREY.

THE UNITARIAN REVIEW, for October, contains a clearly conceived and logically pointed article from Dr. Hedge, in vindication of the pre-existence and re-incarnation of the soul. Its presence in such a periodical, no less than the consequences reached by its reasoning, will surprise many,—all, in fact, who are not familiar with the free-thought experiences of the Unitarian ministry; but read in the light of those antecedents, it should surprise none: for, "though God is sovereign, *Man has rights*," was the *basic* thought of Channing, and the fundamental agreement which gave speculative freedom and intellectual distinctiveness to the leaders and supporters of the Unitarian party. It formulated the new and freshest thought of the age around the old centres of religious belief, and made the radical culture of the Intellect compatible with spiritual mindedness. It did more, and insisted upon the essential *integrity* of Reason, conceding to cultured individualism a healthy usefulness and *authority* amid the conflicts and interests of "Theological Science."

True, it had a limitational, as well as an expansive side; depths of denial, as well as heights of affirmation; and mingled paradox and denominational intolerance with the conceded *rights* of the individual. Hence the conflicts with Emerson, Pierpont, Parker, Potter, and the Free Religionists: not forgetting that no less worthy and ever to be honored representative of freest thought and heroic endeavor,—Abner Kneeland.

Dr. Hedge, therefore, comes, naturally enough, into the exercise of his free thought, free criticism, skepticism, and denial; even when through the pulpit and the press he uses these phases of mentality for the *destruction* of such hopes and aspiration as centre in the *cherished* belief of immortal life. And here, as elsewhere, he is to be accepted as Dr. Hedge, the *Christian*, the Unitarian, and the scholar.

Starting with the truism, that "our being is deeper than we know," he reaches the conclusion that our experience is co-extensive with our being, our memory falling to comprehend it. "We bear not the root," he says, "but the root us;" for "it is not a part of us, but we of it. It is larger than we are

and older than we are, that is, than our conscious self." "The conscious self does not begin until sometime after the birth of the individual." It being, "as it were, the blossoming of an individuality. The soul which does so blossom exists before that blossom unfolds," but "how long before it is impossible to say. It is a question on which *theology throws no light*, and which *psychology but faintly illustrates*. But so far as that faint illustration reaches, it proves the supposition of pre-existence. That supposition seems best to match the supposed continued existence of the soul hereafter. Whatever had a beginning in time, it should seem, must end in time. The eternal destination, which faith *ascribes* to the soul, presupposes an eternal origin. On the other hand, if the pre-existence of the soul were assured, it would carry the assurance of immortality."

The doctor, in his eagerness to enforce the idea that "our being is *deeper* than we know," accepts the logic of analogy, and adds, "*Scarcely* in God is consciousness co-eval and co-ordinate with life," implying that Divine, like human intelligence, commenced with infancy—a statement that recalls some flippancies in others, and gives by implication significance to Shelley's, "From an Eternity of sleep I, God, awoke," &c.; and partly justifying the *conceit* of D'Alembert, when he said, "Had I been with God at the time of Creation, I could have furnished him with a few useful hints." But just how and to what extent these and kindred fancies throw light on the origin of God, Nature, or Man, is *not* so plain as it might be. Much more commendable, and infinitely more sensible, is the statement of Goethe, that "Man is not born to solve the mystery of existence;" and in order to *know* more, humanity must *be more*, *i.e.*, spiritual and angelic.

Remembering that the writer is a Christian minister, the above, and much like it in the article, is remarkable for what is *omitted*, as well as what is said. Because the writer leaves out the general teachings of the Bible on the origin of the soul, and some of the discussions of Jesus having direct bearing on the question of pre-existence: Take, for instance, the following: "And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, *who did sin*, this man or his parents, that *he* was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him" (John ix. 1-3).

The disciples, in this dialogue, reflect the idea popularized in our time by Dr. Edward Beecher about the pre-existence of the soul, and the actual sin of the man while in that state of being,—his blindness from *birth* not being explainable to them on any other hypothesis. But the "Master" did not accept either the doctrine of pre-existence, or the consequent sin of that state, but attributed the *blindness* of the man to

the providences supporting "the works of God." The Pharisees, however, who subsequently interrogate this man after his cure from blindness, inform him, "Thou wast altogether born in sins," and made that a reason for not receiving his testimony, "so they cast him out."*

Had Dr. Hedge been present, he could not fail of support to the Pharisees, since he now teaches, "The supposition of a previous existence would best explain differences as something carried over from life to life, the harvest seed that was sown in other states, and whose fruit remains, although sowing is remembered no more." To agree with the Pharisees, however, is not generally supposed to be complimentary to the teachings of Jesus, or the providences supporting his ministrations. Dr. Hedge was theoretically wise, therefore, and eminently friendly to his own notions, in omitting this part of the New Testament narrative, although this reputation for wisdom must be gained at the expense of his Christian and theological consistency.

A second item, worthy of more than passing note, is the omission of the spiritual appearance of Elias and Moses to Jesus on the mountain. True, he acknowledges he "can form no conception of the 'Spiritual' disembodied state which is commonly supposed to succeed the present."

But this is no sufficient reason for withholding what has been experienced and revealed in biblical history. On the contrary, it is an additional and the basic fact in support of the need of Spirit intercourse, and extra mundane intelligence; and as such is generally, if not always, made prominent in controversies, vindicating the need and usefulness of Christianity as a revelation. For a minister of the gospel, therefore, to ignore and omit such testimony, because he "can form no conception of the 'spiritual,' disembodied state," is not only a reversal of the *practiced* and *practical* logic of Christendom, but an attempt to supplement conceded intelligence with confessed incapacity. No doubt the bias of the mind is native, and the confession honest, and as a phase of mentality worthy of attention and study; but its presence in an argument on immortal life is not fortunate, but misleading.

This criticism is justified by the confessed incapacity of Dr. Hedge to form a conception of the "spiritual" disembodied state, and the *positiveness* with which he offers this bias of thought as the only reliable conclusion. He says, "Whether the soul will retain the memories which belong to this life, is a question I am well content to leave as I find it, involved in impenetrable night. I cannot feel it to be essential to the question of immortality. I cannot feel that the fact of identity is involved in that of memory, that the soul which does not identify its being with a foregone existence is no longer the same." And so fatal is this mental prepossession that, though he can conceive of "a love stronger than death, that revokes the separation of death, giving like to like," "Souls that belong to each other by their affinities and all their yearnings," that "the coming together of two so inclined shall be without recognition of identity, and without recollection of foregone union."

The omission, therefore, of the experiences of Jesus, and the appearing of the Spirits of Elias and Moses to him upon the mountain, is no accident in the doctor; for such developments are not possible to his thinking, and have no place in his philosophy. In point of fact, what possible good would the appearing of those Spirits effect when, according to the theory of the doctor, there was neither memory to appeal to, nor identity to be established? None! The interview, in his conception, must pass for religious romance rather than sober reality; and yet, prophecy had associated the coming of Elias with the advent of the Messiah and the future glory of the nation. To this end they talked with Jesus, established their identity, and convinced Peter it was good to be there; and that the next best thing would be the erection of three tabernacles,—one for Jesus, one for Moses, and one for Elias.† But here, as in the case of John the revelator, the testimony, according to the pre-existent theory, is either *super-naturalism* or romance, there being no middle translation of Nature in such a presence: notwithstanding the positive declaration of the angel to John, "I am thy fellow-servant and one of the prophets."‡

In vindicating the theory of pre-existence, however, he is not forgetful of testimony. On the contrary, he turns to the Christian Fathers for help, and takes special pains to inform the reader that Origen, "the most learned and acute" of them, had a similar theory. But the statement is general, and a mere matter of opinion, since these same "Christian Fathers" are held in conflicting estimates by different doctors of the Christian Church. Take the opinion of Dr. Martin Luther as a sample. He says, "Of the Fathers of the Church, Jerome may be consulted for purposes of historic study. As to faith and good, true religion and doctrines, there is not a word about them in his writings. I have already prescribed Origen. Christum possesses no authority in my estimation. Basil is but a monk, for whom I would not give the value of a hair. The apology of Philip Melancthon is worth all the writings

* The ninth chapter of John should be read entire to sense the full force of the Pharisees' conviction on pre-existence.

† Matt. xl. 2-3.

‡ Mark lx. 2-3.

|| Rev. xxii. 8-9.

of all the doctors of the Church put together, not excepting St. Augustine."*

A third item of note is the doctor's omitting to mention the spiritual developments of the age, since any evidence "near akin" to the spiritual must have a suggestive, if not a demonstrative value, to all students of psychology. Besides, the very issues the doctor makes with the existing notions of immortality are met and disposed of by positive facts. He ignores a local "heaven" and "hell," and so far teaches a doctrine common to modern Spiritualists. Indeed, no criticism could be more *iconoclastic* than the following, and it is a fitting supplement to much the Universalists used to teach against a local "hell" a quarter of a century ago. The doctor says,— "Opposed to this [the pre-existent] view is the current opinion of the liberal Protestant Church, which supposes that human kind are translated by death from a state of earthly imperfection to one of transcendent blessedness,—to that region, in short, of spiritual life which is commonly understood by the term "heaven." A groundless and preposterous idea, as it seems to me, of human destiny! The purgatory of the Church of Rome is a less irrational conception of the future of the soul. The purgatory of the Church of Rome, indefensible as it is in the gross material form in which it has been held in time past, respects at least the moral conditions which, in every state, must shape the life of rational souls. The fact is that in Protestant communions, since the passing away of the old beliefs, the sentiments rather than the understanding have had the fashioning of the popular theories of the life to come. Very sentimental those theories are, and very regardless of the facts and probabilities of human nature. The fundamental error which pervades them is the notion of a state of unchangeable felicity into which the soul is supposed to enter with full consciousness immediately after the body's death. The very word 'heaven,' in this view, is misleading I hold, to the analogies of the present life. I hold to what we know or may rationally surmise of the nature of the soul. Above all, I hold to the moral conditions which must govern the future as they governed the past of moral natures."

This is strongly stated, highly Spiritualistic, and eminent good sense, and so far the doctor is a Spiritualist rather than a Christian. The evidence he needs on the identity of Spirit and the existence and use of memory in the Spirit World, can be had to his critical liking should he desire such. For it is just here that the critical value of the spiritual test appears so superior to traditional faith and conventional belief. And it is here that facts like the following give the most emphatic denial to the assumption that memory is not essential to identity, since it is more frequently referred to, in one way or another than any other department of mentality. Miss Kate Field, for instance, gives this brief but telling experience in her "Diary of Planchette." She says, "J. F. was my father's signature." I was not thinking of him at the time, and no sooner saw these initials than I remarked, 'There is one letter missing.' 'No,' answered my mother, looking over Mr. L.'s shoulder for the first time, 'your father had no right to his middle initial, he was baptized "Joseph Field." The Spirit through Planchette had corrected the knowledge of the daughter."

Prof. W. D. Gunning gives the story of an English author who had an only son in Australia. His parents had received a letter from him, and "he had written in good health and spirits. One evening, soon after the receipt of the letter, the daughter was entranced and made to write unconsciously a communication claiming to be from her brother Edward. The import of this communication was that he, the brother, had been drowned, a few days before, in a little lake back in the interior. The communication was circumstantial, giving date and details of the accident. Some months would have to elapse from the date of the drowning before a letter from Melbourne could reach London. The parents waited, months passed, and a letter came from a nephew in Melbourne, bearing the tidings that Edward was drowned on such a day, in such a lake, with such and such attending circumstances. Date, place, and all the essential details, were the same as those given months before through their entranced daughter! What shall we say? I confess that I feel no escape from the conclusion of the father and mother, that the freed Spirit of their son wrote the communication through the hand of his sister."

Further detail here and now is unnecessary. No phase, amid the many-phased experiences of modern spirit intercourse, is better established, and more thoroughly fortified, than the one that proves the identity of the spirit through the exercise and verified results of memory. For the present, therefore, and until there is a very different grade of proof submitted than that now under review, Spiritualists, and all persons acquainted with the tests and demonstrations of modern spirit intercourse, will consider "pre-existence" a transcendental extravagance, a speculative fancy, the psychology of which is as incapable of definition as the philosophy evolved is destitute of truth,—the conceit being at war with the emotional, devotional, spiritual, and scientific certainties of Nature.

* Michelet's Life of Luther, p. 273.

SPIRIT LIFE.

At the service of the Boston Spiritualists' Union, Sunday evening, the president, H. S. Williams, presided, and Dr. H. B. Storer officiated as trance speaker.

The first question submitted was the following: "Could Faith be defined as follows: A confidence in and reliance upon something (a person, a principle, or a truth for instance), in consequence of a correct apprehension and realization of its relations to us?"

The control referred to the lecture of the previous meeting. Faith had been defined as a distinct function or faculty of the Mind: it is not a belief; faith and belief had so long been employed as synonymous that many think they are convertible terms. Faith is as distinct a faculty as Reason. Reason is said to be the flower of the Mind; Faith may be called the fruit of the Mind. The control here defined Faith in a similar manner as in a previous lecture.

The next question submitted was as follows: "Is it possible that any condition of Mind or body in earth life can in any degree determine the status of the spirit in spirit life?"

After some practical remarks concerning attendance and the business of the Union, the control said: The Spirit is dignified by the discovery of its intrinsic nature. Many never discover themselves when in the body; in this sphere attention has never been called to the nature which dignifies them. Many there be that have passed from the sphere of the material world, and no longer depend on the senses of the body for their knowledge, but because of their condition are necessarily located in direct relationship with the sphere they have left. Their bodily presence you no longer see, but the spirit is about you; and there are those among you who have so sensitive natures that you feel their presence; their influence is sometimes almost oppressive; it is not always the weather, nor magnetism, nor other causes, to which you attribute it; it is these spirits contiguous to the earth, who may be said to surround and occupy it. When those of the material world are in a negative condition, they press in to influence them,—sometimes producing what is called insanity.

Now, in answer to the question, we would say most assuredly it does. The condition of a spirit is determined by its loves. Those who have lived abstract lives, a life of thought, are by their very natures attracted into direct contact with this sphere of material things; and those who depend on sensation cannot rise out of their immediate dependence on sensation. Criminals afford an attraction to these; it is not safe for any individual to pursue any course of life depending on sensation, simply for enjoyment; for others are attracted and increase the habit. Criminals should be reformed by surrounding them with other influences; call out the love of one of these you desire to lead heavenward, and you have gained him, but he may not be driven. Then as a great truth it may be stated that the life passed in the body, the character in the body, determines the moral state of the spirit in the spirit-world.

Several questions were asked and answered, tending to illustrate the foregoing more fully; and a discussion followed, participated in by several members of the Union.

Miss Lizzie Doten was the last speaker, and while expressing a willingness to obey her guides, and speak next Sunday, she was controlled by Swedenborg, who said: In my earth life, at the age of fifty years, I received the clear perception of spiritual truth for which I had aspired all my past life. Almost from my infancy, all the beautiful forms of the Spirit World were about me. I was born under conditions favorable to this result. I believe this as one truth, that Faith is like a manifestation of Genius: some are born to the exercise of that great function,—Faith. At the opening of my sight, I looked into the Spiritual Realm. I could not see clearly. Now here is one of my utterances. I said I saw hells in the other life, exceeding deep, and he who went out under certain conditions, and went into these hells, his term of probation ended; I said he only sank lower, and for him there was no salvation.

To-night I am here to affirm to the contrary. A man is in the other world what in this world his highest desire is, and there is none but desire to be higher. If a man could be what he would like to be he would want to be a saint. Everywhere I see in all conditions of life, everybody desires to be higher than what he is. There is no soul so degraded but that he has this part of the Divine Power within him. That power can take him into a hell and out of it. He is but a prophecy here of what he will be in the Spirit World, where he will enter more congenial and harmonious surroundings. The lowest hell of the Spirit World is higher than the highest heaven in the earth-life. In this material world one is constantly struggling,—it is like a man gasping for fresh air: he cannot be what he would; he is struggling against the impure surroundings. He cannot see the Truth with these

physical senses; but he goes out of this life, and the Spiritual senses give him at once a clearer idea. It is the pure atmosphere he inhales there. Life may be likened to a sieve: in this material world, all—the coarse and fine particles—pass through. In Spirit Life, it is much finer, very much finer, and takes only the finer portions of the atmosphere you are breathing now; it is that most favorable to spiritual growth. The highest duty is to love those that suffer. Who is it that suffers most? It is the man who expiates his sin on the gallows; it is the sinner,—he who is burdened with his own incompetency; the man who feels that he would not do that which he does, and that he would do that which he does not. I would slightly alter a familiar passage in Scripture, and make it read, "Out of all you have given me there shall none be lost; I will raise *him* up at *his* last day,"—whatever he may have been. For the spirit then goes where it is not judged by a superficial sense. It is the work of infinite saying love to take all these suffering ones, and lift them up to learn to love Truth for its own sake.

The control now spoke of the imperfect state of the medium, and likened it to an instrument, saying a good player could not perform well on a poor instrument; but the control thought that he could attune it to the harmony of his soul. In closing he said: "And now, Mr. Chairman, Brothers, and Sisters, I want to see you come to school to the Spirits; we want to teach you; we want not any *one*, but every one, all of you; we can't spare one, old or young, rich or poor, wise or foolish,—we want you all. Now is the accepted time, and now is the day of salvation,—salvation for your souls so you will rise up as free Spirits, so you will go forth and do your work in this sphere and in the sphere to come."

ORDERS AMONG THE DRUIDS.

THE Priesthood was divided into three orders: the Druids, the Bards, and the Ovates. The dress of the druidical or sacerdotal order was white, the emblem of holiness and peculiarity of truth. The Bards wore a one-colored robe of sky-blue, being emblematical of peace. The Ovate or *Ovydd*, professing astronomy, medicine, &c., wore green, the symbol of learning, as being the color of the clothing of Nature. The disciples of the orders wore variegated dresses of the three colors, blue, green and white, or blue, green and red. A disciple, about to be admitted a graduate, is called by the Bards, "a dog with spots of red, blue and green" (see Myrick and Planche's works). They were called Druids, because they worshiped their gods in groves of oak. Besides being the priests, they were the physicians, judges, and teachers of the Britons—a tremendous power to be lodged in the hands of any peculiar class. The severest penalty inflicted by the Druids was the interdiction of the sacrifice to those who had offended them. Woe unto the unhappy wretch on whom the awful sentence fell! He ceased to be considered a human being. Like the beast of the forest, his life was at the mercy of any one who chose to take it. He lost all civil rights—could neither inherit land, nor sue for the recovery of debt, and even his nearest relations fled from him in horror and aversion, as from a pest.—*John Brooks.*

THE BENEFITS OF SCIENCE.

THE benefits of this (hygienic) Science are boundless,—there is no action, no movement of man, in a state of society, which has not some claim upon its use. It is of all times, and of all places,—it is the first and the most sacred of magistracies, having ever for its object the happiness of mankind, and the repose and security of citizens.—*Mahon.*

WE have in Spiritualism the demonstration, physical and psychical, at once palpable and irrefragable, of a resurrection of the body spiritual after death, however uncertain the duration. Still, THE HEAVEN OR THE HELL IS IN US! And vain forever is our clearer insight, our highest and deepest, best reflections, book learning, scientific knowledge, Jewish or Christian doctrines, Oriental wisdom, poetic imagination, spiritual visions, physical phenomena, or *sights of angels*, if we have not or fail to possess that loftier, diviner, spirituality of soul which implies the being good and the doing good without ceasing, morally, mentally, and materially, as the first truth and eternal groundwork of God in man. Let the Spiritualist give no countenance to mere vulgar sayings, sensual, low propensities, or worldly wicked indulgencies, *in the flesh or out of it*, that lead not to the higher realms of heavenly glory; rather in all earnestness and humility of spirit let him denounce the sham, the lies, and the hypocrisy of this, our idolatrous mammon-like age, with the force and persistency of a lover of his race. Bright, beautiful, glorious, and free, mankind shall yet love and regard Spiritualism as "that full star that ushers in the even" of angelic day, ay, cloudless and endless.

HISTORICAL AND PHILOSOPHICAL

CONTRADICTIONS OF SPIRITS.

TO OUR view the evidence of the basic-fact of modern Spiritualism, viz., "the intelligent communication of spirits with minds in the flesh," does not depend at all upon either the truthfulness or the agreement of their statements about any subject. Even should all who communicate agree in denying that there is a spiritual world, or that any spirits exist at all, that denial would be no proof of such non-existence; on the contrary, it would be a very strong corroborative evidence in favor of spirit-existence; for such testimony could not be supposed to originate in the minds of the mediums. *The testimony itself must come from mind*, and that mind must have existence. If not from the mind of the medium, or anyone in the body acting through the medium, then it must be from a disembodied mind. The Cretans were once declared to be "always liars;" and yet nobody doubts that the Cretans had existence, even though they themselves might affirm or deny the fact. *The proof of communication from the spirit-world depends on the evidence of mental action aside from and beyond that of the medium, or any mind in the flesh*, and not on the agreement, wisdom, or good sense manifested in such communications.

But contradictions, even as to matters of fact, are often merely *apparent* rather than *real*, arising from mutual misunderstandings as to the meaning of terms, and from too narrow and unphilosophical views of things. To illustrate our meaning we will repeat the substance of some remarks in relation to this very point from a philosophic spirit, to whom we listened a few days since. Said he, "Suppose a being from another planet were to approach the spheres of this earth for the purpose of becoming acquainted with its inhabitants and its geography. Perhaps the first spirit he meets is one who dwelt, while on earth, in the empire of China. Accosting the Chinaman, our visitant asks, 'Did you once live on the planet Earth?' 'I did.' 'Please tell me, then, what sort of people dwell there, what costume do they wear, and what kind of a place is the earth?' The Chinaman proceeds to tell of people with round heads, long queues, and pinched feet, and to lay open a picture of Chinese society, institutions climate, productions, &c.

"The inquirer, thinking he has learned all about earth and its people (his informant having been perfectly honest, in describing it as *he* had seen it), perhaps next meets with a Turk. Accosting him, the visitor is informed that *he* also is from earth. 'Well,' he says, 'I suppose when you lived down there you wore a long queue and pointed shoes, had a smooth face, cultivated tea for a living, ate rice with chopsticks, and believed in Foh, did you not?' The Moslem, thinking himself insulted, exclaims, 'No, indeed! Who has been telling you such falsehoods as these? I wore a graceful turban, cultivated a flowing beard, had elegant sandals for my feet, smoked opium on a divan, and believed most devoutly in Allah and Mahomet his great Prophet!'

"Perplexed at these conflicting statements, the stranger-spirit next sees a thick-lipped, woolly-headed being, bearing, as he thinks, some resemblance to the *genus homo*, but judges him to be like himself, a stranger from some distant world. On inquiry, however, he is astonished to be assured that he too is a native of that planet called Earth: and from him he receives the statement that men on earth are jet black, with curled hair, and features like himself: that they wear neither queues, turbans, sandals, nor tight shoes, with scarce any clothing of any kind; that earth is a place of desert-marshes, with occasional habitable spots, but invested with ravenous beasts, venomous reptiles, and more dangerous human beings.

"Confounded by these contradictory testimonies, our inquirer begins to believe that 'all men are liars,' and to doubt if after all there is such a planet as Earth; but in the midst of his lamentations over the awful conditions of depravity in which this out-of-the-way corner of God's universe must be sunk, he sees a bright and glorious intelligence approach, and thinks perhaps from this superior being he can learn reliably what he wishes to know. To his utter confusion, this bright spirit announces himself as also a child of earth, a native of a part called Europe, and proceeds to give a glowing description of the place of his nativity, varying in almost every particular from all the others had told! He furthermore learns from this intelligent spirit that earth is a somewhat extensive globe; that it has various races and nations of men, the masses of whom know as little of each other as they do of the dwellers on distant planets; and, moreover, that all which has been told him, and vastly more, is strictly true."

Now, we would remind all who are perplexed with the statements of spirits in respect to the spirit-world, that it is

doubtless vastly more extensive than earth, and hence may present a far greater variety of objective realities, and of modes of life and thought, than pertains to the earth-life. And, furthermore, since the spirit-world is the world of causes, *each external object must be to the beholder just what his perceptions make it*, that is, it appears according to his power of insight as to its uses and relations. Hence the same object may appear as one thing to one person, and as quite another thing to a person differently unfolded.

This principle is exhibited to some extent in this rudimentary sphere. For example, we have known two persons to attend the same concert of instrumental music, one having little or no musical culture, the other possessing a very exquisite ear. To the first, some of the finest compositions were, for the most part, a mere jargon of inharmonious sounds, which pained and tired the ear; while the other was by these same sounds transported to the seventh heaven of rapturous delight.

So of objects seen: to the child or the uncultivated clown, that most gorgeous of spectacles, the evening sky, is a solid dome of comparatively limited dimensions, in which are hung up a multitude of little lamps for man's sole use; while the astronomer sees worlds on worlds filled with life and beauty, among which this earth is but a tiny speck floating in immensity.

Ask Deacon Homespun the dimensions of the universe, and he might honestly estimate them at so many miles each way, according to his ideas; but ask the philosopher the same question, and he has no answer to give. So some spirits are ready to give the exact dimensions, in miles and rods, of the several "spheres" of spirit-existence (which are but terms for successive grades of interior unfoldment, opening to the spirit's vision higher and still higher, or more interior qualities and beauties of the everywhere-present God—the limitless whole), while other and probably wiser intelligences will attempt to set no bounds, for the simple reason that they have found none.—*Pioneer of Progress.*

CORRESPONDENTS.

WE present the following subjects for the consideration of those who may be pleased to contribute to our columns, believing that the opinions of individuals, either based upon observation or on spirit information, may be of use to those who have not satisfied themselves upon the points suggested. We shall endeavor to notice all contributions,—either by publishing in full, or abstracting opinions expressed:—

1. In what respect, and to what extent, does the action of a disembodied spirit upon our organism differ from that of an embodied spirit?
2. Under what natural laws, and in what manner, do disembodied spirits act upon inanimate matter?
3. If emanations from our body are necessary for certain manifestations, how do they contribute to the result?
4. Can embodied spirits act upon inanimate matter in the same way, and if not, why not?
5. In what respect does the vision of a conscious medium differ from that of other persons?
6. Can this state of vision be produced, and how?

WHO ARE THE DIRECT PRODUCERS OF SPIRITUAL MANIFESTATIONS.

"DEVIL" AND "DIACKA" A MISNOMER.

BY D. G. MOSHER, AUTHOR OF "CELESTIAL PHILOSOPHY."

SOME fifteen years ago I was impressed by the "Spirit," and made the announcement in a public meeting, that *none but qualified Angel Spirits are the direct producers of spiritual manifestations.* This announcement, conveying an idea in direct opposition to the general teachings of modern Spiritualism, not being appreciated as a truth by any Spiritualist with whom I had any acquaintance, I was led to doubt if what had been so powerfully impressed upon my mind was an incontrovertible, philosophical truth; yet it was impossible for me to reject the idea as being entirely untrue. The more I meditated upon the subject, the more I was convinced of the truthfulness thereof; and, notwithstanding the fact that I had placed myself antagonistic to the assumed creed of modern Spiritualism, I felt that my position was invincible. About this time I was directed by the Spirit to "go and read the fourth chapter of Matthew;" and, in so doing, I clearly saw the true import of the passage,—"Jesus was led up of the Spirit to be tempted of the devil," and was then assured, that it was an ordeal of preparation for an important mission: and that, at some future time, not far distant, it would be necessary for me to have experiences, in many respects similar to those of Jesus during the "forty days and forty nights" in the Wilderness being "tempted of the devil" (evil).

In due time, the realities of the premonition were realized, being "led up" into "temptation" by the Spirit (an angel), when I immediately became clairaudient, and for *fourteen days and fourteen nights* was I in this clairaudient condition,

and in direct converse with the tempter, and apparently with those who represented different nationalities and different grades of moral and intellectual character, from the lower or sensual plane to the transcendental angel. I learned by this ordeal, that these grades of moral character and intellectuality were represented merely by Angel Spirits, who act and are qualified as "tempters" or *developers* and cannot be biased by mortals in reference to the course to be pursued, whether as relates to the development of special mediums or general intellectual unfoldment. During such "temptations" or developing processes, there is no reliance upon the phenomena adduced as recognized by mortals concerned in the ordeal. Prayers for relief in this case are utterly unavailing. In all ages of the historical, period of our earth, leaders of new religious sects have passed an ordeal of "temptation" or developing process by Angel Spirits, to prepare their mind for their peculiar mission. Not only these, but less conspicuous persons have been subjected to similar experiences, the object of which is not apparent to (at least) believers in "Devil" or "Diakka." The "haunted house" phenomena, as it is usually termed, of which there are a great variety of phases, would be deprived of much of their mystery if we could understand that *none but qualified Angel Spirits* were the producers thereof; and that they are guided by divine wisdom, and orders from angelic courts, in producing these mysterious phenomena; and that, so believing, we could form no other conclusion than that such phenomena are among the developing processes for intellectual development and soul unfoldment. Those of orthodox religious teaching attribute these phenomena to the "Devil," and those of the teaching of modern Spiritualism to "Diakka," or progressive "devils," or a "devil" minus the more ugly appendages. There are many well-attested facts that show clearly that the spiritual phenomena are entirely under the control of qualified Angel Spirits or missionaries sent to us by order of the courts of heaven or grand council of angels. There are both positive and negative proofs of this fact. The non-receipt of information of the whereabouts of the abducted child, Charles Ross, cannot be accounted for upon the hypothesis that unqualified spirits have perfect liberty to communicate the desired information that would lead to the restoration of the child to his parents. Is it possible that the near and dear deceased relatives have not the disposition or power to communicate the desired intelligence through some one of the numerous mediums who claim to hold converse with Spirits, who, it is reasonable to suppose, must have knowledge of the whereabouts of the lost child, and could thus restore him at once to the bereaved parents? Again, why do not the Spirits give all necessary information in regard to criminal acts, in courts of justice, and end at once long and tedious litigation? Why do not guardian angels give timely information in relation to a direful calamity, and save the terrible loss of life, suffering, and destruction of property,—the great Chicago and Boston fires, for example? On the other hand, is it reasonable to suppose that "Devil" or "Diakka" are the producers of these calamitous occurrences? Does "Devil" or "Diakka" enjoy such scenes if it be admitted that they are the cause thereof?

Let the reader ponder upon these questions, and if they remain a mystery under the generally received hypothesis of "evil influences," then please try the rule of, *None but qualified Spirits are the producers of spiritual phenomena*, and I will endeavor to render assistance in this direction.

Mosherville, Mich.

THE HOLMES' MATERIALIZATIONS.

To the Editor of the Spiritual Scientist,—

As you are doubtless aware, there has been published an alleged exposure of the Holmes, in a late visit to Blissfield, Mich., wherein it was claimed that the materialized "Katie King" was discovered to be a married lady, of Adrain, Mich., one account says, and another, an Eliza White, of Philadelphia. As the Holmes' materializations have been endorsed by Robert Dale Owen and other Spiritualists, who, if less widely known, are probably no less honest, I have been confidently hoping to see these friends rally to the support of the mediums, or else come out squarely and admit that they have been deceived. If the account published in an Adrain, Mich., paper, and reproduced in many other journals, is true, the Holmes, like some mediums I have known, are either entire frauds, or, what is more probable (and getting to be much more common), combine a certain amount of genuine mediumship with trickery and imposition. If the published account is not true, have not the Holmes a single friend to tell the true story and give it as general circulation as the other? True Spiritualism, and those who have its best interests at heart, cannot afford to tamper knowingly with pretenders, and if such are discovered, they should be cast out of the fold even if they had previously acquired the best reputation as mediums. Of the Holmes family, I know nothing personally, but it makes me a little restive to read repeatedly this story of their alleged exposure, and see no denial of it in quarters that would be accepted as satisfactory by the outside world.

Brooklyn, N. Y., Oct. 21, '74.

OCCASIONAL.

SPIRIT TEACHINGS.

THE power of the Spirit is will, mind, volition.

JUST in proportion to the elevation or knowledge of the soul is its power to move from one place to another.

SPIRITUAL EXISTENCE only expresses itself through your earthly forms, because that is the only way it can reach you.

IN Spiritual life, the thought goes out, and it reaches the mind for whom it is intended,—is a substance, and has a literal, actual vibration corresponding to sound.

THE spiritual world is a region existing in conformity to the laws of nature, and corresponding to the earthly sphere, just in proportion to the advanced state of spirit-life.

ALL those elements that exist within the atmosphere of life, that are not perceptible to your material sense, and that form the avenue or agency of mind conversing with mind are, the elements which make up the spiritual life.

AMONG all religious believers, and especially among the Chinese and Indian worshipers, the winter months formed a period of darkness, of sacrifice, of devotion, to gods who were supposed to have no particular love for humanity.

EACH feature, every expression of countenance, every lineament of the human form or face, represents also a spiritual quality. Soul possesses not any of the senses you term material, but one supreme sense, perception: there is no better name for it.

SPIRITUAL SCIENCE has its own laws; spiritual existence has its laws; spiritual beings have their laws; and it is an utter and absolute mistake to suppose that because spirits sometimes do and are permitted to materialize themselves in a gross form for your earthly vision, that they, therefore, are always compelled to occupy gross forms.

THE channels of spiritual existence, not closed in times past, and not closed to-day, are so distinctly symbolized by all varieties of worship,—Buddhist, Hindoo, Mohammedan, Hebrew, or Christian,—that we have only to discover the general tendency of all religions to learn that each has had its alliance with the fundamental principles of spiritual and natural life; and that, in all times and among all peoples, as they were prepared to receive, God has spoken his words and revealed his testimony in various signs and representations; and that those signs and representations have only ceased when the letter of worship has taken the place of the spirit, and when symbolism and form have taken the place of the absolute presence of the Divine Mind.

WE will picture to you the abode of a spirit whose earthly life and whose spiritual life are made perfect by knowledge. Each thought and aspiration here of goodness becomes an immediate reality, and rises to the sphere of spiritual life, which will await that soul when freed from earthly form. It assumes some shape of harmony—bird, flower, or tree; some color of light—the rainbow hues that perfectly represent the shining light of heaven. The aisles, the corridors, the domes, the entrances, are all shaped in accordance with the deeds and thoughts of earthly life. Everything is symbolized. You will find not one thread of the fabric of your minds lost. The whole is there, woven in the fine tissues of the substances that make up your spiritual forms; and, instead of the trees and gross forms that we call here the earth, you will find the interstices of these spiritual mansions filled with images that you have thought upon earth. Sometimes unwelcome thoughts will look out from some corner of your abode in spiritual life; some thought of envy and malice; perhaps a little demon of discord, lurking in some closet you knew not of. But chiefly, if your aspirations are good and high, the walls will be the greatest grandeur of the edifice; its loftiness, its power, its beauty, its art—all will be made subservient to the soul that is within you, that has wrought its divine progression; and if there be images of loveliness on earth, how far shall these transcend them that are born of the graces of good deeds, of kindly charities, of the exalted mind! Each loving deed becomes an angel that straightway sinks upon a pedestal of lowly love, and immediately you enter he salutes you with songs and thanksgiving. Each deed of your life that has been done becomes a living embodiment there, and in the shape of an angel or bird proclaims the praise that is due for these good deeds. Each aspiration and prayer becomes a white-winged bird, or a lovely flower that adorns the way of that life you shall enter. But chiefest of all, those kindly charities with which you graced the lives of your fellow-beings, behold they blossom out like white lilies around the greenness of your new abode; and transcendent and above all, that supreme and perfect love that forms the entire empire of the soul, that transcends all knowledge and all strife, all love, creates the shining dome; and the stars that sparkle there are the thoughts and deeds and words of your loving heart here.

SUBSCRIPTIONS AND ADVERTISING RATES.

Subscriptions.—The *SPIRITUAL SCIENTIST* is published every Thursday by the *SCIENTIST PUBLISHING COMPANY*, and can be obtained of any newsdealer; or will be sent at the following rates:

Single Copy, One Year, \$2.50; Six Months, \$1.50; Three Months, \$1.00.

Advertisements.—The *SCIENTIST* is a very good medium for Advertisements. It has a large circulation; it is preserved for binding, and the advertisement is not lost to view amid a mass of others. Advertisements will be inserted at the following rates:—

Inside Page, One Square, \$1.00 first insertion, and 80 cts. each subsequent insertion. Outside page, 20 cts. per line each insertion.

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SPIRITUAL SCIENTIST.

VOL. I.

OCTOBER 29.

No. 8.

RELIGION, SCIENCE, AND SPIRITUALISM.

The Secular Press of the country is teeming with accounts of "wonderful occurrences," which in reality are but different phases of Spiritual Phenomena. In every quarter of the country, in every religious sect, in all conditions of life, these cases now start up. If an investigation follows, it seems to prove, in that instance at least, the immortality of the soul, or its future existence, its ability to return and communicate in accordance with natural laws, and to give its experience in a warning and prophetic voice for the benefit of those who have not put off their mortal apparel.

Time was when the visits of Angels, Spirits, a Man in White Raiment, &c., were deemed so wonderful as to be chronicled by the men of that age; and, though happening many centuries ago, are even now accepted as sufficient for the basis of all so-called Christian Religious Organizations.

But though similar instances of the working of Divine Power are even now scattered through the world, they deny its tangible existence in this age, and hold to the imperfect system,—the religion of man rather than the worship in Spirit. There is not a miracle of early Christians—healing by touch, Spirits in material forms, and performing material actions, prophecies, &c.—which has not its alleged parallel at the present day.

That these things do occur is an objective certainty, and the duty of the religious advocates is very clear: it is the law of protection and self-defense.

The inroads that Spiritualism has made and is making on orthodox thought is simply wonderful. But twenty-six years have elapsed since modern Spiritualism first made its appearance in upper New York; the spark kindled into a flame; the flame has spread through the whole United States and America—is even now increasing in volume. In England its effects are equally apparent, in spite of sober thought and the strictest investigation. Indeed, it is known more or less in every civilized country. Catholics and Protestants alike succumb to its reality; it is the process of development in a living organism, and Religion dependent on fossil remains is therefore powerless.

Why do not these so-called men of God investigate? Is it the Devil? Then, as in times past, will He give them the power to cast it out. Is it to be supposed that a band of imposters have set up their free shows in different parts of the country? Then can the minds of many invariably detect and defeat the plans of one?

Where are the American Men of Science? The law

of gravitation is at times apparently suspended. This phenomenon in modern times occurred first in America; has the natural law governing it been satisfactorily demonstrated by these gentlemen? It will not do to deny its existence; for in whatever section of the country Scientists are located, almost in the shadow of their doorway is the subject for their investigation; but for any knowledge the public has of their experiments and success we would think them blindly ignorant that a table can hang in mid-air, or that a stone refuses to fall to the ground when dropped from the hand.

Have we not a naturalist who will rank with Alfred R. Wallace, and detect the fallacy, if there be any, in his reasoning? Have we a chemist who will rank with Prof. Crookes, and demonstrate by chemical laws that all he has seen can at any and all times be produced to his vision? Have we an electrician equal, inferior, or superior to Cromwell Varley, who will deny his assertion that electricity will not explain the mystery? Have we an astronomer who will tell Prof. Huggins that the moon and tides are the direct cause of the phenomena? Shall we ever have in America men of Science who dare make their names so prominent as have these and other English gentlemen by their researches in Spiritualism?

This falseness to one's ideas, opinions, and belief! The physician to his friends, the minister and scientist in their study rooms, the merchant and socialist in the family circle, admitting and believing that which they denounce, speak of lightly, or dare not admit to the outside world; and this, on that which is to them the most sacred of subjects,—the works of God. This virtual acknowledgment that Public Opinion is the monarch, a god, that rules America; and to which they do most humbly bow!

Not that Spiritualism needs their investigations, their experiments, and their expressions of belief to strengthen its position. The Movement, which has prospered without them, still increases rapidly; for the power behind it is beyond their comprehension. But for their own welfare, for the cause of Truth, which they so loudly profess to represent, we demand that they be Liberals, not bigots; Preachers, as well as thinkers and professors; and, above all, HONEST MEN, not individually that most despicable of things,—a hypocrite.

EDITORIAL PARAGRAPHS.

IN speaking of the questions which at the present time are so strongly agitating the Presbyterian, Baptist, and Episcopalian Denominations in this country, the Boston Journal says, "On all sides, then, if we interpret these indications rightly, we are witnessing the manifestations of a spirit which calls for a larger tolerance, a greater freedom of interpretation, a broader scope of action, and a more comprehensive charity. Here and there, as this spirit shows itself, efforts are sure to be made for its repression; and all the powerful enginery which ecclesiasticism has at its control, in the shape of anathemas and excommunications and expulsions, will be put forth. But in the growing strength of this one prevailing tendency toward Christian charity and fellowship, we cannot fail to recognize the dawn of a day of ampler liberty, and a more spiritual and more effective religion, which will take less account of denominational barriers, and more of universal brotherhood."

THE SUN is publishing occasional letters from the Eddy Brothers' home, by an intelligent correspondent who seems as thoroughly satisfied as Olcott. The last article de-

scribes how they tried the materialized "Honto" with a strong galvanic battery, but its only effect was to amuse her: she went on making shawls just the same.

RELIGION receives the same treatment as Spiritual Matters in the Chicago Times. Its report of services, a few Sundays ago, had a half column of staring head lines, beginning thus—

GREAT JEHOVAH.

HOW HE WAS INTERVIEWED YESTERDAY FROM CHICAGO PULPITS.

The Watchman and Reflector says this is blasphemy, and the Chicago Times is most corrupt and corrupting, irreverent and unbelieving, unclean, sacrilegious, irreligious, barbaric, &c., and that we have not a paper in the East to match it.

THE ROCHESTER DEMOCRAT AND CHRONICLE is among the papers which have commented editorially on the article in the SCIENTIST,—“Recent Materialistic Facts.” It differs from the article, which claims Spiritualism to be the mediator between Science and Religion, by declining to admit the premises that Science and Religion were at variance.

THE EPISCOPAL CONVENTION has given the death blow to Ritualism: it takes strong ground against Romanist observances.

THE best kind of Ritualists are Spiritualists.

ANOTHER letter from our London Correspondent will appear in our next issue, on “Spiritualism in England.”

BE SURE and read page 95, and heed its suggestions.

“SPIRITISM” IN A RELIGIOUS WEEKLY.

The New York Independent is somewhat eclectic in its religious views, keeping a general variety store of liberal orthodoxy that will sell well in the market; and we, therefore, were not surprised to see in its columns, a few days ago, an odd article entitled, “A Letter to a Spiritist,” by the Rev. Fred M. Bird. Whether the Rev. Mr. Bird answers an imaginary letter, or the reverse, is not specially important; but, as he essays to make the case as strongly as it can be put in the interests of the Spiritualists, we suspect it to be imaginary. His admissions are very remarkable, coming, as they do, from an orthodox clergyman, and show with great force how the leaven of Spiritualism is working. Some of these more shrewd and far-seeing clergymen will seek to find some vantage ground as they did when they first had to abandon the dear, delightful o’ld mistake “that the earth was made in six days of twenty-four hours each,” and fall back on the idea that a day meant “an indefinite period of time.” Rev. Mr. Bird is not “especially startled” or “overcome” by what his friend had told him; he had always thought there were mysteries in “heaven and earth,” and “Spiritism (?) might be true in the main;” he had “no interest or desire to establish the contrary;” but he sees no reason to build a system on it, or of revising his ethics or theology.

Well, admitting as much as Brother Bird does, it would be ungenerous to ask him to do more than this at once or at present. His letter is a good tract for Spiritualism, as we have at least one orthodox clergyman who says, “I do not see any need of relegating these phenomena to the domain of demonology and the black art.”

THE KATIE KING MATERIALIZATIONS.

The mediumship of Mr. and Mrs. Holmes of Philadelphia would perhaps never be heard of in some quarters, were it not that the papers and people in that benighted section readily give currency to the fact, by denouncing it as a deception. A correspondent, “Occasional,” presents a reasonable inquiry on page 89. In this connection we would say, without men-

tioning any particular case, that we believe Mr. Holmes to have that power, as a physical medium, through which advanced spirits can and do materialize. Mr. Holmes is taller, has longer fingers, and is every way dissimilar in *personnel* to the womanly figure which appears as Katie King. Another and the best proof that this figure is a materialization is found in the fact that after a few seconds it will dematerialize,—this dissolving process commencing usually at the eyes. On a close inspection it will be found that their brightness deadens, the whites become elongated, and seem to almost drop from their sockets like tears. This dematerialization occurred once in London; the medium, Miss Cook, was in the cabinet, Katie King being grasped and held firmly by an individual who thought he had the medium, the figure dematerialized in his arms—actually dissolved into nothingness. Henry Wilson being quoted as authority that the Holmes were imposters, we wrote to Dr. Child, and the following letter explains itself:—

PHILADELPHIA, Oct. 25, 1874.

Brother Brown,—

Your letter of the 21st is at hand. I have a very distinct recollection of Mr. Wilson's conduct at the Holmes' seance. I had invited my friend, George W. Childs, of the Public Ledger of this city, and he asked permission to bring Mr. Wilson. Mr. W. was very reticent, though the manifestations were rather directed towards him: for instance, the tambourine ring was placed on his neck while all of us had our hands joined.

I had given Katie a sheet of paper the day before, which she returned to me at this sitting with a short communication on it. We read this to Mr. Wilson, but I did not think it made any impression on him.

He made a similar remark to me that I see attributed to him,—“That he had seen more wonderful manifestations in the West.” The impression made upon me was that Katie's expression, “You stupid,” would apply to him. He was certainly as perfectly non-committal as any aspirant to the White House could be.

Wishing you success in your paper, I am truly yours,
HENRY T. CHILD, M.D.

SHORT-HAND NOTES.

THERE is always something stern about a well-regulated vessel. . . . THE model policeman does not arrest innocent youth as soon as adult guilt. . . . THE moon was so modest last Saturday night that it went up under a veil. . . . PHYSICIANS often tell of “stages” of disease. Some are observed to have a very lively hack. . . . THE attempt to slice off the Common in the interest of a Railroad Ring, isn't likely to succeed. The public, which knows a thing or two, slices another way. . . . PEOPLE oftener remember who owe them than those they owe. It comes so handy. . . . THE precise curvature of the “Black Crook” is desired. . . . SOMETHING airy—the recent marriage in (or above) Cincinnati in a balloon. . . . LIFE and shirt-buttons are uncertain. . . . “WHO will be our next Governor?” is an uppermost question. The third of November has got the secret, and it utterly refuses to inform our interviewing reporter. . . . A GAMBLER in this city has brought a suit against a party because he said he was no great shakes. . . . IN England there are thousands of Butlers, but there is only one of account in this country. He lives on a ledge of rocks, and hankers for Congress. . . . THE Boston Gas Company is always full of it.

THE MAN WHO ALWAYS SEES IT is in town. He is wise. He is profound. He is immense. He not only knows everything, but very much else. See him as he passes along the street! What a self-sufficient, proud, aggressive air. To him the past is as nothing. It is the present, and he its magnificent representative, that is, all in all. There is nothing for him to learn—of course not. He sees it, and always has. He would be a marvel if only *other* people could see it. But they don't. They utterly fail to see in emptiness and pomposity only just what it is—no more, no less. A little rough on the Man who Sees it, but quite just, it must be confessed. The world, in the long run, judges about right. It pricks the bubbles and they collapse, as they should. Humbug is sure to receive its reward, and that is a sound kicking and an obsolete exit. The “Man who Always Sees It” is in this category. Make a note and see if it is not so.

THOUGHT SUBJECTS.

ENJOYMENT stops where indolence begins.

IT is vain to expect forgiveness if we refuse to exercise a forgiving temper.

BEAUTIFUL AUTUMN is in Nature the fullness of life; the grain keeps until then its richest price; the tree draws with the whole force of its existence on earth and trunk and leaf for sap to enrich its perfect fruit; the flowers whose colorings are the deepest, unfold only at this late day; even the very sky robs the sun of tints which the summer could not borrow; the cold air is vital with energy unknown before; it is as though Nature, having finished her work, and being ready for death, gathers all her beauty and power to complete her life in one grand triumphant hymn.

THE DEVELOPMENT THEORY APPLIED TO ANIMALS.

TO RETURN* to our old friend, the duck-bill: we ridiculously said he might be progenitor of a water-rat. Well, as the increasing or retiring waters of the period allow, fresh species are formed of the original germs; that is, as conditions of residence, food, and climate vary, so will the animal naturally accommodate itself to them. Thus, if the water gradually dries up, the water-rat becomes a land-rat, and ceasing to live on aquatic food, gnaws land roots and plants. According to circumstances, some rats become rabbits, others squirrels, or advance to hares, others to guinea-pigs, or others to rodents. As we have mentioned guinea-pigs, we may at once say that the large or true pig is descendant from a tapir, from a kind of sea-horse, in its turn descended from a fish, probably without having ever passed through the bird stage. It must be evident that development, if it exists at all, must be as infinite as the conditions of Nature itself; and thus we may truly say, that granting one fact of development, allowing that development exists at all, development must and does exist in as infinite a degree as the constituents of that mundane conglomeration of solids, fluids, and gases we commonly style "Nature."

Is there one fact—one instance of development? Let the vegetable world first show you its nauseous sea-weed developed into delicate sea-kale; its hedge-geranium developed into the stately palargonium; its sloes, crabs, and wild berries, into plums, pippins, and British Queen strawberries. Let the animal world show you its improved and developed breeds of horses, sheep, cattle, poultry, pigs: ask any intelligent breeder of stock what he can do, what he has done, to develop any change in any animal he desires. He will tell you he can, at pleasure, develop fat, bone, length of limb, strength, speed, hardness, delicacy; and he can, in fact, in a few years, effect a great and evident development in a flock of any animals. And are deviations from parental similitude a strange thing? It is our general effort, from a sort of shame at having a prodigy, to keep things as they are, and to conceal monstrosities; but we cannot help all kinds of odd deviations. We may separate them from our flocks, or kill them off, and in a small way, over races which we seem to command absolutely, we may check any manifest change of which we disapprove, during the few years each man's experience lasts; but, what is that to the duration of "Nature"? If we make one little change in fifty years, and we may make a change in ten, five, two years, even a few months in some cases, what development may not be expected in the countless centuries of the Earth?—*Approximations to Truth.*

DAMAGED TERMINOLOGY.

NEITHER Materialism nor Spiritualism are scientific terms, and one need have no concern with them in a scientific inquiry, which, if it be true to its spirit, is bound to have regard only to what is within its powers and to the truth of its results. It would seem to be full time that vague and barren disputations concerning Materialism and Spiritualism should end, and that instead of continuing such fruitless and unprofitable discussion, men should apply themselves diligently to discover, by direct interrogation of Nature, how much matter can do without spiritual (supernatural) help. Let each investigator pursue the method of research which most suits the bent of his genius, and here, as in other departments of Science, let each system be judged by its fruits, which cannot fail in the end to be the best sponsors and sureties of its truth. But the physiological inquirer into mind may, if he cares to do so, justly protest against the easy confidence with which some metaphysical psychologists disdain physiological inquiry, and ignore its results, without ever having been at the pains to make themselves acquainted with what these results are, and with the steps by which they have been reached.—*Henry Maudsley, M. D.*

* See No. 5, p. 56, Art. "Partly Duck and Partly Rat."

PHENOMENAL

[For the Scientist.]

ROBERT DALE OWEN.

HOW HE CAME TO STUDY SPIRITUAL PHENOMENA.

THE article of most general interest in *The Atlantic Monthly*, for November, is Robert Dale Owen's Chapter of Autobiography, entitled "How I Came to Study Spiritual Phenomena."

It was in Mr. Owen's fifty-fifth year, when spending a quiet evening, at the house of the Russian Minister, in Naples, that the subject came up, and a circle was formed; a lady proved to possess the power of automatic writing, though an unbeliever.

"Who gave me these gold pins?" was one question proposed by a skeptic, and referring to some gold pins in the front of the questioner's gown; and the answer was, "The one that gives you a maid and a cook." It proved that the pins had been given to the lady by a cousin in Florence, named Elizabeth; who had just sent her from that place two servants, a lady's maid, and a cook.

Mr. Owen had previously attended several sittings in different places, but this singular and unexpected answer, amid the surrounding circumstances, thoroughly awakened his attention. He describes its effects upon his mind in the following words:—

"It is a strange, soul-stirring emotion,—and one which, till of late years, few persons have ever known,—the feeling which, like a lightning flash, comes over an earnest and hopeful mind, when it has the first glimpse of the possibility that there may be experimental evidence of another world. I sat for hours that evening in silent reflection; and, ere I slept, I had registered in my heart a vow, since religiously kept, that I would not rest or falter till I had proved that possibility to be a probability, or a certainty, or a delusion. At last (that was my exultant thought), I may be approaching a phenomenal solution of the world's most momentous, most mysterious problem!

"Feeling thus, it amazed me to observe with what light indifference the other assistants at this astounding experience looked upon the matter. They went away wondering, perplexed, indeed; but wonder and perplexity appeared to fade out without practical result, in a week or two. I doubt whether, after the lapse of a month, any of them adverted to the incident at all, except perhaps in the way of relating to incredulous listeners of a winter's evening that very odd coincidence about three gold-headed pins and a maid and cook. A numerous class of men, illogical or indifferent, seem incapable of realizing the relative importance of new and unexpected things as they come to light.

"Was it a chance coincidence? As soon as I had satisfied myself, past all doubt, that everything had occurred in good faith, that query suggested itself. If the written had been 'Elizabeth,' such a solution might have been accepted; since, among a dozen of the most common female names, that of Elizabeth would probably be included; and if so, the chances against a correct answer were only twelve to one. But who or what was it that went out of its way to give such a roundabout answer to a simple question? How incredible, how difficult even to imagine, that any agency other than a thinking entity could have selected so unexpected a form of reply!"

Notes of seances, at which he was present from this time, sufficient to fill three large manuscript volumes, in sixteen months, attest the thoroughness with which Mr. Owen entered upon his work, and from these he selects interesting accounts.

A very touching little story, and apparently a most convincing one to him, was that of his interview with Violet, from whom he was always expecting to hear, but was denied the pleasure for many months. At length the silence was broken, the place and person being the same as that in the previous instance. The name Violet was spelt out; he asked mentally with what intent a name so well remembered had been announced, when, with one or two slight interruptions, the answer came, "Gave a written promise to remember you even after death."

"Few will be able," he says, "to realize the feeling which came over me as these words connected themselves. If there was one moment of my youth valued above all others, it was a letter written by Violet in the prospect of death; and containing, to the very words, the promise which now, after half a life time, came back to me from beyond the bourne. I have the letter still, but it has never been seen by any one else."

"THE RECOVERY OF £650 BY CLAIRVOYANCE."

THE account is that published in the various newspapers of the day, and, according to Edwin Paxton Hood, is as follows: "On Saturday, July 14th, 1849, a letter was received from Messrs. R. W. Arrowsmith & Co., of this town (Bolton), from Bradford, Yorkshire, containing a Bank of England note for £500, another for £50, and a bill of exchange for £100. These Mr. Arrowsmith handed over in his regular mode of business to Mr. William Lomax, his cashier, who took or sent, as he supposed, the whole to the Bank of Bolton (Eng.), and made an entry accordingly in his cash-book. The bank book was then at the bank, so that no memorandum of the payment was received or expected. After the expiration of about five weeks, upon comparing the bank book with the cash-book, it was found that no entry for these sums was in the bank book. Inquiry was then made at the bank, but nothing was known of the money, nor was there any entry existing in any book or paper there, and after searching, no trace could be found of the missing money; in fact, the parties at the bank denied ever having received the sum, or knowing anything of the transaction. Before the discovery of the loss, the bill had become due; but upon inquiry after the loss was discovered, it was found that it had not been presented for payment. It was therefore concluded the notes and bill had been stolen, and the bill destroyed to prevent detection.

"After some consideration, it was determined to apply to Dr. Haddock, as several remarkable cases of clairvoyant perception had taken place through his subject, Emma. On Friday, accordingly, August 24th, Mr. Lomax, accompanied by Mr. F. Jones, called on Dr. H. Emma was put instantly into the psychic state. She inquired for the papers,—meaning the letter in which the notes and bill were inclosed,—but these Mr. Lomax did not happen to have in his possession; and she said she could not tell anything without it. The next day, Mr. Lomax brought the letter, and Mr. Haddock requested that the contents might not be communicated to him, lest it should be supposed he had suggested anything to her. After considerable thought and examination, the clairvoyant said there had been three different papers for money in that letter, not post office orders, but papers that came out of a place where people kept money in (a bank), and were to be taken to another place of a similar kind. That these papers came in letter to another gentleman (Mr. Arrowsmith), who gave them to one present (Mr. Lomax), who put them in a paper, and then put them in a red book that wrapped round (a pocket-book). Mr. Lomax then, to the surprise of Mr. Haddock, pulled from his coat pocket a deep red pocket-book, made just as she had described it, and said that it was the book in which he was in the habit of placing similar papers.

"Dr. Haddock thought she was wrong as to the number of papers, for he conceived the letter contained a check; but the clairvoyant persisted in saying there were three papers, two of which were of the same kind and of the same sort of paper, but one more valuable than the other, and a third on different paper with a stamp on it. Dr. H. sometimes baffled and irritated her by his inquiries in this respect, and by his not crediting her statements, but thinking she was in error; and this tended to obscure her meaning. Mr. Lomax now said the clairvoyant was right, that the letter contained two Bank of England notes and a bill of exchange, but he did not say what was the value of the notes. Dr. H. then put a ten-pound note into the clairvoyant's hand; she said that two of the papers were like that, but more valuable; and (in answer to a question) that the black and white word at the corner was longer. She further said that these notes were taken to a place where money was kept (a bank), down there (pointing towards Deansgate, the site of the Bank of Bolton). Beyond this no further inquiry was made at that sitting. . . .

"On the following Monday, Mr. Lomax called again. The clairvoyant was well, and she went over the case again, entering more minutely into particulars. She persisted in her former statements, that she could see the marks of the notes in the red pocket book, and could see them in the banking house; that they were in paper, and were put, along with many more papers, in a private part of the bank; that they were taken by a man at the bank, who put them aside without making any entry, or taking any further notice of them. She said that the people at the bank did not mean to do wrong, but that it arose from want of attention. Upon it being stated that she might be wrong, and requested to look elsewhere, she said it was of no use; that she could see they were in the bank and nowhere else; that she could not say anything else without saying what was not true; and that, if search was made at the bank, where she said, they could be found. In the evening, Mr. Arrowsmith, Mr. Makant, and Mr. Jones came again, and she was again mesmerized, and again repeated these particulars in their presence.

"Dr. Haddock then said to Mr. Arrowsmith that he was tolerably confident the clairvoyant was right, and that he should

recommend him to go next day to the bank, and insist upon further search; stating that he felt convinced, from inquiries he had made, that his cashier had brought the money there. Mr. Makant also urged the same course on Mr. Arrowsmith.

"The following morning, Tuesday, August 28th, Mr. Arrowsmith went to the bank, and insisted upon further search. He was told that, after such a search as had been made, it was useless, but that to satisfy him it should be made again. Mr. Arrowsmith left for Manchester; and after his departure a further search was made, and among a lot of papers, in an inner room at the bank, which was not likely to have been meddled with again probably for years, or which might never have been noticed again, were found the notes and bill, wrapped in a paper, just as the clairvoyant had described them."—*Dream Land and Ghost Land.*

[For the Scientist.]

NEW HAVEN AGITATED.

THEY CALL IT MIND READING, AND THE YALE FACULTY INVESTIGATE—AN EXPOSITION THAT DID NOT COME OFF.

NEW HAVEN has got a mystery,—to them a veritable mystery, it being what they call a mind-reader. And as it is called mind-reading, the so-called scientific professors of Yale can conscientiously investigate. Place it in its true category, as a phase in spiritual phenomena, and it would be unworthy their attention.

J. R. Brown seems to be exceedingly well developed in his "peculiarities": he can receive impressions from the fourth story of a house, he being in the first; he can reveal the thoughts of another and answer their mental questions; he can discover things hidden, and do various other things, which conclusively prove his mediumistic powers, and through which he is elevated to the rank of "Mind-Reader."

Having given several wonderful exhibitions in New Haven, an individual rejoicing in the name of Dr. George M. Beard, wrote to the Register of that city denouncing this "mind-reader," claiming that he had exposed him; he talked lightly of clairvoyance, mind-reading, and Spiritualism, which are soon to receive his attention and exposition; and then showed how this particular "mind-reader" performed his tricks, asserted that the Faculty had been duped, that they were hasty in endorsing the man, and ended with an offer to come to New Haven and again expose this operator.

Of course Mr. Brown did not care to be posted in this style, and challenged this learned doctor to appear in the Music Hall, Oct. 22d, and explain to the people the "mystery which agitates them all." "I deny any deception," said he, "and again assert I am innocent of any desire or attempt to deceive the people. My visit to New Haven is for the purpose of allowing the scientific professors of Yale the fullest scope for investigation, which I trust will be given, and in public."

The doctor accepted. Then there was a gathering of forces: the professor came to assist the learned doctor in gathering his laurels; and the people came to see this wonderful exposure.

The hall was packed: 1200 people, including a large number of Yale College Faculty, the students, and first citizens of New Haven, were present. The committee of judges, chosen jointly by Mr. Brown and Dr. Beard, were Prof. Brewer of Yale, Judge E. K. Foster, Judge Robinson, Prof. Phelps, Dr. Sanford of the Yale Medical School, Dr. Lindale, Dr. Burge of Norwalk, Hon. Colin M. Ingersoll of New Haven, and Prof. Newton of Yale.

The result was, as might be expected, a victory for Brown, and a discomfiture for Dr. G. M. Beard, who will probably now remodel his "extended exposition of the leading phenomena of clairvoyance, mind-reading, and Spiritualism," and give them a more gentle appellation than "absurdities."

In speaking of Beard's letter, a New Haven paper says,— "It certainly seems that Dr. Beard has been hasty in his conclusions, or that his opportunities for examining the power of Mr. Brown have been very limited. It is hardly necessary for us to say that his explanation is insufficient. To those who have attended Mr. Brown's exhibitions, and especially to the many who have been subjects of experiments in connection with him, Dr. Beard's exposition is entirely unsatisfactory, even as an explanation of those experiments during which Mr. Brown and the subject are in close contact by means of the joined left hands. When we come to consider the experiment in which a mental impression was successfully received by Mr. Brown through thirty feet of insulated copper wire, Dr. Beard's explanation has no force whatever. Moreover, eminent professors of the Scientific School will unhesitatingly testify that Mr. Brown received a mental impression in the basement of North Sheffield Hall from a person in the fourth story above by means of a similar wire, and successfully designated the article thought of by that person. If the mental impressions were received by Mr. Brown only when in

close personal contact with the subject, Dr. Beard's self-styled exposition or explanation would, perhaps, deserve some consideration: but as this is not the case, the public will judge that his letter has not affected Mr. Brown's reputation for honesty, or lessened the value of his experiments."

Our readers will remember that mind-reading has already been treated of in the SCIENTIST.

DISPELLING THUNDER BY RINGING CHURCH BELLS.

ELECTRICITY has played so many "fantastic tricks before high heaven," has killed so many *humans*, animals, and got up so many "thundering big rows," during the ages, that one is more than surprised at the small part performed by the so-called "intuitions of the soul" in correction or modification of these "freaks of Nature." An instructive chapter in the interests of experimental philosophy and science is called for to enable "the curious to understand this mystery of the mind better,—for as the matter is now stated, it is difficult to believe in the truthfulness of statements like the following, and attach any *practical* importance to the prompting of *intuition* at the same time. We quote from Henry Belinaye, "Surgeon Extraordinary," &c., &c., who, in his "Sources of Health and Disease," says,—

"Electricity, pervading all bodies in Nature, has naturally become the subject of earnest and interesting inquiry, and it is only recently that its connection with Magnetism has been distinctly traced and proved; still, doubtless, much remains to be known of it, in relation to ourselves. What has been already ascertained, however, is far from sterile in its application to the uses of life, were we to instance only the conductors, by which so many lives have been saved, both on sea and on land, and its application to the cure of disease. In the former particular, its laws should be made an especial object of study. It is not many years since people were *continually* killed by the habit of *ringing the bells* of churches to dispel thunder. In 1718, twenty-four churches in a small compass of country in Lower Brittany, were struck in this way by lightning, *in one night*. It has been estimated that in thirty-three years three hundred and eighty-six churches were struck by lightning in France, and *one hundred and three bell-ringers* killed. In England, and in our times, the same thing may occur; for we have recent examples of churches being struck, in an electrical state of the atmosphere, and *persons* killed, while *ringing bells* for *divine service*."

These figures being true, it is evident the "Divine Economy" "is no respecter of persons,"—being thoroughly practical in applying the *principle* of "equal taxation" to *church* property and ecclesiastical ignorance.

PLANCHETTE.

"MURDER will out" is as sure as fate, and there is nothing so inevitable, unless it is planchette.

The other day I had a conversation with Mr. —well, never mind the name, but he is a real personage, and declares that the following incident is of actual occurrence:

By the way of prologue, let me mention that Mr. G. (that initial looks as well as any other) is a firm believer in mesmerism, and even dabbles a little in that "mysterious science"—to the extent of tipping tables, moving chairs, and other articles of furniture, by the "subtle essence," or the force of will, aided by perfect faith, as he hath it.

Some years ago, when planchette first made its bow before the American public, Mr. G. became deeply interested in its vagaries, and soon became an expert in its management—had it entirely subject to his will, and many were the startling disclosures made through its agency; but the "cap-sheaf" was this:

Mr. G. announced to his more skeptical acquaintances that he would hold a seance at his house, when the doubters might easily be convinced of the error of their way, or belief.

The hour arrived, and with it those interested—despite skepticism—in the workings of the wonderful bit of wood.

Among the guests was a family, who may be called, for convenience sake, the B.'s—fathers, mothers, and married daughters.

Various questions were put and answered, satisfactorily or otherwise; but generally otherwise.

Then the B.'s were observed in close conversation, a little aside from the rest of the guests. By the way, this family were recent arrivals, and of their past history but little was known, even by the most curious of the gossipers. They appeared to be respectable people, and were greatly liked by their new acquaintances.

Mr. B. then advanced, and said he would like to test the powers of planchette. He was to ask a question in his own mind, and planchette would endeavor to answer it through the medium of Mr. and Mrs. G., whose fingers were pressed upon the wooden heart.

All was silence for a few moments. Every eye was raised upon the instrument. Then it began to move, and revealed a huge figure 4.

"Wrong!" shouted Mr. B., clapping his hands gleefully; "Wrong!—she's only had three!"

His test question was, "How many husbands had his wife buried?"

As the entire company had been strangers to him and his until a year past, he felt assured that planchette must speak entirely of its own knowledge.

This question was the last one propounded, and the company soon after dispersed, but it was noticed that the lively Mrs. B. was strangely subdued, and that she and her daughter whispered together very earnestly.

The next day, Mr. B. called upon Mr. G., and, after a little talk, abruptly said,—

"I want to buy that planchette thing of yours, neighbor, or else get you to promise not to work it any more. You know I thought you made a fool of yourself last night, but instead I find I was a fool,—and have been for the last thirty years past. What d'y' think wife said to me after we got home? You know I said your figure was one point too high,—that she'd only had three. I didn't know I was lying until wife said, says she, 'Father, I do believe the very Old Boy himself is in that plaguey thing!' Says I, 'What do you mean? It guesses wrong. It said that you'd had four husbands.' Says she, 'Well, father, the fact is, I had one that you didn't know anything about.'"—*Danbury News*.

IMPOSTURE, AND FATAL RESULTS.

On the 16th of September last, in Toronto, one Walker, pretending to be a spiritual medium, used phosphorus at a gathering causing the death of one John Saunders. We clip the following from the Toronto Globe. It is the verdict rendered by Coroner Riddell, at the General Hospital, in accordance with the facts of the case. It says,—

"That the said John Saunders, on the 6th of October, 1874, came to his death from the effects of certain burns inflicted while attempting to extinguish some burning phosphorus at J. O'Brien's hotel, Front Street, Toronto, on the 16th of September, 1874, which said phosphorus had been ignited by one Walker, for the purpose of deception, he pretending to be able as a Spiritualistic medium, to answer questions and delineate faces of spirits in fire, by virtue of his gifts as such medium; that therefore the said Walker (the professional medium) feloniously caused the death of said John Saunders."

NOTES AND NOTICES.

MUSIC HALL SOCIETY OF SPIRITUALISTS.—This Society held its usual afternoon service Sunday, and Mrs. Emma Hardinge Britten was the lecturer. It was delivered in her usual clear, concise, and faultless style, was forcible and instructive, and we regret that the abstracts made do not give her that justice which would warrant us in publishing them. It was worthy of a full report.

JOHN A. ANDREW HALL.—Mrs. S. A. Floyd lectured, under control, afternoon and evening. The afternoon lecture was on the "Soul, and Spirit Return." The increasing attendance at these lectures testify to the interest they are awakening. Questions, of whatever nature, relating to the philosophy or science of Spiritualism are readily and clearly answered by this speaker.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1.—The exercises of the Lyceum Sunday morning consisted of declamations by Miss Ella Carr, Miss May Potter, Albert Berthesen, Miss Clark, Mabel Edson; Song by Miss Cora Stone; Declamation, Hosea B. Johnson; Readings, Frank Wheeler, Mrs. Jackson; Remarks by Dr. Richardson and Albert Carpenter. Report submitted by Wm. A. Williams, Secretary.

FOR fresh, interesting, and instructive reading the books just published by J. R. Osgood & Co. are the best of the new publications in the market. Trowbridge's new story "Fast Friends," "Little Classics," "Hazel Blossoms," and "The Schoolmaster's Trunk," have received such endorsements from the press of the country as to justify this statement. Notice the 96th page for subject matter and prices.

BOOKS RECEIVED.—The Sanitarian, New York. Among the many good articles are "New Theories of Disease—Notes on the Prosecution of," by H. L. Bartlett, M. D., and "Contaminated Water," by Gen. E. L. Vicle, C.E.

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THE SCIENTIST will be a medium of instruction to Investigators. Questions and objections will be freely answered. It invites the co-operation of lovers of Spiritual progress, and solicits their patronage and support.

We shall enlarge THE SCIENTIST and add to its attractions to keep pace with a growing subscription list. We ask the uniform and cordial support of all Spiritualists, and that this support come at once. We depend on the liberality of our readers to show the world that a journal of this kind, with talented contributors, is not only largely supported, but its advent is hailed by Spiritualists everywhere.

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With respect, E. GERRY BROWN, Ed.

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The "Boston Herald," in its editorial column of September 11, says: "The *Spiritual Scientist* is the title of a new weekly paper, published and edited by Mr. E. Gerry Brown. We judge by the opening number that the editor proposes to make his paper the exponent of that better class of spiritualists who do not believe that every other form of revelation but theirs is false."

"Boston Traveler." "The *Spiritual Scientist* is the title of a new weekly paper, published and edited by Mr. E. Gerry Brown. Mr. Brown is a practical printer, and an active business man, well qualified to make an interesting paper."

"Boston Advertiser." "The *Spiritual Scientist*, a weekly paper devoted to the science, history, philosophy, and teachings of Spiritualism, made its first appearance yesterday. It is a twelve-paged, double-column sheet, of neat typographical appearance, and the contents of the first number give promise that the enterprise will deserve the hearty support of the community in whose interest it is undertaken."

"Boston Transcript." The *Spiritual Scientist* is a twelve page weekly journal, published at 9 Bromfield Street; Mr. E. Gerry Brown who has for a number of years been connected with the Boston Press, being announced as its editor. It is to be devoted to the discussion and advocacy of the philosophy of Spiritualism in its highest and purest manifestations, and should be appreciated by the multitude of believers. The typographical appearance and general mechanical arrangement of this new journal is excellent.

"Commercial Bulletin." "The first number of the *Spiritual Scientist*, a weekly journal devoted to the science, history, philosophy, and teachings of Spiritualism, was issued on Thursday. It is a convenient, twelve-page, double-column paper, and presents a very neat appearance. Mr. E. Gerry Brown, the editor, has been able to offer a very interesting array of original and selected matter, arranged in suitable departments, and the new enterprise deserves the support of all interested in the doctrines it proclaims."

"Lawrence American." The *Spiritual Scientist* is the title of a new journal, edited by Mr. E. Gerry Brown, late of the business department of the "Journal of Commerce." Mr. Brown is a thoroughly conscientious Spiritualist, a pleasant writer, and a genial good fellow. The *Scientist* is a twelve-page paper, and the first number betokens good taste and ability. The believers in spiritual phenomena, and all who would be informed as to its best phases, will find in the new paper the most correct reports and scientific discussion of these matters. The publishing office is at No. 9 Bromfield Street, Boston, and the subscription price, \$2.50.

The "Haverhill Publisher" says: "it discusses in an able and candid manner the various phases of this modern doctrine which is moving the religious world to its foundation. It is well calculated to command attention from all who are interested in free discussion on all subjects pertaining to science and religion."

The "Quincy Patriot." "He is, in our estimation, capable of giving his patrons an able paper, as the field he enters is unlimited, giving him a grand opportunity to show his intellectual abilities. We would therefore call the attention of the many Spiritualists in this place to the SCIENTIST."

"Southbridge Journal." "The editor is a Spiritualist of sincere conviction; a genial, intelligent gentleman, and we wish him well."

"The R. P. Journal," of Chicago, says: "It is conducted in an able manner."

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MEETINGS AND SEANCES IN BOSTON DURING THE WEEK.

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BOSTON SPIRITUALISTS' UNION, at 554 Washington Street, on Sunday afternoon and evening, at 2 1-2 and 7 1-2 o'clock. The public are cordially invited.—H. S. WILLIAMS, President.

LUBLINK HALL.—Free Public Test Circles at 10 1-2 A. M. and 7 1-2 P. M. Thomas Cook, Chairman. Free Spiritual Lyceum Conference at 1 P. M. for young and old speakers, declamations, &c., &c.

MEDIUMS' MEETING at Temple Hall, 280 Washington Street, at 10 1-2 A. M., each Sunday. All mediums cordially invited.

THE LADIES' AID SOCIETY will until further notice hold its meetings at Rochester Hall, 554 Washington Street, on Tuesday afternoon and evening of each week.—MRS. C. C. HAYWARD, President; MRS. ELLA MRADE, Secretary.

BEETHOVEN HALL, rear of 413 Washington Street, near corner of Boylston Street. The Music Hall Society of Spiritualists will commence meetings Sunday October 11, at quarter to 3 o'clock, and continue through the season.

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