

SPIRITUAL SCIENTIST

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SPIRITUALISM.

Vol. II.

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

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

II.

THE HARMONY OF SPIRITUALISM AND THE BIBLE.

"Inspiration is limited to no sect, age, or nation; it is as wide as the world, and as common as God."—THEODORE PARKER.

"I have yet many things to say unto you; but ye cannot hear them now."—JESUS OF NAZARETH.

"All things reveal the harmony of God."—ANON.

BY REDACTOR.

ONE of the most frequent objections brought against Spiritualism is that its influence is opposed to the teaching of the Bible, which it is endeavoring to supersede; also that it is unnecessary, seeing the Scriptures contain the whole and all-sufficient revelation of God to man. So runs this impeachment as to the anti-Scriptural tendencies of Spiritualism; but that it is a fallacy due either to misrepresentation or a misunderstanding, we here propose to show. A little careful consideration will render the fact obvious.

From the date of its advent, Modern Spiritualism has been subjected to a most violent—we might almost say virulent—opposition at the hands of Orthodoxy, both Protestant and Roman; especially that section of the former termed Evangelical. Why this is so, is not easy to discover, except we account for it upon the ground of precedent persecution of all new truth at the hands of the Church. In every age and clime, the powers that are have ever been the opposers of Progress. Even the very term "Orthodoxy" expresses a sentiment of stagnation, a contented self-satisfaction with things as they are, neither caring to search for, nor willing to accept, a new, or more advanced line of thought than that to which it has hitherto been accustomed. The Pioneers of Truth have always been opposed by stereotyped dogmas, as well in the ranks of Religion, as in the paths of Science. "Can any good come out of Nazareth?" is still the cry, and, as when of old, Jesus of Nazareth was engaged in his mission on earth, the Scribes and Pharisees—the staunch upholders of Jewish Orthodoxy—declared that his object was to uproot the Jewish polity and religion, so now do the High

Priests and Scribes of the Church to-day declare that Spiritualism is subverting the old and cherished faith of Christendom. Even as men sneered at Him in the plenitude of their scorn, so do they sneer at everything new; so do they sneer at us. Good *did* come out of the Nazareth of old, and good *has* come out of our modern Nazareth, if the eyes of the rulers of the people were but open to discern the "signs of the times." Christians often sing:—

"God moves in a mysterious way
His wonders to perform."

But they can scarcely really believe it, or they would acknowledge His beneficial and bountiful hand *outside*, as well as within, the pale of the Church. In the one case it is the providence of God; in the other, notwithstanding the similarity of results, it is attributed to the seductive wiles of Satan. The saving clause—

"God bless us four, and no more."

selfish to the last degree, too often limits the conception of an Orthodox mind. The blind leaders of the blind, of old, like the leaders of the Popular Faith to-day in their opposition to Spiritualism, endeavored, in all possible ways, to suppress the new teaching. New, yet old,—old as the God who gave it; but new in form, even as the truth we as Spiritualists utter is new; but which mankind, in time to come, will recognize as ancient and eternal as God himself.

That this opposition on the part of Protestant Orthodoxy especially, is a decided mistake, we firmly believe; and the future alone can show what the Christian Church has lost by it. In this, however, history but repeats itself. Her worst enemies have ever been within her pale, and the heaviest bolts launched against the stronghold of religion, have been directed by her own hands. This will probably continue until the end of time; or, at least until we can eliminate human nature. It is, undoubtedly, another illustration of the old story of the priests of Diana of the Ephesians—the craft is in danger. The truth is *inconvenient*, therefore it is relegated to that most convenient of all scapegoats—the Devil. To all the opposers of truth, whether scientific or religious, we simply commend the words of Gamaliel in all earnestness and love.

"Refrain from these men, and let them alone; for if this council or this work be of men it will come to naught. But if it be of God ye cannot overthrow it, lest haply ye be forced even to fight against God."

In a consideration of the relationship and harmony of Spiritualism with the Bible, the following points claim precedence:—

I. Its inspiration; the similarity of its nature and source; II. Its claims as a renewal of the old revelation; III. The identity of the facts and methods of the two revelations.

Doubtless other points will occur—some of them of great importance—but these are the principal. It will, however, be impossible fully to consider the varied bearings of vast topics like these within such limits of space as are at our command.

All we can do is to sketch a mere outline of the argument, waiting for future opportunity to do the subject justice.

THE INSPIRATION OF THE BIBLE; ITS NATURE AND SOURCE CONSIDERED FROM A SPIRITUAL STANDPOINT.

Undoubtedly our views of inspiration must affect the conclusions to which we come upon any theological question. As yet, however, few will be content to treat the subject upon its merits. The belief in the verbal inspiration of the Scriptures is tenaciously clung to by the majority of Christians; it must, however, be confessed, *without much thought upon the matter themselves*. It is simply taken for granted because it has been the teaching of the Church from the Council of Nice downwards. She has claimed for herself, and herself alone, the custody and interpretation of the written word, and to cast a doubt upon this venerable belief is, to many equivalent to denying Spiritual truth altogether. Those who have had the temerity to do so, and have emancipated themselves from the slavish and degrading letter-worship of the Word,—have been consigned to the limbo of heterodoxy, receiving the sneers and scornful looks of "all who profess and call themselves Christians." The Protestant Church honors Luther for freeing it from the errors of the Roman Church; but unless it is prepared to issue a bull of infallibility, it should not denounce those, who, in their study of Holy Writ, exercise what it professes to uphold as its fundamental principle—liberty of thought and interpretation.

Few of our commentators or Biblical scholars retain the belief that the Bible is plenary inspired—the originals and King James' translation too. Such a standpoint could only lead to innumerable absurdities, and therefore has been abandoned for a more reasonable method of interpretation. There is, hardly any pre-conceived idea or position for which texts may not be found—as far as the mere letter of them goes to sustain. The vilest exorcises of human nature have established their claims by appealing to the Bible. Interpret many passages with rigid accuracy, and without regard to context by this doctrine of verbal inspiration, and you may convict the Scriptures of startling inconsistencies; let, however, the general tenor be taken and read in the light of a more general inspiration, and the whole is harmonious and clear of comprehension.

The view which Spiritualism takes is eminently a common-sense view, though in no way disputing either the inspiration or authenticity of the Bible. It teaches a new principle of discrimination, doubtless; but at the same time places Holy Writ on a firmer, though less exalted, basis. It shows the real nature and source of spiritual influx, and throwing a flood of light upon the manifestation of the spiritual upon the material world, reveals the heretofore inexplicable mass of ideas and mysteries, an intelligent and intelligible record of God's dealings through intermediate agencies with mankind. It shows that the means whereby revelation came to the prophets and seers of old, are identical with the laws governing spiritual intercourse through media to-day. The prophets were instruments for the use of higher intelligence, from whom words of wisdom, grace and truth came, as they were moved by the spirit. So, too, are mediums influenced to speak and write that which is given them.

Revelation has been, and is, given through fallible human agents, and as the purest water poured into a foul cistern, will flow forth more or less befouled, so the inspiration that has flowed from the lips of prophets and seers has been more or less tainted with their personal characteristics and inconsistencies. The sweetest melodies are produced from the most perfect instruments, and the higher the moral and spiritual culture of the individual, the more exalted and divine have been the words of wisdom given.

Says Adin Ballou:—

"Even the believers in the plenary inspiration of the Bible, who contend that holy men spoke and wrote precisely as they were moved by the Holy Ghost, confess that the peculiarities of all the prophets and apostles are distinguishable in the books which bear their respective names. Isaiah and Daniel, Paul and James, it is alleged, were media through whom the Holy Ghost spake and wrote. But still there is the same difference in what came through them as in the men. Even the Holy Ghost could not or would not write through these different media, without allowing their personal mentality to peculiarize what was written."

Spiritualism teaches that this inspiration is general, limited

to no age, country or nation; and that the only difference is one of degree. All men are inspired, the inspiration being limited only by the degree of receptivity and capacity. It shows that this spiritual influx is none other than the indwelling of the spirit of God, in whom "we live and move, and have our being." Interpreted thus it reveals the possibilities of our race, which is slowly but surely being drawn upward and heavenward by the spirit of Truth itself.

Farther, even the holiest truths have doubtless been given *mediately*, and not direct from God. Mr. Noyes in his "missions of Spiritualism" states that the spiritual intercourse of the last eight and twenty years, has revealed the economization of labor in the invisible, as in the material world—that the Universe is governed by a graduated Hierarchy of spirits, much as our own planet is governed—orders being transmitted from the Sovereign and his chief ministers, down through various grades of officials—and that although the standard of rank and station in spirit life are settled upon sounder principles than on earth, and considerations of intellectual and moral worth are substituted for our artificial distinctions, there is no dead level of equality there, and no more reason to believe in the direct intercommunication between the highest and the lowest, without the intervention of suitable agencies, than there is on earth. We may learn much if only our teachers are a little better informed than ourselves.

That this agrees with and harmonizes Bible truth, is clear. We need no longer charge upon God the inconsistencies and contradictions of His agents. The truth has undoubtedly come from its source, pure and undefined, but in transmission to man it has become defiled by contact with human faults and foibles. God's truth may teach us one thing, while we conceive another. Fresh ideas must be communicated through old forms ready to the hand—in modes of expression familiar to all. Old bottles will not hold new wine, so the old channels through which truth has flowed in the past, are incapable of rightly directing the stream of truth to-day.

Plainly then, Revelation must be submitted to the test of reason. "Brethren, try the spirits, for by their fruits shall ye know them" was sound and good advice. On the principle of *proving all things and holding fast that which is good*, we are not bound to blindly accept impossible and inhuman commands as emanating from God, simply because a Hebrew prophet chose to ascribe them to Him, any more than we are compelled to receive the *ipse dixit* of any spirit. The source of both ancient prophesy and modern spirit-revelations, we claim to be the same. A "Thus saith the Lord" prefaced to any communication from the spiritual world—whether in ancient or in latter days, does not guarantee its divine origin. Many such utterances were dishonoring alike to God and man. The prophets and seers of the Jewish race frequently mistook a spirit—oftentimes an evil one—to be God himself; and spirits being human, their utterances are necessarily human also, and therefore fallible.

Again: a critical examination of the claims made by the various Bible writers for the *nature* of the influences under which they wrote, does *not* sustain the popular idea of direct and verbal inspiration. Continuing his argument, Mr. Noyes, before quoted, contends that when an Hebrew prophet prefaced his prophesy by "Thus saith the Lord" it is clear that he intended to ascribe this inspiration to a *spiritual influence*, but it is not by any means clear that he intended to ascribe it to the Almighty Himself, nor, if he did so intend, that he was justified in his assertion; and when he announced that he was moved by the Spirit, nothing is more absolutely certain that he did *not* mean the third person in the Trinity, inasmuch as the christian doctrine of the Trinity was unknown to the Jews."

Whatever was beyond the explanation of the culture of an Israelite, seems to have been generally ascribed to God, and thus the message of an angel, the words of a wise man, or the remarkable deliverance of a nation, family or individual, was so referred to the Almighty; though in each case when the details were given we find them presented through the instrumentality of an angel, or angels. It can be definitely shown that the words "Lord" and "God" were used interchangeably for angel and spirit. Many passages in the Old Testament clearly refer to angels, notwithstanding that they are distinctly called by the name of the Deity. The designation

of God was doubtless given because of the intimate relation between the Divine Being and the messenger as the agent of his purposes. In one passage* we have a plain illustration of this practice of calling an angel "the Lord." "Behold I will send an angel before thee, beware of him, and obey his voice, provoke him not, for he will pardon your transgressions *for my name is in him.*" This can mean nothing except it means that the angel of God bore His name and was deputed to act for Him. The rendering will solve many an abstruse quotation, and harmonize many seeming contradictions, while if it is rejected, no other reasonable interpretations can be given. We can thus easily understand that "the Lord" that went before Israel, and was seen in the bush by Moses, and that Moses talked face to face with on Mount Sinai was *the angel* sent from the presence of Jehovah and not Jehovah himself. Indeed, this is corroborated by the martyr Stephen in his apology before the Council of the Jewish Sanhedrim. He says:—

"This Moses whom they refused saying, 'who made thee a ruler and a judge?' the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush."

And again,

"This is he that was in the church in the wilderness with the angel which spake to him in the Mount Siani."

To make the point quite plain, we will quote yet another of the innumerable instances which are scattered up and down the Scriptures. Jacob, it is affirmed saw God face to face—in fact wrestled with Him. Yet in Hosea, 11, 14—we read in reference thereto:—

"Yea, he (Jacob) had power over the angel and pervaded."

This is supported by the fact that just previous to meeting "the Lord," or rather his angel, we read:

"And he went on his way, and the angels of God met him, and when Jacob saw them he said, 'This is God's host.'"

From this we learn that spirits or angels—we shall show that both are identical—were the inspirers of the prophets of old. To-day the gifts of the spirit bestowed upon our own sons and daughters, are absolutely identical with the gifts of the prophets, priests and seers of the Mosaic dispensation. "If it was the privilege of the Patriarch to entertain angels unawares, and the prerogative of the prophets to hear the voice and deliver the messages of the spirit-world, our eyes and our ears are also opened in these latter days, and we do but see what they saw, and hear what they heard though the messages vouched to us happen to be in accordance with our present stage of development and our modern habits of thought." This part of our subject will be more fully treated of when we consider the identity of the facts and methods of ancient and modern revelation.

It is sometimes argued that the angels of the Bible were not human spirits, but a distinct race of sentient beings; and that deductions as to the identity of the inspirers of the two revelations are consequently fallacious.

There is, however, a vast deal more testimony identifying angels as human spirits than against it. The simple truth upon the subject is probably this:—

I. What the Greeks called Pnuma and Daimon; the Latins Spiritus, and the Hebrews Angel, we call spirit. II. Therefore, according to Scriptural usage, we may say that the spirit in man is the angel in man, the spirit freed from flesh is the angel in God. III. Undeveloped man, *i. e.*, man in whom the principle of virtue had not been opened, or had been perverted or misdirected by passion or misfortune, was called devils, or bad angels, in the same Scriptural usage.

The question that will arise here, is: How do we know that angel signified a man who had cast off the flesh, what we call spirit? Thus: The angels that appeared to Abraham and Lot, appeared, were addressed, and responded to the address *as men*. Second, The angel that appeared to Manoah's wife and afterwards to Manoah, was addressed as man and angel and answered to both names. Third, The angels that appeared to, and conversed with Jesus on the Mount, are said to have been Moses and Elias; both men known in the history of the Jews as among the most remarkable of their ancestry. Fourth, The angel that appeared to Cornelius is described by him as a "man in white raiment," by Peter, as an angel. Fifth, And, as if for ever to settle any question

that could arise on this subject, in the close of that most wonderful book of angelology, the book of Revelations, the angel who communicated its wondrous visions, declares of himself, "I am of thy brethren, the prophets." These facts place our definition beyond the reach of all candid denial. Man, angel, God, is the ascending scale of being everywhere portrayed in the Bible. Man, a spirit in the human form or in the flesh; angel, a human spirit out of the flesh, or beyond the experience of death; God, the Universal, embracing both and all conditions. Man, angel, God, revealing the affinity between, or in all the forms of intelligent life; like seeking and finding its own. All that makes the man is the angel in form—one and the same—from God to God.

Briefly to conclude:—The inspiration of old is perpetuated to-day; still an intercommunion between the two worlds is carried on, their nature and methods identical, our need the same. The glorious time seen and predicted by the prophet Joel through the vista of the ages, has come; when the Spirit of God is poured out on all flesh, when our sons and daughters prophesy, when our old men dream dreams, and our young men see visions. Our God is ever present, his inspiration ever bountiful, his revelations ever renewed.

"Living to-day with God's book before thee,
What book of yesterday shall have rule o'er thee?
Seeing to-day fresh advents of beauty,
What man of yesterday, knoweth thy duty?
Waiting to-day a new Revelation
What creed of yesterday brings thee salvation?
Let the soul's voice be heard;
This is the Living Word,
This is the Holy Ghost whom men blaspheme,
This was the Prophet's guide—
Tried, tempted, crucified;
This was Christ's glory, his stay and his theme."

Here, the consideration of our second proposition, viz., the claims of Spiritualism as a renewal of the old Revelation: commands our attention. This, however, we must defer for another time.

LAKE PLEASANT CAMP-MEETING—TRAINS, FARES AND SPEAKERS.

AN EXTRA TRAIN will be run from Boston and way stations, Sunday, Aug. 12. Leave Boston at 7.00 A. M.; Waltham at 7.24; Concord, 7.46; South Acton, 8.01; Ayer Junction, 8.26. *Returning.* Leave Lake Pleasant at 5.00 P. M. If stormy, trains will be omitted. EXTRA TRAINS FROM FITCHBURG Sundays, Aug. 15, 22 and 29; also from Greenfield connecting with extra trains from Connecticut River Railroad at Greenfield. Extra trains will leave GREENFIELD for Lake Pleasant at 4.00 P. M. on arrival of trains from Springfield, Saturday, Aug. 14; Wednesday, Aug. 18; Saturday, Aug. 21, Wednesday, Aug. 25, and Saturday Aug. 28.

All regular trains stop at the Lake. Extra Trains will be run over the Connecticut River, and the Vt. & Mass. Div. of the Fitchburg R.R. on the SUNDAYS of Aug. 15, 22, and 29. Trains stop at all way stations and carry passengers at half fare. Leave FITCHBURG at 7.30 A. M., W. Fitchburg 7.35, Ashburnham 8.05, Gardner, 8.20; Templeton, 8.30, Baldwinville 8.35, Royalston 8.47, Athol 9.05, Orange 9.15, Wendell 9.25, Erving 9.30, Grouts' Corner 9.45, arrive at Lake Pleasant 9.50.

THE FARE will be reduced on the Fitchburg and all connecting roads to ONE-HALF THE USUAL RATES.

PROGRAMME FOR SPEAKERS.

Sunday Aug. 8, Wm. Brunton of Troy, N. Y. Tuesday Aug. 10, Mrs. M. J. Townsend, of Bridgewater, Mass. Wednesday Aug. 11, Mrs. S. A. Byrnes, of Boston, Mass. Thursday Aug. 12, Miss R. Augusta Whiting, of Albion, Michigan. Friday Aug. 13, Dr. T. B. Taylor, of Boston, Mass. Saturday Aug. 14, Mr. N. Frank White, of Seymour, Conn. Sunday Aug. 15, Mr. J. J. Morse of England, and Dr. H. B. Storer of Boston, Mass. Tuesday Aug. 17, Rev. Lyman C. Howe of Fredonia, N. Y. Wednesday Aug. 18, Prof. Robert G. Eccles of N. Y. Thursday Aug. 19, Mrs. Nellie J. Temple Brigham of Elm Grove, Mass. Friday Aug. 20, Rev. John Collier of Springfield, Mass. Saturday Aug. 21, Mr. A. E. Simmons of Woodstock, Vt. Sunday Aug. 22, Mr. Francis E. Abbott of Boston, Mass., and Prof. Wm. Denton of Wellesly, Mass. Tuesday Aug. 24, Mr. N. Frank White of Seymour, Conn. Wednesday Aug. 25, Mr. A. A. Wheelock, of Chicago, Ill. Thursday, Aug. 26, Mrs. Emma Hardinge Britten of New York. Friday Aug. 27, Dr. T. B. Taylor of Boston, Mass. Sunday Aug. 29, Miss Lizzie Doten of Boston, Mass.

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From this we learn that spirits or angels—we shall show that both are identical—were the inspirers of the prophets of old. To-day the gifts of the spirit bestowed upon our own sons and daughters, are absolutely identical with the gifts of the prophets, priests and seers of the Mosaic dispensation. "If it was the privilege of the Patriarch to entertain angels unawares, and the prerogative of the prophets to hear the voice and deliver the messages of the spirit-world, our eyes and our ears are also opened in these latter days, and we do but see what they saw, and hear what they heard though the messages vouches to us happen to be in accordance with our present stage of development and our modern habits of thought." This part of our subject will be more fully treated of when we consider the identity of the facts and methods of ancient and modern revelation.

It is sometimes argued that the angels of the Bible were not human spirits, but a distinct race of sentient beings; and that deductions as to the identity of the inspirers of the two revelations are consequently fallacious.

There is, however, a vast deal more testimony identifying angels as human spirits than against it. The simple truth upon the subject is probably this:—

I. What the Greeks called Pneuma and Daimon; the Latins Spiritus, and the Hebrews Angel, we call spirit. II. Therefore, according to Scriptural usage, we may say that the spirit in man is the angel in man, the spirit freed from flesh is the angel in God. III. Undeveloped man, i. e., man in whom the principle of virtue had not been opened, or had been perverted or misdirected by passion or misfortune, was called devils, or bad angels, in the same Scriptural usage.

The question that will arise here, is: How do we know that angel signified a man who had cast off the flesh, what we call spirit? Thus: The angels that appeared to Abraham and Lot, appeared, were addressed, and responded to the address as men. Second, The angel that appeared to Manoah's wife and afterwards to Manoah, was addressed as man and angel and answered to both names. Third, The angels that appeared to, and conversed with Jesus on the Mount, are said to have been Moses and Elias; both men know in the history of the Jews as among the most remarkable of their ancestry. Fourth, The angel that appeared to Cornelius is described by him as a "man in white raiment," by Peter, as an angel. Fifth, And, as if for ever to settle any question

that could arise on this subject, in the close of that most wonderful book of angelology, the book of Revelations, the angel who communicated its wondrous visions, declares of himself, "I am of thy brethren, the prophets." These facts place our definition beyond the reach of all candid denial. Man, angel, God, is the ascending scale of being everywhere portrayed in the Bible. Man, a spirit in the human form or in the flesh; angel, a human spirit out of the flesh, or beyond the experience of death; God, the Universal, embracing both and all conditions. Man, angel, God, revealing the affinity between, or in all the forms of intelligent life; like seeking and finding its own. All that makes the man is the angel in form—one and the same—from God to God.

Briefly to conclude:—The inspiration of old is perpetuated to-day; still an intercommunion between the two worlds is carried on, their nature and methods identical, our need the same. The glorious time seen and predicted by the prophet Joel through the vista of the ages, has come; when the Spirit of God is poured out on all flesh, when our sons and daughters prophesy, when our old men dream dreams, and our young men see visions. Our God is ever present, his inspiration ever bountiful, his revelations ever renewed.

"Living to-day with God's book before thee,
What book of yesterday shall have rule o'er thee?"

Seeing to-day fresh advents of beauty,
What man of yesterday, knoweth thy duty?"

Waiting to-day a new Revelation
What creed of yesterday brings thee salvation?"

Let the soul's voice be heard;
This is the Living Word,
This is the Holy Ghost whom men blaspheme,
This was the Prophet's guide—
Tried, tempted, crucified;
This was Christ's glory, his stay and his theme."

Here, the consideration of our second proposition, viz., the claims of Spiritualism as a renewal of the old Revelation: commands our attention. This, however, we must defer for another time.

LAKE PLEASANT CAMP-MEETING—TRAINS, FARES AND SPEAKERS.

AN EXTRA TRAIN will be run from Boston and way stations, Sunday, Aug. 12. Leave Boston at 7.00 A. M.; Waltham at 7.24; Concord, 7.46; South Acton, 8.01; Ayer Junction, 8.26. Returning. Leave Lake Pleasant at 5.00 P. M. If stormy, trains will be omitted. EXTRA TRAINS FROM FITCHBURG Sundays, Aug. 15, 22 and 29; also from Greenfield connecting with extra trains from Connecticut River Railroad at Greenfield. Extra trains will leave GREENFIELD for Lake Pleasant at 4.00 P. M. on arrival of trains from Springfield, Saturday, Aug. 14; Wednesday, Aug. 18; Saturday, Aug. 21, Wednesday, Aug. 25, and Saturday Aug. 28.

All regular trains stop at the Lake. Extra Trains will be run over the Connecticut River, and the Vt. & Mass. Div. of the Fitchburg R.R. on the SUNDAYS of Aug. 15, 22, and 29. Trains stop at all way stations and carry passengers at half fare. Leave FITCHBURG at 7.30 A. M., W. Fitchburg 7.35, Ashburnham 8.05, Gardner, 8.20; Templeton, 8.30, Baldwinville 8.35, Royalston 8.47, Athol 9.05, Orange 9.15, Wendell 9.25, Erving 9.30, Grouts' Corner 9.45, arrive at Lake Pleasant 9.50.

THE FARE will be reduced on the Fitchburg and all connecting roads to ONE-HALF THE USUAL RATES.

PROGRAMME FOR SPEAKERS.

Sunday Aug. 8, Wm. Brunton of Troy, N. Y. Tuesday Aug. 10, Mrs. M. J. Townsend, of Bridgewater, Mass. Wednesday Aug. 11, Mrs. S. A. Byrnes, of Boston, Mass. Thursday Aug. 12, Miss R. Augusta Whiting, of Albion, Michigan. Friday Aug. 13, Dr. T. B. Taylor, of Boston, Mass. Saturday Aug. 14, Mr. N. Frank White, of Seymour, Conn. Sunday Aug. 15, Mr. J. J. Morse of England, and Dr. H. B. Storer of Boston, Mass. Tuesday Aug. 17, Rev. Lyman C. Howe of Fredonia, N. Y. Wednesday Aug. 18, Prof. Robert G. Eccles of N. Y. Thursday Aug. 19, Mrs. Nellie J. Temple Brigham of Elm Grove, Mass. Friday Aug. 20, Rev. John Collier of Springfield, Mass. Saturday Aug. 21, Mr. A. E. Simmons of Woodstock, Vt. Sunday Aug. 22, Mr. Francis E. Abbott of Boston, Mass., and Prof. Wm. Denton of Wellesly, Mass. Tuesday Aug. 24, Mr. N. Frank White of Seymour, Conn. Wednesday Aug. 25, Mr. A. A. Wheelock, of Chicago, Ill. Thursday, Aug. 26, Mrs. Emma Harding Britten of New York. Friday Aug. 27, Dr. T. B. Taylor of Boston, Mass. Sunday Aug. 29, Miss Lizzie Doten of Boston, Mass.

HISTORICAL AND PHILOSOPHICAL

THE PHENOMENA OF SLEEP.

BY GEORGE SEXTON, LL.D.

THAT the mind often acts and obtains a knowledge of the external world, independently of the senses, is clearly established in the innumerable cases of somnambulism, in which works on the subject of sleep abound so plentifully. In nearly all of these the persons affected seems to be perfectly aware not only of what he is doing, but of a great number of the circumstances by which he is surrounded, while the senses are most certainly closed against impressions from the external world. Ordinary sounds are not heard. The eyes are usually both closed, and the balls rolled up, and even when open, so fixed as to be totally incapable of exercising the ordinary powers of vision—a fact noticed by Shakespeare, for when Lady Macbeth was in this condition, the physician observed:—

You see her eyes are open.

To which the gentlewoman replied—

Aye; but their sense is shut.

thus displaying a thorough knowledge of the case. Yet somnambulists are certainly aware of the existence of many of the objects by which they are surrounded. If you place any material body immediately in front of them while they are walking, they will usually avoid it by going on one side, or sometimes will remove it out of their way, and this without either opening the eyes or directing them to the position in which the object is placed. Innumerable cases illustrating this fact are on record, which might be quoted had I the time; and one or two such cases have occurred within my own knowledge. Dr. Macnish remarks, "A case is related of an English clergyman who used to get up in the night, light his candle, write sermons, correct them with interlineations, and retire to bed again, being all the time asleep."

Dr. Gall takes notice of a miller who is in the habit of getting up every night and attending to his usual vocation at the mill, then returning to bed; on awaking in the morning, he recollected nothing of what passed during the night. Martinet speaks of a saddler who was accustomed to rise in his sleep and work at his trade; and Dr. Pritchard of a farmer, who got out of bed, dressed himself, saddled his horse, and rode to the market, being all the while asleep. Dr. Blacklook, on one occasion, rose from bed, to which he had retired at an early hour, came into the room where his family were assembled, conversed with them, and afterwards entertained them with a pleasant song, without any of them suspecting he was asleep, and without his retaining, after he awoke, the least recollection of what he had done." A most interesting case is recorded in the *Cyclopædia of Practical Medicine*, which demonstrates, beyond the shadow of a doubt, the fact that vision is carried on altogether independently of the eyes:—"The somnambulist in question was a young priest in a Catholic seminary; the witness and reporter of the facts, the Archbishop of Bordeaux, who used to go into his chamber after the priest had gone to sleep, and observe his proceedings. He sometimes arose from his bed, took paper and wrote sermons. After finishing a page, he read (if the act was properly reading) the whole aloud; and, if necessary, erased words, and wrote his corrections over the line with great accuracy. I have seen the beginning of one of his sermons which he had written when asleep; it was well composed; but one correction surprised me; having written at first the words '*ce divin enfant*,' he had afterwards effaced the word '*divin*,' and written over it '*adorable*.' Then, perceiving that the '*ce*' could not stand before the last word, he had dexterously inserted a '*t*,' so as to make the word '*cet*.' The witness, in order to ascertain whether he made use of his eyes, put a card under his chin, so as to intercept the sight of the paper which was on the table; but he continued to write without perceiving it. Wishing to know by what means he judged of the presence of objects which were under his eyes, the witness took from him the paper on which he was writing, and substituted others repeatedly. He always perceived this by the difference of size, for when a paper of exactly the same shape was given to him, he took it for his own, and wrote his corrections on places corresponding to those on the paper

which had been taken away from him. The most astonishing thing is, that he could write music with great exactness, tracing on it at equal distances the five lines, and putting upon them the clef, flats and sharps. Afterwards he marked the notes, at first white, and then blackened those which were to be black; the words were written under; and once, happening to make them too long, he quickly perceived that they were not exactly under the corresponding notes; he corrected this inaccuracy by rubbing out what he had written, and putting the line below with the greatest precision."

Here it will be perceived that the somnambulist was able to see distinctly the work upon which he was engaged; clearly, however, not by means of the ordinary organs of vision, because an opaque body was interposed between his eyes and the object. One of Gassendi's somnambulists used to rise and dress himself in his sleep, go down to the cellar, and draw wine from a cask; he appeared to see in the dark as well as in a clear day; but when he awoke, either in the street or in the cellar, he was obliged to grope and feel his way back to bed. He always answered his wife as if awake, but in the morning recollected nothing of what passed. It has been sometimes suggested that in these cases of somnambulism the sense of touch is made to do duty for that of sight. Such an explanation would, however, fail in the case just quoted, because, immediately the patient was roused into a state of wakefulness, he found a difficulty in groping his way back. In truth, in somnambulism, the whole of the senses are locked in repose. The loud blast of a trumpet may be blown, but the somnambulist hears it not; while the gentlest whisper will be perceived, if in harmony with his train of thought, or coming from a person whose mind is in unison with his own. And herein this condition of somnambulism bears a most striking resemblance to the mesmeric or spiritual trance. The fact that somnambulists will walk along dangerous precipices, climb upon tops of houses, cross streams of water on a narrow plank, and perform other exploits of a similar kind, without experiencing any danger is well known.

THE ROOT OF ETHICS.

BY GEORGE STEARNS.

RIGHT is that which ought to be, or be done; or, more discriminately, Good is that which ought to be, and Right is that which ought to be done. Thus the word *ought* is circumscriptive of moral truth, and with its import the study of ethics properly begins. It stands for no criterion of right and wrong, is no interpreter of moral responsibility; yet, as the index to conceptive obligation, there is no science of ethics outside of its implication. It is the verdict of the moral sense of Right; and there is no appeal from the axiom that *one ought to do only what ought to be done*. Here the verb is employed with a transition from personal to impersonal, betraying its legitimate import of obligation and expedience. It is never expedient to shirk an obligation, and one is morally bound to do what is expedient; that is, as nearly what is absolutely right as is subjectively, objectively and incidentally possible. The practical, in distinction from the absolute, right is thus formulated, as the rule of judgment as to what anybody in any given predicament ought to do. For no one is morally bound to do what is temporally impossible, and we ought to do only what we are morally bound to do, individually, according to our respected measures of moral ability. Morally bound—how? What is the gist of this obligation? Not duty; that is the thing to do. Not the moral sense, but its object—that which conscience, senses and reason commends as the award of duty—*interest*, which correlates with duty as a thing purchased with its price. Duty is the price of interest. This is what none will consent to forfeit. That which every soul innately craves, would sooner die than forego, is the indissoluble bond of moral obligation.

The feeling that interest is exclusively precious and duty burdensome is a glaring illusion of sense which pertains to the infancy of human nature. In proportion as mankind advance in civilization and spiritual development, this illusion becomes evanescent; the sense of duty and that of interest are intellectually convertible; and the time is coming when each will so savor of the other, that the twain will have a common prestige in all human relations, such as obtains in the reciprocities of love and friendship. Even as sentiment-

ally distinguished, they are not adverse to each other, but comport as the two halves of a sphere.

The word *duty* as derived from *due*, carries an obtrusive purport of social obligation which is commonly mistaken for the basis of moral truth. "To do as we would be done by" is the vulgar paraphrase of virtue; which negatively implies that every maxim relevant to the distinctive weal of selfhood may be conscientiously disobeyed. This, among the masses, is less remarkable than the late attempt of a disciple of Darwin to develop a science of ethics out of purely social relations. (Vide Index of March 12, 1874.) Yet it is obvious that our most essential interests are not secured by merely paying our debts, or performing what is due to others. The occasional *solitaire* does not cease to be a moral agent. In proportion as one prizes health, one is bound to be temperate. Self-respect, complacency and the most coveted benedictions of a lively conscience, are issues of righteousness in the inner as well as in the outer life. Has one no interests out of and apart from society? For every special interest, there is a corresponding duty. But *interest* is another name for *good per se*, that is, conscious well-being. This is entirely personal. The well-being of society is fictional. It is the well-being of persons who are alternately in and out of society, that constitutes interest, as the object of every duty. This is the fruit of individual right-living, attainable only by keeping the laws of life in the body, and in the mind of each liver, independently, as well as that of equity and benignity in social intercourse.

It is the interest of every soul to shun evil and procure good, whereof inspiration—normal wish and will—is the practical measure. The only substantive *good* is conscious well-being, the adjective *good* being utile to this end, which is the sole object of *right*. Whatever thwarts this motive is evil, an issue of wrong. But conscious well-being depends upon certain imperious conditions, the principal means of which are scientifically prescriptive. These conditions are at present, but vaguely conceived as *Health, Wealth, Wisdom and Worth*; the more of each the better, though hardly attainable to perfection by tabernacles in flesh and blood.

CORRESPONDENTS.

ROSICRUCIANISM.

CHICAGO, July 20th, 1875.

To the Editor of the *Spiritual Scientist* :—

I have been much interested in the second article on Rosicrucianism by "Hiraf." (The first I did not see, having just returned from Sonora,) and the critique thereon by a lady. I have also read Mr. Sotheran's lecture upon Cagliostro. These able papers are timely, because unless we have a larger scope of thought and action, it seems to me that Spiritualism is going straight to the — well, you can guess. The Scientist is just what the world needs at this juncture, and in opening its columns to the discussion of Rosicrucianism, it performs a most noble service to the Age and the Cause. A few things bother me, however, in all three of the above-noted papers. First, I deny that either Bulwer Lytton, or Hargrave Jennings were or are at the head of the Mystic Order in England. Second, the statement that the Order does not exist.

Surely, these writers ought to know that in London there is a large body of the Order of Rosicrucians; in Bristol, England, a flourishing branch; in Montreal and Quebec, a mighty lodge; and in the street called Spring, in New York City, there is a very large weekly convention of them every mortal week, and that there are isolated Rosicrucians all over the land, from Maine to Mexico, from Florida to Mariposa, and to-day constant inquiries are being made as to where affiliations can be sought and had.

It is evident to me that of the 119 persons whose writings on Rosicrucianism have appeared in this country since 1853, not more than eight of them really know aught either of it, or of either of the three Cabalas—so-called. I have read quite a number of communications from alleged adepts, and only one do I believe to be true, and that one from the Egyptian wing of the Fraternity,—the Brotherhood of Luxor.

Again, the lady seems to know a deal more, in some respects, about the real Order, than either Sotheran, Bulwer, Hiraf or Jennings, and yet I doubt the source of that knowledge, for I am unaware that ladies,—Mme. St. Germain and Mme. Cagliostro included,—have ever been intromitted. I dispute the fact that they have. Certainly they have not in

the East, and if not there, where? in the West or South? One might just as well look for a lady in the lofty degrees of the F. and A. M., as in the mystic lodges of the R. C. In a word, I dispute the actual membership in the Order, of any of the parties alluded to.

GEO. CORBYN.

Our correspondent's letter is interesting, but he shoots wide of the mark. It is true an Order of Rosicrucians exists in Europe and America; but it bears about as close a resemblance to the fraternity of Cagliostro and Rosencranz, as our modern masonic lodges do to the hypothetical lodge of Solomon and the two Hiram which they typify. Masonry is said to have passed from the "operative" to the "speculative" phase at the death of Sir Christopher Wren, Grand Master of England, and builder of St. Paul's Cathedral; and it is probable that Rosicrucianism as a practical, operative science passed away when Cagliostro expired in the dungeons of St. Leon. Can any one of the multitude of members in the R. C. lodges which our correspondent catalogues, display any one of the mysterious powers of that adept, or of Madame Blavatsky, the lady to whom he alludes? If not, it behooves him to seek farther before saying that she either was or was not initiated at the East, West or South. Attention and silence.—[EDITOR, SPIRITUAL SCIENTIST.]

J. M. PEEBLES' HOME.

WHILE J. J. Morse was filling a late engagement in Philadelphia, he visited Mr. and Mrs. Peebles in their home at Hammonton, N. J. After referring to Mr. Peebles' extensive travels, and the lecture work he did in behalf of Spiritualism in England, he says :—

"June 23d, at 5 P. M. I arrived at Hammonton. Calm and pleasant, it formed a grateful contrast to the noisy city life we had left behind. A brief walk of about fifteen minutes, along a good, firm and broad road, lined with trees and well-kept farmsteads, brought us to Brother Peebles' domicile—a modest frame house, standing upon a lot of some four acres, and approached by a winding carriage drive. A fencework of dwarf evergreens faces the main road, and lends quite a pleasant effect. A magnificent cherry tree, full of rich fruit, shaded the porch, and made the piazza a cool retreat. With a smiling face and a cheerful voice Mrs. Peebles advanced to receive us, and in a little time England and America were seated at the supper-table discussing things in general, and friend Peebles' strawberries in particular.

The results of many of Mrs. Peebles' artistic labors adorn the walls of our Pilgrim's home, in the form of a number of handsome pictures, showing alike the lady's taste as an artist and her excellence as a medium, while scattered round the different apartments are innumerable evidences of Eastern travel. Ascending to an upper chamber I was ushered into the *sanctum sanctorum* of our friend. It is at once a library and a museum—a library of between one thousand volumes, many of which are old and rare works gathered in distant countries. In the collection are many unique maps and manuscripts, and all the different bibles of the world, beginning with the Vedas of the Hindoos, and so on down the tide of time to the Sacred Roll of the Shakers and the Book of Mormon. This literary workshop contains also relics, antiques, specimens from Chinese pagodas, Buddhist temples, porcelain from the Mosque of Omar, shells from the Jordan, pebbles from the Dead Sea, head-gearings and other paraphernalia of the Orientals, every article an object of interest, and every object eloquent of some mystic story. This library is a fit retreat for its erudite possessor.

Out in the grounds, in the fruit orchard, are peach, cherry, apple, pear and other trees, all giving excellent promise of an abundant yield, while other articles of food are also spreading their emerald ensigns to the breeze on all sides. Mr. P. usually spends the summer months at home, dividing his time in working in the garden, writing in his library, and occasionally lecturing to the Spiritualists of his town. The Spiritualists of Hammonton, be it noted, are out of debt, and own a capital hall. I held a public meeting on the evening of my visit, with the most gratifying success. Next morning at 8:14 cars started for Philadelphia, and at 9:5 I again trod the pave of the Quaker City. Mr. Peebles being with me; we parted, he going to Dubuque, I to my residence. Our regrets at separation were mutual, for I much esteem our good brother, and I have every reason to believe he does me. Thinking these few items concerning one so well and favorably known as Brother Peebles might be of interest to your readers must be my excuse for writing."

New York, July 7, 1875.

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.

Correspondence.—Correspondents who write letters consisting of personal opinions are requested not to make them more than a quarter of a column in length. Letters containing important facts or interesting news may be longer sometimes.

All communications for the Editor, books for review, &c., should be addressed E. GERRY BROWN, Office of the *Spiritual Scientist*, 18 Exchange Street, Boston, Mass.

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OUR MODEST WORTH.

We are really very much obliged to the newspapers for their frequent appreciative notices of the *Scientist*. We shall try to deserve them, although our native modesty shrinks from the idea that it is, as one of the New York papers puts it, "the leading Spiritualist journal." We bipeds have to creep before walking, and walk before we can run, and a journal that is only just entering its third volume can hardly be said to lead when its contemporaries boast of circulations running into the scores of thousands. But, if we do not lead we do not mean to lag, as will be discovered all in good time by the few who do not know it now.

The influence of our paper is evidently felt, and it will be more so every week. It is being felt in the quarters where it was most needed, as, for instance, among the rabble of dishonest mediums, who denounce it without stint. If these swindling tricksters but knew the good they are doing us, they would doubtless be calling at our counting-room to demand the liberal commissions we allow canvassers. We give them fair notice that we shall not relax our efforts until, as Paul did to the Ephesian image-making goldsmiths, we will destroy their craft.

Our influence is manifested, likewise, in the editorial columns of the real "leading" Spiritualistic journals. A glance at the latest number of the *Banner*, for instance, will show the strict accuracy of this statement. It now publishes reports of test-seances, and in a general sort of way, by tacit consent views this novelty with favor. Before the birth of the *Scientist*, and in fact, for a long time after, a real, thorough-going shrewd investigator would have been as welcome in the editorial room of our contemporary as the Devil in a Roman Catholic Ecumenical Council. The world of Spiritualism moves, for the *Scientist* applies the lever.

SCHROEDER'S AIR-SHIP! "RISUM TENEATIS!"

Is there any scientific humbug too superlatively silly or impudent for the swallow of some of our omniscient editors? The "Keely Motor" has its ridiculous pretensions spread abroad in every newspaper in the land, to impress the credulity and attract the money of ignorant dupes. And now comes Schroeder's air-ship, grandly sailing before the public in a minute and elaborate description in the New York Tribune of the 22d. The courtesy which such papers as the Tribune and the *World* refuse to attested scientific facts from the highest sources, they readily extend to the crazy schemes of any scientific ignoramus.

The air-ship scheme of Mr. Schroeder is one of those stupid follies which lie outside of the realm of science

and mechanics, and are fit only to be recorded in company with the adventures of Baron Munchausen. They serve, however, as bait for the omniscient city editor and his verdant country reader.

This scheme proposes, by means of an eight horse-power engine, to propel through the upper air a balloon of 80,000 cubic-feet of gas, a car sixty-five feet long and twelve feet high, twelve thousand pounds of freight, with passengers and engineers, at the rate of seventy miles an hour!!!! and as soon as constructed it is to apply for permission to carry the mails across the ocean!!

If Mr. S. had proposed to tow a 2,000-ton ship to England by means of a solitary Indian in his birch-bark canoe, he would not have exhibited as great a quantity or as rich a variety of ignorance as his air-ship scheme displays. In the first place, his eight-horse engine, working by the best machinery on the atmosphere (instead of his ridiculous wings), could not develop a traction power of more than 150 or 170 pounds, (we omit the engineering calculations in mercy to our readers) and the balloon alone, at the speed of *seventy miles an hour*, would require for its propulsion (if it were not torn into shreds immediately) about 184,800,000 foot-pounds per minute, or \$5,600 horse power!!

It would whizz through the air like a small hurricane, and the propellers, if Mr. S. could give them his proposed 1,200 revolutions per minute, or a speed of 1,800 feet per second at the circumference, would roar like a young tornado in front of the balloon, having a greater speed than any hurricane has been known to attain. Should one of his propeller-blades break, it might start for the Milky Way with an initial velocity of 1,227 miles per hour! All of which is to be accomplished by a little engine with less than 170 pounds of efficient traction power. Vive la bagatelle! The wisdom of editors is amazing. We allude to this matter merely to illustrate the kind of ignorance which knows nothing of either material or spiritual science, but insolently stops the way of real progress.

"ACCURACY OF MRS. TAPPAN'S GUIDES."

From the London Medium and Daybreak.

"To the Editor.—Dear Sir,—The *Spiritual Scientist* notices one of Mrs. Tappan's lectures, where the controlling spirit states that, in the case of the rendition to slavery from Boston of the slave "Symes," the prison in which the slave was secured was attacked by a body of freedom-loving men, for the purpose of taking him from the clutches of the man-stealers. That journal denies this by saying, 'Every Bostonian knows that there was no such attack on the prison as that here referred to.' "Now, Mr. Editor, I know from personal experience, being present on the spot at the time, and every old anti-slavery man of New England knows, that the said slave was imprisoned in the Suffolk County Court-House, Boston, situated in Court Street, for safe keeping until the blood-hounds could take him secretly from there to the vessel which was to convey him back to slavery, and which they did accomplish at the dead of night, fearing the wrath of the people of Boston. Moreover, I know that this prison was attacked by a battering-ram, the outer door being burst open, and one man was killed in this bold attempt to rescue the slave. The spirit controlling Mrs. Tappan in this oration was perfectly correct.—Yours, &c., "John Hardy.
"July 10, 1875."

There is just about an equal mixture of truth and error in Mr. John Hardy's letter as in other matters with which he connects himself. The error, however, in this case can be so plainly shown that most people can see it. When Mr. Hardy attempts to be a critic he should at least, know something concerning the subject upon which he professes to be an authority. The intelligence controlling Mrs. Tappan, purporting to be Theodore Parker, did not speak of the fugitive slave by name. The character "Symes," introduced by Mr. Hardy, is probably "Thomas Sims," one of the fugitive slaves taken from Boston; but not the slightest attempt was made to

detain him. He was arrested April 3, 1851, put on board a vessel a day or two later, and reached Savannah, April 19. This disposes of Mr. Hardy's "Symes." The only fugitive slave that occasioned any serious trouble in the City of Boston, was Anthony Burns who was arrested May 24, 1854. His trial commenced the 25th. The evening of the 26th a meeting was held in Fanueil Hall; George Russel, of Roxbury presided, and Frank Bird, John L. Swift, Wendell Phillips and Theodore Parker spoke,—in the order mentioned. We copy from the Boston Journal of May 27, 1854.

"Parker proposed that when the meeting adjourned, it be to meet in Court Square, the next morning at 9 o'clock—a hundred cried 'Let us go to-night.' Mr. Parker:—'those in favor of going to-night, raise their hands.' About half the audience raised their hands. Much confusion ensued, and the persons on the platform seemed bewildered, and in hesitancy, how to control the excitement they had caused."

It was at this moment that Wendell Phillips stepped forward, raised both hands, and with a quiet voice, spoke. No better example than this can be adduced of the effect of human magnetism and will-power. The tumult ceased. Phillips took the same ground as Parker, and advised them to use no violence, but crowd the streets when they attempted to remove the slave, so that there could be no passage. Parker, Frank Bird and the chairman of the meeting were at this moment standing on the platform. A voice in the rear of the hall shouted "a mob have attacked the Court House." The meeting then adjourned. But before Parker could have reached the Court House, the door had been forced, the mob driven back, and no further trouble of that kind occurred.

Could Parker have borne "arms with a body of determined men," when but a few minutes before the attack he advocated an adjournment until morning; even if Parker could have gained the entrance to the Court House before the attack was made, it does effect the truth of the statement "every Bostonian knows there was no such attack on the prison as that referred to by Mrs. Tappan." True, a mob of colored and white men forced the door with a stick of timber, and one marshal was killed. Are we not warranted in saying that there was no attack "by a body of determined men bearing arms." Compare Mr. Parker's language on the evening of May 26, with that spoken through Mrs. Tappan.

May 26, 1854.
GENTLEMEN:—I am a clergyman and a man of peace; I love peace. But there is a means and there is an end; liberty is the end and sometimes peace is not the means towards it. Now I want to ask you what you are going to do. (A voice, shout! shout!) There are ways of managing without shooting anybody. See "Anti-Slavery report of 1855. Boston Journal about date, and John Weiss' Life of Parker."

May 30, 1875.
"I once bore arms, and that was the only time I ever bore arms, when, with a body of determined men, and in defence of the statutes of the State in which I lived, we attacked the prison to release a negro slave, who was incarcerated there, in my own city of Boston, for the purpose of being returned into bondage; (and I then said, what I now repeat, that I would cut my way through a file of United States or any other soldiers from Boston to Canada, to aid in the release of one fugitive slave.)"

We have little else to add in this connection, except for the special benefit of Mr. John Hardy who knows so much from "personal experience." We have already shown that the slave referred to was not "Symes" but "Burns;" he was not kept secretly, for, as Mr. Hardy admits, every anti-slavery man knew it; nor was this fugitive slave removed in the night-time; on the contrary, every citizen resident in Boston at that period, must remember that morning, when State and Court streets, and all avenues and lanes leading thereto were packed with troops,—marines and militia, while a detailed special force of 100 men with drawn swords, received Burns from the Court House and carried him to the vessel, which set sail at 3.30 P.M. This was not the "dead of night" and the "wrath of the people of Boston" then, as on other more recent occasions, was kept in check by their reverence for the law.

OUR FRENCH MARTYR.

SOMETHING THAT EVERY FREEMAN WILL READ WITH INDIGNATION.

THE following letter from M. Leymarie, of the Revue Spirite to M. Agramonte of New York, is the one promised last week. It has been carefully translated for the Spiritual Scientist. Various fruitless attempts have been made in this country to imprison mediums, to placate the outraged feelings of our "Young Christians;" but in Paris, the boasted centre of civilization, they have written the word "Felon" upon the forehead of a gentleman of irreproachable character, whose only offense was, that he published a newspaper that menaced the authority of the Roman Catholic Church.—[EDITOR SPIRITUAL SCIENTIST.

PARIS, July 13, 1875.

To M. F. Agramonte, New York:—

FRIEND AND BROTHER:—You will receive in a few days pamphlets from 120 to 150 pages each, containing a full short-hand report of our trial. You will not find therein the falsehoods of interested newspapers and journals, all of which are more or less bought up and bribed by the Jesuits; neither are they written in the spirit of those materialistic periodicals which dread the truths of Spiritualism far more, if possible, than all the united bands of priests, magistrates and professors of the Universities and Academies.

Yes, Brother, you will find therein the truth; and I advise you to read the pamphlet attentively if you would fully understand the hatred which inspired the final decisions of the Court. In the appendix, which follows the description of the trial, notice particularly all the correspondence of Buguet there are upwards of two hundred affirmative testimonials about the photographs, coming from the most respectable persons. It will be found as edifying as it is curious, and our brothers of New York, Boston, Philadelphia, Chicago and other places, will see that I have been incarcerated and kept in solitary confinement at the prison of Mazas, like a common thief, for a month, while Buguet passed but eight days in prison; furthermore, that they hardly gave me time to prepare for my defence by getting together the documents and testimony so necessary for such a serious trial.

No, they did not, for I was sentenced beforehand, as being at the head of the Journal of the Spiritual Society; they brought Buguet and Firman like two thieves, and I was placed between them as the Christ doomed, the same as he was, to a premeditated judgment.

P. G. LEYMARIE.

Those who desire to aid in defraying the enormous expenses of the trial, can forward their contributions to Madame Leymarie, 13 Rue de Verneuil, Paris, France; or, correspond with M. F. Agramonte, 406 W. 28th Street, New York.

EDITORIAL PARAGRAPHS.

In a letter to Col. Olcott, of date July 17th, ultimo Mr. William Crookes says, "I have done very little in Spiritualism lately, partly for want of opportunities with trustworthy mediums, and partly owing to my time being so much occupied with business matters; but my interest in the subject is unabated."

BE BRIEF! Correspondents will bear in mind that our space is limited and our type large. We would enjoin upon them the importance of compression and brevity. "Why was your sermon so long?" asked some one of a famous preacher. "Because I did not have time to make it shorter," was the truthful reply. We always recall the remark when we receive a long-winded communication that would occupy three times the space we could afford. The telegraph has been a blessing in compelling people to study brevity in what they have to say. It is when we doubt any one that we become garrulous. In our case brevity is a necessity, and those who would be our correspondents must bear this in mind. There is something of artifice in the use of superfluous words. Genuine conviction throws off all loose drapery and goes straight and quickly to the point. Take time, then, and be brief.

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

AN ITALIAN MEDIUM.

REGINA DAL CIN, THE CELEBRATED HEALER OF HIP-DISEASES

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

It must be now more than a year and a half since we first heard of this remarkable woman—the bone-setter of Ceneda—and it was our intention, or rather, perhaps, our wish, to visit her last autumn, on our return from the Tyrol, where we had spent the summer. Circumstances, however, prevented this, and the strong desire to see her, and to ascertain for ourselves the certainty of the almost miraculous cures attributed to her, had lost somewhat of its force, when, being a short time ago in Venice, the old wish was not only again awake, but we were enabled so satisfactorily to accomplish it, that I now feel it as an incumbent duty to do what little lies in my power to make known this extraordinary gift of healing which God has placed in the hands of a simple, unlettered peasant woman.

In Venice it was our agreeable surprise to meet with the two sisters of one of our Roman-American friends, but why, particularly so at this moment, I must explain. The brother of these two ladies, Mr. N., an American student in Rome, having heard of the wonderful skill possessed by Regina Dal Cin in the healing of hip-diseases, took no small pains to ascertain the truth of her reported power, by putting himself in communication with persons said to have been cured. Finding that no doubt could remain on the subject, he, therefore, having gone to America on a visit, induced a sister of his, who had suffered from the dislocation of a hip-joint for five and twenty years, to return with him in the late autumn, for the sole purpose of placing herself under the care of this woman.

The young lady herself had but little hope; few, indeed, of such sufferers retain much hope after many years of ineffectual endeavors after cure. Her family, however, wished the attempt to be made, and she came. Now, in the month of June, she was in Venice with her sister, and from both these ladies we received the most complete authentication of all the wonders we had previously heard of this woman's remarkable power.

Of Miss N.'s lameness, I must, however, say that it is not as severe as is, unhappily, frequently the case from dislocation of the hip. The hip, however, was shrunk from want of full use, and was so much shorter than the other, that it was supported merely by the point of the toe; so that, although she was not compelled to the use of crutches, she could only move about by the support of a stick, and was so decidedly lame as to be incapable of much exertion.

In the month of January, Miss N., accompanied by her sister, paid a visit to Regina Dal Cin, who, at once, on examination of the injured joint, gave the fullest assurance of cure.

"I had," said Miss N., in describing the circumstance, "so little expectation of a successful issue of this attempt, that when this simple woman assured me, in her calm and decided way, that a cure was certain, a conviction of the truth of her words so completely took possession of me that I burst into tears, and my sister, who is of a very sensitive nature, and who certainly felt more anxiety about me than I had done for myself, quietly fainted away on the sofa where she sat."

At once yielding to the treatment which this unlettered healer dictated, Miss N. placed herself in her hands, willing to submit to whatever means of cure she deemed necessary. This, indeed, seems to be the condition into which her force of character immediately brings her patients, and no wonder, for, speaking of her now from what we ourselves saw later, it is evident that her simple, earnest, yet singularly calm manner, her clear-headedness, kindness, and unquestionably perfect knowledge, win for her that entire confidence which is irresistible, and in which the success of the true physician consists.

Miss N., therefore, immediately took to her bed, as Regina prescribed, and the injured joint was laid in bran poultices. When this had been continued for some days, the joint was examined, and Regina, apparently satisfied with the progress of what she spoke of as the softening of the muscles, remarked that in a few days it would be ready for the operation. At

the same time taking hold of the leg with a strong grasp, with a touch at once delicate, yet with the force as of a vice, gave it the peculiar movements, as of lifting and adjusting, and said, "It is done! The hip is now in the socket."

And, incredible as it may appear, such was the fact. Without the slightest jar, and *wholly without pain*, the important operation was performed.

The young lady herself would hardly believe it. Nevertheless so it was! A simple peasant woman, who could neither read nor write, had effected that which the most skilful surgeons in America had been incapable.

After this the hip was firmly bound, to keep the joint in its place: and now, for a couple of days, commenced the only pain of which the patient was conscious; a strange pain, as she said, which seemed almost unbearable. Regina, however, made light of it. It was, if I remember her explanation, simply an effect produced upon the unaccustomed muscles, and that it was a proof, rather than otherwise, of the reality of the cure, and that it would shortly subside. She was right; in two or three days the pain was gone, and now nothing but care and the prudent use of the limb were requisite.

For two months the sisters remained in Ceneda, during which time they had the fullest opportunity of studying the character of this singularly gifted woman, and witnessing the cures which were constantly being performed under her hand. Amongst these was one which interested them greatly, the little crippled daughter of wealthy parents, brought there from Paris by her mother. The child, as is so often the case, was supposed to have been dropped by a careless nurse whilst in arms, and was now pitably and hopelessly lame, moving only on a little pair of crutches. Her anxious parents had consulted the first surgeons in Paris, and ascertained that although there might be a possible chance of restoration, it would require eighteen months of treatment, accompanied by several operations of so severe a character as to require the aid of chloroform. The parents, distressed beyond measure, could not bear the thought of this, and having heard of the cures performed by Regina Dal Cin, resolved to learn whether there was hope from her.

On the first examination, as in the case of Miss N., she pronounced the child curable, and the American sisters had the happiness of seeing a perfect restoration in her case. She was no longer a cripple, and, as may be supposed, the joy and gratitude of her parents knew no bounds.

Miss N., at the time we saw her, five months after the cure, required the heel of the boot worn by the recovered foot to be about half an inch thicker than the other, but the form of the foot was perfectly natural, the sole flat, and the shrunken leg had already grown into its proper roundness and proportions; and it is not improbable—indeed, Miss N. seemed quite to expect it—that it will gradually grow to the proper length. Pain or sense of weakness there is none; no support is needed, and nothing but the slightest halt in the gait remains as a reminder of the former condition.

Before proceeding to our own personal narrative, I will give you another case of cure as recorded in the *Osservatore Romano*, of 29th June, of the present year, 1872.

The writer says that his young daughter became entirely lame in her early childhood, one leg, the hip of which was partially if not wholly displaced, being shrunk into a perfect state of atrophy, and consequently hung powerless and useless, whilst the suffering was extremely great. No help could be obtained from physicians or surgeons; and, according to the father's account, a more pitiful object could hardly be imagined. At length a surgeon, more liberal or enlightened than his professional brethren, advised the distressed parents to try what the much-talked of Dal Cin could do for their child. On the 15th of April, therefore, of the present year, they took her to Anzano, the residence of the famous bone-setter, near Ceneda, but to their great dismay, she declined, on examination, to undertake the case, probably fearing that it might not prove to be a permanent cure, her enemies having made this an argument against her. The parents, greatly disappointed, went to Venice, where they again consulted doctors. Regina Dal Cin had said that though the injury was of long-standing yet that the hip was but partially displaced. This opinion was confirmed by a surgeon who now carefully examined the young patient, and he recommended salt-baths

and the internal use of iron: and the case being apparently beyond his skill, he also suggested a visit to the woman of Ceneda, "who had," he said, as was well known, "made the lame to walk."

"Accordingly," says the father, "on May 21st, we returned to Anzano, and begged her, at her own risk, to undertake the case, and moved by the tears and entreaties of my wife, she did so. On the third day, with the greatest ease, in less time almost than it requires to tell it, she turned the tibia with one hand and with the other pushed the head of the femur into the cavity, and all without giving any pain to the patient. Our joy and delight are not to be expressed. And, furthermore, our astonishment when, as in a moment, we beheld the quality, as it were, of the leg totally changed. Yes, it may perhaps be imagined, but it cannot be described. It must be borne in mind that the displacement of the joint was of long standing, and the atrophy of the leg extreme, yet, in the course of an hour or two, the cold and apparently lifeless muscles began to vitalize, warmth returned to them, and they showed every sign of life and action."

During his stay in Ceneda he testifies, also, that he saw and conversed with many people who had been cured by the same hand, and that he received from trustworthy witnesses accounts of other cures no less remarkable. In conclusion, after expressing his indignation at the attempts which have been made by magistrates and doctors to prevent and punish the exercise of this invaluable gift, he says, very properly, "That in his own case, so great is his obligation, that no doctors of science or law can ever lessen its deep and grateful sense."

[CONTINUED NEXT WEEK.]

Translated from the French of Révue Spirite of Paris.

QUID DIVINUM.

BY MRS. EMMA A. WOOD.

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

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

PART VI.

ORGANISM AND CELLULE.

I HAVE said that every organism, however complicated it may be, might be considered as a cellule. The cellule, in fact, like the organism, is born, grows, secretes, is nourished, re-produces itself and dies; further, it has sensibility and irritability, and is moved in the same manner.

I think I may affirm that the phenomenon of endosmose, that is absorption, and the phenomenon of exosmose, that is rejection, outside of the cellule, of what has had life, is equivalent to the nutrition, respiration and the secretions of complex organisms.

I have also said that the muscles, and the nerves are in a liquid state in the cellule, and that it is by this liquid having the properties manifested by these tissues that the perceptions and movements of the cellule are affected, I have given some examples, I think I shall be able to furnish the anatomical and physiological proof of this.

Okem has expressed this thought in these terms: Animal substance began by the nervous pulp, that is by the highest thing by the one which physiologists have considered as being the last to show itself. The animal derives its origin from the nerve, and all anatomical systems do but disengage or separate themselves from the nervous mass. Animal is only nerve, what more he is, either comes to him from elsewhere, or is a metamorphosis of nerve.

The jelly of the polypi, the medusæ, etc., is nervous substance of the lowest degree, from which the other substances that are hidden or blended with it, are not yet detached. The nervous pulp (or mass) designates what in the animal is in a

state of absolute indifference, and consequently may acquire polarity by the faintest breath, even by a thought.

Following this idea, it may very well be said that the liquid of the cellule is a nervous mass, and that the idea manifested by complicated organisms, all formed by cellules, were hidden outside the cellule or blended with it.*

If this be so, it should be possible by the study of a cellule that has acquired complete development in an elevated organism, to find this idea exactly rendered, manifest.

The study of the glands will furnish us an example. The glands, however numerous and voluminous they may be, are reduced to three anatomical elements, the utricule, the tube, and the vesicule.

It matters little what element we take for an example, they all act in the same way in anatomical development. I take the vesicule, because it best resembles the cellule. Well, each vesicule, that is to say each element of the gland, as the liver, for instance, which contains millions, is provided with an artery, a vein, one lymphatic and two nervous systems; one corresponding to the nervous system of animal life, called cerebro-spinal.

You see then manifested by the cellule all that is manifested by the entire organism. You see that this cellule which has life, is nourished by what nourishes the organism. By its nervous system, great sympathetic, carrier of its vital sensations, it assists in forming the vital fluid, the organic and animal fluids, and by the nervous system that comes to it from the cerebro-spinal centre, it receives in return its share of harmonic fluid, the satisfaction to the demand, to the desire expressed by the sympathetic nerve.

The cellule then, is a vital unity equally with the organism, and this with its nervous masses, its heart and its circulation, its muscular system, bony, venous, lymphatic, with its secretions, its organs of generation, performs, physically speaking, no other function than the cellule. Thus every vital individuality is a cellule, and every cellule a vital individuality.

Now, if we follow the development of the nervous system throughout all the animal series, we find that in the very lowest degree of the scale, when the animal is but a digestive tube, and when the nervous pulp is spread throughout the tissues, there is formed later around the buccal opening, a collar composed of a nervous mass called ganglion. Advancing, this ganglion is separated into two, each having the form of a crescent and bound together by a nervous fibre. One of these crescents is above and back of the buccal opening, the other is below and equally in the rear.

The superior ganglion is called ganglion de lumiere, ganglion tergal, it is the first rudiment of what later is to be the spinal marrow, by the adjunction of new ganglions which are again separated into two when a new function is joined to that of nutrition. The inferior ganglion if called the ganglion of vegetal life; this is the first rudiment of what later is called the great sympathetic nervous system, which assists in the formation of the inferior ganglion of the new function added to the first.

May we not say that the inferior ganglion is irritability, the animal fluid that manifests the want, the superior tergal ganglion, the ganglion de lumiere and the harmonic fluid that satisfies the want? You have seen them concealed, blended in the nervous mass, and you see them disengaged little by little in the animal series.

I cannot presume, as my readers will comprehend, to give here a course of comparative anatomy; it is enough that I show the development, of the two nervous ganglia indispensable to a function, in order that they may understand that to each new function added to that, the same phenomenon will be re-produced, and you will thus see the animal series developed, the animal fluid accentuated, and the harmonic fluid intelligentiated. You will see circulation, respiration, the secretions, the arms, legs and the senses appear. The digestion will become complicated by several amputations, the liver, the pancreas, the salivary glands, the glands of the stomach and intestines. You will see the genital organs, and you will be able to follow the modifications of each of these functions, through the organic series, modifications complicated in appearance, but simplified in reality; for it is simply the division and repartition of the same work.

M. Carnes in his *Treatise on the Elements of Comparative*

*This is why the cellule possesses all the functions of a complicated organism.

Anatomy, translated by Jourdan, (Baillieres 1835), and to which I refer those who desire more ample details, was right in saying what I have already quoted: "That this appears a law of nature that superior formations admit within them the inferior, and that instead of inventing a new type, they but repeat, only more perfectly, that which exists at the last scale." He is again right when he says: "That the specialty of man depends on the harmonic reunion of all the functionary organs under the light of a superior idea."

This superior idea I believe I have sufficiently elaborated by the development of sensibility or harmonic fluid forming first instinct, then intelligence, then being elevated to ideas of cause and forming morality, then religions; then, feeling that it lives with a life different from the organism whence it has sprung, it is elevated to ideas of eternal life, to which it sacrifices its own organism.

If it is really possible to demonstrate organically the creation of sensibility or the harmonic fluid by the cellule and the organism, is it possible to believe that these ulterior developments of sensibility and the harmonic fluid may be the results of the organism? No, a thousand times, no.

The organism is *en rapport* only with its sphere, and the sphere was first made. It was very necessary that the sphere should have been made for the organism, and the organism for the sphere.

Instinct is but the expression of this relation, and this relation can not raise itself above instinct. A thought must be grasped in this sphere so that intelligence may come, and some tie must be grasped between this sphere and a Creator that ideas of cause may appear, and a relation between creatures and Creator, that ideas of religion and morality may flow from it.

The idea of God in nature is no longer tenable; on the contrary, He is seen apart from His work and governing it, we see but imperfectly the plan He has marked out.

Thus there is no more reason of being (*raison d'être*) in pantheism, than in materialism; the organism, the vital principle are no longer only means, agents, a personal, powerful God governs all because He created all.

How can we know God and His attributes, when he overawes us with so much power, us poor creatures sprung from the void?

By the law of evolution of sensibility or harmonic fluid—for it is no longer organism but the harmonic fluid of sensibility that finds itself confronted with God and contemplates Him, it is no longer the instinct of the relation of an organism and its wants with a sphere in which it finds what satisfies it, it is a new instinct, one of the relation of intelligence to intelligence, of sentiment to sentiment. Because at the beginning God is felt and not known, instinct seeks Him, and it is in this search that notion is acquired and conscience formed.

DR. D. G.

SCIENTIFIC KNOWLEDGE.

The editor of the *Scientific American*, who sometimes assumes the right to show us Spiritualists what we must do to deserve the approval of rifle-bore Scientists, like himself, makes a painful exhibition of his ignorance in his paper of the 31st ult. The *Encyclopedia Britannica* has an article on "apparitions," upon which this "scientific editor" writes.

From time to time, as there was occasion, we have referred to the so-called revelations of modern Spiritualism, to the discovery of gross imposture in connection with the same, and to the strange hallucinations in regard to the subject, which have overtaken even men who have no mean pretensions to the name of scientists. We have just seen a *résumé* of the history and theories of supernatural appearances and influences, in the second volume of the new edition of the *Encyclopedia Britannica*, a work which is generally regarded as an unusually high authority. The article to which we refer traces the origin of and reasons for superstitious beliefs, considers the evidence for the reputed appearance of ghosts, and concludes with the principal arguments for and against the creed of the Spiritualists. The writer of the article evidently considers the strength of the argument, in favor of Spiritualism, to consist in the character of a few of its supporters, men like Mr. Wallace and Mr. Crookes in England, and Robert Dale Owen in this country. Reference is made to the experience of Mr. Crookes, who not only saw a spirit, but "clasped it in his arms, and thus demonstrated its substantial existence; and the conclusion to the whole matter is that Spiritualism, even if its principles are not fully proven, is still a fair subject for scientific investigation, with a reasonable presumption in its favor.

We have referred to this article in the *Encyclopedia Britannica* because an opinion such as that cited above, in a publication of such high standing, is worthy of more than passing notice. No matter how wonderful the events that are related by the fanatics who generally make up the con-

gregation of Spiritualists, their revelations have little effect on any one outside the circle of their immediate followers; but let a man of some scientific attainments, and, moreover, a member of the Royal Society, add his testimony to the truth of these events, and we see that he may deceive even the very elect. It was generally understood, when the last edition of the *Encyclopedia Britannica* was announced, that it was to be scientific in the best sense of the term, and, while giving due weight to popular beliefs and superstitions, that it would endeavor to sift away the chaff with which many of them are enveloped, and reveal their real character. We are to understand, then, from the article under consideration, that such investigations as have been made by some of the more distinguished converts to Spiritualism can properly be classed under the head of scientific experiments, which, while perhaps not absolutely conclusive, leave the matter *sub judice*. When we remember the character of the evidence on which all the modern miracles depends, the difficulty if not impossibility of making a thorough investigation with the facilities afforded at a seance, and the complete exposure of all the notorious cases of spiritual visions, our readers will probably venture to doubt whether the treatise on "Apparitions" in the *Encyclopedia Britannica* either gives a clear understanding of the actual facts connected with Spiritualism, or represents in any sense the views of scientists generally in regard to the matter. No mention is made, for instance, of the exposure of the Katie King fraud in this country, while the vision or this airy being, produced in England under the auspices of the same mediums, is given as one of the strong arguments for allowing Spiritualism to have a standing among scientific men. For our part, we can say that we never heard of any event at a spiritualistic seance that at all approached the movements of the wonderful Psycho, in London, whose *rationale* escaped detection for months, with exhibitions in open day, and with apparently every facility for investigation that could be desired."

Conclusions from erroneous premises amount to nothing, except, as in this instance, to make a most glaring display of the ignorance of the philosopher. We have neither time nor space to argue upon the justice of a judgment given by one who evidently has not the slightest knowledge of the subject upon which he writes.

"Under the auspices of the same Mediums" he says: Why any one, who has given Spiritualism the slightest attention, knows that the conclusions of Mr. Crookes are not based upon seances held with the Holmes'. These mediums were suspected even while there in London. Did the "Scientific editor" never hear that the London "Katie King" was a personage who appeared through the mediumship of Miss Florence Cook, (now Mrs. Corner)? did he ever read "Experimental Investigation of a New Force," or "Notes of an Enquiry into the Phenomena called Spiritual," by Mr. Crookes? Apparently not; for, had he but glanced at the writing of either Mr. Crookes or Wallace, or read any of the Spiritual periodicals of the present day, he could not have made these ridiculous errors. A good reason why he has not heard of any wonderful event at a spiritualistic seance; he has not kept his eyes and ears open. Evidently, what he has't "heard" amounts to more than what he has, which is about the condition of most "Scientific editors" of a narrow scope of mind.

NOTES AND NOTICES.

BE HONESTLY SKEPTICAL rather than foolishly credulous.

HONEST AND INTELLIGENT CRITICISM is the great want of Spiritualism to-day.

BOUND VOLUMES of the *Spiritual Scientist* for sale at the tent on the grounds at Lake Pleasant, or at the office, 18 Exchange Street, Boston.

THE REPORT OF PROFESSOR WAGNER of St. Petersburg, Russia, will soon be issued in pamphlet form by the Scientist Publishing Company.

SCIENCE OF SPIRITUALISM. A trance address delivered by J. J. Morse, of England, in Boston. The only address that was phonographically reported in full. Revised and corrected by the guides of Mr. Morse. For sale at the tent on the grounds at Lake Pleasant, or at the office, 18 Exchange Street, Boston. Price five cents, in pamphlet form.

A Hint to Spiritualists.

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

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

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

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

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

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

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

Important to Spiritualists.

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

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

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

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

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

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

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

For the Committee of Seven,
BROTHERHOOD OF LUXOR. *

How To Form A Spirit Circle.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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