

# SPIRITUAL SCIENTIST

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

## SPIRITUALISM.

Vol. IV.

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

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### SPIRITUAL SCIENTIST.

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M. GERRY BROWN, EDITOR.

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For the Spiritual Scientist.  
EVOLUTION COMPASSED.  
BY GEORGE STEARNS.

##### CHAPTER I.

##### Existence in the Light of Physical Science.

THE theory of evolution as applied to cosmogony is applicable to every department of nature. It is native to a universal principle underlying the productive powers of organic life, which has always been recognized in the name of growth. The sentiment that growth is autogenetic and spontaneous, like many other items of phasic intelligence,—such as the sun's rising and setting, the reality of a rainbow, or of the vaulted sky,—is subject to revision by reason. But this is a work of philosophy for which mere scientists seem incompetent, since the advocates of Evolution as the succedaneum of Creation—among whom are found the *elite* of exclusive naturalists—are bending all their wits to the task of confirming and propagating this illusion of common sense. This defection of science is collateral and not imputable to any want of truth in the theory of Evolution, so far as applied by its devisers, but is due to the fact of its immaturity in effect of their partial apprehension of the subject to which it pertains. It purports the rationale of existence, of which science blinks both the beginning and the end. It fails therefore to account for the origin of matter, as well as to discover the goal and consummation of Nature's operations. The theory if perfected would solve both these problems: but it is not in science to perfect it. What science will never attempt, philosophy will achieve, even with materials which science has unpurposely furnished. The bruited sentiment, cherished by sheer naturalists and repelled with foreboding by sheer supernaturalists, that the doctrine of Evolution is fitted to supplant that of Creation, is hasty and unwarrantable. I think it possible to demonstrate that Evolution is the system of Creation, and that its perfected theory is the very philosophy of existence.

Scientists generally entertain but a confused notion of what they flippantly style "the laws of Nature." They impute to these laws a certain power of causation: as when, they

say that affinity produces chemical union, that oxygen supports combustion, that motion generates heat, etc. They may deny that these assertions are to be taken literally; yet it is hard to learn of them precisely in what sense they should be taken. Thus Prof. Youmans, speaking of the Conservation of Force in Nature as "the law characterized by Faraday as the highest in physical science which our faculties permit us to perceive, says:

"Its stupendous reach spans all orders of existence. Not only does it govern the movements of the heavenly bodies, but it presides over the genesis of the constellations; not only does it control those radiant floods of power which fill the eternal spaces—bathing, warming, illuminating, and vivifying our planet—but it rules the actions and relations of men, and regulates the march of terrestrial affairs. Nor is its dominion limited to physical phenomena; it prevails equally in the world of mind, controlling all the faculties and processes of thought and feeling."

Here all that is predicable of the Universal Cause is affirmed of the virtual agent thereof; the latter also being confounded with its *modus agendi*. The same equivocal or fallacious implication of the word *law* in natural science is exemplified at large in Herbert Spencer's excellent defence of the Nebular Hypothesis, which opens with this paragraph: "Given a rare and widely-diffused mass of nebulous matter, having diameter say as great as the distance from the Sun to Sirius, what are the successive changes that will take place in it? Mutual gravitation will approximate its atoms; but their approximation will be opposed by atomic repulsion, the overcoming of which implies the evolution of heat. As fast as this heat partially escapes by radiation, further approximation will take place, attended by further evolution of heat, and so on continuously; the processes not occurring separately, as here described, but simultaneously, uninterruptedly, and with increasing activity. Eventually, this slow movement of the atoms toward their common centre of gravity will bring about phenomena of another order. Arguing from the known laws of atomic combination, it will happen that when the nebulous mass has reached a particular stage of condensation—when its internally-situated atoms have approached to within certain distances, have generated a certain amount of heat, and are subject to a certain mutual pressure, (the heat and pressure both increasing as the aggregation progresses)—some of them will suddenly enter into chemical union."

The scientific orthodoxy of the above postulate is unquestionable. The alleged changes will doubtless follow in apparent effect of their assumed physical antecedent. But this is affirmed with an air of assurance, as well as with a literal implication, that the sequences are independent of an anterior cause. Gravitation will do this, repulsion that, and auturgic action generally will conduct the process of cosmical

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One of the many traditions says that 200 years ago, during religious disturbances, a party of soldiers came to sack the convent attached to this church; that the abbess, a woman of great virtue and courage, stopped them as they were entering, declaring that they should enter over her dead body only, and that, should they succeed in their sacrilegious purpose, as they afterwards did, her spirit would haunt the place until the true Church were re-established, and a convent built on the same spot. Another story relates that during the plague, some two hundred years ago, a nurse and child died of the pestilence, and were necessarily buried outside the city walls, while the unfortunate mother of the child, at her death, was interred in Holy Trinity churchyard. Here the mother waits and receives the nurse and child, weeping and wringing her hands before parting with them. The same scene is often enacted several times during the same day, and even during the same service.

Whatever may have been the circumstances under which the ghost (if it is one, which is hard to believe in these matter-of-fact days) commenced its peculiar promenade, I would recommend those who have the chance to go to Holy Trinity Church, York, and see for themselves; though an audience of the apparition cannot always be assured. A ghost in broad daylight does no harm, frightens no one, and ought to interest everybody.

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J. L. O'Sullivan, our former Minister at the Hague, and a Spiritualist of long standing, writes interesting letters from Paris, in one of which appears the following bit of news that may be interesting to Americans. Speaking of a reliable French medium, he says:

An American friend of mine had a particular and very proper reason for desiring to obtain a certain piece of information from no less a person than the late Mr. Greeley, the world-wide-known editor of the "New York Tribune," and the opposition candidate against General Grant at the last Presidential election. Greeley alone could give it, and Greeley living would not have failed to give it. I took him to Mme. R. In response to his request, a spirit present at once gave his name as "HORACE GREELEY," and proceeded to give an answer to the inquiry put to him, an answer which contained *intrinsic evidence of its correctness*. I also had known him long years ago, with personal relations somewhat peculiar, and he also answered what I said to him in a way entirely corresponding to what might have been expected. It was impossible to doubt, from the intrinsic evidence, that it was *Horace Greeley*, and no mistake. The whole passed in English, of which language the lady does not know a word.

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"I had a very strange dream last night, said Mr. Cunningham to Mr. Newton, while they were awaiting together the arrival of the party, "and it has haunted me all day, seeming, unlike ordinary dreams, to be impressed very vividly on my mind."

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[From the Cincinnati Enquirer.]

To the Public and Photographers:—My time being so limited, as I leave on Monday, I will give a free public investigation of spirit photography at my rooms, No. 100 West Fourth Street, on Sunday morning, May 21st, at 10 o'clock. I wish this investigation to be *in the presence of our best citizens*, men of character and decision and acuteness, able and quick to detect fraud, and willing to admit a fact when proven. Therefore, I invite the public and photographers, and especially editors and correspondents of the various papers; also our city divine. Each person taking part in the investigation must provide himself with three plates, and be thoroughly searched, *as I will be*, before the investigation begins, that there may be no possibility of collusion and positively no opportunity to commit fraud either by me or the party accompanying me in the dark room. Before the investigation the dark room, camera, and every thing about the room shall be thoroughly searched by a committee appointed, until completely satisfied that everything is correct.

JAY J. HARTMAN.

No. 100 West Fourth Street.

#### A PHOTOGRAPHER ANSWERS WITH A CHALLENGE.

To the Editor of the Enquirer:—Noticing the card of Jay J. Hartman, spirit photographer, in this morning's issue of the "Enquirer" will you be kind enough to allow me to renew a former challenge I made him some time ago through the columns of your valuable paper, viz.: To donate \$100 to any worthy charity of this city if he succeeds in producing a genuine spirit photograph in my room, with my instruments, and under my supervision—he to donate the same amount if he fails, say after six trials, to produce a *genuine* spirit photograph; or, if he ignores this as he did a former challenge, to inform him that I am willing to afford him opportunities to produce *spook-types* for the glory of the thing alone; and, if successful, will acknowledge either as a legerdemainist he is superior to Hermann, or that spirit photography is a fixed fact. I cannot but acknowledge his proposition in this morning's paper *seems* fair enough. Let us see if he is as much of a man of deeds as of words.

Respectfully,

HENRY SLATTER.

People's Gallery, Cincinnati, May 19, 1876.

DR. J. R. NEWTON, who has for some years been on the Pacific coast, has returned to New York City, where he anticipates a permanent abode.

THE HARBINGER OF LIGHT, of Australia, duplicates the photograph that appeared in the Spiritual Scientist, but forgets to say so. It also credits the account that was first written for our columns to a Cincinnati paper. We wonder if the same power which has attempted to prejudice other parties against us is also at work in this quarter. Perhaps not; we thought we would inquire.

WE WITNESSED some remarkable manifestations this week through several private mediums. No public medium in Boston has a similar power. From our own experience and that of several correspondents in different parts of the country who have written personal letters, we feel encouraged to say that Spiritualism will soon have a new order of powerful mediums and speakers gifted with the highest spiritual powers. A strong spirit band is perfecting its plans and is about to manifest itself through earth instruments. Some persons of long experience in Spiritualism will receive more convincing tests of future existence and spirit power than they have ever yet thought possible.

FIVE PROMINENT spiritualists, in a communication to the Spiritualist Newspaper of London, give the details of a remarkable test seance in Manchester, and conclude by saying: "Continuous, rigid, and severe investigation will alone clear the road from the intrusion of tempting phantasy, which is the welcome adornment of a proved truth, but must not come 'on the way' to it. After the impostors, humbugs, or traitors have been sufficiently trumpeted out, the true facts gained in private circles by pure love for truth, coupled with sound intellect, not crippled by total ignorance or overtaxed brain, will have a chance of being placed before the public. Then a general change of public opinion may force science to do what she now seems determined to refuse, namely, to investigate, and this apart from the opposition offered by the clergy."

development. Mr. Spencer does not ask—and no mere scientist ever will—how force originates; what makes the antagonism of forces; why their antagonism begets heat; nor why the constant augmentation of heat as the issue of gravitation in cosmical conformations is compatible with its constant escape by radiation. It is only sophical scientists that are not content with resolving heat into motion, motion into force, and force into the mystery of matter or matter of mystery.

Mr. Spencer's bold allusion to "an Invisible Power working after the manner of Evolution" is a strong reminder that he does not believe in the literal logic of his cited statement. It is, however, the only evidence afforded by the dissertation wherein both occur that their author has a notion of the Actual Cause of what appears as Nature. Had the idea obtained instead of its lifeless inkling, its entertainer would hardly have closed his essay with admitting more than becomes a mere scientist, yet affirming less than becomes an average philosopher—that existence is explicable upon purely physical data in all but a single point, that of its beginning. Having maintained the reasonableness of the Nebular Hypothesis, he thus concludes:

"It remains only to point out that while the genesis of the Solar System, and of countless other systems like it, is thus rendered comprehensible, the ultimate mystery continues as great as ever. [The ultimate mystery: is there no other?] The problem of existence is not solved; it is simply removed further back. [How far back?] The Nebular Hypothesis throws no light on the origin of diffused matter; and diffused matter as much needs accounting for as concrete matter. [Does the theory of Evolution account for concrete matter without adverting to a cause which would also account for the origin of diffused matter?] The genesis of an atom is not easier to conceive than the genesis of a planet. [Nor is it any harder to conceive the genesis of an atom without than the genesis of a planet with or by the process of Evolution. Regarding atoms as concentric forces, their generation by volition of the Omnific Mind is as comprehensible as their "Correlation and Conservation" to the end of Nature's operations.] Nay, indeed, so far from making the Universe a less mystery than before, it makes it a greater mystery. [Wherefore?] Creation by manufacture is a much lower thing than creation by evolution. [How lower?] A man can put together a machine; but he cannot make a machine develop itself. [Does the mechanism of existence develop itself?] The ingenious artisan, able, as some have been, so far to imitate vitality as to produce a mechanical piano-forte player, may in some sort conceive how, by greater skill, a complete man might be artificially produced; but he is unable to conceive how such a complex organism gradually arises out of a minute structureless germ. ["Arises!" "Specs I grewed," says Topsy; and herein consists the "mystery," which grows with the accumulation of sheer physical data.] That our harmonious universe once existed potentially as formless diffused matter, and has slowly grown into its present organized state, is a far more astonishing fact than would have been its formation after the artificial method vulgarly supposed. [Astonishing?—that, indeed, if it had grown; but of the known fact, the reverse is true, inasmuch as conception is more edifying than conceit.] Those who hold it legitimate [and why not legitimate?] to argue from phenomena to nomena, may rightfully contend that the Nebular Hypothesis implies a First Cause as much transcending the mechanical God of Paley, as this does the fetish of the savage. ["Transcending"—in what sense? O, the "unknowable" sense.]"

Paley's ideal of God was not mechanical, but notoriously personal; and its attributes of Love and Wisdom, as well as Power, personating the character of our heavenly Father, make it a thousand times more acceptable to a conscious child of Deity than the negative postulate of Spencer. The slurred epithet comes rather awkwardly from one whose theory of existence involves the supreme agency of mechanical powers, and admits no First Cause of which anything can be affirmed. Could he conceive enough thereof to make it at all descriptive; could he abjure a doubt of its being less unknowing than unknowable,—a worker conscious of his work,—and venture to draw the inference worthy of the latter's purport, agreeably to the axiom of "No effect without an

adequate cause,"—that this must be supremely personal,—then might he claim the superiority of his ideal to the deified conceits of Religion in all its mythical guises. But as it is—the absolutely unknowable—he cannot reasonably affirm its supremacy to anything but nihilism. Such an ideal is not rationally satisfying; nor does it quite fit the mind of its avowed cherisher, as he lets us know in concluding his essay on "Progress; its Law and Cause:"—

"After all that has been said, the ultimate mystery remains just as it was. The explanation of that which is explicable does but bring out into greater clearness the inexplicableness of that which remains behind. However we may succeed in reducing the equation to its lowest terms, we are not thereby enabled to determine the unknown quantity; on the contrary, it only becomes more manifest that the unknown quantity can never be found. . . . The sincere man of science, content to follow wherever the evidence leads him, becomes by each new inquiry more profoundly convinced that the Universe is an insoluble problem. Alike in the external and internal worlds, he sees himself in the midst of perpetual changes, of which he can discover neither the beginning nor the end. If, tracing back the evolution of things, he allows himself to entertain the hypothesis that all matter once existed in a diffused form, he finds it utterly impossible to conceive how this came to be so; and equally, if he speculates on the future, he can assign no limit to the grand succession of phenomena ever unfolding themselves before him. . . . Inward and outward things he thus discovers to be alike inscrutable in their ultimate genesis and nature. He sees that the Materialist and Spiritualist controversy is a mere war of words; the disputants being equally absurd,—each believing he understands that which it is impossible for any one to understand. In all directions his investigations eventually bring him face to face with the unknowable; and he ever more clearly perceives it to be the unknowable. He learns at once the greatness and the littleness of human intellect—its power in dealing with all that comes within the range of experience; its impotence in dealing with all that transcends experience. He feels, with a vividness which no other can, the utter incomprehensibility of the simplest fact, considered in itself. He alone truly sees that absolute knowledge is impossible. He alone knows that under all things there lies an impenetrable mystery."

Such is the aspect of existence as contemplated in the clear light of physical science. HERBERT SPENCER is known and respected throughout the civilized world as an adept scholar and profound thinker, who has devoted the larger part of a lifetime to the scientific study of the problem of existence. He has thus become eminently qualified to judge of the scope and promise of Science itself, touching a solution of this problem. In view of his notable standing as an author and investigator, the foregoing extract from his writings is selected as an available substitute for what otherwise I should have to say with a shade of diffidence, bearing as it does upon certain sections of learning with whose details I profess no special familiarity. Though Mr. Spencer's course of study and explication of existing things has been styled by some of his disciples a "New System of Philosophy." I am not aware that he has adopted the title; and if he has, I am none the less sure that it is illegitimate, and due to that common want of verbal discrimination which often begets an improper interchange of terms in literature, much to the confusion of thought and thwarting of didactic aims. If there is any line of distinction between Science and Philosophy, it must be precisely as I have elsewhere and heretofore drawn it—between existent and preter-existent being. According to this demarkation, Mr. Spencer's study is purely scientific, since he claims, as appears above, that nothing is knowable out of the range of experience: in which he agrees with all non-sophical scientists.

In another division of this essay, I shall try to demonstrate that the human intellect is not altogether impotent in dealing with what transcends experience. Just now I will only point out wherein Mr. Spencer may be mistaken in affirming that it is. Whence comes his information that absolute knowledge is impossible—that what confronts the human mind as a mystery to day is to remain a mystery forever? Not from ex-

CONTINUED ON PAGE 136.



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ANOTHER REMARKABLE TEST IN SPIRIT PHOTOGRAPHY. HARTMAN OF CINCINNATI DEMONSTRATES HIS POWER BEFORE A SKEPTICAL COMMITTEE.

To the Editor of the Spiritual Scientist:

The public have been regaled for several days past, through the columns of the *Cincinnati Enquirer*, with notices, challenges and counter-challenges, for a great public test trial of Spirit Photography, to be given by Mr. Jay J. Hartman, photographic artist, he offering such conditions as to make fraud impossible, and the proof positive of the appearance of Spirit forms on the plate beside the sitter, without any fraudulent aid from him or others. It will be remembered that last Christmas Day, after due notice through the columns of our city papers, he gave a similar public trial in the presence of sixteen persons, several of these practical photographers, and in a strange gallery which he had never before entered. On that occasion the investigators were so gentlemanly and quiet in their deportment that the best of feeling prevailed, securing the requisite harmony, without which success is all but impossible. So that, notwithstanding their skepticism and confident predictions of failure under such strict conditions, much to the surprise of every one, a well-defined face and form of a young lady appeared on the plate with the sitter on the fourth trial, when Mr. Hartman had not been in the dark room, nor handled the plate. The result was so conclusive and convincing of the truth of Hartman's claims, that the photographers, as well as the balance of the audience, were astounded, and, as they could not give any rational explanation, or say that Hartman had used fraud, as he had never left the camera, the photographers straightway fell out among themselves, accusing each other of selling out to Hartman to help on the delusion, apparently forgetting that a few minutes before they were a band of brothers in common league to prevent and defeat the supposed fraudulent production of "Spirit pictures." These criminations continuing without any evidence to sustain them, however, Hartman finally decided to give one more and final public test trial, to settle the question between the disputants, prove their integrity, and firmly establish the truth of his claim to be a genuine Spirit Photographer.

Mr. H. Slatter, of the People's Gallery, challenged him as he had done at the previous trial, rather tauntingly, to come to his rooms, use his camera, plates, chemicals, etc., and then and there produce "spook-types," as he chose to call them, when he agreed to donate \$100 to some charitable institution, if successful, provided Hartman would agree to donate an equal amount, if he failed.

Mr. Hartman sent an invitation to Mr. Slatter to attend the test trial on Sunday morning, and he accepted, making his appearance at Mr. Hartman's rooms, 100 West Fourth Street, about ten o'clock, prepared with his own plates.

Several other gentlemen, some of them practical photographers, put in appearance, when the meeting was called to order and on vote decided to go to Mr. Leon Van Loo's well-known gallery. Mr. Hartman stated that the only conditions asked were that there should be no arguments during the trial, but perfect quiet and harmony maintained, and that each person, with himself, should be searched, and one person, the owner of each plate, should accompany him through the different trials. To this Mr. Muhrmann and two other gentlemen demurred, as they wished to follow him through each manipulation. Mr. Hartman replied that that would only create confusion and not be as satisfactory as the way proposed by him, which the remainder of the audience declared to be fair. So Mr. Muhrmann and his friends withdrew, declining to take part in the investigation.

The party then visited Van Loo's gallery; this gentleman insisted on using and working his own instruments, Mr. Hartman to follow him through, if he preferred. Hartman rather reluctantly accepted the offer, stating that he would stand at the camera and try it twice, although confident of no success. No results were obtained.

Kelley's gallery was visited and he declined to entertain them; and finally it was determined to go to Slatter's own gallery. He and Hartman were searched, although Hartman never left the camera, entered the dark room or handled a plate.

Slatter quickly prepared a plate, and brought it in the "holder," and handed it to Mr. Hartman, who placed it in the camera, and after the twelve remaining investigators had been seated he placed his hands on the camera, removed the cloth, and awaited the result. "Time up," the plate was carried to the dark room by Mr. Slatter, and developed with no result.

Another plate was prepared and exposed; a photographer was selected to develop it in the presence of Mr. Slatter. This plate had been previously marked with a diamond before using. We soon heard the operator exclaim: "Got something!" which, on examination, proved to be a very faint yet definable image of a young child, seated in the lap of the "sitter."

Mr. Hartman now stated, still standing at the camera, that if the audience would keep quiet, and join hands around the camera in a half circle, forming a human "horse-shoe magnet," he thought that the next trial would develop a satisfactory picture. A fresh plate was brought out, marked and thoroughly examined by the parties, being, apparently, as clean as glass could be. Mr. Smith and Mr. Hopkins were placed in charge of this, and after proper, necessary "collodionizing" and silver bath, was exposed. Hartman still at the camera. Again a very faint image of a young man in the upper left corner of the plate; the mark was examined and the plate found to be the same.

A fourth plate was ordered up—still, in each case, Mr. Slatter's own plates. Being marked and examined like the others, it was again prepared for exposure. Mr. Hartman begged the audience to keep quiet, and a good result would be obtained; but the majority, probably on account of the excessive heat, seemed nervous and ill at ease. That kept the circle from becoming perfectly quiet. Again the plate was exposed under these discordant conditions, Messrs. Smith and Hopkins again retiring to develop it. Once more the melodious Smith exclaimed, "Got something," and bringing the plate to the light, there appeared a large oval shadow resting on the shoulder of the sitter, in the center of which was a faint image of a middle-aged man, sufficiently distinct, Hartman states, to print plainly when the negative is properly prepared.

Mr. Hartman declined to try again, stating that the increasing restlessness and heat precluded any further attempts; and, while he had hoped to get a fine result, which would have been obtained had there been greater quiet and more harmony, yet the three results would have been sufficient to establish his claims, and prove that spirit photography was a demonstrated truth. Mr. Slatter threw up the sponge, and declared that, while not convinced that it was "spirits," yet he acquitted Mr. Hartman from all imputations of fraud and dishonesty, and acknowledged that the apparitions were produced by some means unknown to him, and without any complicity from Hartman, as he never handled a plate or entered the dark room during the whole trial, the plates being Mr. Slatter's which he knew to be clean and free from stains, which they proved to be on examination before being placed in the bath.

At this point several of the valiant pilgrims, who had promised to sign a certificate provided a result was obtained, and who had declared that they were satisfied of Hartman's honesty and integrity, and with the results produced, yet they quietly folded their mantles about them and glided away.

Determined to keep their promise made to Mr. Hartman, the gentlemen remaining signed the following certificate as fairly and honorably won by him, which we give *verbatim*:

"Mr. Jay J. Hartman, having gone to Mr. H. Slatter's photographic gallery, and accepted the use of his camera, chemicals, &c. We hereby certify that three indistinct forms made their appearance on the plate beside the sitter; and we are satisfied that they were produced by some means unknown to us—and without any fraud on his part, as he never entered the dark room or handled the plates.

BENJ. F. HOPKINS. ROBERT LESLIE,  
EDWIN PINCHON, M. D. JOSEPH KINSEY,  
C. F. HESSER.

"In justice to myself before signing the above—add, that although I at the request of several present prepared the above plates, I was not present at their development, although I was requested to do so,—the above, however, were all my own plates.

HENRY SLATTER."

Hartman's appeal and Mr. Slatter's challenge will be found on page 142.

CONTINUED FROM PAGE 134.

perience, his only admitted source of intelligence. This teaches instances of failure, but nothing to discourage persistent inquiry. Sturm, a German author who wrote in the latter part of the eighteenth century, remarked that "when we pronounce the letter *a*, the sound is quite different from that of *e*, *i*, *o*, or *u*, though pronounced upon the same key. The reason of this is among the impenetrable mysteries of Nature." Fifty years later this mystery was penetrated. Every person is familiar with instances of a similar misconception. But Mr. Spencer's thought concerns the ultimate mystery, as identified with the cause of existence. Well, that is MIND, whose best likeness afforded by Nature is the Mind of Man, including the human intellect. This indeed is finite, but growing,—who can say to what end? Surely, none who is taught only by experience. To one Paul it does not as yet appear what we shall be in the upshot of endless progress; but to Mr. Spencer it does appear what we shall never know. But there is a flaw in his algebra. He has not, as he gives us to understand, reduced the given equation to its lowest terms. If he would but devote an hour to this work, he could not fail to see that *X* in the problem stands for a mixed quantity, part of which is determinable; and as to its complete reducibility, that may depend upon the advent of some adept at figures with whom human nature is pregnant—another Bowditch on other than Newton's Principia.\*

In affirming man's inability to solve the problem of existence, Mr. Spencer does not speak as a scientist, but as a dogmatist. His asserted impossibility of absolute knowledge is a gratuitous assumption, backed by no intellectual issue of experience, and supported by no scientific discovery. Put the question to Science, and her most condescending answer must be, "For aught I know." She can neither refute the postulate nor maintain it. But ask Philosophy, and she replies without equivocation, though in terms which Science can never appreciate, and the non-sophical are very apt to depreciate as the lingo of speculation. Yet scientists of every grade ought to be aware that man naturally craves intelligence beyond all conceivable bounds; that human nature abhors a mystery no less intensely than cosmical Nature abhors a vacuum: from which it follows in the logical order of thought, that either the love of truth and aspirations of intellect are never to be satisfied, or else that absolute knowledge is possible to immortal thinkers. It is the part of Philosophy to dissipate the supposititious ground of this dilemma, by demonstrating, what Science can never discover, man's prospective ability to penetrate all mysteries incidental to finite evolutions of Mind, and that to pupils of Infinite Wisdom all Truth is knowable.

#### A MYSTERIOUS ROD.

THE San Francisco Daily Stock Reporter tells of a mysterious divination rod owned by a man named Peck, and with which he finds mines of precious metals. It says:

The rod, so-called, is an oblong rounded wooden box, something like one of the old-fashioned screw-top needle-cases, and is about three inches in length, with about the same exterior circumference. It terminates in a point at the end, and is heavy for its size. It is hermetically fastened, but by striking it close to the ear the presence of some loose substance inside can readily be detected. The apparatus for its application is simple. Two pieces of whalebone are fastened together at the top, and between these the point at the end of the box is screwed. The rod is now ready for its duties as an indicator.

Grasping the two pieces of whalebone firmly in either hand, Mr. Peck held the apparatus in an upright position, when the index instantly fell, with apparently irresistible force, to a nearly horizontal position, and pointed steadily towards California Street. We could not detect any motion of the operator's wrists, and when others were allowed to share his grip, and oppose all their force to resist the motion of the implement, the result was the same. The rod fell invincibly into the line which, certainly, the greatest mass of

metal in the vicinity lay. By holding a piece of gold in one hand, Mr. Peck explained that the attraction of that metal would be cut off; and on testing this, the index of the machine deviated slightly from the former line and pointed, still with the same unaccountable force, towards the Nevada Bank and its immense deposits of silver. This metal, too, having been cut off, California Street was again indicated, but in a feebler manner, and on adding a piece of cinnebar to the metals already in the operator's hand, the rod refused to act. On removing these substances, however, the index at once fell powerfully into the direction of its former attraction, and the same result was attained whatever relative position to California Street Mr. Peck assumed. The rod would only act in his hand, but it is fair to add we were unable to detect any manipulation of the whalebones, and he freely allowed any one to resist as far as possible the pressure of the index, so long as the extremities were retained in his own grasp. He says there are very few in whose hands the rod will act.

With such a guide as this, it would not be difficult for Mr. Peck to locate every ore body in Nevada, and he claims to have already diagnosed (if we may use the term) the principal ones.

The method of measuring hidden ore bodies, as he describes it, is as follows: Having been notified of the presence of a mineral mass in the vicinity, he walks on till the indicator ceases to act (as it did when he held gold, silver, and cinnebar in his hand), by which he knows he is directly over the ore body. Continuing to walk, as soon as the indicator points backwards, he knows he has stepped off it; so the exact dimensions are easily secured. The depth at which the ore will be struck can only be judged approximately, by a calculation of the angle at which the implement rests when pointing downwards, at a point where the vein lies.

Mr. Peck states the history of this extraordinary implement (to which he gives the name of the electro-magnet) as follows: It first came into the possession of Sir James Ash, of London, in 1782. It came into the possession of the present owner by marriage with a niece or grand-niece of Sir James Ash in 1845. Mr. Peck claims to have used this instrument for its present purpose since 1860, and to have correctly described and accurately located many of the principal ledges in Nevada by its aid since that period. Actual developments have proved him correct (he says) in those mines that have been already developed, and in the others he asserts that he is equally convinced of the results, and he refers to many well-known mining men in support of his assertions. He is ignorant of the substances enclosed in the divining box, and has ineffectually experimented with quicksilver and other substances to obtain the same result. He refuses, on the ground that it might injure the operations of the machine, to have the box opened, and asserts that any one who has seen the machine work knows as much of the cause of its singular property as he does. For ourselves, we can assert that, ignorant as we are of the cause, the power and effect of the singular machine perplexed us not a little, and that we are absolutely inclined to think it must be either diablerie or a divining rod. If there be hocus-pocus we failed to detect it.

#### HUDSON TUTTLE'S WORKS.

WE HAVE for sale the following works by Hudson Tuttle: "The Career of Religious Ideas: Their Ultimate," the religion of Science. English edition, pamphlet. Price 60 cts. "The Career of the God-Idea in History," finely bound. Price \$1.25.

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These works are too widely known to need commendation. They are boldly radical, fearless, and their logic is unanswerable. We mail them free on receipt of price.

THE SPIRITUAL SCIENTIST wants a good active agent in every county in the United States. Persons wanting such an agency will please address this office. Such inducements will be held out to those who have the time and inclination to attend to it, as will make it an object for them to investigate

\*NATHANIEL BOWDITCH, the first-born of American mathematicians, who, though he never went to college, was scholar enough to translate Laplace's "Mecanique Celeste," and to discover, even in his teens, that recondite mistake in Newton's greatest work which passed the understanding of Harvard's ablest professor.



Translated and prepared with the notes and explanations, for the Spiritual Scientist, by "BUDDHA."

THE  
OCCULT PHILOSOPHY.

HENRY CORNELIUS AGRIPPA,  
OF NETTESHEIM.

COUNSELLOR TO CHARLES FIFTH, (EMPEROR OF GERMANY)  
AND JUDGE OF THE PREROGATIVE COURTS.

IN PRESENTING this celebrated work of Henry Cornelius Agrippa to the readers of the Spiritual Scientist, I hardly think an apology would be in good taste, yet from the reputation of the work, the reader's anticipation may far exceed the utmost possible realization, as Agrippa distinctly asserts in his own address. Magic like Spiritualism carries with it an overwhelming amount of drift wood, and happy is he who can penetrate the rubbish and drink the clear waters of eternal life which flow beneath. The reader will be wise if he will follow the advice of Agrippa and the example of the bees at the same time, in gathering honey from all sorts of flowers. In good faith the friend of all lovers of truth and progress,  
BUDDHA.

CHAP. XXIV.

Of Lunary Things.

EARTH and water are the elements attributed to the dominion of the Moon, and especially water, whether it be the ocean, or rivers, or simply moist things or the moisture of plants and animals,—particularly that which is white, such as the white of eggs, fat, sweat, phlegm, and other superfluous organic matter. In taste, those things which are salt or insipid; metals, silver; stones, crystals, silver marcasite, and all green and white stones; the selenite is a lunary stone, having a white lustrous body with a yellowish brightness resembling the Moon in its various changes; so is the pearl generated in the shells of fish, like a drop of water, and the beryl. All plants and trees which like the selenitrope turn to the moon, as the heliotrope does to the sun, are lunary; as are also the palm, which buds at every rising of the moon, hyssop, rosemary, agnus castus, the olive tree, and climosta, whose substance, leaves, sap, and strength increases and decreases with the moon,—which, indeed, is in a measure common to all plants, except onions, which are under the influence of Mars and have contrary virtues; the same as the Saturnine bird, the quail, is opposed to things under the sun or moon. Dogs and all animals which delight in the society of man, those which love or hate in extremes, the chameleon,—changeable like the moon,—swine, deer, goats, and all animals whose habits in any way seem to be regulated by the lunar revolutions are lunary, like the baboon and panther; the latter is said to have a spot on her shoulder which in form follows the moon in all her changes, as the eyes of a cat are said to do. Catamenia is lunary, by which magicians are reported to do wonderful things; also the civet cat, which in obedience to certain sorceries is said to change its sex, and also all amphibious animals, as otters, and all which prey upon fish. All monsters of extraordinary generation, as mice, which are said besides ordinary generation to be sometimes spontaneously generated in putrefied matter. Of fowls, geese, ducks, herons, and all birds which live upon fish. All insects, of doubtful or spontaneous generation, as wasps from the carcasses of horses, bees from putrid cows, and flies from putrid wines, and beetles from the flesh of asses; but the most remarkable is the beetle with two horns like a bull, which burrows under cow-dung, and remains for the twenty-eight days which the moon requires to complete her course through the Zodiac; and at the conjunction on the twenty-ninth day, it emerges from thence, and puts the dung into water, from which are generated more beetles. Of fish, all whose habits are governed by the moon, as the tortoise, echineis, crab, oyster, cockle, and frogs.

CHAP. XXV.

Of Saturnine Things.

THE elements of Saturnine things are earth and water; in humors, black choler, moist, natural, or acquired, dry choler not included. In taste, sour, tart, or tasteless. Of metals, lead, gold,—because of its density,—and the golden marcasite. Of stones, the onyx, the cameon, the sapphire, brown jasper, chalcedony, the loadstone, and all dense earthly things. Of plants and trees, the daffodil, dragon-wort, rue, cumin, hellebore, styrax, benzoin, mandrake, opium, and all narcotics; things which are propagated without seed, which never bear fruit, and all fruits and berries of a dark color—as the black fig, the pine, cypress, and a certain tree which is used at funerals, whose berries have always sombre, bitter, rough, and pungent scent; it yields a very pungent pitch, a

most unprofitable fruit, never dies with age; being deadly, it is dedicated to Pluto; like the pasque flower, which the ancients were in the habit of strewing over the graves before the burial of the dead, and was the only herb forbidden to be used in garlands at feasts, because it was mournful and not conducive to mirth. All creeping animals, living apart and solitary, nocturnal, sad, contemplative, dull, covetous, timid, melancholy, deliberate, slow, gluttonous, and devour their young—the mole, ass, wolf, hare, mule, cat, camel, bear, hog, ape, dragon, basilisk, toad, all serpents and creeping things, scorpions, ants, and all things generated in the putrid earth, as mice and all sorts of vermin. Of birds, those which have long necks and harsh voices—cranes, ostriches, peacocks, which are dedicated to Saturn and Juno, screech-owl, horned owl, bat, lapwing, crow, and quail, the most envious bird of all. Of fish, the eel, which associates with no other fish, lamprey, dog-fish, which devours her young, tortoise, oysters, cockles, and all kinds of sponges and similar things.

CHAP. XXVI.

Of Jovial Things.

THE element of Jupiter is the air; of humors, the blood and vital spirit, with every thing connected with its propagation, nourishment and growth. Those things which are sweet and pleasant; of metals, tin, silver,—because of their moderation; of stones, the hyacinth, beryl, sapphire, emerald, green jasper, and those of airy colors; of trees and plants, sea-green, garden basil, hugloss, mace, spike, mint, mastic, elecampane, violet, daniel, henbane, poplar, and what are called lucky trees—the oak, horse chestnut, holm, beech, hazel, service tree, white fig tree, pear, apple, vine, plum, ash, dog tree, and olive, with its oil; all cereals, as barley and wheat; raisins, liquorice, sugar, and all sweets and pungent sweets, as nuts, almonds, pine apples, filberts, pistachio-nuts, roots of peony, rhubarb, manna, and Orpheus adds storax. All animals which are remarkable for dignity, and wisdom, mildness, discipline, and general goodness,—as the deer, elephant, sheep and lambs. Those birds of a subdued complexion, as hens,—also the yoke of their eggs,—the partridge, pheasant, swallow, pelican, cuckoo, stork, and all birds which in any way manifest gratitude or devotion. The eagle is dedicated to Jupiter, is the ensign of emperors, the emblem of justice and clemency. The dolphin, anchovy, and sheat-fish because of its devotedness.

CHAP. XXVII.

Of Martial Things.

MARS claims the element fire, with all dry and sharp things; amongst humors, choler. Things which are bitter, tart, burning the tongue or causing tears; iron, and red brass, and all fiery, red, and sulphurous things; the diamond, loadstone, bloodstone, the jasper, the stone which consists of different kinds, the amethyst; hellebore, garlic, euphorbium, ammoniac, radish, laurel, wolf's-bane, scammony, and all possessed of poisonous heat, or surrounded with prickles, or which burns, pricks or swells the skin by the touch, as the nettle and crow-foot, or what bring tears to the eyes when eaten, as onions, leeks, and mustard; dogwood, and all kind of thorny trees, belong to Mars. All animals which are aggressive, ravenous, bold, or are bright and intelligent, as the horse, mule, ass, goat, wolf, leopard, baboon, and all sorts of serpents which are poisonous and full of wrath. In short, every living thing which is offensive to man, as gnats and flies; all birds of prey, eagles, hawks, falcons, vultures, owls, castrels, and kites; those which make noise in swallowing, as crows, daws, and magpies; all ravenous fish, the pike, barbel, sturgeon, glaucus, and all horned fish are under the dominion of Mars.

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

A COPY OF THE SPIRITUAL SCIENTIST will be sent to any address in the United States for twelve months, on pre-payment of two dollars and a half. As it is highly desirable that copies should be distributed gratuitously in quarters where they are likely to have a beneficial effect, donations to that purpose will be thankfully accepted.

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## SPIRITUAL SCIENTIST.

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TO BE A SPIRITUALIST IS TO HOLD CONSCIOUS INTER-COURSE WITH THE WORLD OF SPIRITS AND TO LIVE A SPIRITUAL LIFE. SUCH WAS JESUS CHRIST.—*Peebles.*

## DEVELOPMENT.

Spiritualism, which is constantly inviting the attention of scientists to its phenomena, is occasionally agitated by the announcement that some scientific commission is to fairly investigate its claims, and report to a skeptical world the results of their examination. We have now had three world-renowned instances; the Harvard committee, the London Dialectical Society, and the St. Petersburg University. Each and every case demonstrates that Spiritualism has little to expect from investigations of this nature. The first and last beat an ignominious retreat. The second would have done so as a society, but a few of the members saw fit to publish the truth on their own responsibility. To this committee Spiritualists and the outside world are indebted for a standard work on the phenomena of Spiritualism.

The dogmatic attitude which declares that the phenomena must occur under certain conditions or else the whole matter is a delusion, is certainly unreasonable. Observation and experiment, however, will enable Spiritualists to so far develop the phenomena as to discover or elucidate the conditions under which they will occur, and to definitely explain the cause that produces failure. If, for this purpose, investigators wish to dictate conditions and observe results from this standpoint, we fail to see why this method of investigation should be discouraged or denounced. It is more exact, and induces more rapid progress than the present system, which seeks wonderful manifestations regardless of conditions.

The Spiritualists who assert that investigations of this nature must not take place, and that the "divine powers of mediums shall not be tested," are decidedly more bigoted and dogmatic than the scientists who pronounce Spiritualism an illusion because they cannot obtain what they consider reliable evidence. The former can give no reasonable explanation why this investigation is not legitimate; at least we have seen none yet. Some of this class, who are even monomaniacs on the subject of mediumship, consider that they, and they alone, are the instruments of spirit power. "Thus saith the spirits" is sufficient for them. That the statements of spirits cannot be accepted as infallible, and that they contradict each other on most important points, is now acknowledged by intelligent Spiritualists everywhere. Spirit communications or information should be weighed in the balance of one's reason, and, if approved, acted upon;

otherwise rejected. In either case experience will determine the doubt.

Mediums, so called, are constantly springing into existence. None know who they are, or from whence they came. The influences attending or controlling may be of the highest and worthy of the support of all true Spiritualists, or they may be the reverse and damaging alike to the medium and all who come in contact therewith. The latter should be under the control of the former. The sooner that Spiritualists recognize the fact that there are two forces directly opposite in their nature—the good and the evil—the better it will be for their happiness here and hereafter. Both forces are actively engaged. Call evil "undeveloped good" if you please—give it any name you will—but remember that there are two forces directly opposed, the one to the other. When the positive predominates and the negative is under control, the subject is safe, and his influence beneficial. The former brings happiness, the ultimate end of existence; the latter unhappiness. One who is properly armed with this knowledge as a starting point, can penetrate Nature's secrets with impunity. Let those who doubt meet the dangers and learn wisdom by experience.

It is astonishing that Spiritualists are so careless in visiting and forming circles. They submit the most delicate part of their organism to influences whereof they know so little. Without compass, and oftentimes worse still with a false guide, they launch into an unknown sea; some become woeful wrecks that will require many repairs in time to come. Spiritualism claims to deal with the occult spiritual laws of Nature; and yet both Spiritualism and Spiritualists, as a class, are at the mercy of these subtle influences. No wonder that the movement is in such a disorganized and unsettled condition. It but faintly represents the contending forces that are struggling for the mastery. A rigid system of development, both for the phenomena and the powers of the mediums through whom they occur, is an imperative necessity. Exact methods of investigation and observation will show "that there are more things in heaven and earth than is dreamt of in" our philosophy; at the same time they will develop spiritual phenomena that will command the attention of scientific committees, and occur under their conditions.

## WAX MOLDS OF MATERIALIZED SPIRIT HANDS.

The London Spiritualist has an editorial on the subject of paraffine molds. The suggestions therein contained are worthy of the notice of those who are laboring so diligently to sustain the claims of some of our American mediums. We copy the closing paragraph.

The plan of weighing paraffine to further prove that molds from spirit hands are made on the spot, is a clumsy one, because the spirits could carry a paraffine hand into a cabinet, and carry other paraffine away, just as they sometimes transport solid objects after a seance begins; moreover, they are not above doing so, the average of spirits who produce physical manifestations being far more tricky than the mediums, the knowledge of which circumstance has been forced upon us by hard and unwillingly received experience. Some chemical reagent should be mixed with the paraffine, so that the chemist who put it in could afterwards test the molds to see whether they had been made on the spot. Evidence that a spirit hand dematerializes inside a mold would depend upon the unbroken mold presenting a narrow wrist; also upon the certificate of an expert microscopist that the texture of the mold of the skin was unbroken all round the narrowest part of the wrist, with no symptoms of a fine longitudinal cut anywhere, or of a "dragging" motion of the materialized hand.

## ANNOUNCEMENT.

We shall publish, next week, an article on the "Continuation of the Development of the Spirit," translated from the French, by Emma A. Wood, of Washington. Also, "Is Spirit Material?" by Zeus.

## WHAT IS SPIRIT?

THE Countess of Caithness has just issued a new book in connection with spiritualism, entitled, "Old Truths in a New Light." The following conversation which she had with Prof. Agassiz gives an excellent definition of Spirit.

"Life," he said, "how do you explain life?" I believe he asked this question to try me, because his own views on this point are very well known. I began to feel nervous, but armed myself with my truly feminine courage, "for, after all," I thought, "why should I be ashamed of my ignorance? Professor Agassiz knows he is not talking to a philosopher, and will not expect a philosophical reply from a lady." Besides, if the truth must be confessed, as usual when in difficulty, I besought the aid of my spirit friends before replying, and the following answer glided from my lips almost before it was formed in my mind:—

"Life is a manifestation of spirit; its manifestation is movement. I am very simple-minded, and naturally refer all that exists to God, the Great First Cause. If you ask me what is movement, I should say it is a manifestation of force, and force is a manifestation of will-power. I can, therefore, only tell you that my definition of vitality would be movement produced by the Will of God."

## THE PHENOMENA OF DEATH.

DR. Frederick R. Marvin, who conceived the highly ingenious theory of "utero-mania" to account for the phenomena of mediumship, recently delivered a lecture on "The Physiology of Death." The lecturer had experimented on dogs, to discover the order of time in which the senses die. To one dog he gave arsenic acid. The second died instantly upon his introducing a needle into the medulla oblongata; and the third he bled to death. In the last the order of death was, sight, taste, smell, hearing, touch; which established the fact that the senses disappear in the same order as they do in sleep. The human body is an aggregation of cells; life is the segmentation of these cells; death their disintegration. Each cell dies for itself. Every moment cells are springing into life. Every moment cells are dying. Our bodies are composed of these little points. Take them away and there is nothing left of us but the connecting shreds. There are dead cells in your body, and when you are dead, there will for some time continue to be living ones. We shall all, at some time, be resolved into carbonic acid, water, and the mineral elements. The whole surface of our globe, said the speaker, has been dug over 128 times to bury its dead, even not reckoning the long age of the world which is given it by modern science, and we inhale, we feed upon, elements, the very atoms, that have been living human beings before. The dead, he continued, live again, and we greet them in the perfume of the city, in the light flakes of the snow, in the thousand leaves of the forest. Death, the doctor says, is painless. There is no moment in our lives in which molecular death is not going on in us. The last words of a multitude of persons indicate that mere disintegration is painless. To die of cold, after the first agony is over, is a luxury. So is drowning. The smile of death, the placidity of death, comes to all features after the *rigor mortis*. That is over in three days.

## EDITORIAL PARAGRAPHS.

LEYMARIE, the editor of the Revue Spirite, Paris, is now confined in the prison "La Sante," at Paris.

HUDSON TUTTLE has an interesting article on "Crispus, the Son of the Great Constantine" in this week's Religio.

GEORGE STEARNS, Esq., has again favored us with a contribution. The article "Evolution Compassed" is written in his usual clear, logical and scholarly style; our readers will discover the pearls without our assistance.

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THE NEW YORK SEVEN have given Mrs. Hardy an opportunity to make \$500 by simply making a mold under "crucial test conditions." As she works for money, the price is a fair one; it is equivalent to what she would obtain in twenty seances under her usual conditions. Mr. Austin's letter appears on another page.

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## HOW MRS. HARDY CAN MAKE \$500.

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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.

## SPIRITUAL SCIENTIST.

VOL. IV.

MAY 25, 1876.

No. 12.

TO BE A SPIRITUALIST IS TO HOLD CONSCIOUS INTER-COURSE WITH THE WORLD OF SPIRITS AND TO LIVE A SPIRITUAL LIFE. SUCH WAS JESUS CHRIST.—*Peebles.*

## DEVELOPMENT.

Spiritualism, which is constantly inviting the attention of scientists to its phenomena, is occasionally agitated by the announcement that some scientific commission is to fairly investigate its claims, and report to a skeptical world the results of their examination. We have now had three world-renowned instances; the Harvard committee, the London Dialectical Society, and the St. Petersburg University. Each and every case demonstrates that Spiritualism has little to expect from investigations of this nature. The first and last beat an ignominious retreat. The second would have done so as a society, but a few of the members saw fit to publish the truth on their own responsibility. To this committee Spiritualists and the outside world are indebted for a standard work on the phenomena of Spiritualism.

The dogmatic attitude which declares that the phenomena must occur under certain conditions or else the whole matter is a delusion, is certainly unreasonable. Observation and experiment, however, will enable Spiritualists to so far develop the phenomena as to discover or elucidate the conditions under which they will occur, and to definitely explain the cause that produces failure. If, for this purpose, investigators wish to dictate conditions and observe results from this standpoint, we fail to see why this method of investigation should be discouraged or denounced. It is more exact, and induces more rapid progress than the present system, which seeks wonderful manifestations regardless of conditions.

The Spiritualists who assert that investigations of this nature must not take place, and that the "divine powers of mediums shall not be tested," are decidedly more bigoted and dogmatic than the scientists who pronounce Spiritualism an illusion because they cannot obtain what they consider reliable evidence. The former can give no reasonable explanation why this investigation is not legitimate; at least we have seen none yet. Some of this class, who are even monomaniacs on the subject of mediumship, consider that they, and they alone, are the instruments of spirit power. "Thus saith the spirits" is sufficient for them. That the statements of spirits cannot be accepted as infallible, and that they contradict each other on most important points, is now acknowledged by intelligent Spiritualists everywhere. Spirit communications or information should be weighed in the balance of one's reason, and, if approved, acted upon;

otherwise rejected. In either case experience will determine the doubt.

Mediums, so called, are constantly springing into existence. None know who they are, or from whence they came. The influences attending or controlling may be of the highest and worthy of the support of all true Spiritualists, or they may be the reverse and damaging alike to the medium and all who come in contact therewith. The latter should be under the control of the former. The sooner that Spiritualists recognize the fact that there are two forces directly opposite in their nature—the good and the evil—the better it will be for their happiness here and hereafter. Both forces are actively engaged. Call evil "undeveloped good" if you please—give it any name you will—but remember that there are two forces directly opposed, the one to the other. When the positive predominates and the negative is under control, the subject is safe, and his influence beneficial. The former brings happiness, the ultimate end of existence; the latter unhappiness. One who is properly armed with this knowledge as a starting point, can penetrate Nature's secrets with impunity. Let those who doubt meet the dangers and learn wisdom by experience.

It is astonishing that Spiritualists are so careless in visiting and forming circles. They submit the most delicate part of their organism to influences whereof they know so little. Without compass, and oftentimes worse still with a false guide, they launch into an unknown sea; some become woeful wrecks that will require many repairs in time to come. Spiritualism claims to deal with the occult spiritual laws of Nature; and yet both Spiritualism and Spiritualists, as a class, are at the mercy of these subtle influences. No wonder that the movement is in such a disorganized and unsettled condition. It but faintly represents the contending forces that are struggling for the mastery. A rigid system of development, both for the phenomena and the powers of the mediums through whom they occur, is an imperative necessity. Exact methods of investigation and observation will show "that there are more things in heaven and earth than is dreamt of in" our philosophy; at the same time they will develop spiritual phenomena that will command the attention of scientific committees, and occur under their conditions.

## WAX MOLDS OF MATERIALIZED SPIRIT HANDS.

The London Spiritualist has an editorial on the subject of paraffine molds. The suggestions therein contained are worthy of the notice of those who are laboring so diligently to sustain the claims of some of our American mediums. We copy the closing paragraph.

The plan of weighing paraffine to further prove that molds from spirit hands are made on the spot, is a clumsy one, because the spirits could carry a paraffine hand into a cabinet, and carry other paraffine away, just as they sometimes transport solid objects after a seance begins; moreover, they are not above doing so, the average of spirits who produce physical manifestations being far more tricky than the mediums, the knowledge of which circumstance has been forced upon us by hard and unwillingly received experience. Some chemical reagent should be mixed with the paraffine, so that the chemist who put it in could afterwards test the molds to see whether they had been made on the spot. Evidence that a spirit hand dematerializes inside a mold would depend upon the unbroken mold presenting a narrow wrist; also upon the certificate of an expert microscopist that the texture of the mold of the skin was unbroken all round the narrowest part of the wrist, with no symptoms of a fine longitudinal cut anywhere, or of a "dragging" motion of the materialized hand.

## ANNOUNCEMENT.

We shall publish, next week, an article on the "Continuation of the Development of the Spirit," translated from the French, by Emma A. Wood, of Washington. Also, "Is Spirit Material?" by Zeus.

## WHAT IS SPIRIT?

THE Countess of Caithness has just issued a new book in connection with spiritualism, entitled, "Old Truths in a New Light." The following conversation which she had with Prof. Agassiz gives an excellent definition of Spirit.

"Life," he said, "how do you explain life?" I believe he asked this question to try me, because his own views on this point are very well known. I began to feel nervous, but armed myself with my truly feminine courage, "for, after all," I thought, "why should I be ashamed of my ignorance? Professor Agassiz knows he is not talking to a philosopher, and will not expect a philosophical reply from a lady." Besides, if the truth must be confessed, as usual when in difficulty, I besought the aid of my spirit friends before replying, and the following answer glided from my lips almost before it was formed in my mind:—

"Life is a manifestation of spirit; its manifestation is movement. I am very simple-minded, and naturally refer all that exists to God, the Great First Cause. If you ask me what is movement, I should say it is a manifestation of force, and force is a manifestation of will-power. I can, therefore, only tell you that my definition of vitality would be movement produced by the Will of God."

## THE PHENOMENA OF DEATH.

DR. Frederick R. Marvin, who conceived the highly ingenious theory of "utero-mania" to account for the phenomena of mediumship, recently delivered a lecture on "The Physiology of Death." The lecturer had experimented on dogs, to discover the order of time in which the senses die. To one dog he gave arsenic acid. The second died instantly upon his introducing a needle into the medulla oblongata; and the third he bled to death. In the last the order of death was, sight, taste, smell, hearing, touch; which established the fact that the senses disappear in the same order as they do in sleep. The human body is an aggregation of cells; life is the segmentation of these cells; death their disintegration. Each cell dies for itself. Every moment cells are springing into life. Every moment cells are dying. Our bodies are composed of these little points. Take them away and there is nothing left of us but the connecting shreds. There are dead cells in your body, and when you are dead, there will for some time continue to be living ones. We shall all, at some time, be resolved into carbonic acid, water, and the mineral elements. The whole surface of our globe, said the speaker, has been dug over 128 times to bury its dead, even not reckoning the long age of the world which is given it by modern science, and we inhale, we feed upon, elements, the very atoms, that have been living human beings before. The dead, he continued, live again, and we greet them in the perfume of the city, in the light flakes of the snow, in the thousand leaves of the forest. Death, the doctor says, is painless. There is no moment in our lives in which molecular death is not going on in us. The last words of a multitude of persons indicate that mere disintegration is painless. To die of cold, after the first agony is over, is a luxury. So is drowning. The smile of death, the placidity of death, comes to all features after the *rigor mortis*. That is over in three days.

## EDITORIAL PARAGRAPHS.

LEYMARIE, the editor of the Revue Spirite, Paris, is now confined in the prison "La Sante," at Paris.

HUDSON TUTTLE has an interesting article on "Crispus, the Son of the Great Constantine" in this week's Religio.

GEORGE STEARNS, Esq., has again favored us with a contribution. The article "Evolution Compassed" is written in his usual clear, logical and scholarly style; our readers will discover the pearls without our assistance.

SUBSCRIPTION RULES of the Spiritual Scientist. Subscription payable in advance. At the expiration of any subscription the paper is discontinued. Subscribers are notified two weeks before a subscription is due, by the receipt of a bill for the ensuing year; and also a duplicate bill and notification when the paper is discontinued.

THE NEW YORK SEVEN have given Mrs. Hardy an opportunity to make \$500 by simply making a mold under "crucial test conditions." As she works for money, the price is a fair one; it is equivalent to what she would obtain in twenty seances under her usual conditions. Mr. Austin's letter appears on another page.

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## HISTORICAL AND PHILOSOPHICAL

For the Spiritual Scientist.

ANCIENT THEOSOPHY;  
OR SPIRITISM IN THE PAST.

BY CHARLES SOTHERAN.

HUMANITY appears to always have, within her folds, some special agency at work, so that when races become debased in Paganization and forgetfulness of the Supreme, a mighty movement is commenced which clears out the Angean stables and saves races from becoming too deteriorated. From the simple Christist doctrines to the exoteric heathenism, into which the whole of christendom seemed merging, and with which millions are debased, Mahomet, a simple shepherd, was raised up to preserve his own native land, together with Africa, Asia, and a part of the Europe from the withering curse of idolatry. The instrument of spirits, he has sent us down a volume called the Koran; which has civilized and appears to be able to penetrate where the Bible utterly fails.

Pondering over the traditions of the Jewish legends, the story of Jesus whom he loved, fortified with his own intuitive perceptions and theosophical lore, his eyes having regarded the Christian images and paintings on every side, female infanticide and other evil customs, he declared to the world his mission and the spiritistic influences which were his credentials. He succeeded in his mission. Whether it be among the Moorish ruins of Spain, the decaying palaces and mosques of India, or in the successors of the learned Arabic schools from which the Crusaders brought luxury and scientific wisdom to Europe, the name of Mahomet is synonymous with a belief in one Allah and one alone.

Arabs gifted with theurgical powers can yet conjure up the spirits of the departed; entrance is still to be found to lodges where knowledge of the ancient paths of the Dervishes will be gained and in which the *murid* or disciple attains spiritistic powers.

Yes, to these days in the far East the most precious beliefs of theosophy and theurgy are inculcated; for the pure sacred fire is unquenched; there are preserved, in all their verdure and delight, the divine truths of the Cabala, the greatest of all mysteries.

With the history of Ancient Spiritism, as such I have temporarily done. Perhaps at some future time we may meet again and wade together through the pleasant paths mediæval and modern Spiritualism. From the beginnings of the Christian and Mahometan eras to this day the "fire" has never burnt out, the "light" has never been extinguished, and a perfect "illumination," has ever been kept scintillating with more than a faint glimmer. As a beacon, it has shed its rays far and wide in eventful epochs in history. Whether in the persons of the Gnostics, or Cabalists, or Templars, or Albigenes, or Rosicrucians, or Illuminati, or the Carbonari of our days, an impetus has been given by the unseen Theosophists, who, directing or controlling, have influenced the cause of freedom and shed enlightenment not alone in the schools of the metaphysicians, but in social and political strongholds.

For a short time longer we will consider the lessons to be learnt from that at which we have curiously glanced, and its connections with the present.

There are those who consider the dead, being dead, should rest with the buried past *in pace*. They forget that the past does exist, perhaps unsuspected, in every day of our lives; it is simply a piece and parcel of the tessellation of which our modern hot-house growth is a portion.

It is urged by some, in the days of cyclopædic learning, that the day of fables is extinct and allegory happily fossilized. It may perhaps be wished so, but I would ask, is a rare and beautiful pearl deteriorated by laying full fathoms deep in the ocean bottom, there awaiting the lucky diver who shall capture the treasure? or is the sad grief of the mother, who has lost her son, softened by the parade of the vulgar trappings of woe exhibiting her heart upon her sleeve? No. So theosophical truth, veiled in allegory, awaits the refiner who, by his knowledge and crucible, can from its ore refine

the pure metal with which the master can obtain entrance within the mysterious gates.

Ignorant of the words of the philosopher Narada, "we must study to comprehend, comprehend to know, know to judge." Half developed thinkers scoff at ancient symbolism. They can perceive nothing in the sacred dualistic emblems but the outward form. The ancients who had studied, compared and proved; they had no such feelings regarding the emblems of the fructifying power in nature. Nothing could be holier than those chosen; and in making use thereof nothing but propriety was seen. It was left for the impure of life and sentiment to discover harm in the *Crux Ausata* and its variations. To the Deist the symbol of the Supreme is the Universal; the Christian scoffs at ancient emblems has, as an inanimate demi-god, a book deemed inspired; but so full of impurity in parts that it cannot be read with decency in the family.

In olden Christian times those who dared to have pretensions to theurgical knowledge were burnt at the stake. The faggot is now superseded by the social rack. Between the Charybdis of Materialism and Scylla of modern Spiritualism many theosophical students are in no pleasant predicament.

Certain Spiritualists insinuate myself and others are Jesuits, on the strong evidence of our having written "learned and abstruse stuff" Oh, for the precious jewels in toad's heads, the powerful brains of such accusers. According to these new Daniels, the study of the ancients is "learned and abstruse," *ergo* "stuff," *ergo* Jesuitism—Q. E. D. Most learned pundits, deep quaffers of Pierian springs, glorious discoverers of the fact that the first axiom in the creed of the disciple of Loyola is unswerving disbelief in the Godhead of Christ.

Certain materialists using slander—for dirt is cheap and often effective—charge students of Theosophy with being hopelessly deranged in the same way that they have even labelled believers in spiritistic manifestations as suffering under Utero-mania, or Medio-mania. One of these, a bitter antagonist, a professor of psychology, himself once a Spiritualist, and a poet of no mean order, recently printed a pamphlet to prove all poets insane. It has raised the question in my mind whether Atheists, blindly closing their eyes to the proofs of supreme intelligence around them are not severely attacked with Atheo-mania resulting from abnormal causes: the materialists denying the irrefragable fact of spirit being distinct from matter, has he not Materialo-mania on the brain? My diagnosis may be wrong, but I simply offer it for your consideration.

We need not be astonished at the wild vagaries of the latter when we remember how unsafe logic is and the uncertainty of metaphysical *a priori* or *a posteriori* argumentation. Comtists, as a rule, mould negations on misconceptions through using the wretched subjective method rather than the objective. Their spirit in regard to these matters is exemplified by the position which the leader of the American Positivists took in regard to that remarkable work by two leading English scientists, "The Unseen Universe." Some of you may recollect the Gehenna howl it caused among the materialists. On asking him whether he had studied the work he answered, "Oh, no! I don't intend to, for I have read Clifford's answer in the Fortnightly." He had poisoned his intelligence with the pseudo-antidote and was in a far different condition to that of the eminent French author, De Chaseraye, who says, in his "*Conferences sur l'Ame*"—

"All discussions relative to Deity, to the government of the world, to the origin and end of things, can result in nothing conclusive, for its object surpasses the reach of human intelligence. Besides, every proposition of this nature is of a secondary interest for man. Upon all these points, I declare myself a positivist. In my opinion, the only question veritably important in philosophy consists in knowing whether we have an immortal soul. I am still so far a positivist in this, that I dismiss the Spiritualism of St. Thomas and of Descartes as undemonstrated and undemonstrable, and that I recognize the method of physical observation as alone capable of conducting to certitude. But science is as yet very uncertain, and I cannot resign myself to wait when the question for us is between nothingness and eternal life. I have then, provisionally, recourse to those metaphysical reasonings which render as very probable the continuance of the soul at death. I attach myself with ardor to that verity which physiology, I do not doubt, will one day make clear to all."



Pertinent to the question before us is the matter of the supposed spiritistic manifestations, which are acknowledged by all impartial students as of great importance. Three atheists of the New York Liberal Club make the following remarks in a harmless pronouncement published recently in the New York Tribune:—

"It has seemed to us that the 'phenomena,' even if they are not 'facts of Spiritualism,' may have a scientific value. So far as we have been able to discover, however, we find no 'spirit hypothesis' needed to account for them. They all fall quite readily under one or more of the following categories:—1. Fraud; 2. Illusion; 3. Delusion; 4. Disease."

One of the signers of this letter has acknowledged, since its publication, that he and his *confreres* accept the phenomena as generic, but inexplicable, and in the extract quoted it is presumed they have a scientific value. If this be the case, according to their irreconcilable theories how can the phenomena fall under any of the four categories? for the worst offence any medium has committed can be but misconception of the *cause* of certain manifestations which scientists themselves are unable to explain. Are the charges thus made consistent with fairness, unevasiveness, and truth?

Rev. G. W. Samson, of Washington, who recently lectured against Spiritism in the Liberal Club, whence this trinity hailed, observes as follows in his "Physical Media in Spiritual Manifestations:—"

"When such a man as Prof. Hare is philosophically led from one extreme to the other, we may not be charged with improper credulity if we believe the *fact* of Spiritualism to be attested. When such a mind, too, is forced before scientific inquiry can be instituted, to take so exalted a view of the *source* of these attested facts, we cannot be charged with vain empiricism, if after all our survey of philosophic men, we believe there is a '*cause in nature*' for these phenomena which is yet to be '*tested*.' . . . For while these phenomena have a *past* with which *historic* truth is concerned, and a *future* with which *scientific* truth must concern itself, so they have a *present* with which *religious* truth must meet and seek a harmony."

The learned President of Columbia College is quite justified in making these assertions, for the past of Theurgy is intimately connected with the present manifestations.

#### A GHOST AT CHURCH IN YORK.

THE following mysterious narrative is given in an anonymous letter in *The Newcastle (Eng.) Daily Chronicle*

On Good Friday last I went to Holy Trinity Church, York, for morning service, at 11 o'clock, and repaired with a friend to the gallery, being anxious to see a certain apparition which is said to haunt the place.

The gallery is situated at the extreme west end of the building, and faces the east window, from which it is distant some fifty feet or so. It is said that in the aisle and body of the church nothing is ever seen. The gallery was full, but no one seemed to have come there especially for the ghost, and though many of them afterwards said they saw it, they were not in the least affected by the apparition, treating it as a matter of course, to which they were well accustomed.

I kept my eyes fixed upon the east window for nearly the whole of the hour and a half during which the service lasted, but was not favored with a sight of the phenomenon, although others saw it cross the window and return, and my friend who knows it well, called my attention to the fact at the moment, yet I could perceive nothing. I, therefore, left the place as unbelieving as ever, and supposed that either I was the victim of a hoax, or that it required a great stretch of imagination to fancy that a passing shadow was the desired object. However, not liking to discredit the statements of many friends who were used to seeing it almost every Sunday, I consented on Easter Day to go to the same place and pew. The seat I occupied was not an advantageous one, a large brass chandelier being between me and the lower panes of the window. In the middle of the service; my eyes, which had hardly once moved from the left or north side of the window, were attracted by a bright light formed like a female, robed and hooded, passing from north to south with a rapid, gliding motion outside the church, apparently at some distance. The window is Gothic, and, I fancy, from twenty to twenty-five feet high, by twelve to fifteen feet wide at the base. The panes through which the ghost shines are about five feet high and about half-way between the top and bottom. There are

four divisions in the window, all of stained glass, of no particular pattern, the outer on right and left being of lighter color than the two center panes, and at the edge of each runs a rim of plain, transparent white glass, about two inches wide, and adjoining the stone work. Through this rim, especially, could be seen what looked like a form transparent, but yet thick (if such a term can be used) with light. It did not resemble linen, for instance, but was far brighter, and would, no doubt, have been dazzling to a near observer. The robe was long, and trailed. The figure was, of course, not visible when it had crossed the window and passed behind the wall. My friend whispered to me that it would return, must return, and at the end of five minutes or so the same figure glided back from right to left, having turned round while out of sight. About half an hour later it again passed across from north to south, and having remained about ten seconds only, returned with what I believe to have been the figure of a young child, and stopped at the last pane but one, where both vanished. I did not see the child again, but a few seconds afterwards the woman reappeared, and completed the passage, behind the last pane, very rapidly. Nothing more was seen during the service, and no other opportunity presented itself to me for making observations. During each time the chandelier prevented me from obtaining a complete view, but there could be no doubt as to the shape, a certain amount of indistinctness, however, being caused by the stained glass. On the reappearance for the last time I saw the head, which was, I believe, that of the child, move up and down distinctly, as if nodding. The figure shone with dazzling brightness, and appeared to be at a considerable distance, say thirty yards or so, though at the same time as distinct as possible, considering the obstruction of colored glass. Each time the level upon which it glided was precisely the same, and afterwards, on carrying a straight line from the spot in the gallery where I sat through the part of the glass where the feet of the figure shone, and continuing that line, (in my mind's eye, with all the objects before me, except the ghost, whose position I had taken good notice of), I found that it would traverse a thick holly tree eight or nine feet high, at about four feet from the ground, and at two or three feet from the ground, a low wall about four feet high, and would reach the ground itself in the middle of a gravel yard belonging to the back premises of the house, called the vicarage, at a distance of twelve or fifteen yards from the window. Any person walking between the window and the holly tree would barely be seen at all, much less be seen in the place which the apparition occupies; and any one on the further side of the tree would be almost if not quite invisible, on account of the holly and other bushes and the dead wall. Any one about there at all can easily be seen from the many houses on all sides.

If it were a shadow thrown upon the glass of the window it would, of course, be seen by those who sit in the body of the church as well as those in the gallery.

It cannot be a reflection on the principle of Pepper's Ghost, which is produced by the figure actually being in a very strong light, and appearing reflected on glass in a darkish spot. The lights both inside and outside of the church at York, which might be thought to produce the ghost, are precisely the reverse, and any figure required to be reproduced by reflection on the east window would have to be standing or walking in the center of the aisle.

For the above facts I can vouch, and I have no reason to believe that the following are either incorrect or exaggerated.

It is said to appear very frequently on Trinity Sunday, and to bring two other figures on to the scene, another female, called the nurse, and the child. It is often seen as distinctly on a dark, rainy, or snowy day, as when the sun is shining. When I saw it the sun was not bright.

The motion is even, not at all jerky. Sometimes it glides swiftly; at other times slowly. It cannot be a mere accidental reflection, from a door or window, for instance, for the figure faces different ways, according to the direction in which it is going; and it is not always alone, nor do the figures always act in concert.

One of my friends, with a companion, has watched outside on the wall, where he had a full view of the whole place around, during morning service. The ghost has been seen from the inside, while outside nothing was visible.



It is said to have haunted the church for 150, 200, and some authorities say 300 years, and there are many pretty legends connected with it.

One of the many traditions says that 200 years ago, during religious disturbances, a party of soldiers came to sack the convent attached to this church; that the abbess, a woman of great virtue and courage, stopped them as they were entering, declaring that they should enter over her dead body only, and that, should they succeed in their sacrilegious purpose, as they afterwards did, her spirit would haunt the place until the true Church were re-established, and a convent built on the same spot. Another story relates that during the plague, some two hundred years ago, a nurse and child died of the pestilence, and were necessarily buried outside the city walls, while the unfortunate mother of the child, at her death, was interred in Holy Trinity churchyard. Here the mother waits and receives the nurse and child, weeping and wringing her hands before parting with them. The same scene is often enacted several times during the same day, and even during the same service.

Whatever may have been the circumstances under which the ghost (if it is one, which is hard to believe in these matter-of-fact days) commenced its peculiar promenade, I would recommend those who have the chance to go to Holy Trinity Church, York, and see for themselves; though an audience of the apparition cannot always be assured. A ghost in broad daylight does no harm, frightens no one, and ought to interest everybody.

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"I had a very strange dream last night, said Mr. Cunningham to Mr. Newton, while they were awaiting together the arrival of the party, "and it has haunted me all day, seeming, unlike ordinary dreams, to be impressed very vividly on my mind."

"I fancied to be in a great forest. The place was strange to me, and while looking about with some surprise, I saw a horseman approaching at great speed. Just as he reached the spot where I stood, three men rushed out of a thicket, and seizing his bridle hurried him away, after closely searching his person. The countenance of the man was a very interesting and impressive one. I seem to see it now. My sympathy for him was so great that I awoke. But I presently fell asleep again, and dreamed that I was standing near a strange city, among thousands of people, and that I saw the same person I had seen in the wood brought out and suspended to the gallows. The victim was young and had a courtly bearing. The influence and the effects of this dream are somewhat different from any that I ever had."

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To the Public and Photographers:—My time being so limited, as I leave on Monday, I will give a free public investigation of spirit photography at my rooms, No. 100 West Fourth Street, on Sunday morning, May 21st, at 10 o'clock. I wish this investigation to be in the presence of our best citizens, men of character and decision and acuteness, able and quick to detect fraud, and willing to admit a fact when proven. Therefore, I invite the public and photographers, and especially editors and correspondents of the various papers; also our city divine. Each person taking part in the investigation must provide himself with three plates, and be thoroughly searched, as I will be, before the investigation begins, that there may be no possibility of collusion and positively no opportunity to commit fraud either by me or the party accompanying me in the dark room. Before the investigation the dark room, camera, and every thing about the room shall be thoroughly searched by a committee appointed, until completely satisfied that everything is correct.

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development. Mr. Spencer does not ask—and no mere scientist ever will—how force originates; what makes the antagonism of forces; why their antagonism begets heat; nor why the constant augmentation of heat as the issue of gravitation in cosmical conformations is compatible with its constant escape by radiation. It is only sophical scientists that are not content with resolving heat into motion, motion into force, and force into the mystery of matter or matter of mystery.

Mr. Spencer's bold allusion to "an Invisible Power working after the manner of Evolution" is a strong reminder that he does not believe in the literal logic of his cited statement. It is, however, the only evidence afforded by the dissertation wherein both occur that their author has a notion of the Actual Cause of what appears as Nature. Had the idea obtained instead of its lifeless inking, its entertainer would hardly have closed his essay with admitting more than becomes a mere scientist, yet affirming less than becomes an average philosopher—that existence is explicable upon purely physical data in all but a single point, that of its beginning. Having maintained the reasonableness of the Nebular Hypothesis, he thus concludes:

"It remains only to point out that while the genesis of the Solar System, and of countless other systems like it, is thus rendered comprehensible, the ultimate mystery continues as great as ever. [The ultimate mystery: is there no other?] The problem of existence is not solved; it is simply removed further back. [How far back?] The Nebular Hypothesis throws no light on the origin of diffused matter; and diffused matter as much needs accounting for as concrete matter. [Does the theory of Evolution account for concrete matter without adverting to a cause which would also account for the origin of diffused matter?] The genesis of an atom is not easier to conceive than the genesis of a planet. [Nor is it any harder to conceive the genesis of an atom without than the genesis of a planet with or by the process of Evolution. Regarding atoms as concentric forces, their generation by volition of the Omnic Mind is as comprehensible as their "Correlation and Conservation" to the end of Nature's operations.] Nay, indeed, so far from making the Universe a less mystery than before, it makes it a greater mystery. [Wherefore?] Creation by manufacture is a much lower thing than creation by evolution. [How lower?] A man can put together a machine; but he cannot make a machine develop itself. [Does the mechanism of existence develop itself?] The ingenious artisan, able, as some have been, so far to imitate vitality as to produce a mechanical piano-forte player, may in some sort conceive how, by greater skill, a complete man might be artificially produced; but he is unable to conceive how such a complex organism gradually arises out of a minute structureless germ. ["Arises!" "Specs I grewed," says Topsy; and herein consists the "mystery," which grows with the accumulation of sheer physical data.] That our harmonious universe once existed potentially as formless diffused matter, and has slowly grown into its present organized state, is a far more astonishing fact than would have been its formation after the artificial method vulgarly supposed. [Astonishing?—that, indeed, if it had grown; but of the known fact, the reverse is true, inasmuch as conception is more edifying than conceit.] Those who hold it legitimate [and why not legitimate?] to argue from phenomena to nomina, may rightfully contend that the Nebular Hypothesis implies a First Cause as much transcending the mechanical God of Paley, as this does the fetish of the savage. ["Transcending"—in what sense? O, the "unknowable" sense.]"

Paley's ideal of God was not mechanical, but notoriously personal; and its attributes of Love and Wisdom, as well as Power, personating the character of our heavenly Father, make it a thousand times more acceptable to a conscious child of Deity than the negative postulate of Spencer. The slurred epithet comes rather awkwardly from one whose theory of existence involves the supreme agency of mechanical powers, and admits no First Cause of which anything can be affirmed. Could he conceive enough thereof to make it at all descriptive; could he abjure a doubt of its being less unknowing than unknowable,—a worker conscious of his work,—and venture to draw the inference worthy of the latter's purport, agreeably to the axiom of "No effect without an

adequate cause,"—that this must be supremely personal,—then might he claim the superiority of his ideal to the deified conceits of Religion in all its mythical guises. But as it is—the absolutely unknowable—he cannot reasonably affirm its supremacy to anything but nihilism. Such an ideal is not rationally satisfying; nor does it quite fit the mind of its avowed cherisher, as he lets us know in concluding his essay on "Progress; its Law and Cause:"—

"After all that has been said, the ultimate mystery remains just as it was. The explanation of that which is explicable does but bring out into greater clearness the inexplicableness of that which remains behind. However we may succeed in reducing the equation to its lowest terms, we are not thereby enabled to determine the unknown quantity; on the contrary, it only becomes more manifest that the unknown quantity can never be found. . . . The sincere man of science, content to follow wherever the evidence leads him, becomes by each new inquiry more profoundly convinced that the Universe is an insoluble problem. Alike in the external and internal worlds, he sees himself in the midst of perpetual changes, of which he can discover neither the beginning nor the end. If, tracing back the evolution of things, he allows himself to entertain the hypothesis that all matter once existed in a diffused form, he finds it utterly impossible to conceive how this came to be so; and equally, if he speculates on the future, he can assign no limit to the grand succession of phenomena ever unfolding themselves before him. . . . Inward and outward things he thus discovers to be alike inscrutable in their ultimate genesis and nature. He sees that the Materialist and Spiritualist controversy is a mere war of words; the disputants being equally absurd,—each believing he understands that which it is impossible for any one to understand. In all directions his investigations eventually bring him face to face with the unknowable; and he ever more clearly perceives it to be the unknowable. He learns at once the greatness and the littleness of human intellect—its power in dealing with all that comes within the range of experience; its impotence in dealing with all that transcends experience. He feels, with a vividness which no other can, the utter incomprehensibility of the simplest fact, considered in itself. He alone truly sees that absolute knowledge is impossible. He alone knows that under all things there lies an impenetrable mystery."

Such is the aspect of existence as contemplated in the clear light of physical science. HERBERT SPENCER is known and respected throughout the civilized world as an adept scholar and profound thinker, who has devoted the larger part of a lifetime to the scientific study of the problem of existence. He has thus become eminently qualified to judge of the scope and promise of Science itself, touching a solution of this problem. In view of his notable standing as an author and investigator, the foregoing extract from his writings is selected as an available substitute for what otherwise I should have to say with a shade of diffidence, bearing as it does upon certain sections of learning with whose details I profess no special familiarity. Though Mr. Spencer's course of study and explication of existing things has been styled by some of his disciples a "New System of Philosophy," I am not aware that he has adopted the title; and if he has, I am none the less sure that it is illegitimate, and due to that common want of verbal discrimination which often begets an improper interchange of terms in literature, much to the confusion of thought and thwarting of didactic aims. If there is any line of distinction between Science and Philosophy, it must be precisely as I have elsewhere and heretofore drawn it—between existent and preter-existent being. According to this demarkation, Mr. Spencer's study is purely scientific, since he claims, as appears above, that nothing is knowable out of the range of experience: in which he agrees with all non-sophical scientists.

In another division of this essay, I shall try to demonstrate that the human intellect is not altogether impotent in dealing with what transcends experience. Just now I will only point out wherein Mr. Spencer may be mistaken in affirming that it is. Whence comes his information that absolute knowledge is impossible—that what confronts the human mind as a mystery to day is to remain a mystery forever? Not from ex-

CONTINUED ON PAGE 136.

## 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 end pencils and some sheets of clean writing paper on the table, to write down any communication that may be obtained.

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

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

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

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

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

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

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

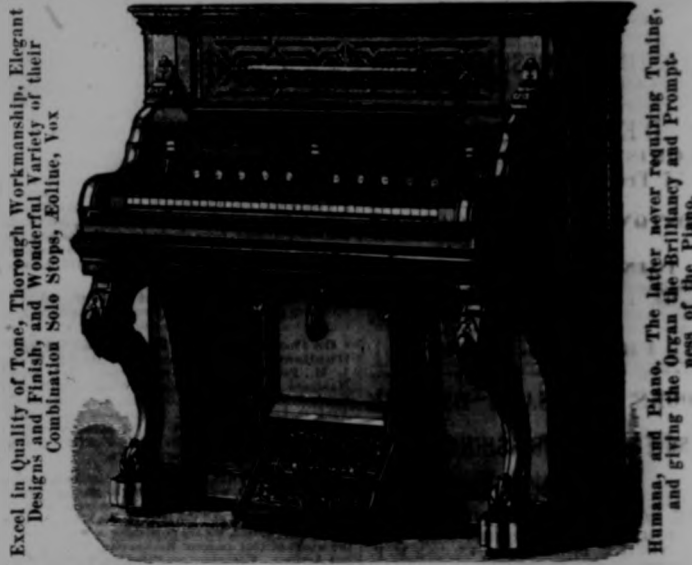
If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary.

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

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ANOTHER REMARKABLE TEST IN SPIRIT PHOTOGRAPHY. HARTMAN OF CINCINNATI DEMONSTRATES HIS POWER BEFORE A SKEPTICAL COMMITTEE.

To the Editor of the Spiritual Scientist:

The public have been regaled for several days past, through the columns of the *Cincinnati Enquirer*, with notices, challenges and counter-challenges, for a great public test trial of Spirit Photography, to be given by Mr. Jay J. Hartman, photographer, artist, the offering such conditions as to make fraud impossible, and the proof positive of the appearance of Spirit forms on the plate beside the sitter, without any fraudulent aid from him or others. It will be remembered that last Christmas Day, after due notice through the columns of our city papers, he gave a similar public trial in the presence of sixteen persons, several of these practical photographers, and in a strange gallery which he had never before entered. On that occasion the investigators were so gentlemanly and quiet in their deportment that the best of feeling prevailed, securing the requisite harmony, without which success is all but impossible. So that, notwithstanding their skepticism and confident predictions of failure under such strict conditions, much to the surprise of every one, a well-defined face and form of a young lady appeared on the plate with the sitter on the fourth trial, when Mr. Hartman had not been in the dark room, nor handled the plate. The result was so conclusive and convincing of the truth of Hartman's claim, that the photographers, as well as the balance of the audience, were astounded, and as they could not give any rational explanation, or say that Hartman had used fraud, as he had never left the camera, the photographers straightway fell out among themselves, accusing each other of selling out to Hartman to help on the delusion, apparently forgetting that a few minutes before they were a band of brothers in common league to prevent and defeat the supposed fraudulent production of "spirit pictures." These criminal intentions, without any evidence to sustain them, however, Hartman finally decided to give one more and final public test trial, to settle the question between the disputants, prove their integrity, and firmly establish the truth of his claim to be a genuine Spirit Photographer.

Mr. H. Slater, of the People's Gallery, challenged him as he had done at the previous trial, rather tauntingly, to come to his rooms, use his camera, plates, chemicals, etc., and then and there produce "spook-types," as he chose to call them, when he agreed to donate \$100 to some charitable institution, if successful, provided Hartman would agree to donate an equal amount, if he failed.

Mr. Hartman sent an invitation to Mr. Slater to attend the test trial on Sunday morning, and he accepted, making his appearance at Mr. Hartman's rooms, 100 West Fourth Street, about ten o'clock, prepared with his own plates.

Several other gentlemen, some of them practical photographers, put in appearance, when the meeting was called to order and on vote decided to go to Mr. Leon Van Loo's well-known gallery. Mr. Hartman stated that the only conditions asked were that there should be no arguments during the trial, but perfect quiet and harmony maintained, and that each person, with himself, should be searched, and one person, the owner of each plate, should accompany him, through the different trials. To this Mr. Hartman and two other gentlemen demurred, as they wished to follow him through each manipulation. Mr. Hartman replied that that would only create confusion and not be as satisfactory as the way proposed by him, which the remainder of the audience declared to be fair. So Mr. Hartman and his friends withdrew, declining to take part in the investigation.

The party then visited Van Loo's gallery; this gentleman insisted on using and working his own instruments, Mr. Hartman to follow him through, if he preferred. Hartman rather reluctantly accepted the offer, stating that he would stand at the camera and try it twice, although confident of no success. No results were obtained.

Kelley's gallery was visited and he declined to entertain them; and finally it was determined to go to Slater's own gallery. He and Hartman were searched, although Hartman never left the camera, entered the dark room or handled a plate.

Slater quickly prepared a plate, and brought it in the "holder," and handed it to Mr. Hartman, who placed it in the camera, and after the twelve remaining investigators had been seated he placed his hands on the camera, removed the cloth, and awaited the result. "Time up," the plate was carried to the dark room by Mr. Slater, and developed with no result. Another plate was prepared and exposed; a photographer was selected to develop it in the presence of Mr. Slater. This plate had been previously marked with a diamond before using. We soon heard the operator exclaim: "Got something!" which, on examination, proved to be a very faint yet definable image of a young child, seated in the lap of the sitter.

Mr. Hartman now stated, still standing at the camera, that if the audience would keep quiet, and join hands around the camera in a half circle, forming a human "horseshoe magnet," he thought that the next trial would develop a satisfactory picture. A fresh plate was brought out, marked and thoroughly examined by the parties, being, apparently, as clean as glass could be. Mr. Smith and Mr. Hopkins were placed in charge of this, and after proper, necessary "collodionizing" and silver bath, was exposed, Hartman still at the camera. Again a very faint image of a young man in the upper left corner of the plate; the mark was examined and the plate found to be the same.

A fourth plate was ordered up—still, in each case, Mr. Slater's own plates. Being marked and examined like the others, it was again prepared for exposure. Mr. Hartman begged the audience to keep quiet, and a good result would be obtained; but the majority, probably on account of the excessive heat, seemed nervous and all at case. That kept the circle from becoming perfectly quiet. Again the plate was exposed under these discordant conditions, Messrs. Smith and Hopkins again retiring to develop it. Once more the melodious Smith exclaimed, "Got something," and bringing the plate to the light, there appeared a large oval shadow resting on the shoulder of the sitter, in the center of which was a faint image of a middle-aged man, sufficiently distinct, Hartman states, to print plainly when the negative is properly prepared.

Mr. Hartman declined to try again, stating that the increasing restlessness and heat precluded any further attempts; and while he had hoped to get a fine result, which would have been obtained had there been greater quiet and more harmony, yet the three results would have been sufficient to establish his claims, and prove that spirit photography was a demonstrated truth. Mr. Slater threw up the sponge, and declared that, while not convinced that it was "spooks," yet he acquitted Mr. Hartman from all imputations of fraud and dishonesty, and acknowledged that the apparatus were produced by some means unknown to him, and without any complicity from Hartman, as he never handled a plate or entered the dark room during the whole trial, the plates being Mr. Slater's which he knew to be clean and free from stains, which they proved to be on examination before being placed in the bath.

At this point several of the valiant pilgrims, who had promised to sign a certificate provided a result was obtained, and who had declared that they were satisfied of Hartman's honesty and integrity, and with the results produced, yet they quietly folded their mantles about them and glided away. Determined to keep their promise made to Mr. Hartman, the gentlemen remaining signed the following certificate as "Mr. Jay J. Hartman, having gone to Mr. H. Slater's photographic gallery, and accepted the use of his camera, chemicals, etc. We hereby certify that three indistinct forms made their appearance on the plate beside the sitter; and we are satisfied that they were produced by some means unknown to us—and without any fraud on his part, as he never entered the dark room or handled the plates.

Benj. F. Hopkins.  
Edwin Pinckon, M. D.  
C. F. Hesser.  
Robert Leslie.  
Joseph Kinsey.

"In justice to myself before signing the above—add, that although I at the request of several present prepared the above plates, I was not present at their development, although I was requested to do so,—the above, however, were all my own plates.

Hartman's appeal and Mr. Slater's challenge will be to

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