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For the Spiritual Scientist.
EVOLUTION COMPASSED.

BY GEORGE STEARNS.
CHAP. II.

Existence in the Maze of Scientific Speculation.

LANGUAGE is a system of conventional signs, or symbols of thought, whereby a community of intelligence is established and a mutual understanding among persons in society is maintained. The symbolism of words is by no means absolute, but variable according to the differential impressibility of mind, the gradations of intellectual capacity, and the casual modifications of sense by the fortuitous elements of experience. For this reason the diversification of thought is infinite, and a perfect verbal expression thereof is simply impossible. Language, instead of being a vehicle for the interchange of ideas, is that only of intellectual suggestions, the effectiveness of which depends upon the coincident aptness of speaker and hearer to turn them to rational account. It is upon the rareness of this mental qualification for a mutual understanding that the practical value of words is to be estimated; though to this rule of their valuation words are more or less amenable in proportion as their symbolism is more or less versatile; the meaning of some words being simple, fixed and exclusive, as in proper names whereas that of others is complex, variable and contextual, as in epithets of comparison. That is to say, proximally, words are either definite or indefinite as to their signification: and this brief explication of the matter is made expressly to enable me to say intelligibly that the word *science* is a verbal sign of the definite order, embracing exclusively *known truths*, and admitting nothing in the name of opinion, belief or conjecture. But the word *scientist*, though etymologically of the same temper as the word *science*, is comparatively indefinite, in effect of its sectional purport of character. It means a person versed in science, at least in one or more of its branches, of which attribute there is no standard of exact interpretation. Its role may be coupled in verification with one of genius, say of art or politics or religion. "All the world's a stage, and all the men and women in't are players," at times and eke by turns, of diverse parts. The garb of profession

often conceals more than it represents. A chemist who goes to his laboratory only to investigate, may go to his altar only to worship. There are doctors of divinity who carry Bacon and the ologies in one hand and Moses and the prophets in the other, and let not the right hand know what the left hand doeth. So the atheism of science consists with no general lack of faith among scientists. In fact, some of these affect surprise at the common talk about the incompatibility of science with religion. They have never been disturbed by such notions of incongruity between Revelation and Reason as in other minds have caused the diuturnal "conflict of ages." Those are a kind of religious scientists, a rather unique specimen of whom appears as the author of "the Unseen World," an essay lately published in the Atlantic and republished as the leader of a volume of essays on miscellaneous subjects. The title is pretentious, by intimating the subject-matter of a book, yet really designating an abortive attempt to defeat another and abler attempt to elicit from physical science some tangible evidence of "the Unseen Universe," whose authorship is unacknowledged. Of this latter work I know nothing, but by report of its said reviewer, who, confessedly knowing too little of the subject to either affirm or deny the reality of the Unseen World, labors zealously to overthrow the argument for its existence; not to justify skepticism regarding our future state as pledged by hope, but to discourage all attempts to solve the problem of existence, by assuring us that it is insoluble; the Unseen World being rationally unseeable and its elements even unthinkable, inasmuch that, as a subject of discussion, the question of life after death is one that science can never touch. This piece of negative information would seem to be hardly worth the pains of paralogy requisite to make it assumptive, and the incentive to its authorship is found only by inference from those rhetorical indications of bias which no naive pen is apt to conceal. In this case it is a phase of affectional belief seeking an apology for faith—that of the latitudinarian stripe—and prompting intellect to make a show of "Reason in Religion," as if to repress an ebullient sense of its inconsistency with rational modes of thought. This accounts for the writers glib assertion that,—

"There has never been any conflict between religion and science, nor is any reconciliation called for where harmony has always existed. The real historical conflict which has thus been curiously misnamed, has been the conflict between the more crude opinions belonging to the science of an earlier age, and the less crude opinions belonging to the science of a later age."

What! *opinions in science*, crude and more crude? Science embraces only things known, and whatever is known is as known. This attempt to exalt religion by disparaging science is forced and ineffective. It does not appear wherein their conflict has been misnamed, in the course of which "the more crude opinions have been defended in the name of religion, while the less crude opinions (in the name of science) have

nvariably won the victory." It is vainly intimated thus that science has ever been, or can be, divided against itself; for religion is not taken out of the arena by substituting another meaning of the word than that which history furnishes, affirming it to be "not concerned with opinion, but with the aspiration which leads us to strive after a purer and holier life."

This is *piety*, not religion; a personal and private attribute wherewith science has never meddled. But is it science, or religion that nourishes the creeds of ecclesiasticism? and is it religion, or intelligence, that proposes their amendment? The curious misnomer in the case is not that of the writer's fancy, but that which he perpetrates in treating as a matter of science what he otherwise describes as scientific speculation. So palpable a misconception in the beginning of an essay is not prepossessing of rationality in its general drift, which yet, in the present instance, is open to criticism only as to certain points of discussion, such as I find relevant to the subject of this chapter. Of these I shall make some account, dismissing their context as the better part of a well-conceived and deftly-written piece of literature, such as befits the reputation of its crude author, John Fiske, who, whatever his theme, always entertains his readers with striking views and recondite suggestions.

The items of scientific speculation here adverted to all cluster around a single misconceived spirit and the spiritual world, making the former identical with mind or thought. It is only in this heretical sense that Mr. Fiske believes in an "Unseen World," concerning which he makes no attempt to enlighten his readers, but diverts and crams their attention with studied suaves to dubitation as to whether or not there be any such world. He therefore discourses in a constantly equivocal strain, as in the following paragraphs:—

"An unseen world consisting of purely psychical or spiritual phenomena would accordingly be demarcated by an absolute gulf from what we call the material universe, but would not necessarily be discontinuous with the psychical phenomena which we find manifested in connection with the world of matter. The transfer of matter, or physical energy, or any thing else that is quantitatively measurable, into such an unseen world, may be set down as impossible, by reason of the very definition of such a world. Any hypothesis which should assume such a transfer would involve a contradiction in terms. But the hypothesis of a survival of present psychical phenomena in such a world, after being denuded by material conditions, is not in itself absurd or self-contradictory, though it may be impossible to support it by arguments drawn from the domain of human experience. Such is the shape which it seems to me that, in the present state of philosophy, the hypothesis of a future life must assume. We have nothing to say to gross materialistic notions of ghosts and logies and spirits that upset tables and whisper to ignorant vulgar women the wonderful information that you once had an Aunt Susan. (Splendid burlesque, only a little too spiteful). The unseen world imagined in our hypothesis is not connected with the present material universe by any such inviolable bond, as would allow Bacon and Addison to come to Boston and write the silliest twaddle in the most ungrammatical English before a roomful of people who have never learned how to test what they are pleased to call the evidence of their senses. ('That's good,' as Mark Twain would say; 'illagunt,' Pat would call it.) Our hypothesis is expressly framed so as to exclude all intercourse whatever between the unseen world of spirit unconditioned by matter and the present world of spirit conditioned by matter in which all our experiences have been gathered. The hypothesis being framed in such a way, the question is, What has philosophy to say to it? Can we, by searching our experiences, find any reason for adopting such an hypothesis? Or, on the other hand, supposing we can find no such reason, would the total failure of experimental evidence justify us in rejecting it?"

Mr. Fiske, in the name of philosophy, elaborates a negative answer to either side of this two-fold question, which he contrives to render intricate by involving it in a cloud of collateral dubiosities. To follow the lead of his pen is not the aptest method of learning its bent, which is rather implied than expressed, and discoverable only by dissecting his argument. The properties and bearings of his hypothesis are suggested by the tone and turns of rhetoric suffusing many a page, whence they are to be gathered by excerptation and influence. And what is that hypothesis? It concerns "an unseen world in which material conditions like those of the visible world have neither place nor meaning." Does it include the supposition that there really is such a world? O, no; "we have not the faintest shadow of evidence wherewith

to make it probable that Mind can exist except in connection with a material body." Is it then the abnegation of such a world? No.

"Since our ability to conceive any thing is limited by the extent of our experience, and since human experience is very far from being infinite, it follows that there may be, and in all probability is, an immense region of existence in every way as real as the region which we know, yet concerning which we cannot form the faintest rudiment of a conception."

And this is Mr. Fiske's hypothesis, that there *may* be an unseen world of which nothing is humanly predicable because nothing is known or knowable.

Well, what is the use of such an hypothesis, and why should one imagine it? Oh, it will make room for religious belief, "a belief not amenable to scientific tests." It is a grand desideratum of old theology to be "placed beyond the need of scientific support and beyond the range of scientific criticism." It will thus become secure from the tacit lampoon of such terrifying lay preachers as Tyndall and Darwin. So Mr. Fiske would bring aid and comfort to ecclesiasticism. But his method is quite inadequate to the end proposed; too equivocal for the temper of orthodoxy, and too stoical to ingratiate the natural heart. What a dagger to Hope is this!—

"Much stress is commonly laid upon the recognition of friends in a future life; . . . yet the recognition of friends in a purely spiritual world is something of which we can frame no conception whatever. We may look with unspeakable reverence on the features of wife or child, less because of their physical beauty than because of the beauty of soul to which they give expression, but to imagine the perception of soul by soul apart from the material structure and activities in which soul is manifested, is something utterly beyond our power."

How then shall evangelicals find Jesus in the life to come? How, in a state wherein persons ignore each other, may one's own identity be preserved? Is it possible to believe what is both "utterly and hopelessly inconceivable" as well as repugnant to the innermost yearnings of human nature? Does not the hypothesis refute itself?

It fails to serve its purpose, as hinted above.

"The belief that all things are working together for some good end (can any appreciable good consist with oblivion of the part?) is the most essential expression of religious faith; of all intellectual propositions it is the one most closely related to that emotional yearning for a higher and better life which is the sum and substance of religion."

But this wholesome attribute, however named, is not promoted by Mr. Fiske's hypothesis. He adverts to—

"The feeling which associates a future life with some solution of the burthensome problem of existence. Had we but faith enough to lighten the burdea of this problem. . . Could we but know that our present lives are working together to some good end. . . To the dog under the knife of the experimenter, the world is a world of pure evil; yet could the poor beast but understand the alleviation of human suffering to which he is contributing, he would be forced to own that this is not quite true: and if he were also a heroic or Christian dog, the thought would perhaps take away from death its sting. The analogy may be a crude one, but the reasonableness of the universe is at least as far above our comprehension as the purposes of man surpass the understanding of the dog. Believing, however, though as a simple act of trust, that the end will crown the work, we may rise superior to the question which has here concerned us, and exclaim, in the supreme language of faith, Though He slay me, yet will trust in Him!"

And that is religion. Really, spiritually-minded reader, don't you wish that *you* too were a Christian dog, with such a trust in Providence as ought to sustain a self-deemed victim of vivisection! Call that faith? What a daub! It looks more like "suspense of faith," and a caricature of that. I doubt if *all* religion's devotees are sensible of a plight so murky. Yet such, in one case at least, is the end of scientific speculation.

Mr. Fiske's hypothesis is not according to the postulate with which he commences his discussion, namely: that "for deciphering the past and predicting the future, no hypotheses are admissible which are not based upon the actual behaviour of things in the present."

This postulate rests upon a universal principle, that of uniformity in Nature, to which it applies as to one consistent whole. It is rooted in the same law of causation as the Persistence of Force, co-ordinate with which is the Perpetuity

of Order; both these truths being deducible from the conceptive constancy of purpose which appertains to the Infinite and Immutable MIND. The oneness of cause determines the oneness and wholeness of effect. Hence the harmony and uniformity of nature. Therefore the postulate, by virtue of that which renders it valid, cannot be regarded as applying to the sensuous sphere of existence alone; it applies to both sides of nature, the seen and the unseen, and makes the present a criterion of the past and future to any extent that reason can compass.

It is a maxim of science that the known behaviour of matter under any given conditions is its ascertained behavior under the same conditions for all time. The same is true of spirit, the existence of which physical science ignores, though none the less a substance conserving the inherent properties of matter. The difference is more apparent than real. Spirit is congenious with matter, and force is the pith of both. Their behavior is the work of steadfast mind, whereof there is no variableness nor shadow of turning. Therefore the behavior of mentality, or the issue of finite expressions of mind, is uniformly one and the same for every distinctive organic measure thereof. The *animus* of every brain is known by its conformation. Sense is identical in man and brute, and reason is homogeneous in all cerebral organs, whose differential capacities alone determine all degrees of intelligence. There cannot be another science than that which is borne of sense and reason, nor a philosophy antagonistic to either. There cannot be another world of mind wherein two and two make other than four. The arithmetic and logic of this world are those of all worlds; the ethics of mankind may be improved, but never discarded; and even the esthetics of young humanity are inductive to angelic assimilations of celestial beauty. Mind is a unit, and the doings thereof are mutually consentaneous. What we know, the All-Wise may not dispute.

It is with no regard to these fundamental truths that Mr. Fiske remarks: "Why we are here now is a question of even profounder interest than whether we are to live hereafter. Unfortunately its solution carries us no less completely beyond the range of experience." But fortunately the inherent desire to solve it provokes reflection and prompts attention to an inner sense of truth whereby alone this and kindred questions may be answered. There were no use of being here without a hereafter. Mind, the universal cause, cannot act without a purpose. We are here to be educated, in fulfilment of that purpose. But how can we be educated by experience in this world with practical reference to another altogether discrete from this and characterized by totally unlike conditions? It is impossible. Life in the world to come must be a continuation of sentient endowments and complementive of the mental development initiated here. It must be the natural sequel of physical experience, inasmuch as to be unattainable otherwise than through this porch of existence.

If the world of Hope could be reached by another route than that which man seems bound to travel, it would be strange that we are here, that the material universe exists, and that we are made to incur the manifold evils incidental to sublunary life. But when we distinguish mind from spirit, as Mr. Fiske does not; when we consider that mind is the Infinite One; that all forms of mentality are products of mind; that every so-called finite mind is either an *impress* or an *inspiration* of mind absolute, neither of which can obtain without a basis or receptacle, which of course must be distinct from mind itself, and therefore not essential, but substantial—not of *essence*, but of *substance*: then we begin to see that mentality without an organism is impossible; that every soul must have a body (not necessarily material, since all animals are not rational and moral, which indicates that human personality depends upon something spiritual); and that bodies, however ethereal, occupy space and can exist only in a world of substantial realities. Such a world, as the future abode of mankind, must correspond in many respects to that from which its inhabitants have been translated, as well for their appreciation of its scenery as in effect of the uniformity of nature in leaping no chasms; and scenery, of whatever description, can be utilized only by organs of sense and intellect and taste such as already characterize the spiritual constitution of man. This is not self evident, but a revelation of reason through a course of study quite extraneous to that of materialistic thinkers, whose exit from the maze of scientific speculation into the daylight of existence would subvert all the conditions of Mr. Fiske's hypothesis.

RELIGION ESSENTIAL TO HUMAMITY.

Outline of a sermon preached in the Free Christian Church, Swindon, on Sunday, June 25, 1896.

BY GEORGE SEXTON, L.L. D.

Luke x. 42.—"One thing is needful."

SEMI-RATIONALISTIC commentators have been very busy with this text. It has nothing to do with religion, they say, but refers entirely to temporal things. Our Lord's purpose, they maintain, was to rebuke the anxiety of Martha to furnish him with a varied repast. He therefore informs her that he did not desire splendor and profusion, and that consequently Mary showed a better appreciation of his character by sitting at his feet and listening to his instructions. Every plain and simple reader of the New Testament, however, will see that the one thing needful has a reference to religion, and that the better part which Mary had chosen was an eternal one, which could not be taken from her. So I shall treat it, and shall consider, therefore:

I. The thing here referred to as being needful.

II. Why it is called the one thing needful, as though it were the only one.

III. The sense in which religion is essential to humanity.

I. The thing here referred to as being needful.—Few persons who have studied the teachings of Christ with a spirit of piety and reverence will dispute that this refers to religion. Jesus invariably puts the things which relate to the soul in the first rank, and attaches to them an importance which belongs to nothing else. "What shall it profit a man if he gain the whole world and lose his own soul?" "One thing thou lackest," &c. The peculiarity in the teachings of the Lord was that he was both the Revealer and the Revelation. He was the Word of God. His business on earth was to reveal God to mankind. Hence the sum total of his teaching was to show men not only what religion was, but how they might become partakers of it and realize its power.

What, then, is religion? This is a very large question, and one which has been the source of endless controversies. Yet, after all, probably the answer to it may be compressed into a very small compass. We have it in the two great commandments of the Lord. Love to God supremely, and love to man as an outcome of the love to God. If a man does not love his brother, neither does he love God. The word religion is derived from two Latin words, which mean to bind again; and therefore, signifies the re-binding man to God, from whom he has broken loose. This binding is by cords of love. The purpose of religion is two-fold. First, that men should be good; second, that they should give God the glory for their goodness. All religious symptoms that fail of this are deficient in the essential feature of true religion. Nor is this rule established by an arbitrary arrangement on the part of God, but flows by an irresistible necessity from the constitution of his nature and our own. It is the essence of love to wish to give something of its own to another. God is Love, Perfect Love, Infinite Love. Therefore, it is his desire to give of Himself to man. From this Divine desire man was created at first that he might receive the Divine Love, appropriate it to himself, and live by it as of himself. This Love is the love of goodness, and, therefore, in proportion as a man loves goodness, does he answer the purpose for which he was created. The primary purpose of religion is to make man good. Selfishness is the opposite of good. Now, to attribute to self that which comes from God is both selfish and unjust. The second purpose of religion, therefore, is to make man acknowledge that he owes all his goodness to God. If the ancient religions are examined in the light of this grand truth, it will be seen how utterly deficient they are, and how utterly deficient they are, and how, while they vaguely point the way to the glorious consummation which was to come, they themselves fall far short of the true ideal. This principle will also form a test to which we can bring the various Christian sects, with a view to ascertain how far they are in accordance with the true religion.

II. Why it is called the one thing needful, as though it were the only one.—Clearly in the expression the *one* thing there must be deep meaning. Many things, therefore, are not needful. The question has frequently been discussed, and it is one about which great difference of opinion prevails as to what are necessities of life. The thing here referred to is not a necessity of life, but *the* necessity. It is that which stands before all else in existence. The question that arises, however, is why is religion the one thing needful.

1. *It is the Principal Thing in Life.*—There is nothing else of half so much importance; religion is man's chief concern. It has to do with his eternal welfare. The very life of the

[CONTINUED ON PAGE 233.]

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

THE
OCCULT PHILOSOPHY.
OF
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. XLV.

Of Collyria, Unguents, Love Medicines and Their Virtues.

MOREOVER, collyria and unguents conveying the virtues of things natural to our spirit, can multiply, transmute, transfigure and transform it accordingly, and also so transmute their own virtues into it, that it will act not only on its own body, but also bodies near it will be affected by the same quality by invisible rays, charms, and by touch. For, as our spirit is the subtle, pure, lucid, airy and unctuous vapor of the blood, so collyria must be made of similar vapors corresponding to our spirit in substance, this correspondence having a greater tendency to incite, attract and transform the spirit. The virtues of the spirit have each their respective ointments and other confections. Hence, by the touch, sickness, poisonings and love is induced, when the hand, garment or other things have been anointed. Also by kisses, some things being held in the mouth, induces love, as in Virgil, we read that Venus prays Cupid:

"I beg the grace,
But only for a night's revolving space,
Thyself a boy, assume a boy's dissembled face;
That when, amidst the fervor of the feast,
The Tyrian hugs and finds thereon her breast,
Thou mayst infuse thy venom in her veins."

Now because perception belongs more purely and clearly to the sight than other senses, impressing in us more acutely and deeply the images of things, it, more than all others, agrees with the phantasmal spirit, as is apparent in dreams, in which things seen are more often presented than things heard, or anything coming under the other senses.

Therefore, when collyria transform visual spirits, that spirit easily affects the imagination, which, indeed, being affected with divers species and forms, transmits the same by the same spirit to the outward sense of sight, causing a perception of such species and forms as if it were moved upon by external objects, so that there seems to be seen terrible images and spirits, etc.

I know how to make collyria from the gall of a man, and the eyes of a black cat and other things, so that immediately there shall appear in the air or elsewhere, the images of spirits.

The like is also made of the blood of a lapwing, a bat and a goat, and it is said that if a smooth piece of steel be smeared over with the juice of mugwort and made to fume, it will make invocated spirits to be seen in it. There are also suffumigations or unguents which cause men to speak or walk in their sleep, and to accomplish things which men awake cannot or dare not do. There are also some which cause us to hear horrid or sweet sounds, etc. This is the reason why maniacs and melancholy men believe they see and hear external things when only their internal imagination is affected; hence, they are afraid when there is nothing to be afraid of, and fall into wonderful and most unfounded suspicions, to fly when none pursueth, to be angry and fight when no one is present, and to fear when there is no fear.

Such like passions can be induced by magical confections, suffumigations, collyria, unguents, potions, poisons, lamps, lights, looking glasses, images, enchantments, charms, sounds and music. Also by divers rites, observations, ceremonies, religious and superstitious, all of which will be treated in their proper places.

These kinds of arts, passions, apparitions and images are not only induced, but also things themselves are really

changed and transfigured into divers forms, as the poet relates of Proteus, Pendemenus, Acheloas, and Merra, the daughter of Erisichthon; so also the companions of Ulysses were transformed, and of old men who tasted of the entrails of the sacrifices of Jupiter Lycaeus were transformed into wolves, which Pliny says befell a man named Dewarchus.

Augustine was of the same opinion, and relates that while in Italy he heard of women that by giving sorceries in cheese to travelers changed them to working cattle, and when they had enough work out of them, changed them to men again, as befell a Father called Preatantius. The Scriptures themselves testify that Pharaoh's magicians turned their rods into serpents, water into blood, etc.

SPIRITUALISM.

A series of articles revised for the SPIRITUAL SCIENTIST from the S. F. Banner of Progress, 1867.

BY J. W. M.

CAN THERE be any positive evidence of a continued existence beyond the grave, if it be,— "The undiscovered country from whose bourne no traveler returns?" Is there any analogy in Nature to confirm our faith in immortality?

We see no organism that carries its identity from one state of existence to another; the famous caterpillar argument, so triumphantly referred to by Thomas Paine, as a proof that we may have a future existence, shows to what extremity those are driven who try to prove immortality from Nature; for the caterpillar, in its progress to the butterfly state, passes through no process of disorganization any more than the bird when it breaks through its shell—any more than we do every day.

Says Hudson Tuttle:

"The atom which existed yesterday in the ear of corn, to-day becomes assimilated in the animal, to-morrow may become a part of man, and thereafter originates an idea, which, incarnate, may overturn empires and states."

Thus we are dying and being renewed every day; and so is everything around us till the day of dissolution arrives, and then, so far as we can see, its identity passes away. And (if I may be pardoned for referring to the Bible), Job says:

"For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. * * * But man dieth and wasteth away; yea, man giveth up the ghost, and where is he?"

We could not tell, unless man, yet retaining his conscious identity, should choose to reveal himself.

Said Cicero:

"Do you conceive him to have the least skill in natural philosophy who is capable of thinking anything to be everlasting that had a beginning? For what can possibly ever have been put together which cannot be dissolved again? Or what is there that had a beginning which will not have an end?"

The term "eternal progression," so often used, and more especially by Spiritualists, is, I think, a contradiction in terms. Eternity cannot progress. Whatever is eternal is already perfect. I believe the universe is perfect, because I believe it eternal; that it has been eternally in motion and evolution; that everything is continually being formed and transformed. Cycles, spiral progressions, transformations, transmigrations, resurrections, etc., are all phases of life, as it has been understood by the adherents of various theories.

And if so, we, as organic individuals, cannot maintain an everlasting consciousness of identity since the analogies of Nature declare that everything must dissolve, and be resolved into its primary state, or into a reunion in more advanced organisms.

The astronomer, with his glass, penetrates the arcana of the heavens, and sees there worlds in every stage of being, from nebulous infancy to age and final disintegration by fire; we see every organic form on this earth living, yet perpetually dying, from birth to dissolution, and then, as the spiritual phenomena seem to teach, passing on to a higher state to repeat the same process. If the spirit life be analogous to earth life, and governed by similar laws, the time must come when all that we are, spiritually and physically, shall be resolved again into neblæ, as the world itself shall be.

This is not a pleasing idea to those whose motives for action are based on a belief in the immortality of the soul; but the true philosopher desires truth above all things, even if it should be at the expense of self and of every hope.

During the past twenty years, public attention has been drawn to a class of phenomena, which seem to indicate that these forms of existence, beside that observed by our ordinary senses, phenomena which have startled many thinking minds, roused many dormant intellects to thought and action; cheered the sorrowing widow and orphan; and bridged the chasm between the seen and the unseen—thus bringing into nearer and more perceptible contact the related loves of heaven and earth.

To many, even a continued existence is ignored as unphilosophical; phenomena upon which rest proof as trustworthy as that which has established geology, and the Copernican system of astronomy, as sciences, is sneeringly called humbug, trickery, illusion, etc., by many who have contented themselves with sneering instead of investigating. For instance, take one of Mrs. ———'s seances. Will some clear-headed gentleman, who believes Spiritualism to be based on the trickery of legerdemain performers, constitute himself a committee of investigation, and do the public a service by exposing the *modus operandi*? Can any of the professors of legerdemain, or all of them combined, produce a solitary rap—one of those mysterious raps which answer questions? Is it not strange that celebrated professors should put themselves at the tromble to contrive by machinery, etc., to imitate what simple, uncultivated girls, raised in the backwoods, can do without such aids? And, after all, the former are but imitations, teaching us to be more on our guard against pretended mediums, who think there is money in mediumship. It is time that men who pride themselves upon their science, should condescend to examine phenomena which have engaged the attention and enlisted the faith of millions. It is too late in the day to put them off with a sneer; they still remain stubborn facts "that will not down at your bidding." To treat with indifference the consistent testimony of reliable citizens—reliable in business transactions, in every other affair in life—is certainly very unfair, and reflects but little credit upon the skeptic; for it seems to me to require more credulity in rejecting such testimony than is required to receive the silliest tale which has yet found birth in Spiritualism.

Is it surprising that thinking minds have scouted the idea of the existence of spirits, when we consider the many curious doctrines respecting them taught by theologians and metaphysicians? They hold that God and all other spirit entities are immaterial, having nothing in common with matter, time or space, and are therefore outside and independent of all material or natural law; thus they lay down most accommodating premises for belief in marvelous stories of stupendous miracles. One of the old school gravely writes, that a thousand angels could dance on the point of a needle and yet have plenty of room—which beats the animalculæ entirely out of sight, even with a microscope; and he could have as readily and as truthfully said a million as a thousand, and illustrated the idea of nothingness or immateriality, which he wished to convey, much better. To our naturally materialistic method of thought, no better definition of spirit, or God, could be given, by which we would understand that neither existed, than that of immateriality, independent of time and space. Christianity having adopted this idea of spirit nature, Christians are, as a matter of course, unbelievers in spirit intercourse.

"How," say they, "can immaterial beings come in contact with matter, and move it, and make sounds?"

Their belief in angelic beings is of such a vague, shadowy character, that, when substantial proofs of their existence, through physical demonstration, are presented, they are more than surprised. This seems astonishing, when we can read, in the Bible, of "healthy ghosts," that could eat veal pot-pie with Abraham and his wife, carry Habakkuk and Philip through the air, and roll away the stone from Jesus' sepulchre. But then, as we have outlived the days of miracles, we should not expect these things now!

But the revelations obtained by mesmeric and psychologi-

cal experiments during the past fifty years, prove indubitably, that there is an occult connection between all minds—a something which mind can control, by which one mind can operate on another, and that, too, where miles intervene. Now, our common sense tells us, that, in such cases, there must be between the minds a connecting link as real, and material too, as the wire that conducts the electric spark, which conveys our messages over land and through seas, from continent to continent. And the mind thus operating must be material, too; it may be as much more ethereal in its essence, to the medium through which it operates, as the lightning is to its conductor, and yet be no less really material. What we perceive going on around us, through the operation of the more ethereal forces of Nature upon the cruder elements, enables us very readily to conceive of the materiality of spirit, and its inherent power over the lower forms of matter. Water wears the rock; air moves the water; heat and electricity agitate the air; and so on, in the "House-that-Jack-built" style, our fancy can carry us through all the more ethereal forces, till we reach the *primum mobile*; and what that may be is beyond our present knowledge, and will, it is likely, remain so till we reach a condition of being that will place us in more intimate relations with the elements and conditions of the higher states.

A MISSOURI PRODIGY.

A MATHEMATICIAN OF THE MOST WONDERFUL CHARACTER.

A GREAT DEAL has been said and written about the great mathematical prodigy, "Reub." Fields, who lives at Fayetteville, Mo., says the Warrensburg Democrat, and the more that is known of him, the greater wonder he becomes. He does not possess the simple rudiments of a book education—does not know a letter or figure from sight—and yet can solve the most intricate problem in an instant, or can perform a calculation in less than a minute that would require an hour by the ordinary modes. For instance: We gave him the day of the month and the year of our birth and he told, in less than half a minute, our age in seconds, minutes, days and years. Give him the day of the month and the year of any event, however remote, and he will instantly give the day of the week.

We spent two hours with him last Saturday, and notwithstanding we have often talked with him and seen him display his wonderful gifts, yet we always find something new in him.

We placed a column of figures upon a paper, equal in length to the columns of an ordinary-sized ledger, and called them off to him in rapid succession, and when the last number was called, he gave the sum without a moment's hesitation. He did not see the paper, and would not have known a character on it if he had. One hour later he repeated those numbers in the exact order in which we called them to him. We then began at the bottom, and would call two or three numbers correctly, and then one incorrectly, and he would correct us by giving the proper number.

More mysterious than this to us is the fact of his ability to give correctly the time of the day or night whenever called upon, without any reference whatever to a time-piece.

In this town the timepieces are all regulated by railroad or St. Louis time. If you ask "Reub." the time, he will say: "I am 15 1-4 minutes past 1; if you have railroad time, you have so and so," giving the exact difference between sun time and railroad time.

Another remarkable fact is that he gives the exact time of his locality. If he is in Washington City, he gives Washington City time; if in San Francisco, the time there. He cannot possibly do these things by any method of calculating the passing time, for he will give time as accurately when waked from sleep at night as if it were daylight and the sun shining.

There seems to be nothing too great in numbers for his mind to grasp, and yet nothing too small. He can tell what the interest of one cent would be in three seconds at the rate of 10 per cent. per annum as readily and as easily as we could tell the interest on \$1 for one year at the same rate per cent.

SUBSCRIPTIONS AND ADVERTISING RATES.

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"SURPRISING AND INEXPLICABLE."

The New York Graphic stands accused by the editor of the Banner of Light and a correspondent of the London Medium, of having obtained, through spirit agency, a fac-simile of a letter which it published recently in connection with the professed exposure of Mrs. Anna Eva Fay. The circumstances in the case are as follows: When Mrs. Fay was in Boston a statement was made that Mr. Crookes had expressed doubts of her mediumship. Mrs. Robert Cooper then wrote to Mr. Crookes for his opinion of her, and, in reply, received a letter testifying to her mediumistic powers. This letter Mr. Cooper carried to the Banner of Light for publication, but as this paper was deeply prejudiced against her and had declared that she was not a medium, it took little or no notice of the endorsement of this authority.

Receiving the Daily Graphic one morning, we called Mr. Cooper's attention to a fac-simile of Mr. Crookes' letter. Writing to the London Medium, he says:

Judge of my surprise at seeing a fac-simile of the letter in the New York Graphic a short time ago. It was published in connection with a professed exposure of Mrs. Fay, and the object was to hold Mr. Crookes up to ridicule as the endorser of such humbug. I inquired of the editor of the Banner whether he had supplied the Graphic people with the original letter, and he answered me he had not, and said, to the best of his belief, it had never left his office. Various explanations have been offered. Some think it must have been surreptitiously taken from the office, but, as it is a private office, and the doors are kept locked, there must be considerable difficulty in its abstraction; others think Mr. Crookes must have supplied a copy, which, of course, is very improbable; while others suggest spirit-agency as the means by which it was effected, and, in a communication, a gentleman informs me that "he has twice seen documents duplicated before his eyes, in paper, writing and print." Thus the matter stands, and your readers must take their choice. The affair is still shrouded in mystery, and likely so to remain.

On the same subject, the Banner of Light says editorially:

Concerning the letter of Prof. Crookes, we would say, parenthetically, that though we had the original from the hands of Robert Cooper, to whom it was addressed, and though it has never left our office from the time of its first reception to the present moment, a *verbatim* transcript of it, in Prof. Crookes's handwriting was printed by the new process in the New York Graphic, in connection with Bishop's alleged exposure of her seances, and when we (also Mr. Cooper) wrote to the editor of that journal, asking whence the letter was obtained, in order that we might be freed from all suspicion of complicity, that functionary refused to notice our application in the smallest degree. This is, to us, a most surprising and inexplicable circumstance.

It is remarkable that neither of the two mediums employed by the Banner of Light, who are in communion with the "band of spirits that direct the paper," can give any explanation of this "surprising and inexplicable circumstance," in order that it "might be freed from

all suspicion of complicity," without being "snubbed" by the editor of the Daily Graphic. A large number of "clairvoyants" of "wonderful power" advertise in that paper; they claim to have the power to "see clearly" in cases of this nature—why not test a few of them? A genuine clairvoyant COULD give the information required.

The Daily Graphic can explain a "most surprising and inexplicable circumstance;" but a few people who are familiar with all the circumstances in the case, have already solved the mystery to their own satisfaction.

FRAUDS IN MEDIUMSHIP.

Robert Cooper, Esq., of London, in a communication to the Medium and Daybreak, thinks "the fraud that the Spiritual Scientist charges in mediumship is greatly exaggerated." In the interest of Spiritualism we wish that it might be so, but, to be candid, we fear it has been under-estimated. The most intelligent investigators are having this truth forced upon them: that many physical mediums will resort to trickery when the conditions for the manifestation of spirit power are not favorable.

Why disguise or hide these unpalatable truths? There is no pleasure in repeating them other than the satisfaction of having performed a duty by calling attention to facts that should receive careful attention. Mr. Cooper says that mediums "may be occasionally guilty of indiscretion or even fraud"; admitting this, who shall say how seldom or how often these frauds or indiscretions are committed? And if at all, ought not the friends and adherents of Spiritualism to seek for the cause of this anomaly?

Mr. Cooper calls attention to and denounces another class of people, who advertise in the Boston Herald as clairvoyants and mediums. The editor of the London Medium says the "advertisers quoted above are not recognized by Spiritualists or the Spiritual organs;" but the fact is that some are recognized by one of the Spiritual organs, at least, and an advertisement of one of the parties named is yet standing in the advertising department of the Banner of Light, and has figured in its editorial columns. Furthermore, the advertisements in the secular press are calculated to deceive the public, and many are attracted to these places by a desire to investigate Spiritualism.

The mission of the Spiritual Scientist is to repudiate all but genuine mediums, and to educate investigators to those exact and scientific methods of investigation that will enable them to detect and expose the imposters. Mr. Cooper is undoubtedly sincere in his position, and disposed to do justice to the Scientist, for he says, "of the honesty of its motives I have no doubt. A good purpose will have been answered by its strictures, if it makes mediums more careful and investigators more discriminating."

AN INCONSISTENCY.

If it can be clearly proved that Miss (or Mrs.) Fay has made use of jugglery while she has claimed the sacred gift of mediumship, and ascribed her deceptions to the same, then we shall, as far as she is concerned, add our endorsement to the action of the Judge above referred to.—Banner of Light.

When it was clearly proved that Mrs. Hardy "had made use of jugglery while she claimed the sacred gift of mediumship," the persons preferring the charges were denounced as "would-be expositors;" a test seance in a defective box was pronounced a crucial test, and Mrs. Hardy was declared to be vindicated. Why not treat Mrs. Fay in the same manner? Why not defend Mrs. Fay as a medium until she is proved to be a juggler, in accordance with the proposition so often advanced in

the Banner columns—"that all mediums should be considered honest until proved to be impostors?"

It would be quite interesting to know what the Banner would consider a clear proof that a medium had made use of jugglery. In some cases it needs very little evidence, for its prejudice decides the question. It said, editorially, last week:

When Miss (or Mrs.) Fay was in Boston we did not attend any of her sittings, because we have in the past had a sufficient experience with H. Melville Fay, with whom she is associated.

This admission is a confession in which a prejudice is manifested that is clearly unjust to Mrs. Fay. The slur of the "Miss (or Mrs.)" is ludicrous coming from this quarter. The critics and maligners who are so busy in a fruitless attempt to undermine and crush the Spiritual Scientist, will have to wait many a week before they detect it manifesting a prejudice either for or against a medium. It makes no difference whether the medium is Mrs. Hardy or a near relation—we have a fixed policy for all cases. We know there is such a thing as genuine mediumship, and we know that there are genuine mediums—else the Spiritual Scientist would not continue in existence twenty-four hours. The time will come when Spiritualists will discover which journal is the most faithful, the most honest and the most impartial exponent of Spiritualism in America.

EDITORIAL PARAGRAPHS.

A RIVAL of Blind Tom has been found at Blount Springs, Ala., in the person of James Harden, a colored boy from Baltimore. He plays the guitar and sings the most difficult music exceptionally well, and is also something of a composer. He has received no instruction, and the secular press in speaking of him says, "he is most emphatically a born musician."

W. F. PECK, who claims to be a medium for materializations is denounced by a correspondent of the Santa Barbara (Cal.) Index as an impostor. Peck has been in Santa Barbara and the neighboring cities for the past few months and finally a committee proposed to furnish the cabinet and a pair of handcuffs, but Peck refused to sit under these conditions. This action on his part taken in connection with many other suspicious circumstances provoked the letter which charges him with fraud.

BALDWIN ADVERTISED in San Francisco that he would, in a public hall, perform every feat that any spiritualist medium did. Schimmons attended, went on the stage, and announced that he would eat ten grains of strychnine, trusting to spirits to prevent the poison from harming him, if Baldwin would swallow a similar dose. Baldwin declined. It is believed that Schimmons is so firm a spiritualist that he believed that spirits would really aid him.

NOTHING is more easy than to grow rich. It is only to trust nobody—to befriend none—to get everything, and save all we get—to stint ourselves and everybody belonging to us—to be the friend of no man, and have no man for our friend—to heap interest upon interest, cent upon cent—to be mean, miserable and despised, for some twenty or thirty years—and riches will come as sure as disease and disappointment. And when pretty nearly enough wealth is collected by a disregard of all the charities of the human heart, and at the expense of every enjoyment, save that of wallowing in filthy meanness—death comes to finish the work—the body is buried in a hole, the heirs dance over it, and the spirit goes—where?

WE KNOW of no Spiritualist who fears death bodily; we know of none but what fear the moral death in which, alas! too many souls are found to-day; we know of none but whose conscience is as a searching fire continually finding out the dark corners and places of the mind, and quickened with the ever present vigilance and ever-watchful life of the angel world, consuming all that is unworthy and full of dross. We know of no true Spiritualist who does not desire that the angel world shall gaze all the time into their souls that are aspiring to a higher and better life. They fail—every one fails—no one achieves what they hope or expect to; but it is something to try, and by earnest trial all the time, and by turning the face steadily toward the light, it cannot be but that a loftier purpose and grander excellence will be attained in life.—Cora L. V. Tappan.

[CONTINUED FROM PAGE 232.]

soul depends upon it. As spiritual things precede temporal things, so religion must precede all else which belongs to the human mind.

2. *It influences all the Rest.*—Everything in life takes its coloring from religion. Having to do with the spirit, it is largely a cause of which much else in life must be viewed as the effect. It influences largely the *a* thoughts, *b* the words, *c* the actions.

111. The sense in which religion is essential to humanity.—At one time, perhaps, this question might have been considered superfluous, but it is clearly not so at the present time. Doubt first arose respecting the rationality of religious doctrines, then their authority was questioned, now their effects are discussed. The question, therefore, in what sense religion is needful to humanity is a very important one.

1. *Religion is a Need of Man's Spiritual Nature.*—We have spiritual capacities that must be cultivated. The spiritual nature of man requires food, just as certainly as does his material frame. This food is only to be found in religion, because only by religion can both sides of the spiritual nature be satisfied. Truth satisfies the reason, but not the affections. They must be influenced by love. The religious nature of man will sicken if not fed on spiritual things. All systems are false which do not recognize this fact. Man is essentially a religious being. In all ages and at all times religions have existed. And these, although frequently mixed with error, were all based upon great truths. Everywhere the human soul has aspired after God, as its Father, and Heaven as its home. Atheism never did and never can become general, because it contradicts man's noblest instincts. The most degrading religious systems will always be preferred before Atheism, because man has a religious nature.

2. *Religion is necessary for a Basis of Morals, and therefore for the proper Government of Society.*—There is no true ethical code to be discovered outside of religion. In modern times there appears to be a tendency to accept for a moral guide the so-called Utilitarianism of Bentham, elaborated by J. Stuart Mill, which proclaims the greatest happiness of the greatest number, and judges of the morality of an act by its tendency to promote this end. This principle is absurd, because it tests the morality of an act by its results, which cannot be seen until after the act has been performed. Nor are the other human guides in morals more satisfactory. They cannot lead one into the path where virtue, peace and honor lie, for they know it not. Religion which the Infinite Father sent down from Heaven can alone meet the moral state of man. Study the pages of human philosophy until you become bewildered in its mazes, and see what you can learn on this question. There is much talk about principle and honor, but the moral laws are vague and most unsatisfactory. Man is sinful; that fact must not be overlooked. The question is, how to be raised out of himself. No philosophy can accomplish this. It can be done by religion and by it alone.

3. *Religion is necessary to Human Happiness.*—This is a bold assertion, but it is nevertheless true. There is no basis for happiness if you take away God. Wealth, power, fame, and all else that pertain to earth may pass away; and even where they do not, there is the fear that they may. Sorrow comes to all. How is it to be borne? To teach this lesson was the great aim of ancient philosophy. It was most nearly accomplished in Stoicism; but how miserable and poor is Stoicism when compared with Christianity. In order to understand clearly the effect of Christ's religion on the mind, witness its operation in trouble, affliction, poverty, persecution, &c. There is always hope where there is faith in God. Without God there is no ground for hope. Permission may be true and evil eternal. In human life religion shines like the sun, shedding its glory around, and dispelling the darkest of clouds. Then in death, what avails all else. Here is an enemy which neither science nor philosophy can grapple with; but even *he* has been conquered by Christ. "Come," said Addison, "and see how a Christian can die."

4. *Religion is indispensable as a Preparation for the Hereafter.*—The future life is frequently denied nowadays, but it is a fact nevertheless. Each one must reap in the future what he has sown in the present. The fact is involved in the nature of things. There can be no preparation for the future life but by the aid of religion. We hear men talk about taking a leap in the dark, but assuredly this is not wise. The future life has been revealed, and this much respecting it, is certain that our condition there will be what we make it by our conduct here. The importance of religion, then, is beyond all dispute. It is the best both for this world and for that which is to come. Christ's religion is very simple, and yet all-sufficient.

"Live while you live, the epicure would say,
And seize the pleasure of the present day;
Live while you live, the sacred preacher cries,
And give to God each moment as it flies.
Lord, in my view let both united be!
I live in pleasure while I live in Thee."

TESTING PHYSICAL MEDIUMS.

EXPERIENCE has proved that so far as physical manifestations observed at *seances* are concerned, it is necessary to obtain them under very strict test conditions whenever it is intended to publish the facts. In private circles this may not be necessary, and in many cases is not desirable.

Ropes, tapes, and strings have been used for the securing of mediums inside cabinets in such a way that they cannot move. Tying by means of rope should be abolished altogether, because rope is usually stiff, and if it be tied about a medium so as to bind him in a secure manner, he must almost of necessity be hurt by the knots pressing into his flesh.

Any ordinary tying by means of rope is not secure, for experiment has proved that it is not so difficult to slip out of rope bonds as might be expected. Tying by means of strong thread is theoretically a secure method of testing, but at the close of the *seance*, when everybody is usually in a hurry to leave, it is not easy to tell whether the threads have been cut, or otherwise tampered with, for they hang together in a tangled skein when severed from the medium, and it requires some time and patient examination to ascertain whether they are all right. Practically and theoretically, narrow red tape is about the best thing to use in binding the hands, feet, and body of a medium. Sound knots can then be tied close to the skin so that the medium cannot possibly slip his hand out of a loop round the wrist, and at the same time the said loop and knot need not be close enough to hurt him. When the *seance* is over, supposing the tape to have been severed anywhere while he was in the cabinet, the circumstance will be at once noticed by the spectators, although a cut thread might escape observation. There is this danger in the use of tape. Every now and then a skein, as bought at the shop, will have a sewed-joint in it to complete the length, one piece of tape being thus neatly fastened to another; if this should be discovered at the close of a test *seance*, instead of before, the medium might be unjustly blamed for playing tricks. Mr. Luxmoore, who in the Katie King manifestations brought the securing of mediums by means of tape to great perfection, one night discovered as he was fastening a length of tape round the waist of the medium, that there was a sewed joint in it. Supposing this had been discovered for the first time, at the close of the *seance*, how very much public contention might have arisen on the subject, to the detriment of the medium. The most secure thing of all for the binding of mediums is whip-cord, well covered with cobbler's wax. Double knots tied in well waxed whipcord cannot be undone without much difficulty. In all cases the knots should be sealed with signet rings, and the seal should be put on in such a way that no accidental strain upon the tape or knots will break the seal.

The spirits who produce materialization manifestations are for the most part, tricky; they are able to produce genuine materialization manifestations if they like. They are also able to liberate the medium from bonds in the twinkling of an eye, make him act the ghost, and put him back again at the close of the *seance*. Materialization mediums, then, should for their own sakes refuse to sit for manifestations unless they have first been most securely tied and sealed, not by a personal friend, but by the greatest stranger present in the company. Afterwards they cannot well be held responsible for any thing which takes place, because if the spirits should exhibit their bodies as materialized spirit forms, the circumstance of their being found tied at the close of the *seance* the same as they were at the beginning, will prove that they have been merely instruments in the hands of a power beyond their own control. If, however, a medium who had not been secured at the beginning of a *seance* should be found acting the part of a materialized spirit, the public will naturally enough charge him with imposture, and listen to no other explanation; even his friends will be wholly unable to decide whether the charge is a just one or the reverse.

The facts of materialization are of too much importance to rest upon doubtful evidence so far as publication is concerned; hence experienced Spiritualists in this country will never commit themselves to publicly recognize as genuine any full-form manifestations which may be witnessed on the premises of the medium, in which an ordinary room is used as a cabinet. The Holmeses were powerful mediums, yet as

they deceived Mr. Robert Dale Owen by means of a tricky cabinet containing a sliding board, about which Mr. Nelson Holmes spoke in his private letters to Mrs. White, how much more doubtful must have been those alleged manifestations which took place when they used a bedroom. In private, physical mediums may use bedrooms as cabinets as much as they please, but so far as the public are concerned their best manifestations under these conditions will carry no weight whatever, and all the time and work of the spirits and the mediums will be lost. The more experienced English Spiritualists have thoroughly made up their minds not to attach any particular public weight to alleged materialization manifestations produced in other than properly constructed cabinets. Professional mediums need put themselves to no great expense in the matter, since the best cabinet of all consists of a cloth nailed diagonally across one corner of a drawing-room; thus they can have a triangular cabinet easily examined, for it will consist but of curtains hanging in front, with two solid brick walls behind.

Manifestations are most powerful when the medium is thoroughly comfortable and happy; hence there is a tendency on the part of half-informed novices to advocate the abolition of all test conditions, and they truly obtain advanced manifestations in consequence. But it is not true, as we once thought and argued in these pages, that when a small, upright, honorable circle of believers surrounds a physical medium, no evil thing can enter such a spiritual atmosphere. Unprogressed spirits will even then sometimes find their way in, and by means of spirit hands and arms impose upon the best friends of the medium, at one end of the room, by producing that which is not what they state it to be, and all the time the medium may be in a dead trance at the other end of the apartment. It is also a strange fact that if a physical medium resolves to play tricks, there are spirits who will help him. Perhaps in some cases which superficially appear to be of this nature, the spirits produce half the manifestations by their own direct action, and the other half through their insensible instrument, who, however, has to take all the responsibility. It is quite possible that a spirit, in making the "double" of a medium's hand by will-power, may not know at first whether he is moving the actual hand of the medium, or the independent hand he intends to take from it. These problems are difficult to solve, and while, on the other hand, they call for all kindness and charity to the medium, on the other they demand vigilance of observation when publicity is intended. Ladies and gentlemen of honor and character are nobly bearing public witness to the truth of Spiritualism, and it is necessary that they and their testimony should be protected from the baneful effects of the tricks of unprincipled spirits, and of the spiteful jealousy of each other of certain physical mediums.

DANIEL G. THOMPSON well says in the *Liberal Christian*: A great mistake is this identification of theology with personal piety. True, a sound theology is an excellent preparation for, and aid in, the spiritual life; but such theology must be apprehended as sound by the individual who is to receive it; and unless there be allowed that previous questioning which doubts that it may know and believe, an intelligent apprehension is not reached, and no secure basis for the spiritual life is laid. A mere *ipse-dixit* promulgation of dogma is utterly valueless except as the why and the wherefore are comprehended. It is not a conclusive argument for an alleged truth, but only a presumption in its favor, that men in years past have supported it. Such evidence is only corroborative, and can never satisfy the thoughtful mind. The mind must first see the truth, then the argument of antiquity or universality may be applied with force. Discouragement of inquiry leads to a suppressed, dwarfed spirituality, palsied and deprived of half its power by the feeling that it must accept statements which are not believed, because to question them would be sin. God has given to each soul the right to elect between truth and error, wherever the opportunity of choice is presented. But that it may choose, it must know the true from the false, and it cannot determine except by the aid of those faculties of intelligence with which man is provided, to be used for just such a purpose.

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*.

THE FUTURE OF SPIRITUALISM.

(Extract from the "Divine Afflatus,—a Force in History," published by the United Society of Shirley, Mass.)

WHEN this mighty movement, Spiritualism, has done its work, and the rising generation somewhat prepared to receive a divine call, there are grounds of hope that the fourth wave of the divine afflatus will begin to operate; purifying and exalting individual, social, and political action; elevating men and women into an integrity as stern as the Covenanters, and more peacefully divine than the Quaker ever attained to, and in whom divine light will be radiant in good works.

The first wave brought forth the Quaker, the Puritan, the Huguenot, and the Covenanter. The Quaker, spiritually impressed, and true to inward light, would not take off his hat to noble, prince, or king. That was the first "Declaration that all men are equal" before God. The Puritan, driven from his home, founded the great republic, coalesced with the Quaker: and from the Quaker City went forth the law, the second "Declaration, All men are equal before each other." The Covenanter gave the common school without which republics are anarchies. The Puritan and the Quaker abolished human vassalage; or, rather, a series of remarkable events during the great Rebellion aided their action, and accomplished that work, and more than was expected. That was the third "Declaration, All men are equal before each other and before the law."

The work of the Puritan and the Quaker is now closed: the end has come! The fourth "Declaration—All men are equal before God, before men, before the law, and have equal access to all the elements by which property is created and physical happiness secured,"—they are not able to accomplish. Because they and their religions are bound up together, hand and foot, and prostrate before the god of this world. "The love of self at the expense of the neighbor."

Legislatures are bought; legalized robbers possess the public lands: individuals and rings, in the face of law and public sentiment, take to themselves millions of the public money. Millionaires are in every mart; at will they change the value of other men's labor, and tax the consumer, as the monarchs of Europe tax their subjects. The churches what are they? Painted harlots! They embrace within the folds of their drapery all the abominations of social, individual, and political life. They are utterly powerless to infuse into society any living elevating element.

From the standpoint of our experience as a people, and from a knowledge of the past, we feel that an influx of the divine afflatus is needed now,—a power which will touch the hearts of millions, and lift them above the demands of their mere animal instincts, creating them to be a power for good, for the present and for future generations. An influx touching and exalting the divine element in man, causing revivals that arrest the sinner in his paths, and imparts to the moral atmosphere a healthy integrity, shedding influences down through the ages, as past influxes of divine goodness have done. That there will be such influxes in the future there is not the least thing on which to predicate a doubt. At the present moment the spiritual horizon of the earth-sphere is illuminated from above. Cavillers, doubters, and investigators are either confounded or converted, while many stand ready to be touched with Pentecostal fire. I feel assured, that on the approach of even a slight degree of divine warmth, godlike organizations will begin to appear.

And when the meridian splendor of divine goodness goes forth in its power, there will be heavenly organizations on the one hand, and hellish commotions on the other, of a most extraordinary character. So deep and widespread will be the divine movement and auxiliary forces, that even modern civilization will stagger and give way, and many of the strongholds of Satan, which have afflicted humanity for ages, will be levelled in the dust. But even if there were not a cloud the size of a man's hand to be seen, indicative of coming events, the existence of our institutions, organically divine, and of a republic now free from the grosser form of human vassalage, are prophecies that God will again and again visit the inhabitants of earth with revivals of creative power; bringing forth forms of social life in his own likeness, and cause the loved republic to bud, blossom, and fill the whole earth with its fragrance and with its fruits.

For some years we have been on our watch-tower, looking and praying for an influx of living goodness to visit humanity; and desire that our loved friends everywhere, who have been ministered to of divine things, would be with us as one heart in this matter; and also pray for those who are without, and that this republic may be purged from the counsels and combinations of ungodly men, and from all things contrary to absolute justice, and be, in peace and otherwise, a model for the nations.

In conclusion, we freely state that the object of our institutions is to gather into one fold all who have risen above the power of their propensities, and to develop the higher life in man.

Man, as already stated, is dual in his nature; and when he ascends from the lower, the procreative life, into the higher, then he becomes the subject of the law of the spirit of the divine life: and not only brings into subjection the propensities, but crucifies the life from whence they come. As the inferior life dies, he can rise with Christ, and have life in himself, as he had.

The mode of operation by which the divine life is attained, we open to the simple; having learned it is not well to despise the day of small things.

1. Give an account of the deeds done in the body. Confess your sins, one by one, to those who in the life of Christ do stand.
2. Take up a full cross against the power within, which leads to sin.
3. Right every wrong, and consecrate your all to God.
4. The pomp and fashion of earth's vain shows forego, and with all its hates, and wars, and strifes.
5. Live lovingly together, seek no worldly gain, but freely give of all the good you gather, according to their needs, to all who in Pentecostal order stand.

Then a heavenly Mother and Father's love shall you intertwine, and from off the altar of your inner life, peace, and good will to man, even as incense, shall to the higher spheres ascend; and heaven above and heaven below shall thus unite and blend.

MANIFESTATIONS UNDER TEST CONDITIONS.

ANOTHER of the seances held under the auspices of the British National Association is reported in the London Spiritualist, from which we extract the following:—

The medium, Miss Lottie Fowler, was carefully sewn up in the green calico bag, her arms being confined behind her back by stitches, and then tied with tape as on previous occasions. She was then placed in the bag, which was sewn round her neck, and tied to the chair with knots of special tightness, allowing very slight forward and lateral motion of the medium's head, and no motion whatever of the hands inside the bag. After a short interval a white hand showing fingers capable of free motion and prehension, was shown at the crevice of the curtains above the level of Miss Fowler's head. Another hand of darker color was shown in the lap of the medium, attempting to pick up a ring and bell which had been placed there. Motion of objects then took place inside the cabinet; the tambourine, bells, and table were forcibly agitated, and on two occasions the bell was thrown out from a level lower than Miss Fowler's head. The tambourine was then placed on her lap, and it was seen to be slowly lifted up in a horizontal direction (by a force acting under and within the bag) to about six inches from her knees, and appeared to be suspended in the air for a second, when it fell abruptly. With Miss Fowler's consent Mr. Blake then entered the cabinet, and having ascertained the position of her face, placed his hands on her head, when the same phenomena were exhibited by the tambourine as above described. He saw and felt nothing abnormal in the cabinet, and the medium, who at other times had been very convulsive and impatient, was perfectly quiescent. Mr. Vernon then entered the cabinet, when the same motion of the tambourine was repeated. Leaving the cabinet, it was announced that a tangible hand would be allowed to be felt through the curtain. The members of the circle, then approaching the curtain, felt severally the grasp of a right hand, with distinct fingers and thumb, the baize curtain intervening between this hand and their own. The hand appeared larger than that of Miss Fowler, and the force with

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How To Form A Spirit Circle.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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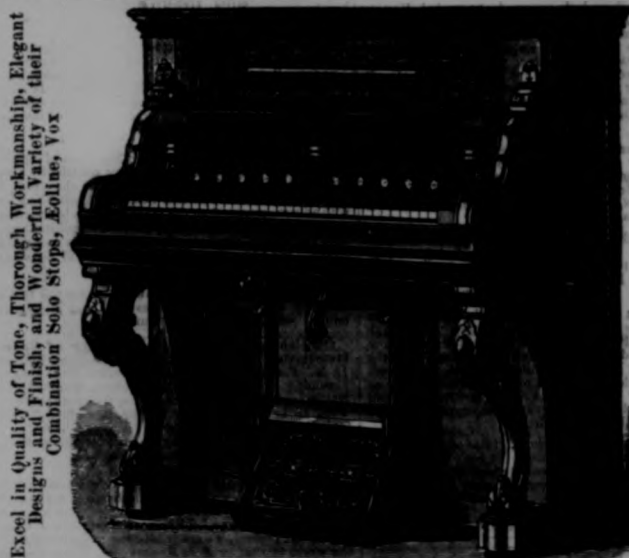
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How To Form A Spirit Circle.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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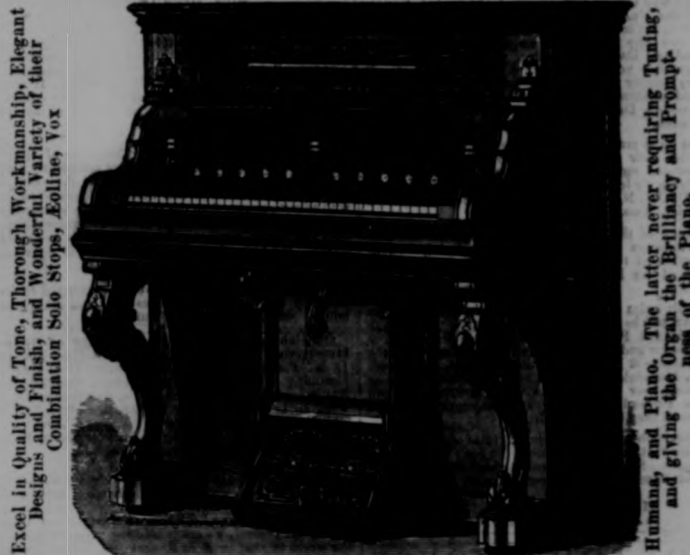
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