

SPIRITUAL SCIENTIST

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

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"PHILOSOPHICAL MYSTERIES."

BY A. V. D.

"That which we know is little, that of which we are ignorant is immense."

Every generation ushers into existence some genius who, by his perseverance and talents, adds important truths to the sum of human knowledge; and yet, how many of the mysterious workings of nature still remain unexplained.

We plant a tiny seed; it springs into life; leaf, bud and flower gradually unfolding; delighting our senses with its beauty and fragrance; but we can learn nothing of its germinating principle. It is entirely beyond our comprehension.

"The laws of nature are inexorable, and act with the same vigor where the grain to be produced may never be seen by man, as where it is to be regularly reaped."

St. Paul uses this illustration in support of the doctrine of a resurrection, and also as an argument to silence all discussions concerning it: "But some man will say, How are the dead raised up, and with what body do they come?" etc., as if he had said, "Explain the most common thing in nature. How can a seed which moulders and rots in the ground, from an unknown, imperceptible principle, rise into new life?" "Multiplied an hundred fold, without the least deviation from its own form and body."

For years, some say two thousand, the most learned philosophers have been vainly trying to solve the mysterious workings of the reasoning faculties, and they have only learned that they are dependent on the constitution of the brain; all else is veiled in obscurity.

Who has ever sounded the depth of the ocean, or measured the height of the atmosphere? We know that the air we take into our lungs reaches to a certain height above the surface of the earth, and that beyond, no earth's creature can exist.

But who can explain the greatest of all mysteries, *Life*? Some writer says: "Life depends on a system of nerves shooting out from the brain. Another has a different theory. But as life is found in animals which have neither brain nor nerves, this explanation will not serve. Although the principle of life has in one sense nothing to do with the faculties of the mind and the instinctive feelings, yet one could not exist without the other. The minute eggs of insects have been

exposed to the influence of the most intense cold, and yet not destroyed; when a certain degree of heat is applied the living creatures make their appearance.

I have in my mind a story which, at the time I heard it, I considered merely a fabrication; but I have heard so many things equally wonderful that I think it will bear repeating. A family in B—y had in their possession an old table. For some time there had been most unaccountable noises in it, and as it was in the early days of *spirit rapping*, it created quite a stir, not only in the family, but out of it. When the family were assembled around it in the evening, a most mysterious ticking was heard. This lasted for some weeks, growing gradually louder and louder. As the noise was confined to one particular spot, it was closely watched; and one evening their vigilance was rewarded by seeing a curious worm emerge from its long confinement. How or when the egg from which the creature was hatched was deposited, as the wood from which the table was made grew in a tropical climate, is one of the mysteries yet to be explained.

"But dies the insect when the summer dies?
The grain hath perished, though the plant remains.
In death, at last, the oak of ages lies.
Here reason halts, nor further can attain:
For reason argues but from what she sees,
Nor traces to their goal these mysteries."

Nature teaches "there is no death." Modern Spiritualism confirms it. Those who have been permitted to draw aside the veil which separates the material from the spiritual world have discovered what science has failed to prove, that this life is a small part of human existence.

"All things are but unaltered; nothing dies.
And here and there the unbodied spirit flies."

In each particle of matter you see a representation and evidence of the divine laws which govern the whole universe.

"Thus in a stone you may see the properties of the soil; in the soil the properties of the plant, in the plant the properties of the animal, in the animal you see *man*, and in *man* you cannot see but you can feel, the immortal principle."

REMEMBER.

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The Spiritual Scientist will be sent to any address in England, post free, on receipt of 12s 6d. Money orders made payable to E. Gerry Brown, 20 Devonshire St., Boston, Mass., U. S.

1877. 1877. SPIRITUAL SCIENTIST.

Since the establishment of the Spiritual Scientist, it has been our constant endeavor to make it more valuable to its readers each year, and in this respect the prospects for the coming year are more promising than ever before. With gratitude to the unseen powers and their instruments in earth life, we recognize the remarkable success of the paper, and the good it has been permitted to accomplish in the past. The distinctive policy that has made it so popular is to be maintained. We are grateful to those who have written of their growing regard for the paper and for the interest they have taken in extending its circulation. We promise a steady improvement in the Spiritual Scientist to the extent of the support which it receives.

It is with pleasure that we refer to the distinguished writers, who, by their able contributions, have sustained the editor in his efforts to place the Spiritual Scientist in the front rank of the journals devoted to a cause of Spiritualism. It is a matter of pride with us that we can refer to the fact that the number of these co-laborers has grown steadily, and none have become dissatisfied with the management or withdrawn their support because they felt that it was not serving the best interests of the cause; on the contrary we have their hearty endorsement of the manner in which it is conducted. Harmony is the strength and support of all institutions, more especially this of ours; to this end we shall in the future, as in the past, seek to eliminate the causes of dissatisfaction and inculcate the principles upon which all can unite.

Readers of the Spiritual Scientist will become familiar with the progress of the cause in all parts of the world; for this purpose our correspondence, exchanges and reportorial facilities are not excelled by any journal. In obtaining a just and discriminating knowledge of ancient philosophies, remarkable phenomena in all ages and at the present time, scientific investigations the nature of the human spirit and its surroundings, they will be aided by many of the leading and more experienced Spiritualists.

The corps of writers the coming year includes such names as
Hudson Tuttle, J. M. Peebles, Eugene Crowell, M.D., Prof. J. R. Buchanan, Colonel Henry S. Olcott, George Stearns, Charles Sotheman and G. L. Ditson, M.D.,

all eminent in the ranks of literature. The same may be said of those who prefer their contributions to appear under the respective nom-de-plumes of "Bud-dha," "J. W. M.," and "Zeus."
Mrs. Emma Hardinge Britten, Mrs. Emma Tuttle, Mrs. Emma A. Wood, Mrs. Lita Barney Sayles, A. D. V., and others.

ENGLISH CORRESPONDENTS,

Rev. W. Stainton Moses, "Lex et Lux," and several members of the Rosicrucian College of England.

EXCHANGES with spiritual journals in Mexico, South America, England, France, Spain, Belgium, Germany, Italy, Turkey, Russia, Egypt and Australia, from which translations will be furnished each week by our editorial corps.

We shall endeavor in the coming year to make the Spiritual Scientist

Invaluable to any Spiritualist or investigator, no matter how many other Spiritual journals he or she may take. It is essentially different from any other, as will be seen by observing the contents of a few numbers. For this purpose we offer it to trial subscribers

FIVE MONTHS FOR \$1.00.

We ask the co-operation of our subscribers, their prompt renewals, accompanied by the subscriptions of their friends and neighbors. We have only the heartiest words of thanks for what you have done in the past, and we look forward with confidence that your efforts will be continued in the future. Help us in every way you can in our purpose to make this paper do

Larger and Better Service

in the cause of Spiritualism. Speak of the paper to your friends as the organ of the

BEST AND HIGHEST THOUGHT

on the great subject that is destined to have such a leavening effect upon all existing systems and creeds, and bring them to a decision by stating their subscriptions, and when you forward your renewal, will you see that it does not come alone.

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Three things should always be stated by a subscriber who sends money by letter to the Scientist:

1. The amount of money enclosed in the letter.
2. The name of the subscriber who sends the money to pay his subscription should be written in full and very plain.
3. The name of the post-office and of the State to which the paper is sent should invariably be given.

IMPORTANT PROPOSITION.

Recognizing the fact that the circulation of the Spiritual Scientist can be increased largely through the

Personal Efforts of Subscribers

and believing that some who are eminently fitted for obtaining subscriptions cannot afford to give the time, we offer them the following

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When more than five new subscribers are sent, accompanied by cash, a premium of 50 cents will be allowed on each one.

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A Sixty-Five Dollar Sewing Machine will be presented to any one who obtains one hundred subscribers and accompanies the order with \$200. This extraordinary liberal offer will, we hope, induce many persons to make up a list of this number.

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In any city or in any county either east, west, north or south, four hundred persons can be found who would take the Scientist at once if it could be brought to their notice. We are constantly in receipt of letters asking for specimen copies from persons who at once take the paper when they receive one. Any person with a little perseverance can obtain this number within a radius of a few miles from their residence. As an inducement we offer a \$200 Geo. Wood organ. The merits of the instrument need not be enlarged upon. They can be seen in any large city and any section of the United States. The person getting the four hundred (400) subscribers and remitting \$200, will receive one. Thus it will be seen that they will make \$200 cash and a \$200 organ or

ONE DOLLAR ON EVERY SUBSCRIBER.

TO WHOM THE PREMIUMS ARE GIVEN.

These premiums are given by the publishers for new subscribers, not to new subscribers. They are not offered to persons who do not now take the paper to induce them to subscribe for it but only to subscribers to the paper, to induce them to obtain new names for its subscription list—and they are given to pay for the time spent in getting these new names.

No person sending his own name as a subscriber can receive a premium for it.

If any person will first subscribe for the paper, paying full subscription price, and then use his time and influence to obtain other new subscribers, he will then be entitled to premiums for as many as he may send us.

TO THOSE WHO OBTAIN NEW NAMES.

Send your new names as you get them. Always send the payment for each subscription with the name. We do not receive a new subscription unless payment is made in advance. You can retain the premium for each new subscriber as you send us the names.

If you obtain a sufficient number for a large premium after your list is completed, be sure and send us the name and address of each new subscriber you have sent, so that we may see if they all have been received by us, and been entered upon our books correctly.

Specimen copies of the Spiritual Scientist will be sent if you wish them as aids in getting new names.

Subscriptions to the Spiritual Scientist can commence at any time during the year.

HOW TO SEND MONEY BY MAIL.

Always give the name of the post-office from which you take your paper, when you write to the publishers to pay for the Spiritual Scientist, or for any other purpose. We cannot find your names on our books unless you do this.

In sending money, checks on Boston, New York or Philadelphia, made payable to the order of E. Gerry Brown, are best for large sums.

Post-office money orders can be obtained in all city post-offices, and in many of the large towns. Their cost is slight, and the money is sure to come safely.

When a post-office order cannot be obtained, have your letter registered.

BEGIN AT ONCE,

as this season of the year is most favorable for getting subscriptions. Many of you live where we have no agents; most of you know of people who need just the help to be derived from reading this paper; and all of you have friends, whom no agent can secure but who will be decided by a word from you.

May we not then count on each of our readers to do something toward increasing the circulation of the Spiritual Scientist? It may seem but little that you can do, but the aggregate of the work thus accomplished swells into very large proportions when it is brought together here.

If any of those you think ought to have it are far away, a letter from you will decide them. If any are poor, you may be able to make them a present of the paper. We do not ask you to neglect your other duties, but only to economize some of your spare time and devote it to the work.

We ask you to look the field over and note the homes where this paper ought to go, and where, by a little effort on your part, it may go, and for the sake of the good you can do by putting this paper into homes that need it, and whose inmates may receive through it great and lasting benefit, decide to make the effort. Address,

SCIENTIST PUBLISHING CO., BOSTON, MASS.

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 acid 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 speak 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 this or raps may make their appearance.

SPIRITUALISM IN THE UNITED STATES.

Boston.—Readings and Discussions on Spiritual Science.

The fourth of Mrs. Emma Hardinge Britten's interesting readings from "Art Magic" took place on Sunday evening last, when a crowded and deeply attentive audience was in attendance at New Era Hall, 176 Tremont St. Many strangers were present, who united with the *habitués* of the meetings in bearing testimony to their value, and the interest and instruction they derived from the readings. Several effective speeches were made by Messrs. George Bacon, Williams, Rose, John Wetherbee and others, and Mrs. Britten summed up the proceedings with a force and enthusiasm which fairly electrified her hearers. The subject under discussion was "Sex Worship," the details of which were so delicately yet pointedly treated by the extraordinary writer quoted from, that none could fail to apprehend his meaning, yet the most scrupulous Christian of them all might have listened without a blush. The author took the ground that Sex, Solar and Serpent worship explained all the myths of antiquity, and formed the groundwork of all the theological systems that prevail in religious worship to this day. His logic is unanswerable, and an unusually fine reading was concluded by the following striking passages, which we quote as a specimen of this remarkable and original writer's style:

"The real spiritual truths of antiquity have never died; but yet their exhortation has only at times illuminated the ages with coruscations of light, so little understood that their holy radiance has been mistaken for the baleful glare of "Super-naturalism." They have never died; but, as yet, they only give promise, not a full assurance of the resurrection that is at hand.

"Mankind, absorbed in its devotion to the pursuits of material science, has ignored its spiritual interests, or carelessly committed them to the charge of an ignorant and selfish Priesthood; but when the day of true spiritual awakening comes, when the Soul of the Universe shall be known and felt in the Souls of His Creatures, the light of this Spiritual revelation will shine upon husks and figments of the dead past, of which reason, no less than intuition, will be ashamed. It will show the lifeless bodies of ancient faiths, from which the soul has long fled, leaving nothing but dust and ashes, forms and ceremonies, surplises and shaven crowns behind.

"It will show the painted Clown and many-colored Harlequins of the ecclesiastical circus, still performing their dreary tricks in an amphitheatre from which the stately personages of the grand Drama have vanished, when the curtain has fallen, the lights are quenched, on which the eternal midnight of a dead age has set in, with nothing to relieve the silence but the fluttering wings of the spectral ideas which already begin to flit forth into the morning of a new day, seeking the resurrecting life and light of a new Spiritual religion."

It would be almost impossible to do justice, to the irresistible energy which the reader threw into these striking pages, or the magnetic effect which they produced on the listeners. Mrs. Britten announced, for next Sunday, a lecture which should include a resume of the subjects read on previous occasions, to be followed by readings on "The Mundane Sub-Mundane and Super-Mundane Spiritism," of "Art Magic," Mrs. Clapp sang two charming solos with fine effect.

New York.—Conference of Spiritualists.

At the New York Conference last Sunday, Dr. White in the chair.

It was announced, that, as soon as the lady was prepared to do so, Mrs. Maud E. Lord would offer tests to the audience, and that, if the audience should desire it, as much time would be allowed her as she should require. The chairman hoped no one would insist upon his technical right to occupy ten minutes so long as her exhibitions should continue. Until the lady was ready speeches would be in order.

Dr. Lewis said, "There would be nothing found in Mrs. Lord's manifestations but could be accounted for on a mundane basis of inherent but unrecognized human powers. He had many well authenticated instances, such as persons being seen and voices heard, commonly regarded as supernatural, but all could be accounted for naturally. The case mentioned last Sunday, by Mr. Hanford, where a ring was placed, in the dark seance, on his finger, was simply the result of human will, for Mr. Hanford had admitted that the owner of the ring had *willed* it should be placed on his Mr. Hanford's finger. That was the secret of it. The involuntary and unconscious powers of the human organism have never had just credit and consideration given them.

Dr. Hallock said the increased numbers of the audience, to-day, shows the great and laudable interest taken in the demonstration of future existence. Until the days of modern

Spiritualism nothing but records, a printed book certainly, had been offered to Americans, to satisfy the natural yearnings of the human soul on the question of a hereafter. We Spiritualists are preaching to-day what Paul is recorded to have preached. Festus wanted to know what all the fuss was about and it turned out to be not at all what Festus had expected; but simply because Paul declared Jesus was alive, while the priests and leading men asserted he was dead. That is just the contest and dispute to-day. Mrs. Lord and other mediums are demonstrating and the ministers, the priests of our day, and the leading citizens, men of wealth and position are denying that the dead live and show themselves. Take away this great fact of a demonstrated future existence from the Bibles of Christianity, of Judaism, of Mohammedanism and of Confuciusism, and all their religions topple to the ground. They have no other base. Spiritualism is doing what has never before been done; presenting its evidences by myriads to the people. Mrs. Lord will do it to-day: is doing it every day; so are others.

Mr. Hanford said he is not a Spiritualist but a Bible student. He had learned from it that "the dead know not anything." He had preached it and believed it. When at Mrs. Lord's seances, in a position not to be touched by her, a great hand of a large man had been laid on his shoulder, small hands as of children had patted his face and a hand of a woman had pressed him while the names of his father, of his wife and his children had been whispered in his ear. At the same time Mrs. Lord had said aloud that a message was sent for some one; she could not understand its meaning; did not see there was any; "We are not unconscious," Mr. Hanford said he understood its meaning for he had been preaching the dead were unconscious and if these things proved to be real, then his teachings have been false. Mr. Hanford is a very large man of fine presence and great gravity of countenance and nature. Every one hearing him is satisfied of his sincerity and worth.

Mrs. Lord said she was not used to giving these public tests but what was given her she would give. She then, first from the platform, and, afterwards going through the audience described the spirits she said she saw near and for many persons, all of whom recognized them. Some of the fortunate ones stated clearly they had no previous knowledge of Mrs. Lord nor she of them; but most were silent on this important point. Consequently, however good to them the evidence might be, to the thinking public it was not of great value.

In some cases, it was known that the parties had been attendants at Mrs. Lord's circles. It would be well if these public manifestations were confined to persons who had not had even that sort of intercourse with her. If the objects is demonstration the performance should have that character which qualifies them as testimony worthy of acceptance.

Mrs. Spence closed the Conference with a stirring speech contrasting the nature and beneficence of Spiritualistic evidences and teachings with those of the priests. Her style and power were electric. The audience were both roused and carried by her earnestness and reasoning.

COLOR POISONING.

A belief in color poisoning by means of green dresses and green wall papers has already been forced upon the public by some tolerably conclusive evidence; but it seems that the mischievous propensities of this color are far from being yet fully exposed. A French savant, M. Paul Bert, has just exhibited against it articles of impeachment of the gravest character, supported by reports of a whole series of startling experiments. If his theory is true, it is not only the arsenic used in producing the color which does the injury, but the actual color itself; and a mere ray of green light is capable of affecting the health of the person exposed to it, apart from all aid afforded to it by the smell or presence of arsenic. To demonstrate this alleged fact, M. Bert has submitted several specimens of the sensitive plant to rays of different colors thrown upon them through stained glass, and in every case those which were treated to the most brilliant green light withered and died in the shortest time. In those plants which were exposed to a red light a peculiar phenomenon was observed. The tip or spikes of the leaves prolonged themselves and grew forward, in a lean and hungry fashion, horizontally with the branch from which they sprang; while in a blue light the contrary effect was produced, the spikes standing out abruptly and perpendicularly from their stem. On one of the plants being inclosed in a sort of lantern having red glass on one side and green on the other, instead of shrinking away from the poison on their right to the roseate antidote on their left, the leaves, as if by a fatal fascination, turned with one consent the other way, and literally looked death in the face.—*Once a Week.*

From the "Public Leader."
THE CABALA.

The chief heads of the Cabalistic doctrine, as summarised by Brucker in his "Historia Critica Philosophiæ," are these: From nothing, nothing can be produced, since the distance between existence and non-entity is infinite. Matter is too imperfect in its nature, and approaches too near to non-entity to be self-existent. The Being from whom all things proceed is a Spirit, uncreated, eternal, intelligent, percipient, having within itself the principles of life and motion existing by the necessity of its nature, and filling the immensity of space. This Spirit is Ensoph, the Infinite Deity. This Eternal Fountain of existence sends forth from himself natures of various orders, which, nevertheless, are still united to their source. The world is a permanent emanation from the Deity, in which his attributes and properties are unfolded, and variously modified. The nearer any emanation is to the First Fountain, the more perfect and divine is its nature; and the reverse. Before the creation of the world all space was filled with the Or Haem Soph, or Infinite Intellectual Light. But when the volition for the production of nature was formed in the Divine Mind, the Eternal Light, hitherto equally diffused through the infinite expanse, withdrew itself to an equal distance, in every direction, from a certain point, and thus left, about this centre, a spherical portion of empty space, or a field for the operation of emanation, by which all things were to be produced. In the space from which the Divine Light was thus withdrawn, there were still, however, some portions or traces left of the Divine essence which were to become the receptacle of rays sent forth from the Eternal Fountain, or the basis of Future Worlds. From a certain part of the concavity of Infinite Light, which surrounded the opaque sphere, the energy of emanation was first exerted, and rays were sent forth, in right lines, into the dark abyss. The beam of light thus produced formed a channel, through which streams were to flow for the production of worlds. This beam was united to the Concave of Light, and was directed towards the centre of the opaque sphere. From this luminous channel streams of light flowed, at different distances from the centre, in a circular path, and formed distinct circles of light, separated from the Concave of Light, or from each other, by portions of dark or empty space. Of these circles of light ten were produced, which may be called Sefhiræ, or Splendors.

The First Emanation from the Eternal Fountain—itsself the source of all other emanations—may be distinguished by the name of Adam Kadman, the First Man, the first production of Divine Energy, or the Son of God. The Sefhiræ are fountains of emanation subordinate to Adam Kadman, which send forth rays of Divine Light, or communicate essence and life to inferior beings. The ten Sefhiræ are known, according to the order of emanation, by the names of Intelligence, (or the Crown), Knowledge, Wisdom, Strength, Beauty, Greatness, Glory, Stability, Victory, Dominion. These are not the instruments of the Divine operations, but media, through which the Deity diffuses himself through the sphere of the universe, and produces whatever exists. They are not beings detached from the Deity, but substantial virtues, or powers, distinctly, but dependently, sent forth from the eternal source of existence through the meditation of Adam Kadman, the first emanating power, and becoming the immediate source of existence to subordinate emanations. They are dependent upon the first fountain, as rays upon a luminary, which is conceived to have sent them forth with a power of drawing them back, at pleasure, into itself. The first in finite source of being is the Ensophic World, or world of infinity, within which, after the manner above described, four worlds are produced by the law of emanation, according to which the superior is the immediate source of the inferior; these are, Aziluth, or the world of emanation, including the Sefhiræ; Jezirah, or the world of forms, composed of substantial natures, derived from the superior spiritual substances, and placed within ethereal vehicles, which they inform and animate; and Asiah, or the material and visible world, comprehending all those substances which are capable of motion, composition, division and dissolution. These derived worlds are different evolutions or expansions of the Divine Essence, or distinct classes of beings, in which the infinite light of the Divine Nature, is

exhibited with continually decreasing splendor, as they recede from the first fountain. The last and most distant production of the Divine Energy of emanation is energy, which is produced when the Divine Light, by its recession from the Fountain, becomes so attenuated as to be lost in darkness, leaving nothing but an opaque substance, which is only one degree above nonentity. Matter has no separate and independent existence, but is merely a modification, and permanent effect of the emanative energy of the Divine Nature. The Sefhiræ or first order of emanative beings, existing in Aziluth, are superior to spirits, and are called Pazzuplim, persons, to denote that they have a substantial existence. The inhabitants of the second world are called "Thrones," on account of the dominion which they possess over the various orders of "Angels" which inhabit the third world. The fourth, or material world, is the region of evil spirits, called Klipporth, the dregs of emanation. These are the authors of the evil which is found in the material world; but they are continually aspiring towards the Sefhiræ, and will, in the great revolution of nature, return into the inexhaustible fountain of Deity. Spirits of all orders have a material vehicle, less pure and subtler in proportion to their distance from Ensoph; and this vehicle is of the nature of the world next below that to which they belong. Metraton is the prince of Jezirah, or the angelic world, in which there are ten distinct orders; Sandalphon, of Asiah, or the material world; these, together with the hosts over which they preside, and in different ways requiring renovation.

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NOTES ON THE PRESENT CRISIS.

BY HENRY S. OLCOTT.

Among the few writers on Spiritualism who command the respect of its adversaries, M. A. (Oxon) holds a high place. His ripe scholarship, joined with his unblemished personal character, make whatever he says worthy of patient consideration. He unites in himself more admirable qualities, in my judgment, than any European authority upon the subject. He has, in a pre-eminent degree, the courage of his opinions. Recent events have shown him quite as ready to confront the most influential men of science as though he were not what he is — the personification of cautious deliberation. Such writers as he give dignity to any cause they advocate; and if Spiritualism includes in its ranks a few master minds, it is because they have been attracted to its study by the arguments and example of such worthy advisers.

I speak of this gentleman with the warm appreciation begotten of long and confidential correspondence; and it would rejoice me to have his writings known throughout this country, wherever two investigators of phenomena are to be found together.

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This is no common age that we live in. The signs of the times are such as usually precede "some great revolution in the history of a people." Restless inquiry, a cautious trying of old institutions to see if they have the right to exist; rampant speculation; and eager expectation of something to come. In politics, religion and science, titanic forces are working from beneath upward. "Bit by bit the old power is slipping away from churches and creeds." Man is emancipating himself. Religion means now to him "a theosophy which does not run counter to the lives of human science; which tells him of his nature and destiny, of the place whence he came, and the life to which he goes; which puts before him a God that he can worship, an ideal to which the loftiest aspirations may reach up."

Within the pale of orthodox theology, even within the precincts of the Royal Society, he observes men of learning who not only affirm the reality of our immortality, but that they have had scientific evidence of the fact.

But the intelligent observer is surprised at "the strange contradictions," the grotesque absurdities (as they seem to him), the trifling puerilities, the mixture of the holiest truths with the plainest fraud, that he fancies he detects all around him. He will early obtain proof of the reality of the phenomena, "but he will have some difficulty in correlating the intelligence with that of a departed human being, unless he is more than ordinarily fortunate. . . . On the surface lie the most patent contradictions, what to him, in the light of his ideal, seem the most puerile follies. Shakespeare returns to demonstrate his own imbecility; Bacon to talk bad English and worse philosophy. Leaders of public thought in ages

long past, saints and sages whose lofty philosophy and noble religious ideas are still a power among us, return to sanction the crudest speculations, or to give utterance to the most dangerous doctrines, which have only to be believed and acted upon in order to revolutionize society, and turn the wheel of progress backward."

This is as severe a criticism upon Spiritualism as any I myself have been anathematized for; and it is from a person who is both one of the most influential of living Spiritualists, and one of the greatest mediums of our day. He is to be honored by all candid men for these brave words. He proposes the only possible remedy for the evils above enumerated — the purification of the cause, its phenomena, its mediums its circles, and its adherents, and the spread of a correct knowledge of Man and his powers. "Instead," says he, "permitting or tolerating what may wear even the appearance of fraud, whether the authors of that fraud be men or controlling spirits, we should set ourselves scrupulously to eliminate it by making the conditions of investigation such as to preclude its possibility. Instead of dragging spirit down to matter, we should try to raise ourselves to the plane of spirit, and to enter into relations with intelligences of moral consciousness and integrity, who will teach us what we want to know. In short, we must study the science of spirit, the laws of mediumship, the principles that govern intercourse between the world of spirit and the world of matter, the means by which we may avoid what we all agree, I hope, in deploring."

He discusses Spiritualism in both its exoteric, or public, and esoteric, or private, aspects: embracing the questions of creed, division of the labor of investigation; unity of action for the common defence against materialistic raids; the purification of circles; the medium and the nature of mediumship. Personal experience qualifies him in an eminent degree to handle the last branch with vigor and intelligence. The advice he gives ought to be adopted as the rule to govern every "circle," for that unfortunate class, the mediums, would thus be treated with the kindness, discrimination and liberality it deserves.

Well would it be for Spiritualism if its leaders would study and take to heart the suggestion of M. A. (Oxon), embodied in the present article. But I have no idea that they will. Things threaten to go on as they have all along; and, unless the best men arouse themselves before long, this torrent of psychological truth, that burst from the rock of modern materialism, thirty years ago, will thunder down into the abyss, of which one side is Credulity, and the other Dogmatism.

WHAT A PROMINENT SCIENTIST ASSERTS.

The aid of gas or fire-light was not required to distinguish the various sitters present at a circle in Liverpool in company with William Hitchman, M. D., who describes the manifestations that took place. The spirit lights, he says, were "so brilliantly splendid and luminous that they illuminated the persons of the mediums and sitters." Dr. Hitchman is the late president of the Liverpool Anthropological Society, and has probably as many titles from scientific associations at home and abroad as any other man in England. Hear him. In speaking of another circle, he says: "The centre-table of the room first gradually 'bowed,' as it were, to each person present, then rose more than a foot, and remained for fifty-seven seconds suspended without the touch of mortals; it next slowly descended, and kept time and tune as cleverly as could the possessor of those phrenological organs in the best-developed head of humanity. . . . I then placed a violin upon the top of a cabinet (which none but myself could possibly reach), and asked to be favored with a little music, whereupon it began to be very skilfully manipulated by some invisible master-hand, evoking sounds richly and rarely sweet, as it floated round the room. After answering various questions which I put, either in writing upon paper, or by raps upon the ceiling, chairs, table, or the heads of sitters, not one of which was submitted in English, but, on the contrary, in Hebrew, Greek, Latin, Italian, French and German, the violin at my own request, left the top of the wardrobe, or cabinet, shook hands, so to speak, with me in a really demonstrative manner, and remained tightly fixed under my arm, to the evident consternation and dismay of previous unbelievers."

From the "Public Leader."
THE CABALA.

The chief heads of the Cabalistic doctrine, as summarised by Brucker in his "Historia Critica Philosophiæ," are these: From nothing, nothing can be produced, since the distance between existence and non-entity is infinite. Matter is too imperfect in its nature, and approaches too near to non-entity to be self-existent. The Being from whom all things proceed is a Spirit, uncreated, eternal, intelligent, percipient, having within itself the principles of life and motion existing by the necessity of its nature, and filling the immensity of space. This Spirit is *Ensoph*, the Infinite Deity. This Eternal Fountain of existence sends forth from himself natures of various orders, which, nevertheless, are still united to their source. The world is a permanent emanation from the Deity, in which his attributes and properties are unfolded, and variously modified. The nearer any emanation is to the First Fountain, the more perfect and divine is its nature; and the reverse. Before the creation of the world all space was filled with the *Or Haen Soph*, or Infinite Intellectual Light. But when the volition for the production of nature was formed in the Divine Mind, the Eternal Light, hitherto equally diffused through the infinite expanse, withdrew itself to an equal distance, in every direction, from a certain point, and thus left, about this centre, a spherical portion of empty space, or a field for the operation of emanation, by which all things were to be produced. In the space from which the Divine Light was thus withdrawn, there were still, however, some portions or traces left of the Divine essence which were to become the receptacle of rays sent forth from the Eternal Fountain, or the basis of Future Worlds. From a certain part of the concavity of Infinite Light, which surrounded the opaque sphere, the energy of emanation was first exerted, and rays were sent forth, in right lines, into the dark abyss. The beam of light thus produced formed a channel, through which streams were to flow for the production of worlds. This beam was united to the Concave of Light, and was directed towards the centre of the opaque sphere. From this luminous channel streams of light flowed, at different distances from the centre, in a circular path, and formed distinct circles of light, separated from the Concave of Light, or from each other, by portions of dark or empty space. Of these circles of light ten were produced, which may be called *Sephiræ*, or Splendors.

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

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

SPIRITUAL SCIENTIST.

VOL. V. FEBRUARY 8, 1877. No. 23

REMOVAL.

The Spiritual Scientist is now located at 20 Devonshire Street,—the new building next below our old location. In removing, some correspondence has been neglected that will be attended to immediately that we are fully settled in our new quarters. We ask the indulgence of those who are expecting replies to inquiries lately addressed to the paper.

TO OUR FRIENDS.

No greater proofs are required to show that we are approaching better times, than are found in the statistics of our foreign commerce. During the past year, the balance of trade with foreign ports has been largely in our favor, and the import of specie and bullion during the month of November was three times as much as that of the same month in 1875.

Gradually is our great system of national industries throwing off the unhealthy influences of war and inflation, and returning once more to health and prosperity. Everything tends to show that the long period of business stagnation is ending. The day dawns apace. The night has been long, and dark, and feverish, but it is gone. We are already at the very threshold of the morning.

Trade is reviving. On the wharf, in the counting room, the shop, the factory, there is the pulsation of a new life. The speedy return of business activity is now inevitable. It can no longer be delayed.

To the many who have so nobly stood by the Spiritual Scientist we take this method of sending our congratulations. During the whole period of its existence—the past three years—the great interests of the country have been smitten with the seeming paralysis of death; but the friends of the Spiritual Scientist have not forgotten to sustain it, although oppressed with their own burdens. We thank them one and all.

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

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

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

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

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VOL. V. FEBRUARY 8, 1877. No. 23

REMOVAL.

The Spiritual Scientist is now located at 20 Devonshire Street,—the new building next below our old location. In removing, some correspondence has been neglected that will be attended to immediately that we are fully settled in our new quarters. We ask the indulgence of those who are expecting replies to inquiries lately addressed to the paper.

TO OUR FRIENDS.

No greater proofs are required to show that we are approaching better times, than are found in the statistics of our foreign commerce. During the past year, the balance of trade with foreign ports has been largely in our favor, and the import of specie and bullion during the month of November was three times as much as that of the same month in 1875.

Gradually is our great system of national industries throwing off the unhealthy influences of war and inflation, and returning once more to health and prosperity. Everything tends to show that the long period of business stagnation is ending. The day dawns apace. The night has been long, and dark, and feverish, but it is gone. We are already at the very threshold of the morning.

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dant increase in the glad fruitage of Spiritualism. The Paris Review has several agreeable pages on this subject. But it has also this, showing with what tenacity the memory of their "Master," as he is sometimes termed, is to be guarded: "We have blamed M. Aksakow, who has loaned his hand to an unjust attack against Allan Kardec; but we render justice to sincere men who work for the cause though they may not be re-incarnationists."

THE "REVIEW" has heretofore spoken of the use of silk in cases of obsession and madness. It now says that Mons. Rondeau, Chief of "group" in Paris, has already, in two cases of obsession excessively dangerous, (or *penibles*), employed it with great success. One of the persons referred to, now quite cured, is to furnish the Review with a full account of all that was done.

MONS. TOUMIER in reply to an attack upon some misunderstood remarks of his says: "There are mediums who believe that because they are in communication with the spirits, they are capable of mastering all subjects. Such as these will inevitably become the sport of spirits *mystificateurs*, or dupes to those which claim to be learned," the *faux savants*."

FROM BORDEAUX comes an excellent and sensible communication through the medium Mme. Krell: "The letter kills but the spirit vivifies," is the beginning of what the spirit has to say. Further on: "The philosophy of Spiritualism begins to emerge from its infancy, from its repose, its tenderness; it quits enflowered walks and enters into the halls of study. Now the spirits offer all they can of encouragement. They have, raised, caressed, fortified; the moment of work commences.

A LETTER from Dr. Fisher in Paris expresses great sympathy for M. Leymarie and at the same time great encouragement. He says that from his correspondents in Germany, England, and America, he learns that spiritual manifestations become more and more convincing; that from all quarters comes the conviction that we are in the truth; that the doctrines of A. Kardec are more and more clearly affirmed, that to our short agitated life succeeds one that is real, large and grand for those who know how to well fill up their days here.

LITTLE OR NO attention is paid in this country to visions in a glass of water. Madame Bourdin in France has obtained such, both beautiful and convincing. After the death of a lady whom she much loved, she saw her in this way, sustained by a spirit of a high order, as one would sustain an invalid or a convalescent.

Belgium.

THE SECRETARY of the Union Society of Belgium takes exception to the writings of two recent authors whose works are certainly exceedingly popular. He says: "Does it not seem to you that Mons. Jacolliot and his imitator, Sr Dn Torres-Solanot publish ideas and advance facts (?) which are nothing more than suppositions on their part or interpretations too superficial of texts whose authenticity is nowhere recognized in the learned world among those solely competent to judge of these things?"

"We have before us," says the editor of the "Messenger," "an excellent brochure of 170 pages, containing eight lectures delivered at Ostende by M. Dr. Dupuis. We cannot sufficiently recommend this to our readers. It contains much that is instructive and interesting on the grandeur and existence of God, the souls being through successive stages, the chastisement of the spirit, fraternity, and God in progress.

"CLADOVENS," which appears every two weeks, is also very highly spoken of. It is made up chiefly of letters to children, and is full of all that is gentle and good, full of those inspiring traits of character which commend it to the tender mind where it impresses its golden shadows.

ONE OF the most forcible articles that have appeared in the Belgium journals in behalf of the paramount importance of Spiritualism, is based upon statistics of the number of suicides that annually take place. Spiritualism is at once the preserver and comforter of man. A true Spiritualist would not attempt to "put an end to his life." He would as soon think of putting an end to eternity.

Spain.

THE CONVERSION to Spiritualism of the distinguished general in the Spanish service, Don Joaquin Bassols, has caused no little comment, and has doubtless led many to consider the subject worthy of their serious regard. In the introduction to a notable work by D. Julian de Zugaste, entitled "El Bandolerismo," is a reference to general Bassols and his Spiritualism, and while the author says, very prudently, that he neither applauds nor condemns him, he adds that he has not occupied himself with any like system.

"DOES MATTER do it all?" The editor of the Madrid *Criteria* gives a very kind and pungent notice of Mr. Sargent's little pamphlet, with the above title, addressed to Prof.

Tyndall. He says that Mr. Sargent has used the most courteous language in repelling the low ribaldry of the English professor, while his clear forcible logic is more than a match for materialistic speculations. He shows also the incompetency of the professor to treat the question philosophically. Mr. Sargent's little brochure is in a strain of lofty dignified sarcasm that must have cut to the quick any thing but a brass dog.

MANY PERSONS make no distinction between the soul and the spirit. A writer in the above named magazine by asking some pertinent questions, endeavors to show that there is a difference. He considers that it is the *spirit* which gives to the material life, passion, movement and puts it in relation with the *soul*. If the soul goes to heaven and the body returns to the dust, what is the beloved form that appears to us? Is it not that our spirit approximates then to other spirits? According to the French writers, the soul needs a body as well as the body a spirit, and this is I believe, their *perisprit*.

"THE *Buen Sentido* of Lerida has terminated those curious notes (*apuntes*) which it has been publishing respecting the Inquisition, with a general resume of its victims in Spain, from 1481 to 1808, taking the "History" of M. Leonardo Gallois, who gives the following figures: Burnt alive, 34,658, sentenced to the galleys, etc., 288,214, making (with their punishment) in all 240,921 victims of the Inquisition in 428 years.

In the province of Madrid they are about to establish a "Hospital of the Child Jesus." It is for destitute children and the object is, as it ought to be, highly commended. A remarkably good feature in it is that the "Spanish Spiritual Society" has offered to maintain one *cuna* (a *cuna* is a cradle or small bed, or Founding Hospital) in said institution. A temporary place has provisionally been secured in *el barrio de las Penuelas*. Perhaps, and very likely, the *cuna* may refer to what we term a "ward" in a hospital.

THE *Criteria* is soon to publish a valuable communication written in French, under the title of *La Turquie*. It is probably one of a series from the pen of an estimable brother in the Spiritual cause, M. Clavauroz residing at Trieste.

Mexico.

SOME TIME since it was announced in the Mexican *Illustracion* that there were some Catholic priests who would hear confessions from Spiritualists. This is noticed in home journals, *i. e.*, in Spain, and rather commended as a charitable step in the road pursued by Jesus; for Spiritualism upholds every religious practice and precept whose moral aim and real worth are unexceptionable.

FROM THE tomb has ascended that bright spark, that deity in a noble man, which had so well illumined the mortal temple of Sr Dn Mariano Conde. He was a member of the "Central Spiritual Society" of Mexico and was highly esteemed.

WE HOPE that we shall have space for many extracts from the learned articles in the *Illustracion* from the pen of Don Juan Cordero. We will quote now only a couple of paragraphs: "Like Charles Fourier, Pythagoras considered that there were mysterious relations between the intellectual world and the physical world; these relations manifested themselves through the medium of numbers; the triangle was an image of the attributes of the Supreme Being."

"The eternity of suffering (*las penas*) was not foreign to the penal system of Pluton. Virgil (*Eneida* can. 6) pretends that Teseo was forever seated in a chair, the posture being his torment."

CHATEAUBRIAND GIVES in the above named noble Mexican magazine, a characteristic communication through the mediumship of J. Calero. It opens with a brilliant, beautiful paragraph that could hardly be rendered into English.

China.

MRS. ELGIE CORNER (Florence Cook), writing from Shanghai to England, says: "Spiritualism is progressing out here; I have given several seances, and some figures appeared. There is some sort of Spiritualism among the Chinese, but they will not admit 'Elopians' (Europeans). They are a queer lot, very superstitious, and as a rule, the greatest liars and thieves in existence.

New Zealand.

A CORRESPONDENT of Caversham, Dunedin, writes of manifestations at a circle in that place. Entrancement and communications in strange tongues, raps, lights in stars, or flashes, and a vague white mist, sometimes rising and at others falling. An entranced medium stirs up with his naked hands a hot lignite fire, and holds his arms in the flames of a candle.

The Spiritual Scientist will be sent to any address in the United States FIVE MONTHS FOR ONE DOLLAR.

WHY I AM A SPIRITUALIST AND WHY I COULD NOT BE.

NUMBER IV.

In the writing which was unconsciously done through me I could feel the electric shocks first applied, like a hundred fine needle-pricks to the extensor muscles on the back of my hand, and then to the flexors inside. Thus the writing was produced. About those days, or just before, a young girl in perfect health, at the hotel in Peru, Illinois, foretold, first, her coming sickness, and later, her coming death. On my own farm, a German shepherd, commenting on our inability to staunch the bleeding of a small artery in a young colt, said, "In my country an old woman would stop the bleeding."

"How?"

"You'd laugh at me if I told."

When assured I would not, he replied, "She would say, 'I believe,' and it would stop."

One of my men, putting the ramrod in a fowling piece, had the load discharged through the palm of his hand. Dr. Bullock attended him for weeks, without results. The German shepherd found one of that class of women in our then neighborhood, took my man Brooks to her, and she "said certain words" over the wound, which healed at once, beginning with the very day. So Brooks assured me, and I had no reason to doubt him. My shepherd's wife died, and the room was "filled with angels." She was a convert from Romanism to Protestantism, and born in Ireland. A Romanist servant girl in Ottawa died, the room being filled with angels. A merchant in Ottawa, generally considered "a flint skinner," died shouting, "How glorious the room is, filled with angels." All these cases were affirmed to be true by persons well considered as reliable.

In those days the Mormons were moving to Salt Lake. They claimed to have the gifts of tongues, healing and prophecy. Their Revelation asserted that a sword was suspended over the United States, and that they, by going out, should escape it. (Was it so?)

A German shoe-maker at Lockport, Illinois, told me he had recently buried a child, and that next morning on wakening found his other child playing on the foot of his bed, and calling to his parents that his deceased brother had come back and was playing with him. I told this statement to a highly intelligent lady of Geneva, N. Y., a daughter of General S., one of the earliest military engineers graduated from West Point. She assured me that she had been, then recently, awakened in the morning by her two little nieces calling out, "Come here, Auntie! See these little angels coming through the wall!" And that they continued to see them when she reached their room, though she could not. I packed all these things away in my memory. I began to find the weight of evidence growing in the direction that Protestant priests and scientific doctors might be mistaken when they first asserted that there were no spirits seen or heard from because "the canon of the Scriptures is full," and others that there could be none, because "it would be supernatural, and the supposed phenomena can be explained away upon the hypothesis of disordered nervous systems."

Spiritualism was, as yet, limited to few believers, and its mediums few. But the Fox girls had from the beginning asserted that the gifts which they had received were to become widespread at an early day. Has their prophecy been fulfilled? Yet I could not be a Spiritualist. It was discreditable.

BRONSON MURRAY.

New York, Feb. 3, 1877.

PREMONITIONS.

Many well authenticated evidences of remarkable presentiments of coming disaster are recorded, and one that is unusually surprising is the case of a Mr. Feese of Ohio. A few years ago he was away from home with his wife and children. When about to return, a strange disinclination seized him to go by a certain train, and his mind was weighed down by a powerful impression of some impending calamity. Not long before he had a kind of waking dream, in which he saw his wife and children in coffins in a church, as distinctly and vividly as though real, and yet he was wide awake. But he thought it would be foolish to be influenced by such impressions, and went on. The result was a railroad disaster, in

which his wife and both his children were killed. He resolved then that if he should ever have another premonition of the kind he would heed it. Just before the late terrible disaster near Astabula, on the Lake Shore Railroad, he was away from home with his family, having married again, and was intending to return on the train which was destroyed, when the same presentiment came over him as before, and he went another way, and so escaped that terrible calamity.

DARWIN vs PEBBLES, OR THE ORIGIN OF MAN.

BY BUDDHA.

If the red slayer think he slays,
Or if the slain think he is slain,
They know not well the subtle ways
I-keep, and pass, and turn again.

R. W. Emerson.

That which hath been is now; and that which is to be hath already been.

Solomon.

On last Sunday evening it was my privilege to listen to a lecture on the above subject, by "the boy orator," Thomas Walker, "under the control of Mungo Park."

It was a well digested summary of the more salient points of Darwinism and other theories of man's origin and development, stated with great fairness and an evident thorough understanding of the subject as entertained by the different schools.

Why the name of Mr. Peebles was introduced as a part of the subject of the lecture I do not know, as there was no reference made to him personally during the lecture.

Darwinism evidently stood higher in favor with the speaker than any of the other theories, and with an amendment of his own, it was accepted as true. He revived the arguments from natural selection, and adaptability, from archaeology, geology, ethnology, and embryology; by which is demonstrated the incalculable antiquity of man, the endless variety of his species, that he did not originate from one pair, but many; his close physiological resemblance to the lower forms of life; and his embryotic progress through the leading forms of inferior life; all of which were acknowledged as worthy of our deepest consideration, if not entire acceptance.

The speaker at this point parted from Darwin and the common interpretation of his school and refused to be the descendant or ascendant of the chimpanzee or gorilla. Man he declared had always been man, and monkeys would always be monkeys and no development or culture could place them beyond the developing line between monkeys and men, and so also of every germ of animals.

He favored the theory of spontaneous generation, that Life and Nature were not one, but their union was organic formation, and wherever the conditions for life were, their life would be, but in the formation of the protoplasm, the *Protos* was in heaven and the *plasma* in earth, thus every form of life in its origin was born from the womb of the earth, energized by divinity, original materialization. Which is only another form of an older formula, Father God, and Mother Nature.

Sympathizing so thoroughly with his doctrine it is with some reluctance that I offer even a seemingly difference from his views.

As I view it man's own soul is the *Protos*, the animating germ of every organism; that this soul has ascended through the unbroken chain of life from the lower to the higher, the progressive spirit by evolution carrying with it those analogies which exist between those ascending grades of life which the lecturer so lucidly described; how otherwise could this chain exist? We do not so reason in other branches of study; where analogy is complete and the chain unbroken we conclude that there is a connection throughout. Nor can we ascribe the ascending scale of life to the progressive development of the earth itself, for this would reason out of existence all the forms of existence which had not kept pace with the progress of the world. Can that which connects this chain of life, which causes the evident progressive effort in the rudimentary organ in one form of life, where it is of little use to rise into a more useful and higher developed organ in a more advanced organism, be other than the one spirit passing through its incarnations, growing and developing through all these changes and being made fit at last to enter into the society of the spirits of just men made perfect into the house-

hold of the gods in the realms of supreme unity, evolving all the powers and possibilities which the primordial involved?

I am not content with a claim of immortality in the future. I claim as mine the immortality of the past. My origin is not by the command of a Creator nor by the opposite union of things earthly or divine, but *in esse* I have always been, and by virtue of that immortality I shall always be. This eternal principle must manifest itself through the transient and perishable, and the spirit in the lowest formation gives the first evidence of the soul's existence, and rises animating every form of existence which has appeared in the world. Thus man's embryonic history is the history of his antehuman physical conditions and progress.

Before Abraham, was I am.

There is nothing beneath me which I have not been, there is nothing above me which I will not be.

And in the cycles of eternity we have passed through them all before, for even the spirit form in the far, far future, like all organic things must dissolve and die and the soul, again run the race of progress and evolution till it again is fit to return home.

Why should it be derogatory to the dignity of man that his physical organism should owe its vast superiority to its rise and progress through inferior forms? Is there anything upon which his pride can feed in the fancy, that his primal ancestor generated spontaneously from the earth, and that his soul is but a gift and his life and existence a dependency? And though we can trace our ancestry to the very lowest of creeping things, are we not yet able to exclaim with the immortal bard:—

"What a piece of work is man!

how infinite in faculties! in form, in moving, how express and admirable! in action how like an angel! in apprehension, how like a god! the beauty of the world, the paragon of animals," even though in his humility in a literal sense with equal truth he should declare with Job: "I have said to corruption, thou art my father; to the worm, thou art my mother and my sister;"

MIND READING.

Mr. J. R. Brown, the mind reader, is giving public exhibitions of his powers in Chickering Hall, New York. At the first of these, Mr. Brown commenced by saying that he was born in St. Louis and lived in Council Bluffs, Iowa, where he was engaged in the manufacture of machinery until about four years ago. He never could remember the time when in shaking hands with a person he did not experience a tingling sensation, similar to that experienced when grasping the electrodes of an electric machine. This led him to experiment, and he found that he possessed the powers of which he was about to give an exhibition.

He desired the audience to choose a committee to sit on the stage, and see that there was no trickery in the performance. The committee included Drs. Little and Hackley, Prof. Collins, Col. Van Wyck, Mr. Phillips and Mr. Flynn. Mr. Brown said that the conditions favorable to a successful experiment were that the person whose thoughts were to be read should be honest, and have the power to concentrate his mind on one thing or person.

The first experiment was the hiding of a small article by a gentleman chosen by the committee. He walked out blindfolded, and seized the hand of the hider of the article, passed his right hand several times across his own and the gentleman's forehead; then pressed the gentleman's left hand to his own forehead, and started rapidly in search of the article. He dragged the hider down the steep stairs, darted through the aisles, and after a little, said, "This gentleman has the key." The article was a key.

Then Assistant District Attorney Russell was called up by the committee. He was requested to think of some person in the audience. Brown did as in the former case, and then darted off, dragging Mr. Russell, and without trouble designated the person thought of.

Then a gentleman, chosen by the committee, wrote on a slip of paper a certain route around the auditorium, and gave the paper to the committee. Brown, after the same manoeuvres, dragged the gentleman around the auditorium, as fast as he could walk, until the route was completed correctly. The audience applauded this test uproariously.

Then Mr. Brown designated a pain in a man, followed an article that had passed through four hands, and closed with a most wonderful experiment of his powers. He proposed to let some person think intently of a person in the audience, to go among the audience blindfolded with the person thinking, as in the other experiments, but not to designate the person thought of. He would then return to the stage, remove the bandage, and go among the audience alone, and recognize the person with his "natural vision." He claimed to see with the mental vision of the person he was operating with while blindfolded and in contact with him. He doubted whether he could do it, owing to the difficulty of retaining the impression of the face after his eyes were open. But he did it. He dragged a young man around for several minutes, went to the stage, removed the bandage, and going alone among the audience and looking them over carefully, at length said, "This is the gentleman." It was.

WHAT CONSTITUTES RELIGION.

The Opinion of an Educated and Intelligent Materialist.

At Standard Hall, New York, last Sunday, Prof. Adler said, Most diverse are the meanings attached to the term religion. How different were the forms of fifty years ago. Some Jews denied the Talmud. Calvin, Luther, Fox, in their days were irreligious. I am well aware the belief in a personal God is in the general opinion the foundation of all religions. Is this the true definition of the term? We must despair to find in any such the expression of the nature of religion. Greeks and Romans had gods not a god. Some races had mountains rocks, stones, not even gods, but, after a fashion religion.

Leaving aside the ancient practice, there is Buddhism that starts with the notion that there never was a creation, and therefore never could have been a Creator. Yet 400,000,000 call this their religion. Religion is not creed, it is not prayer, it is not priesthood, it is not anything that it is commonly held to be. It has its seat deep down in humanity. Have we liberalists a religion?

The feeling of the sublime is the root of the religious sentiment in man. What every finer nature decries is littleness. There is a fund of reserved power even in the meanest mind which, if not permitted to discover itself, awakens an indescribable longing, and vibrates with responsive sympathy to the bond of all that is great in nature. What a joy, then, to escape the prison house and fly to perfect freedom, to the infinite! The feeling which the infinite awakens in the minds of men is called the sublime.

THE SUBLIME is the root of all religions. Whatever of sound or motion produces within us thoughts of the obscure or the hidden produces the peculiar feeling of melancholy, of the infinite. Thus we find the first religion was one of mystery, or fetishism. Force is the second element of the sublime in nature, and therefore, the second religion was one of force. The third element of the sublime is vastness, and it constituted the motive of the third religion. But of all the elements of sublimity the greatest is the moral element.

There is no specific dogma at the root of religion. We find fetishism the most ancient of religious belief; the pagan gods were gods of force; the religion of the Hindoos was founded on vastness, and, at last, the moral element of the sublime gains the ascendancy among the Jews and Christian nations. Greatness is not the same between the giant and the dwarf, but the relations to greatness are the same. We are in a line with the past. The end for which they struggled, that we seek. Lip-worship is not sublime; abasement of all reason is not sublime; the cultivation of the superstitious, under whatever cloak of sanctity, is not sublime. We would not banish the sense of the imagination. This were an empty and cold world if we could not sometimes leave the real for the ideal. But in the intellectual and moral life we can tolerate nothing that is obscure. Clear, daylight reason is what we require.

It is said that the sum of \$1100 was taken at the Bishop exhibition in the Music Hall some months ago. Of this amount the Old South fund received only \$80. Bishop's bill for board at the Parker House was \$400; other expenses aggregated \$800; leaving \$320 as the net proceeds of which Bishop had, by previous arrangement, three-fourths. The story is not yet denied.

SPIRITUALISM.

Written for the Somerville Citizen by an Investigator
PAPER NO. 7.

Strange as it may seem, the English mediums and Americans who visit England, are favored with more wonderful phenomena than those this side of the Atlantic, no doubt owing to the deeper religious sentiment pervading that people. A lady well known in spiritual society in England said that while investigating the subject, the most remarkable manifestations were presented. We quote as follows from her experience:

"I have seen a table coming from the far end of the room rushing upon us with great force, but never touching us. I have seen sticks and umbrellas come out of corners where they had been placed by their owners. I have seen ladies' chairs turn completely round while the ladies have been sitting on them. I have seen a bell taken off the table by a hand certainly not belonging to any one present. On one occasion five persons being present when the dessert was on the table, and we were not thinking of a manifestation, the table rose from the ground certainly two feet, and literally floated to each person as I gave the name. Mr. Nichol, who was a great sceptic, was present, but he confessed it would have been impossible for any one present to have moved it, it being a large oak dining-table, weighing, he thought, three hundred pounds. At another time, and once in particular when Gerald Massey was present, not only were loud raps heard coming from all parts of the room, but the tables turned completely over, though without doing them any injury."

Mr. William Gill describes a seance at which he was present, during which spirit hands and spirit lights were produced, the latter floating about the room and touching the sitters when asked; flowers in wreaths and singly were strewn around or placed in the hands or on the heads of persons so desiring. A spirit form appeared on a chair seated at a table, first like a column of cotton wool, then as it gradually unfolded a face appeared, it wavered and changed in stature and proportions several times, varying from about fifteen inches above the table to five feet; leaned across the table and put its face within a few inches of Mr. Gill's, so that he saw every lineament, and soon after disappeared as mysteriously as it came. The medium all this time was not entranced, but was sitting among the visitors engaged in conversation, and witnessed the whole phenomena herself. There was no cabinet, and personation was entirely out of the question.

Judge Edmonds, of New York, was personally known to the writer, and his reputation for intelligence, conscientiousness and veracity will hardly be questioned; and in his experience he relates some incidents almost if not quite as marvellous as the above. The evidence of the presence of spirit forms around and about him were of almost daily occurrence. Spirit hands would be placed in his, their touches felt all over his body,

on his head, hands, feet; his clothing would be plucked, he would feel pushes which would cause him to totter; hear voices etc. all in broad daylight, and often in the presence of others.

Judge Edmonds compiled statistics of known cases where people under spirit influence spake in languages wholly unknown to them, and yet recognized and translated by persons present who were familiar with them. His own daughter, who knew only English and French, spake in Greek, Latin, Italian, Portugese, Polish, Hungarian, and several dialects of the Indian; his niece sung in Italian and spake in Spanish. In a multitude of cases cited by the Judge there could be no mistake and no deception, as messages in various languages were given through the mediums in these strange tongues to persons present familiar therewith. J. B. Mansfield, then residing in Boston, delivered communications in Chinese, Greek, Latin, Italian, German, Gaelic, Hebrew, French and Spanish; and a case is cited of a girl fourteen years old who spake or sung in nine different languages.

WORTH KNOWING.
SMALL-POX URE.

The following was sent to the Liverpool Mercury by Edward Aine: "I am willing to risk my reputation as a public man if the worst case of small-pox cannot be cured in three days simply by the use of cream of tartar. One ounce of cream of tartar, dissolved in a pint of water, drank at intervals when cold, is a certain, never-failing remedy. It has cured thousands, never leaves a mark, never causes blindness, and avoids tedious lingering."

[The above remedy for the most dreaded of disesses has been going the rounds of the press for some time, but we have received the authority of a reliable octogenarian, that a family of nine, in Canada, was attacked with it, four dying before trying the above, and five recovering by its timely application. Should it prove so invariably, we may gladly dispense with Jenner's disgusting discovery. ED.]

REMOVING FRECKLES.

The Christian Union says: "Horse-radish grated into a cup of cold sour milk—let it stand twelve hours, then strain and apply two or three times a day—will remove freckles from hands or face in a short time. Or, one ounce lemon-juice mixed with a quarter of a drachm of pulverized borax and half a drachm of sugar, will also remove freckles. Keep the lotion in a glass bottle corked tightly a few days before using and apply to the freckles occasionally, and it will soon remove them."

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