

# SPIRITUAL SCIENTIST

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## SPIRITUALISM.

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### SPIRITUAL SCIENTIST.

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For the Spiritual Scientist.

#### OF THE WAYS TO PERFECTION.

DON FULANO.

"WHEN, in considering a subject," says Buddha, "the sage finds that it is somewhat connected with concupiscence or other passions, so that he cannot dissolve it by the three principles of change, pain, and illusion, then he must conclude that he is out of the right way. But, on the other hand, when he finds that by the application of these three great principles all the objects brought under his contemplation naturally resolve themselves into a compound of the four elements"—which are themselves mere abstract forces—"divested of all those illusory appearances that deceive so many, then he may be certain that he is in the right path, and is already making progress on the road to perfection."

"For the things that are seen are temporal," *i. e.* illusory, "but the things that are unseen are eternal," *i. e.* real. To facilitate this study, all beings real and imaginary are divided into classes. The sage takes up a subject, and considering it in all its relations, past, present, and to come, and through all the changes to which it is subjected, convinces himself that it is subject to the three great laws of change, pain, and illusion. Henceforth he holds it in supreme contempt, and longs for Nirwana, where alone he will be free from the influence of these laws. When he has entirely convinced himself that everything that comes in contact with his senses is subject to these laws, is unstable and illusory, then he will be fit to enter into Nirwana. He is there beyond the reach of passions, in the bosom of a perfect calm; for here there is no mere illusion; he has cut the last thread of future birth by the destruction of the influence of merits and demerits; he has obtained the deliverance from all mercies; he has reached the peaceful shores of Nirwana. But the prize is only purchased at the expense of a vast amount of lasting and strenuous exertion.

The sage then can attain Nirwana—the new birth of Christ—on this earth, during this life? How is this compatible with the assertion of certain heterodox Buddhists, and of all missionaries, that Nirwana means utter extinction? Indeed, the process of self-abnegation enjoined on Buddhist priests is identical with that prescribed by Christ to his

postles, and the end sought by either was the attainment of self-lessness.

Let me exemplify the Buddhistic process by showing how the sage was supposed to proceed in contemplating one material being, *e. g.*, a man. The *Khandas*, *i. e.* the five aggregates constituting a living being—a man—are force, sensation, perception, consciousness, and intellect. He takes the first, force, and examines it in all its bearings and properties with reference to the past, the present, and the future; he then looks at in connection with the three laws of change, pain, and illusion, and sees whether it be subject to them; he finds it is, and so on with the other four *Khandas*. He then examines the six organs of the senses, which, according to Buddha, were the eyes, the ears, the nose, the tongue, the skin, and the mind. Each of these six senses has eleven attributes, and each of them has to be looked at in connection with the three laws of change, pain, and illusion.

We will instance the eye only, since the process is similar in the case of each.

1. The door; *i. e.* the opening through which exterior sensations are communicated to the mind.
2. The object; *i. e.* the appearance or form presented to the eye.
3. The action of perceiving.
4. The feeling, or coming in contact with objects; *i. e.*, in the case of the eye, the active or passive impression it receives from objects, and which it conveys to the mind.
5. The sensation of pain or pleasure derived from the perception.
6. The idea or persuasion resulting therefrom, or the identity of the appearance with the reality.
7. The inclination to good or bad consequent upon perception.
8. Concupiscence originating from perception.
9. The idea or representation of objects to the mind through the perception.
10. The consideration of objects offered to the mind through perception.
11. The matter or elements of the six senses; *i. e.* that on which the organs rest, that which supports them.

Next the sage considers the ten *Kasings*, or elements, to be found in each part of a living body; *i. e.* earth, water, fire, color, odor, flavor, grease, etc.

- 1, 2. The thirty-two parts composing a living body.
3. The twelve seats of the six senses, each of which is considered as double; *i. e.* as a receiver and transmitter of perceptions.
4. The matter of the six senses.
5. The objects that act upon the senses.
6. The objects submitted to their action.
7. The faculties or capabilities of the organs.

It is too tedious to prolong this example farther. I just give so much to show the subtleness with which the Bud-

dhistic metaphysician subdivides all subjects of contemplation. The sole object of this minuteness being to enable the mind completely to grasp the idea of the illusory nature of all material things. I have before pointed out that a similar minuteness of analysis attends the treatment of ethics. Indeed in both cases it must often happen that our language is quite incapable of conveying the idea even in many words which is conveyed by the Pali in one; and thus the reader will sometimes fail to appreciate shades of difference which the Pali idiom renders quite clearly to the Buddhist scholar. When the mind, by a right use of its three faculties, has entirely freed itself from the power of illusion and error, then the sage will have acquired the sixteen good qualities known by the name of Phola and Megga.

The last subjects of contemplation in reference to a human being are, the twelve principles in the mind, which enable men to remember, and silently to repeat the impressions transmitted by the senses.

We have seen that the tendency of the Buddhistic teachings, both in physics, ethics, and metaphysics, to minute analysis is almost childish, as it seems to us; contrary to all that we should expect, we are surprised to find that they are no less able in a synthetical treatment of the same subjects.

The number of moral precepts and counsels is almost endless, yet they are all comprised in the five commandments. The divisions of mental operations and of meditation seem to be countless and confusing, yet they may all be summed up in the doctrine of *tseit* and *tsedathit*, or the state in which any being may find himself, and the ideas and perceptions resulting from that state. The classes of different *foras* of existences are innumerable, yet everything that exists to the senses of any being is a compound of Rupa and Nam, Name and Form. The theory of the successive generation of beings, and their dependence upon former existences is a boundless field yet; we find that *Kharma*, or the law of merits and demerits, i. e. of moral worth, is the sole cause of, and agent in, all the modifications of existence.

Mental operations are numbered by hundreds, yet the six senses are the foundation on which the whole are built up. This comparison could be carried out much farther did space permit. When the sage has carefully considered all the things of which he is conscious in the manner described above, he becomes entirely convinced that all things that are are subject to change, pain, and illusion. This conviction once rooted in the soul, generates an utter contempt for all things, even for his own body. An ardent desire then seizes him to be freed from the trammels and illusions that encompass other beings. He appreciates all things at their real value, he estranges himself from them utterly. He is then twice-born; he has entered Nirwana—even whilst on earth.

From the New Jerusalem Messenger.

#### THE RELIGION OF SERVICE.

THE complaint is almost universal that it is impossible to get faithful service in any department of human life. Every office and employment, from the highest to the lowest, was intended to be a means of service to others. In the Divine order, each member of society was to get his support and happiness by contributing to the support and happiness of others. To render service from love to others was to be the primary motive of all action. And where this order prevails, every rational want is supplied, and contentment and peace reigns.

But man has reversed this heavenly order. He seeks to make every office and employment of direct service to himself. He seeks himself first. As his primary motive is wages, in some form, he looks to that alone, and the more he can get for the least service, the more fortunate he regards himself. He who can get riches or honors without any service is regarded as the most fortunate of all. Men love their wages but not their work.

The result is the state of things which all lament, and which nearly all have done something to cause. No class is free from blame. The capitalist tries to get as much labor as possible from the men and women who work for him, for the least pay. They are his tools, and he desires to get as much service from them as he can. He does not think of rendering them a service. If he did, he would treat them kindly; he

would have a just regard for their health and comfort; he would give them just wages, and in all his relations to them, he would regard their interests as well as his own.

There have been some such cases, and the result has shown that the capitalist gained by it. While he served those whom he employed, they served him; there was a good understanding and mutual good will between them. The employer received better service, and he had the satisfaction of knowing that it was given in a better spirit.

On the other hand, the laborer desiring to get as much money for as little work as possible. There is no heart in his work. He slights it, and dawdles with it, and does as little as possible. He cares only for his wages. This is especially so in domestic service. It is exceedingly difficult to get an honest, capable and faithful servant. They are wasteful, impudent and slothful; they roam about from family to family, to their own injury and that of everyone else. They take offense easily, and resent direction, which they seem to regard as interference in their rights.

The cause of this state of human relations, which is the source of so much unhappiness, is the divorce between religion and work. The majority of those who call themselves Christians, have no idea that there is any relation between them. And even when there is a thought that there may be some connection, the feelings tend to repress and make it inoperative. Consequently religious opinions have but little influence in controlling and guiding men in their work. Nearly all our domestics are members of some church. They are constant in their attendance upon its services, and are apparently devout in their worship. They would resent the insinuation that any of their doctrines were heretical. Indeed, they rejoice in the belief that they belong to the true, apostolic Church, and flatter themselves that their chances of salvation are far superior to others. Yet this does not prevent them habitually violating the commandments. If they are honest, in the common meaning of the term, that is, if they do not lie and steal, they will slight their work, and shirk as much of it as they can. What they do is done drudgingly, and often with an air that they are treated unjustly in being required to do anything but take their wages. They will throw up an engagement upon the least provocation, or with the slightest prospect of an advance in their wages.

They are, of course, honorable exceptions. There are honest servants, who aim to please, and do all in their power to promote the comfort and welfare of those whom they serve. But they are exceptions. The complaint in almost every household is that servants are unfaithful, unreliable. There is no heartiness in their work.

The same state exists among mechanics and tradesmen. We cannot rely upon having a shoe or a garment well made, of good material, at a reasonable price. Those who can do good work expect to be paid an extra price for their honesty and skill. Those who buy and those who sell, both exercise all their wits to get the best of the bargain. There is a constant effort to overreach, and consequently there is universal distrust. Interest clashes with interest, and all the movements of society go grinding along. There is no oil of love to lubricate the wheels, no common purpose of good to harmonize the relations, and make the help which we must, by the essential conditions of our nature, render each other a means of spiritual progress.

There is but one remedy for this Ishmaelitic state of human society, and that is, religion applied to life, religion brought down into daily work. It will, at first, in all cases, be a principle of duty. It is what each one owes to society. It is our duty to do our work well and promptly; to be so faithful that we can always be relied upon for our share of work, whatever it may be.

If this condition of human society generally prevailed; it would remove a large part of the burdens and anxieties of life, in all our industrial and domestic relations. It would add to the length of life, and it would make all our days happier. The employer would know what to depend upon in every emergency; the purchaser would know the quality of his goods, the mistress of the house could have some peace of mind, and rest in the assurance that her work would be economically and faithfully done. It would be equally serviceable to laborers and domestics. They could rely upon

steady employment and a reasonable compensation for their labor.

But to do our work from a sense of duty is not the highest state to which a true knowledge and faithful practice of religion would lead us; it is, however, a direct step to it. It is a higher and nobler attainment to make our employments an embodiment of our love, and a means of communicating it to others. When we put our hearts into our work, and do it, not merely from the love of doing it, but from love of others, it becomes a blessing to us and to others. The work is not only done and well done, but it is pleasantly done; it becomes a source of happiness to ourselves and to others. It brings warmth and sunshine into the house and shop and counting-room, it brings heaven down to earth.

This radical change can never be effected until there is a great change in the ideas men entertain about religion. There must be a change in the teaching from the pulpit. Men must be taught that religion consists in the exercise of heavenly affections in our daily employments; in applying heavenly principles to regulate, not merely for our devotions, but our work. Religion and service are inseparable. Our doctrines do not become religion until they are embodied in life. Until there is a union between principle and practice, religion is a mere abstraction, or a formality, and has no saving efficacy upon the soul. But when it comes down into good, honest, loving work for the help of others, it becomes the fulfillment of the petition which our Lord taught us to offer—"His will is done on earth as it is in heaven." The religion of service is the only one that will regenerate the world.

From the Boston Herald.

CAPTURED.

FINAL COLLAPSE OF THE "WEST END MEDIUM."—A CONFEDRATE FOUND UNDER THE FLOOR.

THE "West End medium" closed her career in Boston last night. Notwithstanding the late thorough expose of her pretensions in the Herald, she had stoutly insisted upon their genuineness and had the moral hardihood, something less than two weeks ago, to challenge further investigation by inviting a number of persons to attend a "test seance," at the rooms of a sincere and devout adherent of hers residing at the South End. Among the favored few invited to attend was a representative of the Herald, but the result was so incomplete and altogether unsatisfactory that he found it impossible to say anything in her vindication. She pleaded great physical prostration, but promised, upon her recovery, to give unquestioned proofs of her medial powers. More than that, she agreed to return to the deserted house in McLean street, the scene of the discovered trap, and there demonstrate her power as a "materializer" without the aid of said trap.

In accordance with this promise, a number of persons were invited to meet, last evening, at 43 McLean street, and, at about half-past seven o'clock a dozen or so ladies and gentlemen, nearly all Spiritualists, and including a representative of the Herald, were assembled in the familiar apartments of Mrs. Bennett's late domicile. Mrs. Bennett and Mr. Bennett were also present, the former occupying her usual seat and looking quite like the invalid which she is in the habit of claiming to be.

The hole made in the floor of the "spirit" room at the late expose had been repaired and the plastering in the room beneath was still intact. The doors and windows of the former room were secured, and the usual singing commenced, the medium, as usual, joined lustily in the vocal performance.

After the lapse of a few minutes the familiar voice of "Sunflower," the supposed Indian maiden spirit, was heard behind the curtain. A little later the curtains were parted and her dusky face and form were imperfectly revealed to a few; but after speaking a few words of recognition to a number present she retreated, and obstinately resisted the most persuasive invitations of the medium and others to again show herself.

About this time Mrs. Bennett, who complained of a great draft upon the "pit of the stomach," commenced to collapse, physically, begged for a drink of water and demanded that a light be struck. Her requests were complied with, and all present were convinced that the show was over for the night.

Then commenced another investigation of the premises, especially in the vicinity of the furnace register of the "spirit room," near which Mr. and Mrs. Bennett seemed to linger with something of fond attachment. This circumstance, however, rather sharpened the scent of several investigators, one of whom announced his purpose to pull up the flooring in that vicinity. This announcement gave Mrs. Bennett another collapse, in the course of which she found herself upon the

bit of flooring in question, begged for another drink of water, and imploring a cessation of the search until she had recovered her equilibrium. Mr. Bennett was also literally upon the spot, and although he hadn't much to say, he was evidently indulging in an active train of thought and decidedly opposed to further proceedings. But the resolute gentleman with designs upon the floor persisted in his purpose, and Mrs. Bennett, having finally concluded that further resistance was useless, suddenly abandoned her post.

Then up came the flooring between the register and the wall, and as it came there was revealed to the crowd of eager observers, a large recess between the floor and furnace, and snugly ensconced therein was something which looked like a bundle of clothing, but which proved to be a woman, prone and shrinking under the indignant glances levelled upon her. She was speedily routed from her hiding place, and stood in the midst of the spectators, whose curious, questioning eyes she baffled for a time by hiding her face with her hands.

Quite a tumult ensued, and some professed to fear that the woman would receive physical violence; but there was no purpose to harm her, and after she had been freely questioned she was allowed to depart. She is a good-looking woman of perhaps thirty years, of good address and of more than ordinary shrewdness and intelligence. Indeed, her manner and conversation were such as to fully account for the extraordinary talent so long manifested by her in her personations of "Sunflower," and other supposed spirits. Her name was elicited, but only after a pledge that it should not be revealed for the present, the accomplished swindler pleading that she was under heavy bonds in a criminal suit, and that a revelation of her name would prejudice her cause and ruin her forever. She promises, however, to soon make a clean breast of her part in this great fraud, and to reveal a singular and startling drama.

During the removal of the floor, Mrs. Bennett quietly stole away, like the Arabs, and Mr. Bennett soon after as quietly disappeared. They will probably not resume business at 43 McLean Street.

DONN PIATT says that Senator Jones offered "Dr." Slade \$560 to let him raise the slate while the pseudo spirits were writing, and that he, Donn Piatt himself, was puzzled so much that he does not believe it possible for Dr. Lankester to have solved the problem of Spiritualism.

MARTIN FARQUHAR TUPPER, the English Proverbial philosopher and poet, is now on the Atlantic ocean, coming to this country. When he reaches our shores it is said that he will stop with the reverend Talmage, the sensational preacher of Brooklyn. Though very unlike, they may be steadfast friends. We fear, however, that our English cousin is not good at selecting friends.

THE recent wide publicity given the subject of Spiritualism is primarily due to the wise liberality of Mr. Charles Blackburn, of Manchester, in remunerating Dr. Slade for a series of seances to literary and scientific men introduced by Mr. W. H. Harrison. Colonel Lane Fox, President of the Anthropological Institute, thus had his interest in the subject intensified, and his influence and remarks afterwards secured the narrow majority of one, which decided that Prof. Barrett's paper should be read at the British Association at Glasgow. In consequence of literary men having been similarly interested, much more publicity for the proceeding was secured in the London daily press than would otherwise have been the case.—*London Spiritualist*.

SUPERNATURALISM is cropping up all around. No sooner have we got over the surprise of the Glasgow discussion, with the startling avowals of Dr. Carpenter and Mr. Maskelyne, than we hear of another kind of Spiritualism, so far off as Terra del Fuego. The London Medical Record tells us that Lieut. Masters, R. N., who has just been "doing" that distant land, has discovered that the natives believe in devils, and hold them to be the departed spirits of members of the medical profession. The main object of their religious ceremonies is to keep these devils at a distance from them. It was ingenious of the Record to publish this. Are there no lawyers, I wonder, in Terra del Fuego? If so, what becomes of them?—*London Correspondent, Liverpool Daily Post*.

A FAMILIAR LIST.

NELSON HOLMES AND WIFE.  
ANNA STEWART, of Terre Haute, Ind.  
MRS. MARY HARDY, of Boston, Mass.  
MRS. SEAVER, of Boston, Mass.  
W. F. PECK, California.  
MRS. ROBERT I. HULL, of Portland, Me.  
C. L. JENNINGS, of Rochester, N. Y.  
MRS. BENNETT Boston, the "West End Medium."  
A number of lesser lights, and  
WHO WILL BE NEXT?

## THE SEVEN PLANETARY SPHERES.

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

BY J. W. M.

9. From this we may deduce the following as evident—that the mental and vital powers are not separated in individuals: for the soul is never active when the vital powers are extinguished, because only life can contain the soul.

It is, therefore, equally comprehensible how between two living persons a peculiar reciprocity is possible; such as the sympathetic influence of the soul of the one upon the vital powers of the other, and in return the influence of the vital powers upon the soul, not only in the immediate neighborhood, but also under circumstances, as it were, atmospherically at a distance—as is proved by the appearance of magnetism in modern, and magic in ancient times.

10. If the supernatural and supermaterial may be reflected upon the ensouled vital powers from an unmeasured distance (*imaginatio passiva*), and therefore influences may take place between the mind and body, of which, however, the soul has no distinct consciousness, then is the direct mental influence and activity undeniable; for that which is spiritual, is not separately spiritual, and all wonders of the world of spirits are in the end resolved into wonders of our own mind. Whether, however, spirits are in themselves absolutely supernatural, supermaterial, or not; from whence they act and whether directly through powers, or indirectly upon the fancy or vital powers, is not to be explained, and as little to be denied as proved. We may as well conjecture a multitude of spiritual beings unconnected with material nature, as that the physical world consists of a multitude of things and powers; we may conjecture that the spiritual beings act according to their nature, directly upon the mental and vital powers, upon peculiarly disposed persons, so that the impulse touches the tuned chord like a breath of air. The vital power touched in this manner transforms for itself the spiritual into the material, according to innate forms, and places this before itself in passive or active conditions. But we may also believe that the vital soul-power is self-illuminating, and that the spiritual eye of the inner sense under (unknown) circumstances perceives polar perceptions, even in distance of time and space, reflected upon itself—as if felt at a distance—as if it came upon spiritual, supernatural powers, which it feels in its nature—and then possibly illuminates by its contemplation. According to Pordage, the soul alone perceives external things through its outwardly innate tending power, or by a radiation from outward things into itself. In such a manner the most varied spiritual communications of different nations and individuals may be explained, and all the contradictions in the objective revelations may be solved, which in nations and men of different faith and imagination take place in respect to spiritual apparitions, where each one communicates with spirits after his own nature; for some people will see a human form in a cloud, while others will imagine it to resemble Juno. The Oriental seer contemplates the world in Brahma's light; the Moslem sees the houris in Mohamer's heaven; the rude Schaman hears in his ecstasy terrible spirits under the roof of his hut, and the witch of the middle ages even her communications with the devil; in short, science here only supplies conjectures, not certainties. But these conjectures at least make this in science a certainty, that spirits and supernatural appearances have no objective existence in fixed shapes, for they must, if such were the case, always appear in the same manner; they are, therefore, spiritual appearances without spirits.

If the conclusions already arrived at rest upon a firm foundation, and, as it appears to me, are indisputable, we may conclude as follows:

1. That there is a universal conception in nature, and a mutual reciprocity in sympathetical and anti-pathetical contrasts, but which cannot be perceived by the waking senses; so that there is, at all events, a something of which the senses do not give direct evidence.
2. That the world is not a piece of mechanism, which runs down by an objectless necessity, and again winds itself up blindly; and that the world is also not of a soulless nature.
3. That nothing is known concerning a spiritual world.
4. That the living soul not only stands in sympathetic connection with the body, but also with the principles of nature, between which exists the invisible threads of attraction, limits of which no mathematics can define.
5. That a spiritual communion exists between man and man, and therefore also between man and superior beings, is not to be denied; for in all history such a communion is not only suspected, but dimly felt, and even spoke of in subjective assertion.
6. That all the propaganda of common sense explanations will certainly strive in vain and will never succeed in the attempt to entirely eradicate, root and branch, the presentiments, sensations, and convictions of firmly founded faith or superstition, or to bolt or bar so securely all castles, ruins,

and cloisters, that ghosts and apparitions shall not still, as before, take up their abode there.

7. That also dogmatic belief will as little be able to exorcise ghosts, or banish evil spirits, which trouble the brain as visions, and lurk in the dark corners of the mind.

8. Lastly, that in German science nothing yet is certain or fixed respecting nature and spirit, the soul or body, or the possibility or probability of reciprocal influences:

*"Dies diei eructat verbum, et nox nocti indicat scientiam,"*  
(Ps. xviii. 13.)

True magic lies in the most secret and inmost powers of the mind. Our spiritual nature still, as it were, barred within us. All spiritual wonders in the end become but wonders of our own minds.

In magnetism lies the key to unlock the future science of magic, to fertilize the growing germs in cultivated fields of knowledge, and reveal the wonders of the creative mind—*Magnes, Magia, Imago!*—*Ennemoser's History of Magic.*

From the Odd Fellows' Banner.

## THOUGHTS.

The day was closing in, as I sat watching the scarcely moving foliage of a neighboring elm, my mind gradually sank into a state of luxurious repose amounting to total unconsciousness of the busy sights and sounds of earth.

It seemed to me as if I were seated by a calm, deep lake, surrounded by graceful and breezy shrubbery, and listening to most delicious music. The landscape different from anything I had ever seen. Light seemed to be in everything, and emanate from everything, like a glory. Yet I felt at home; and could I see a painting of it, I should know it as readily as the scene of my childhood.

And so it is with a multitude of thoughts that come suddenly into the soul, new as visitants from farthest Saturn, yet familiar as a mother's voice. Whence more than poetry? Have we indeed formerly lived in a luminous and shadowless world, where all things wear like garments? Are our bright and beautiful thoughts but casual glimpses of that former state? Are all our hopes and aspirations nothing but recollections? Is it to the fragments of memory's broken mirror we owe the thousand fantastic forms of grandeur and loveliness which fancy calls her own?

And the gifted ones who now and then blaze upon the world, and "darken nations when they die," do they differ from other mortals in more cloudless reminiscences of their heavenly home?

Or are we living separate existences at one and the same time? Are not our souls wandering in the spirit land, while our bodies are on earth? And when in slumber, or deep quietude of thought, we cast off this "mortal coil," do we not gather up images of reality, that seem to us like poetry? Might not the restless spirit of Byron have indeed learned of "archangels ruined," those potent words, which, like infernal magic, arouse every sleeping demon in the human heart?

Are dreams merely visits to our spirit home; and in sleep are we really talking with the soul of those whose voice we seem to hear?

As death approaches and earth recedes, do we not more clearly see that spiritual world in which we have all along been living, though we knew it not? The dying man tells us of attendant angels hovering round him. Perchance it is no vision. They might have been with him, but his inward eye was dim, and he saw them not. What is that mysterious expression, so holy and so strange, so beautiful, yet fearful, on the countenance of one whose soul had just departed? Is it the glorious light of attendant seraphs, the luminous shadow of which rests awhile on the face of the dead? Does infancy owe to this angel host its peculiar power to purify and bless?

THE vastness of the Socialist organization in Germany revealed itself at the Congress held at Gotha, when one hundred and one delegates, elected by 37,747 votes and sent by two hundred and eighty-four districts, took part in the deliberations. There are one hundred and forty-five accomplished public speakers connected with the movement. The Congress received communications from Socialist societies in Spain, Portugal, Switzerland, Brussels, London and Paris, all urging the point that the interests of workingmen were everywhere identical.

From the Scientific American.

## WHAT IS MATERIALISM?

THE advanced scientists of the present day who have abandoned the old and easy way of explaining every obscure physical phenomenon by asserting a supernatural cause (such as vital force in the organic kingdom, or a separate creation for each species of plant or animal) are denominated "materialists" by the adherents of the supernatural or spiritual. Those who use this word so profusely, confound, however, two very different things, which have nothing in common; namely, the scientific materialism and the immoral materialism. The scientific materialist maintains that all the phenomena we see on our earth take place by natural means, that every effect has its cause, and that every cause will produce its effect. In his view, law regulates the sum total of all physical phenomena, which depend on the necessary relations of cause and effect. He rejects therefore, most emphatically, the belief in miraculous interferences, and every conception, of whatever form, based on a belief in the so-called supernatural. In his view, there do not exist, anywhere in the whole range of human cognition, real metaphysics, but everywhere only natural physics for him, the inseparable connection of matter, form, and force is self-evident. This scientific materialism has long since been accepted in the realm of the inorganic natural sciences, physics, chemistry, mineralogy, geology; and no one, however poorly educated, has now the least doubt in regard to the correctness of basing these sciences on such materialism. Only savages believe now in the spirit of a cataract or of a storm, some supernatural power which presides over such phenomena; and this can arise but from utter ignorance of the whole system of natural laws, by which we are able to explain the existence of cataracts and storms; and not only this, but we can at present, thanks to our materialistic system, of research, even predict the appearance of a storm, so as to guard against its disastrous effects.

This ignorance of the natural laws on which the development of the organic kingdom is based—which laws form the science called biology—is the cause that this department of Science has hitherto been generally looked upon as beyond all laws, and dependent upon supernatural agencies. Hence came the invention of the metaphysical spook "vital force," a mere theological dogma. If, however, we can now prove that all Nature, as far as subject to human cognition, is a unit, and that the same eternal, stern, and grand laws prevail in the life of animals and plants as in the growth of crystals or in the power of steam, we shall reach the same natural and mechanical standpoint in all the realms of biology, zoology, and botany, no matter whether we are suspected of materialism or not. In this sense, the whole realm of the positive natural sciences, and the fundamental laws of causes and effects, are pure "materialism."

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## THE SEVEN PLANETARY SPHERES.

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

BY J. W. M.

9. From this we may deduce the following as evident—that the mental and vital powers are not separated in individuals: for the soul is never active when the vital powers are extinguished, because only life can contain the soul.

It is, therefore, equally comprehensible how between two living persons a peculiar reciprocity is possible; such as the sympathetic influence of the soul of the one upon the vital powers of the other, and in return the influence of the vital powers upon the soul, not only in the immediate neighborhood, but also under circumstances, as it were, atmospherically at a distance—as is proved by the appearance of magnetism in modern, and magic in ancient times.

10. If the supernatural and supermaterial may be reflected upon the ensouled vital powers from an unmeasured distance (*imaginatio passiva*), and therefore influences may take place between the mind and body, of which, however, the soul has no distinct consciousness, then is the direct mental influence and activity undeniable; for that which is spiritual, is not separately spiritual, and all wonders of the world of spirits are in the end resolved into wonders of our own mind. Whether, however, spirits are in themselves absolutely supernatural, supermaterial, or not; from whence they act and whether directly through powers, or indirectly upon the fancy or vital powers, is not to be explained, and as little to be denied as proved. We may as well conjecture a multitude of spiritual beings unconnected with material nature, as that the physical world consists of a multitude of things and powers; we may conjecture that the spiritual beings act according to their nature, directly upon the mental and vital powers, upon peculiarly disposed persons, so that the impulse touches the tuned chord like a breath of air. The vital power touched in this manner transforms for itself the spiritual into the material, according to innate forms, and places this before itself in passive or active conditions. But we may also believe that the vital soul-power is self-illuminating, and that the spiritual eye of the inner sense under (unknown) circumstances perceives polar perceptions, even in distance of time and space, reflected upon itself—as if felt at a distance—as if it came upon spiritual, supernatural powers, which it feels in its nature—and then possibly illuminates by its contemplation. According to Pordage, the soul alone perceives external things through its outwardly innate tending power, or by a radiation from outward things into itself. In such a manner the most varied spiritual communications of different nations and individuals may be explained, and all the contradictions in the objective revelations may be solved, which in nations and men of different faith and imagination take place in respect to spiritual apparitions, where each one communicates with spirits after his own nature; for some people will see a human form in a cloud, while others will imagine it to resemble Juno. The Oriental seer contemplates the world in Brahma's light; the Moslem sees the houris in Mohamet's heaven; the rude Schaman hears in his ecstasy terrible spirits under the roof of his hut, and the witch of the middle ages even her communications with the devil; in short, science here only supplies conjectures, not certainties. But these conjectures at least make this in science a certainty, that spirits and supernatural appearances have no objective existence in fixed shapes, for they must, if such were the case, always appear in the same manner; they are, therefore, spiritual appearances without spirits.

If the conclusions already arrived at rest upon a firm foundation, and, as it appears to me, are indisputable, we may conclude as follows:

1. That there is a universal conception in nature, and a mutual reciprocity in sympathetic and anti-pathetical contrasts, but which cannot be perceived by the waking senses; so that there is, at all events, a something of which the senses do not give direct evidence.

2. That the world is not a piece of mechanism, which runs down by an objectless necessity, and again winds itself up blindly; and that the world is also not of a soulless nature.

3. That nothing is known concerning a spiritual world.

4. That the living soul not only stands in sympathetic connection with the body, but also with the principles of nature, between which exists the invisible threads of attraction, limits of which no mathematics can define.

5. That a spiritual communion exists between man and man, and therefore also between man and superior beings, is not to be denied; for in all history such a communion is not only suspected, but dimly felt, and even spoke of in subjective assertion.

6. That all the propaganda of common sense explanations will certainly strive in vain and will never succeed in the attempt to entirely eradicate, root and branch, the presentiments, sensations, and convictions of firmly founded faith or superstition, or to bolt or bar so securely all castles, ruins,

and cloisters, that ghosts and apparitions shall not still, as before, take up their abode there.

7. That also dogmatic belief will as little be able to exorcise ghosts, or banish evil spirits, which trouble the brain as visions, and lurk in the dark corners of the mind.

8. Lastly, that in German science nothing yet is certain or fixed respecting nature and spirit, the soul or body, or the possibility or probability of reciprocal influences:

"*Dies diei eructat verbum, et nox nocti indicat scientiam*," (Ps. xviii. 13.)

True magic lies in the most secret and inmost powers of the mind. Our spiritual nature still, as it were, barred within us. All spiritual wonders in the end become but wonders of our own minds.

In magnetism lies the key to unlock the future science of magic, to fertilize the growing germs in cultivated fields of knowledge, and reveal the wonders of the creative mind—*Magnes, Magia, Imago!*—*Ennemoser's History of Magic.*

From the Odd Fellows' Banner.

## THOUGHTS.

The day was closing in, as I sat watching the scarcely moving foliage of a neighboring elm, my mind gradually sank into a state of luxurious repose amounting to total unconsciousness of the busy sights and sounds of earth.

It seemed to me as if I were seated by a calm, deep lake, surrounded by graceful and breezy shubbery, and listening to most delicious music. The landscape different from anything I had ever seen. Light seemed to be in everything, and emanate from everything, like a glory. Yet I felt at home; and could I see a painting of it, I should know it as readily as the scene of my childhood.

And so it is with a multitude of thoughts that come suddenly into the soul, new as visitants from farthest Saturn, yet familiar as a mother's voice. Whence more than poetry? Have we indeed formerly lived in a luminous and shadowless world, where all things wear like garments? Are our bright and beautiful thoughts but casual glimpses of that former state? Are all our hopes and aspirations nothing but recollections? Is it to the fragments of memory's broken mirror we owe the thousand fantastic forms of grandeur and loveliness which fancy calls her own?

And the gifted ones who now and then blaze upon the world, and "darken nations when they die," do they differ from other mortals in more cloudless reminiscences of their heavenly home?

Or are we living separate existences at one and the same time? Are not our souls wandering in the spirit land, while our bodies are on earth? And when in slumber, or deep quietude of thought, we cast off this "mortal coil," do we not gather up images of reality, that seem to us like poetry? Might not the restless spirit of Byron have indeed learned of "archangels ruined," those potent words, which, like infernal magic, arouse every sleeping demon in the human heart?

Are dreams merely visits to our spirit home; and in sleep are we really talking with the soul of those whose voice we seem to hear?

As death approaches and earth recedes, do we not more clearly see that spiritual world in which we have all along been living, though we knew it not? The dying man tells us of attendant angels hovering round him. Perchance it is no vision. They might have been with him, but his inward eye was dim, and he saw them not. What is that mysterious expression, so holy and so strange, so beautiful, yet fearful, on the countenance of one whose soul had just departed? Is it the glorious light of attendant seraphs, the luminous shadow of which rests awhile on the face of the dead? Does infancy owe to this angel host its peculiar power to purify and bless?

THE vastness of the Socialist organization in Germany revealed itself at the Congress held at Gotha, when one hundred and one delegates, elected by 37,747 votes and sent by two hundred and eighty-four districts, took part in the deliberations. There are one hundred and forty-five accomplished public speakers connected with the movement. The Congress received communications from Socialist societies in Spain, Portugal, Switzerland, Brussels, London and Paris, all urging the point that the interests of workingmen were everywhere identical.

From the Scientific American.

## WHAT IS MATERIALISM?

THE advanced scientists of the present day who have abandoned the old and easy way of explaining every obscure physical phenomenon by asserting a supernatural cause (such as vital force in the organic kingdom, or a separate creation for each species of plant or animal) are denominated "materialists" by the adherents of the supernatural or spiritual. Those who use this word so profusely, confound, however, two very different things, which have nothing in common; namely, the scientific materialism and the immoral materialism. The scientific materialist maintains that all the phenomena we see on our earth take place by natural means, that every effect has its cause, and that every cause will produce its effect. In his view, law regulates the sum total of all physical phenomena, which depend on the necessary relations of cause and effect. He rejects therefore, most emphatically, the belief in miraculous interferences, and every conception, of whatever form, based on a belief in the so-called supernatural. In his view, there do not exist, anywhere in the whole range of human cognition, real metaphysics, but everywhere only natural physics for him, the inseparable connection of matter, form, and force is self-evident. This scientific materialism has long since been accepted in the realm of the inorganic natural sciences, physics, chemistry, mineralogy, geology; and no one, however poorly educated, has now the least doubt in regard to the correctness of basing these sciences on such materialism. Only savages believe now in the spirit of a cataract or of a storm, some supernatural power which presides over such phenomena; and this can arise but from utter ignorance of the whole system of natural laws, by which we are able to explain the existence of cataracts and storms; and not only this, but we can at present, thanks to our materialistic system, of research, even predict the appearance of a storm, so as to guard against its disastrous effects.

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

## SPIRITUAL SCIENTIST.

VOL. V. OCTOBER 12, 1876. No. 6.

## SPIRITUALISM AND THE PRESS.

THE London and provincial newspapers are generally agitated at the present time about Dr. Slade's mediumship, and the consideration of psychology at the British Association at Glasgow. The young man who wrote to the London Times, giving his theory in explanation of the manifestations witnessed at Dr. Slade's, paved the way for the publication of more accurate accounts, whereby the cause of truth has been the gainer. Replies favorable to Dr. Slade appeared in the Times from Dr. Carter Blake, Mr. C. C. Massey, Mr. A. R. Wallace, Mr. Algeron Joy, and Mr. G. C. Joad. A letter from Sergeant Cox, also points to conclusions different from those of Mr. Lankester. The Daily Telegraph publishes an excellent summary, a column long, of the discussion at Glasgow. The Spectator and Examiner have articles on Dr. Slade's mediumship, the former showing most knowledge of the subject, and expressing the opinion that the expositors had not made out a case. The Glasgow papers have published articles and letters on Spiritualism, and the utterances in the Mail have been most untrustworthy. The Brighton Daily News, in a sensible leading article, points out that leaders of the unfortunate public ought to have some practical knowledge of the subjects they write and speak about, and that it is high time that men of science should investigate. The intelligent portion of the public know that so much clamor is likely to be founded upon a fair proportion of fact, consequently the spirit of inquiry is abroad.

In America the secular press have copied with avidity the accounts of the exposure, and the arraignment of Dr. Slade before the court. Those which are chronically opposed to Spiritualism—and they are many—have written long editorials, clearly manifesting their ignorance of the subject, and their prejudice against its investigation. Some few admitted letters favorable to Dr. Slade from those who have witnessed his manifestations in this country. The Hartford Times copies the editorials of the Scientist, and a number of exchanges have found room for a two-line paragraph to the effect that the Spiritual Scientist which is foremost in its endeavors to eliminate imposture from Spiritualism does not accept the recent statements from London as reliable, and accepts Dr. Slade's slate writing as reliable. One correspondent says that the editor of the Courant had a free sitting with Slade, carrying his own slate and pencil, which Slade never touched; and receiving therein a message from a deceased friend, and yet the Courant has an article on "the humbug Slade." The favorable ac-

counts in London papers receive no attention from those who were so ready to give a wide circulation to the story of an exposure.

## A DISTINCTION THAT MUST BE MADE.

THE Banner of Light heads a ten-line paragraph, "The West End Medium," and says:—

The Boston Herald contains an account of what it claims to be an exposure of deceptive practices on the part of Mrs. Bennett, "the West End Medium." If there are no good and sufficient explanations from the other party, we shall have to conclude that the Herald has made out a case.

"If there are no explanations from the other party." What explanation could be made of a trap-door leading out of a seance room through which nightly came some of the occupants of the house to personate "materialized spirits," and deceive honest investigators? "The West End Medium." Why call her a medium now, when there is not the slightest proof that she ever did or ever can produce any manifestations without the aid of trap-doors? Week before last the statement was made that "some people had been too hasty in pronouncing an opinion upon Mrs. Bennett. This was virtually making capital for this fraud. Its effect was seen in the attitude of Bennett, the carpenter, who thought that the trap-door was so skilfully concealed that Mrs. Bennett would soon be "vindicated."

The Herald took an expert master carpenter to the house. He at once located the trap-door, showed where the floor had been pieced, the cross beam cut and mended, the difference in laths, and the plaster paris patch in the kitchen underneath. There it was plainly revealed and can be seen by anyone who cares to take the trouble to see it. We hope that those Spiritualists who are arranging to bring Mrs. Bennett into court will not hesitate to do so. We are in favor of a few months in the House of Correction for these cursed traders in the most sacred of all truths.

We have no charity for impostors and very little for those Spiritualists who would relegate all trickery and fraud into the spiritual domain on the hypothesis that some spirit made the "medium" (?) do it. Mrs. Bennett would have been vindicated by the "veterans," if the Herald had not wisely called in this expert carpenter. Now that the trap-door is discovered, we have no doubt that some "veteran" will get up a labored argument to prove that "the spirits built the trap-door and then covered it up." A spiritual journal should protect the mediums of Spiritualism. This we intend to do; but, in justice to them, we will never call detected impostors "mediums." We require strong evidence against mediums who have been proved genuine, to believe them guilty of intentional fraud, but when individuals claim to be "mediums" and refuse to be tested as such, we are not surprised to hear of bogus materializations, kid gloves, spirit hands, masks, paraffine moulds, trap-doors, manufactured, prepared and manipulated by greedy vipers, who are crawling close to the earth to pick up the Almighty Dollar.

LATER.—Since writing the above, Mrs. Bennett has held a "vindication" seance. The Herald's full account of the proceedings is republished on another page. According to the "veteran" Uncle Thomas' theory, and his organ, the Banner of Light, the results are explainable on the ground that some members of the party went expecting to take up the floor, and expecting to find a woman underneath, consequently they saw what they expected to see and found the materialized spirit there. That it should have been a tangible flesh and blood woman, having a local habitation and a name, (and a bad one at that) born, but not buried, does this prove to the "veter-

ans," fraud on the part of the "dear persecuted medium?" No! never. It was a "spiritual manifestation." Some "evil spirits" through a mysterious process, placed the woman there to injure the reputation (?) of the medium (?) This may seem like badinage to our readers, but there are persons claiming to possess a fair share of reason and common sense who have advanced, and are advancing theories and explanations fully as ridiculous as the above.

That this Mrs. Bennett should attempt to continue the shameful farce in the face of the glaring expose made a week ago, that she should play such a desperate game, and take a risk where detection was sure if a careful investigation was made, only points strongly and unmistakably to the fact that some prominent individuals are at work to stem the rushing tide of enquiry that is destined to sweep away all the drift wood of sensuality, imposture and corruption that cover the surface of Spiritualism, and show the bright waters in all their purity, with the glistening sands of truth beneath. Who these persons are, and what their object is, whether they themselves as individuals are not above criticism, and knowing this fact ward off the opening touches that sooner or later will clasp them in its searching embrace, we leave our readers to determine. We fear not the truth and will follow wherever it may lead. Spiritualism can never be exposed; but the hypocrites, libertines and impostors who are sailing under its flag, will soon step from the quarter deck down to the guard room.

#### FULFILMENT OF A PROPHECY.

Everyone will remember the little item which originally appeared in Lloyd's Weekly News, (Eng.) and afterwards went the rounds of the press, as follows:—

The birth and death of a miraculous child are reported from Saarlouis. The mother had just been confined, the midwife was holding forth garrulously on the "blessed little creature," and friends were congratulating the father on his luck, when somebody asked what time it was. Judge of the surprise of all on hearing the new-born babe reply distinctly, "Two o'clock!" But this was nothing to what followed. The company were looking on the infant with speechless wonder and dismay, when it opened its eyes and said, "I have been sent into the world to tell you that 1875 will be a good year, but that 1876 will be a year of blood." Having uttered this prophecy, it turned on its side and expired, aged half an hour. The good people of Saarlouis, it is said, have been quite upset by the miraculous utterance of the precocious prophet.

The horrible atrocities in the eastern war, the massacre of women and children, the savage and demonical cutting and chopping of the bodies, to say nothing of the possibilities of the next months, are sufficient to draw the attention to the words of prophecy uttered in the Spring of 1875. It makes little difference by whom they were uttered, although it is claimed that the phenomena of an infant speaking occurred as above narrated.

#### EXPOSURE OF AN EXPOSER.

RECENT developments in the Slade controversy in the London Enquirer, sustain the opinion advanced by the Scientist of last week, that the action of Prof. Lankester, in visiting and prosecuting Dr. Slade was prompted by malice towards Spiritualism, engendered by the bitterness of the discussion that took place in the British Scientific Association on this subject at its last issue. For the first time in its history Spiritualism was having a hearing consequent upon the reading of Prof. Barrett's paper on "Some phenomena associated with abnormal conditions of mind." Prof. Lankester manifested his intense prejudice the day following by writing a letter to the London Times wherein he said, "that in consequence of the more than questionable action of Mr. Alfred Wallace, the discussions of the British Association have been degraded by the introduction of the subject of Spiritualism." Of what value is the testimony of such a narrow mind against Dr. Slade? Mr. Wallace, in reply to this accusation, shows that he never saw the paper before it was brought before the committee by the secretary, and says, "As to Prof. Lankester's opinion as to what branches of inquiry are to be tabooed as degrading, we have, on the other side, the practical evidence of such men as Lord Rayleigh, Mr. Crookes, Dr. Carpenter, and Colonel Lane Fox—none of them inferior in scientific eminence to Prof. Lankester, yet all taking part in the discussion, and all maintaining that discussion and inquiry

were necessary, while the close attention of a late President of the Association and of a crowded audience showed the great interest the subject excited."

#### INTERESTING INFORMATION.

THE following parties, several of them well-known Spiritualists, were present at the show at Mrs. Bennett's, and witnessed the "materialization" and subsequent finding of the trap, opening it, and seizing the detected woman who has personated "materialized" spirits.

MR. PERKINS, of Hyde Park, who pulled open the trap; he is a friend of the Hardy's.

MR. AND MRS. HARDY, "Boston's trusted medium" and her husband. The heroine of many test seances in vindication of the paraffine mold business so successfully carried on by the exposed imposter, Mrs. Bennett.

MRS. BRIGHAM, daughter of the late Father Taylor, the celebrated Methodist preacher, firm friend and supporter of all mediums. Very often the end lady at Mrs. Hardy's seance, to cut off the materialized lace from spirit-hands through Mrs. Hardy's wonderful box.

MR. SARGENT, brother of Epes Sargent, author of "Proof Palpable."

MR. J. L. SHOREY, editor of "The Nursery."

MR. WATERS, brother to E. F. Waters, one of the proprietors of the "Daily Advertiser."

LUCIUS A. BIGELOW, warm friend and supporter of the "Banner of Light."

MR. READ, friend of Mrs. Brigham.

Z. T. HAINES, editor of the Spiritual column of the Sunday Herald. Charitable toward all mediums, believing them honest until they are proved to be imposters, and then ready to give the public the truth at whatever cost.

The above with several ladies comprised the party. Mr. Haines was specially invited. The TRAP DOOR UNDER WHICH "SUNFLOWER WAS CONCEALED" is now at the Herald office with several other interesting mementoes.

SPIRITUALISTS of Boston Wednesday morning generally gave their attention to the news from the West—Western States and the West End.

PROF. BARRETT's paper read before the British Association is published in full in the English papers. We have not reproduced it, for as the London Medium says, "it is a cautious record of commonplace facts."

EDWARD MACGRAW writes from Plymouth Wisconsin that Franklin died before Paine wrote his "Age of Reason" and therefore could not have sent the letter which was attributed to him in the last Scientist, in the item headed "Advice to Skeptics."

THE London Medium has an exceedingly interesting descriptive account of Spiritualism at the British Association. It is comprehensive, giving a series of important items in the space of a column which we republish on page—. The information contained therein is very welcome.

PROF. LANKESTER, of London, who wrote that he had exposed Dr. Slade is a coroner. In one case at least he has not rendered a verdict in accordance with the facts. He will find also that Spiritualism is not so easily and quickly disposed of as a dead body.

MASKELYNE, the London conjuror says that honest believers in Spiritualism ought to be thankful to him for showing them to what an alarming extent it is possible for a medium to impose upon them, and he is convinced that his performances have roused many adherents to the doctrine of Spiritualism from a credulous apathy, the result of which has been that Spiritualists themselves have detected imposture tenfold since his advent in London.

SPIRITUALISM is advanced to the dignity of a science; there can be no doubt about that. The British Association met at Glasgow definitely for the advancement of science. Spiritualism has been advanced at Glasgow: ergo Spiritualism is a science. True, the Section was not termed Spiritualistic, but Anthropological—science is nowhere without a long name—and the paper was about abnormal states of mind; but this was only a fluke. The subject was Spiritualism pure and simple, and it was advanced by the British Association. Like or dislike that is a fact.—Rev. Maurice Davis D.D. in the Kensington Enquirer (Eng.)

For the Spiritual Scientist.  
**SPIRITUALISM AND ITS WORK.**  
 BY "BUDDHA."

"Thou, who in the noon-time brightness  
 Seest a shadow undefined;  
 Hearst a voice that indistinctly  
 Whispers caution to thy mind:  
 Thou, who hast a vague forboding  
 That a peril may be near,  
 Even when Nature smiles around thee,  
 And thy conscience holds thee clear—  
 Trust the *warning*—look before thee—  
 Angels *may* the mirror show,  
 Dimly still, but sent to guide thee:  
 We are wiser than we know."

—Charles Mackay.

A belief in spirit existence is almost the necessary result of a review of the vestiges of Egyptian mystic philosophy; the oracles and Pagan worship of Greece and Rome; the sorcery and magic of the Middle or "Dark Ages;" the witchcraft of the sixteenth and seventeenth centuries; and, subsequently, Animal Magnetism, with its sequel, modern Spiritualism. We cannot unceremoniously pronounce it all a delusion and a lie, without destroying our entire faith in human testimony. If we accept the testimony of our ancestors, and admit that they are entitled to equal credibility with ourselves, we are by the force of evidence compelled to believe in the existence of spirits; either that, or, hypothetically that the brain of man, or whatever constitutes his mental organism, conceals a power more wonderful and mystical, even, than that of the spirit hypothesis.

Animal Magnetism is sometimes advanced as a principle explanatory of the entire spiritual phenomena. Those who argue thus, in their hurry to reach a plausible explanation, seem to forget that Spiritualists claim animal magnetism as the medium of communication between spirits and men; and that, as a rule which works both ways, men—being spirits now as much as they will be when they have "shuffled off this mortal coil"—can use it as a medium of communication with one another. A psychologist can impress the mind of his subjects with whatever fancies he pleases; if a spirit does the same, will the former fact explain away the latter? Few, who have had any experience in spirit-circles, are ignorant of the fact that mediums often receive impressions from spirits still in the form; ay, communications from individuals many miles distant at the time. The argument advanced from a psychological standpoint, instead of being in explanation of the spiritual phenomena, is a strong support to the doctrine of spirit entity; for, if we have the elements of a spiritual existence, it is rational to believe that we possess some of its power.

While the opponents of Spiritualism err in treating it as a matter of little moment—as something too absurd and puerile to merit consideration—Spiritualists err, on the other hand, in exalting its importance. Life, by many Spiritualists, is considered as valueless, if it be not continued beyond the grave; and they think that, if only in this life we have hope, good morals lose their virtue, and manhood has no inducement to maintain its integrity. Such principles are mean and despicable, and unworthy of a honest mind. Alger, in his "Doctrine of a Future State," thus disposes of them in their true light.

If all experienced good and evil wholly terminate for us when we die, still every intrinsic reason which, on the supposition of immortality, makes wisdom better than folly, industry better than sloth, righteousness better than iniquity, benevolence and purity better than hatred and corruption, also makes them equally preferable while they last. Even if the philosopher and the idiot, the religious philanthropist and the brutal pirate, did die alike, who would not rather live like the sage and the saint than like the fool and the felon? Shall heaven be held before men simply as a piece of meat before a hungry dog to make him jump well? It is a shocking perversion of the grandest doctrine of faith. Let the theory of annihilation assume its direst phase, still our perception of principles, our consciousness of sentiments, our sense of moral loyalty, are not dissolved, but will hold us firmly to every noble duty until we ourselves flow into the dissolving abyss. But some one may say, "If I have fought with wild beasts at Ephesus, what advantage have I if the dead rise not?" It advantageth you everything *until you are dead*, although there is nothing afterwards. As long as you live, is

it not glory and reward enough *to have conquered* the beasts at Ephesus? This is sufficient reply to the unbelieving flouters at the moral law. And as an unanswerable refutation of the feeble whine of sentimentality that without mortal endurance nothing is worth our affection, let great Shakspeare advance, with his matchless depth of bold insight reversing the conclusion, and pronouncing in tones of cordial solidity:

"This, thou perceivest, will make thy love more strong,  
 To love that well which thou must leave behind."

Though Tennyson differs:

"I trust I have not wasted breath:  
 I think we are not wholly brain,  
 Magnetic mockeries; not in vain,  
 Like Paul with beasts, I fought with Death;  
 Not only cunning casts in clay:  
 Let science prove we are, and then  
 What matters science unto men,  
 At least to me? I would not stay.  
 Let him the wiser man who springs  
 Hereafter, up from childhood shape  
 His action like the greater ape,  
 But I was born to other things."

Making Spiritualism a religion seems to me ridiculous. What is there in the fact, that there is a sequel to the present life, more essentially religious than there is in the fact of our present existence? Why should we not have a religion for the present life, as well as for the future? Geology, with its revelations of the past, and Chemistry and Astronomy, with their revelations of the present, are as important to us as Spiritualism, with its revelations of the future. Yet no one dreams of making Geology or Astronomy the basis of a form of religion. What manhood is to the boy, spirit-life is to the man; and there is equal danger in the precocious boy, who is a man before his time, and the precocious man, who lives a wholly spiritual existence while on the physical plane. Both are exceptions to the general operations of natural law.

Yet Spiritualism is doing a wonderful work, in renovating and purifying the superstitions of the past; in opening the eyes of the people to the shortcomings of modern theology in its efforts to inform and educate. By Spiritualism, man have been led to see that Christianity as now understood may be likened to "clouds without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever;" that the fear of hell is based on a falsehood; and that true liberty depends on the enlightenment of the understanding.

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"Here babbling insight shouts in nature's ears,  
 His last conundrum of the orbs and spheres;  
 There self-inspection sucks his little thumb,  
 With 'Whence am I,' and 'Wherefore did I come?'"

With readers of such temperament it is idle to reason, nor do we expect that, while the world lasts, ignorance will cease to take itself for knowledge, and denounce what it cannot understand. To others we will merely say that these inquiries have occupied, and are still occupying in an increasing degree some of the most profound and sober intellects in Europe and that, in the words of Plato, "wise men do not usually talk nonsense."

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Thebes, the capitol of ancient Egypt, has the finest monuments, palaces, houses, etc., known to us. There were mostly built during the reigns of Ramases and Sesostri, 1200 years before Christ; since that time Egyptian ornament has been in a state of decline, which has been brought about by foreign influence. As long as they were left entirely to themselves their ornament was faultless.

All Egyptian ornament is symbolical or emblematical. The priesthood laid down certain laws and rules regarding art. Living objects were not allowed to be painted naturally. Hence we have their conventionalism. We see figures, flowers, and animals in their decoration and sculpture, but all alike conventionalized.

Two plants were used in their ornament, the lotus, a species of water-lily; and the papyrus, a reed; both of which were held sacred. After the yearly inundation of the Nile—only through which was the soil made fertile—the lotus was the first plant that sprung up. This was a sign of the coming vegetation, and it symbolized the approach of the harvest. The papyrus, from which their paper was made, was used in their architecture, the columns being architectural representations of bundles of papyri tied together and a lotus springing out of the top for the capitol; at the base of the column was a representation, in color, of the sheath out of which the papyrus grows. Some of the rooms in their palaces having these columns looking not unlike groves of papyri.

The sphinx, so often seen represented in Egyptian art, both in sculpture and in painting, has a man's head and a lion's body, symbolizing intellect and physical force united. Cats, dogs, and serpents were sacred animals. The winged globe, which is a globe with wings spread horizontally on each side of it, is the emblem of divinity. This is painted over all the doors and some of the windows in the houses and palaces; it symbolized protection to the room in which it was painted.

Although Greek, Roman, Assyrian, and Byzantine, and later, Arabian and Moresque have all sprung from Egyptian ornament, none of them have the power and spirit of the parent stem. The Egyptians were a stern, inflexible, morose, and determined people, hence their ornament—which is so entirely original with themselves—is fully characteristic of its producers. To conventionalize a flower, they took the sentiment of the natural flower and reproduced it poetically; or, in other words, they added art to nature by the impress of a man's mind.

The Greeks received their first knowledge of art from the Egyptians—who were a prosperous people when Greece was in its infancy—and conventionalized the honey-suckle, which is very beautiful. They aimed more for refinement than for power, and looked more to detail than to general effect. The Assyrians had no originality whatever, but copied Egyptian ornament, and only altered it so far as the different customs of their country required them. When we go further we find in the Arabian or Moresque not the slightest trace of natural objects conventionalized, no decided plant portrayed, as the lotus or honey-suckle. The forms employed by the Moors in their ornament are purely ideal forms, beautifully drawn, and always truthfully expressed, the law of radiation in nature being strictly adhered to.

All Egyptian architecture is polychromatic. Their palaces were constructed of stone, then painted and decorated in distemper. The ceilings of their rooms were generally painted blue, with white stars sprinkled about, at unequal intervals, to give the idea of the heaven above.

In the first attempts at color by any people we always find the primary colors. Blue, red and yellow predominate, and usually with great success. These were the principal colors used by the Egyptians, with green, and, in their worst periods of art, purple brown and pink. All the painted decoration in their palaces, houses, and tombs, were painted in distemper.

As far as we know their ornament is absolutely original with themselves, and in all the styles and epochs, or period of ornamental art, which have followed, none is so thoroughly adapted to the purpose for which it was designed as the pure and truthful ornament of the Egyptians.

"Scribe" in the London Medium.

REASON vs. INSTINCT—A SAGACIOUS DOG.

MANY curious historical facts prompt the question as to the link that connects the higher with the lower forms of animal life. Where reason ends and brute instinct begins is a problem which the savans and natural philosophers have owned the puzzling-cap to decide to no purpose. Neither the profound and abstruse Greeks, nor their questionable superior successors have yet traced the line which divide the so-called distinction between the superior and inferior stamps of creation. The following account from St. Cyr, Tours, in France, of a genuine combat between a dog and a man, which took place in the year 1361 at Paris, on the Ile Notre Dame, may prove of some interest, since it was, in fact, a judicial one, and took place in order to detect a cruel murder. A French nobleman, the representative of an old family of the name of De Montdidier, was murdered when passing through the Forest of Bondy. He was missing, as also was his pet hound, for several days; but the dog at last made his appearance at the house of his master's most intimate friend in Paris. He looked half starved, and howled bitterly. The people gave him food, which he took, and then began his lamentations afresh, moving towards the door, and returning to seize his master's friend by the coat. His actions were so peculiar, that persons determined to follow him, and in due time he led them away into the forest, and up to a certain tree, where he began to howl and scratch. The people dug down, and discovered M. de Montdidier's body. He had evidently been murdered, and hid away. Time went by, and no trace of the assassin could be found; but one day the dog met a Chevalier Macaire, and flew most violently at him. He showed the greatest fury whenever he met the Chevalier, and persons began to wonder and chatter about it, and to recollect that Macaire had been an enemy of Montdidier's. So suspicions were roused, more particularly as the hound was particularly good-tempered to every one except the Chevalier. The King at last heard of it, and expressed a wish to see the hound. He also ordered the Chevalier to attend the court. The dog was brought, and remained very gentle until it suddenly recognized Macaire, who stood amid a crowd of courtiers. Directly the dog saw him, he sprang forward with a fearful bay, and attempted to seize him. This was in the age when the fashion of judicial combat was in vogue, so his majesty decided that a duel should take place between the chevalier and canine friend of the murdered man. The space for the combat was marked in the Ileffe de Notre Dame-Macaire was only allowed to carry a stick, and a large cask was placed for the dog to retreat into when nearly beaten. Immediately the hound was let loose, he sprang on the chevalier, attacking him first on one side and then on the other, skilfully avoiding the blows from his adversary's cudgel, and at last he made one splendid bound, seized Macaire by the throat, and pulled him down. The murderer, alarmed, thought that God had interposed to fix his guilt, so he then and there confessed his crime in the presence of the king and all his court. There was at one time a very famed picture of this memorable combat between dog and man over the chimney of the great hall of the Chateau of Montargis. Animals were often tried during the Middle Ages, and the legal process was conducted with as much ceremony and parade, perchance with more feeling, than in the present age displayed when a woman takes her stand in the witness-box, and undergoes the ordeal of a cross-examination; therefore, the battle between a human being and a canine brute did not appear so extraordinary then, as the case reported a couple of years ago at Hanley did.

A play based on this story, and called the *Day of Montargis*, is not unfrequently given in the provinces, where, when the dog is well trained, it is sure to bring down the house.

REMEMBER.—The *Spiritual Scientist* for five months for the small sum of one dollar.

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As far as we know their ornament is absolutely original with themselves, and in all the styles and epochs, or period of ornamental art, which have followed, none is so thoroughly adapted to the purpose for which it was designed as the pure and truthful ornament of the Egyptians.

"Scribe" in the London Medium.

REASON vs. INSTINCT—A SAGACIOUS DOG.

MANY curious historical facts prompt the question as to the link that connects the higher with the lower forms of animal life. Where reason ends and brute instinct begins is a problem which the savans and natural philosophers have owned the puzzling-cap to decide to no purpose. Neither the profound and abstruse Greeks, nor their questionable superior successors have yet traced the line which divide the so-called distinction between the superior and inferior stamps of creation. The following account from St. Cyr, Tours, in France, of a genuine combat between a dog and a man, which took place in the year 1361 at Paris, on the Ile Notre Dame, may prove of some interest, since it was, in fact, a judicial one, and took place in order to detect a cruel murder. A French nobleman, the representative of an old family of the name of De Montdidier, was murdered when passing through the Forest of Bondy. He was missing, as also was his pet hound, for several days; but the dog at last made his appearance at the house of his master's most intimate friend in Paris. He looked half starved, and howled bitterly. The people gave him food, which he took, and then began his lamentations afresh, moving towards the door, and returning to seize his master's friend by the coat. His actions were so peculiar, that persons determined to follow him, and in due time he led them away into the forest, and up to a certain tree, where he began to howl and scratch. The people dug down, and discovered M. de Montdidier's body. He had evidently been murdered, and hid away. Time went by, and no trace of the assassin could be found; but one day the dog met a Chevalier Macaire, and flew most violently at him. He showed the greatest fury whenever he met the Chevalier, and persons began to wonder and chatter about it, and to recollect that Macaire had been an enemy of Montdidier's. So suspicions were roused, more particularly as the hound was particularly good-tempered to every one except the Chevalier. The King at last heard of it, and expressed a wish to see the hound. He also ordered the Chevalier to attend the court. The dog was brought, and remained very gentle until it suddenly recognized Macaire, who stood amid a crowd of courtiers. Directly the dog saw him, he sprang forward with a fearful bay, and attempted to seize him. This was in the age when the fashion of judicial combat was in vogue, so his majesty decided that a duel should take place between the chevalier and canine friend of the murdered man. The space for the combat was marked in the Ile de Notre Dame-Macaire was only allowed to carry a stick, and a large cask was placed for the dog to retreat into when nearly beaten. Immediately the hound was let loose, he sprang on the chevalier, attacking him first on one side and then on the other, skilfully avoiding the blows from his adversary's cudgel, and at last he made one splendid bound, seized Macaire by the throat, and pulled him down. The murderer, alarmed, thought that God had interposed to fix his guilt, so he then and there confessed his crime in the presence of the king and all his court. There was at one time a very famed picture of this memorable combat between dog and man over the chimney of the great hall of the Chateau of Montargis. Animals were often tried during the Middle Ages, and the legal process was conducted with as much ceremony and parade, perchance with more feeling, than in the present age displayed when a woman takes her stand in the witness-box, and undergoes the ordeal of a cross-examination; therefore, the battle between a human being and a canine brute did not appear so extraordinary then, as the case reported a couple of years ago at Hanley did.

A play based on this story, and called the *Day of Montargis*, is not unfrequently given in the provinces, where, when the dog is well trained, it is sure to bring down the house.

REMEMBER.—The *Spiritual Scientist* for five months for the small sum of one dollar.

For the Spiritual Scientist.  
**SPIRITUALISM AND ITS WORK.**  
 BY "BUDDHA."

"Thou, who in the noon-time brightness  
 Seest a shadow undefined;  
 Hearst a voice that indistinctly  
 Whispers caution to thy mind:  
 Thou, who hast a vague forboding  
 That a peril may be near,  
 Even when Nature smiles around thee,  
 And thy conscience holds thee clear—  
 Trust the *warning*—look before thee—  
 Angels *may* the mirror show,  
 Dimly still, but sent to guide thee:  
 We are wiser than we know."

—Charles Mackay.

A belief in spirit existence is almost the necessary result of a review of the vestiges of Egyptian mystic philosophy; the oracles and Pagan worship of Greece and Rome; the sorcery and magic of the Middle or "Dark Ages;" the witchcraft of the sixteenth and seventeenth centuries; and, subsequently, Animal Magnetism, with its sequel, modern Spiritualism. We cannot unceremoniously pronounce it all a delusion and a lie, without destroying our entire faith in human testimony. If we accept the testimony of our ancestors, and admit that they are entitled to equal credibility with ourselves, we are by the force of evidence compelled to believe in the existence of spirits; either that, or, hypothetically that the brain of man, or whatever constitutes his mental organism, conceals a power more wonderful and mystical, even, than that of the spirit hypothesis.

Animal Magnetism is sometimes advanced as a principle explanatory of the entire spiritual phenomena. Those who argue thus, in their hurry to reach a plausible explanation, seem to forget that Spiritualists claim animal magnetism as the medium of communication between spirits and men; and that, as a rule which works both ways, men—being spirits now as much as they will be when they have "shuffled off this mortal coil"—can use it as a medium of communication with one another. A psychologist can impress the mind of his subjects with whatever fancies he pleases; if a spirit does the same, will the former fact explain away the latter? Few, who have had any experience in spirit-circles, are ignorant of the fact that mediums often receive impressions from spirits still in the form; ay, communications from individuals many miles distant at the time. The argument advanced from a psychological standpoint, instead of being in explanation of the spiritual phenomena, is a strong support to the doctrine of spirit entity; for, if we have the elements of a spiritual existence, it is rational to believe that we possess some of its power.

While the opponents of Spiritualism err in treating it as a matter of little moment—as something too absurd and puerile to merit consideration—Spiritualists err, on the other hand, in exalting its importance. Life, by many Spiritualists, is considered as valueless, if it be not continued beyond the grave; and they think that, if only in this life we have hope, good morals lose their virtue, and manhood has no inducement to maintain its integrity. Such principles are mean and despicable, and unworthy of a honest mind. Alger, in his "Doctrine of a Future State," thus disposes of them in their true light.

If all experienced good and evil wholly terminate for us when we die, still every intrinsic reason which, on the supposition of immortality, makes wisdom better than folly, industry better than sloth, righteousness better than iniquity, benevolence and purity better than hatred and corruption, also makes them equally preferable while they last. Even if the philosopher and the idiot, the religious philanthropist and the brutal pirate, did die alike, who would not rather live like the sage and the saint than like the fool and the felon? Shall heaven be held before men simply as a piece of meat before a hungry dog to make him jump well? It is a shocking perversion of the grandest doctrine of faith. Let the theory of annihilation assume its direst phase, still our perception of principles, our consciousness of sentiments, our sense of moral loyalty, are not dissolved, but will hold us firmly to every noble duty until we ourselves flow into the dissolving abyss. But some one may say, "If I have fought with wild beasts at Ephesus, what advantage have I if the dead rise not?" It advantageth you everything *until you are dead*, although there is nothing afterwards. As long as you live, is

it not glory and reward enough *to have conquered* the beasts at Ephesus? This is sufficient reply to the unbelieving flouters at the moral law. And as an unanswerable refutation of the feeble whine of sentimentality that without mortal endurance nothing is worth our affection, let great Shakspeare advance, with his matchless depth of bold insight reversing the conclusion, and pronouncing in tones of cordial solidity:

"This, thou perceivest, will make thy love more strong,  
 To love that well which thou must leave behind."

Though Tennyson differs:

"I trust I have not wasted breath:  
 I think we are not wholly brain,  
 Magnetic mockeries; not in vain,  
 Like Paul with beasts, I fought with Death;  
 Not only cunning casts in clay:  
 Let science prove we are, and then  
 What matters science unto men,  
 At least to me? I would not stay.  
 Let him the wiser man who springs  
 Hereafter, up from childhood shape  
 His action like the greater ape,  
 But I was born to other things."

Making Spiritualism a religion seems to me ridiculous. What is there in the fact, that there is a sequel to the present life, more essentially religious than there is in the fact of our present existence? Why should we not have a religion for the present life, as well as for the future? Geology, with its revelations of the past, and Chemistry and Astronomy, with their revelations of the present, are as important to us as Spiritualism, with its revelations of the future. Yet no one dreams of making Geology or Astronomy the basis of a form of religion. What manhood is to the boy, spirit-life is to the man; and there is equal danger in the precocious boy, who is a man before his time, and the precocious man, who lives a wholly spiritual existence while on the physical plane. Both are exceptions to the general operations of natural law.

Yet Spiritualism is doing a wonderful work, in renovating and purifying the superstitions of the past; in opening the eyes of the people to the shortcomings of modern theology in its efforts to inform and educate. By Spiritualism, man have been led to see that Christianity as now understood may be likened to "clouds without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever;" that the fear of hell is based on a falsehood; and that true liberty depends on the enlightenment of the understanding.

#### RECEPTION OF NEW TRUTHS.

DR. FARRAR, late Master of Marlborough College, and present Canon of Westminster, writing on the origin of language, which he, in opposition to Max Muller, holds to be onomatopœic, says:—"We must first enter on two very interesting preliminary inquiries, viz.: 1st. How did words first come to be accepted as signs at all? 2nd. By what processes did men hit on the words themselves? . . . I am well aware that these questions may appear ridiculous to any one who is entirely unaccustomed to these branches of inquiry; and they may possibly be inclined to set the whole matter at rest by a dogmatism or a jeer. They will say, perhaps;—

"Here babbling insight shouts in nature's ears,  
 His last conundrum of the orbs and spheres;  
 There self-inspection sucks his little thumb,  
 With 'Whence am I,' and 'Wherefore did I come?'"

With readers of such temperament it is idle to reason, nor do we expect that, while the world lasts, ignorance will cease to take itself for knowledge, and denounce what it cannot understand. To others we will merely say that these inquiries have occupied, and are still occupying in an increasing degree some of the most profound and sober intellects in Europe and that, in the words of Plato, "wise men do not usually talk nonsense."

THE London Times estimates the cost of building and restoring churches in the English establishment since 1840 at \$175,000,000. The number of churches built was 1,727, and 7,114 have been restored, including twenty-seven cathedrals. The cost of building the new churches, including the land, has been on an average, about \$40,000.

From the American Builder.  
EGYPTIAN ORNAMENT.

BY A. L. HALLIDAY.

THE origin of Egyptian ornament is lost in antiquity. The monuments and palaces erected 3000 years ago, and which contain the finest Egyptian ornament handed down to us, are built from the remains of still older buildings.

Thebes, the capitol of ancient Egypt, has the finest monuments, palaces, houses, etc., known to us. There were mostly built during the reigns of Ramases and Sesostrius, 1200 years before Christ; since that time Egyptian ornament has been in a state of decline, which has been brought about by foreign influence. As long as they were left entirely to themselves their ornament was faultless.

All Egyptian ornament is symbolical or emblematic. The priesthood laid down certain laws and rules regarding art. Living objects were not allowed to be painted naturally. Hence we have their conventionalism. We see figures, flowers, and animals in their decoration and sculpture, but all alike conventionalized.

Two plants were used in their ornament, the lotus, a species of water-lily; and the papyrus, a reed; both of which were held sacred. After the yearly inundation of the Nile—only through which was the soil made fertile—the lotus was the first plant that sprung up. This was a sign of the coming vegetation, and it symbolized the approach of the harvest. The papyrus, from which their paper was made, was used in their architecture, the columns being architectural representations of bundles of papyrus tied together and a lotus springing out of the top for the capitol; at the base of the column was a representation, in color, of the sheath out of which the papyrus grows. Some of the rooms in their palaces having these columns looking not unlike groves of papyrus.

The sphinx, so often seen represented in Egyptian art, both in sculpture and in painting, has a man's head and a lion's body, symbolizing intellect and physical force united. Cats, dogs, and serpents were sacred animals. The winged globe, which is a globe with wings spread horizontally on each side of it, is the emblem of divinity. This is painted over all the doors and some of the windows in the houses and palaces; it symbolized protection to the room in which it was painted.

Although Greek, Roman, Assyrian, and Byzantine, and later, Arabian and Moresque have all sprung from Egyptian ornament, none of them have the power and spirit of the parent stem. The Egyptians were a stern, inflexible, morose, and determined people, hence their ornament—which is so entirely original with themselves—is fully characteristic of its producers. To conventionalize a flower, they took the sentiment of the natural flower and reproduced it poetically; or, in other words, they added art to nature by the impress of a man's mind.

The Greeks received their first knowledge of art from the Egyptians—who were a prosperous people when Greece was in its infancy—and conventionalized the honey-suckle, which is very beautiful. They aimed more for refinement than for power, and looked more to detail than to general effect. The Assyrians had no originality whatever, but copied Egyptian ornament, and only altered it so far as the different customs of their country required them. When we go further we find in the Arabian or Moresque not the slightest trace of natural objects conventionalized, no decided plant portrayed, as the lotus or honey-suckle. The forms employed by the Moors in their ornament are purely ideal forms, beautifully drawn, and always truthfully expressed, the law of radiation in nature being strictly adhered to.

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In the first attempts at color by any people we always find the primary colors. Blue, red and yellow predominate, and usually with great success. These were the principal colors used by the Egyptians, with green, and, in their worst periods of art, purple brown and pink. All the painted decoration in their palaces, houses, and tombs, were painted in distemper.

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From the London Medium.

# SPIRITUALISM AT THE BRITISH ASSOCIATION.

THE advent of Spiritualism at the British Association meetings was the one redeeming feature of a tedious and uninteresting programme; and the overwhelming attraction presented by Spiritualism over all other subjects there brought forward for discussion was unmistakably evident. To understand this, it is necessary to state that the meetings at Glasgow were attended by some 2,500 members, all more or less interested in science, and containing amongst them some of the most eminent men of the day. The business is divided into various Sections, which hold their meetings simultaneously in halls of different sizes, apportioned according to the relative interest attached to the proceedings of each Section. As an illustration, Prof. Barrett's paper, and the discussion thereon, took place on Tuesday, the 12th instant, in one of the larger halls appropriated to the use of the British Association. It had not been stated that the subject was to be Spiritualism, but it was generally known that Spiritualism would be discussed—a testimony to the desire for information thereon.

As the hour of eleven drew near, the hall in which the paper by Professor Barrett was to be read began to fill rapidly, and ultimately became crowded. The other Sections were comparatively deserted, the absorbing interest of the Anthropological Department occupying the general attention. Dr. Carpenter desired to hear the opening paper, but his presence was required in another Section. He therefore asked that the paper might be deferred till a time more convenient to himself. This was met with cries of "No! no!" from the body of the hall, the large audience declaring that they had assembled on purpose to hear the paper, and they would not be put off. The Chairman, therefore, had to state that the reading could not be postponed. When Dr. Carpenter returned, Professor Barrett's paper had been read, but Dr. Carpenter, after taking his seat on the platform, took it up and read it eagerly.

It must be confessed that scientific men in dealing with Spiritualism and allied phenomena behave remarkably like ordinary individuals. Professor Barrett's paper is a cautious record of commonplace facts, similar to those that crowd our columns from the beginning to the end of every volume. The Professor has not given much time to the subject, yet he deals with it in a fair spirit. He is author of the "Review of Spiritualism," which appeared in the *Nonconformist* some time ago, and necessitated a second edition. He is a genial, unpretentious, active man, and all lovers of the new science are deeply indebted to him for his courage, assiduity, and the propriety with which he has written and pushed his paper into such prominent notice. It will be observed that he alludes to the possibility of the supernatural impinging upon the ordinary physical domain, which is a step in the direction of true spiritual science.

Of the Chairman, it need only be said that he was Mr. Alfred Russell Wallace, author of "Miracles and Modern Spiritualism," and therefore known to all as an out-and-out Spiritualist, and yet none the less a man of science of the highest rank. That he was chairman was a felicitous circumstance, for had it been otherwise, the discussion could not have been of such a profitable character. He conducted the business like a man who knew the truth, and was determined to do it service. In this important work he did not act as a partisan, but as a man of science, who was in his place to extend its domain, rather than bend to popular unscientific clamor. It would have been a pitiful sight had the Chairman of such a Section been ignorant of the important fact which that Section had met to discuss.

Mr. Crookes' position in defending the testimony of other experimenters is exactly that with which Spiritualists met him a few years ago, when he commenced his earnest inquiry into the subject. It is a feature of spirited investigators that they think much more of self-acquired experience than that derived at second-hand; it is only after a man has acquired extensive knowledge by his own efforts that he is able to appreciate the labors of others. Mr. Crookes prefers having the full services of any medium with whom he investigates, and at his own house. This course Dr. Slade's public engagements would not permit him to accept, and thus

Mr. Crookes has not acquainted himself with Dr. Slade's mediumistic peculiarities.

Dr. Carpenter speaks in an improved tone, and like a true man of science, albeit one who knows but little of the subject upon which he ventures to offer an opinion. His speech may be regarded as an evidence of the dense ignorance which prevails at the present day respecting the more obscure functions of the nervous system. The intuitive power to read character possessed by detectives, alluded to by Dr. Carpenter, is only the shadow of a great truth of which Dr. Carpenter does not appear to have the slightest conception. What would he say of persons who can tell character from handling a letter or other article touched by the person delineated—who can give a correct diagnosis of disease from a lock of hair, when the case has baffled the most eminent in the medical profession. The triumphs of psychometry and clairvoyance, and the peculiar functions of sensitives generally, are the means whereby the nervous system can be alone understood. The physical method followed by Dr. Carpenter, as indicated by his theory of observing winkings of the eyes and movements of muscles, is absurd. As if muscle could see muscle, or know anything of each other! The power resides not in muscle, but mind; and the cases of mind-reading to which he alludes do not refer the percipient principle to the features observed, any more than intellect is possessed by alphabets. A further extension of that sensibility which can see thought in words and motives in movements, can grasp mind more interiorly by a stricter community of nervous function. Such being the real interpretation of the intercourse of mind with mind, the explanation of mediumship offered by Dr. Carpenter, of the medium watching his expression as he called over the alphabet, is baseless. What becomes of his brain wave and unconscious cerebration theory? Is it not possible for the brain to think without a muscle being moved, and is it not also possible that the thought may be read by a person who does not even see the thinker? Experimenters in Spiritualism can answer in the affirmative, as the common phenomena of electrical psychology reported by Professor Barrett show. It is quite evident that Dr. Carpenter is not at all informed on a subject on which he is regarded as an authority.

Mr. Groom Napier's experiences were in favor of the subjective phenomena questioned by Dr. Carpenter. His facts were too far beyond the reach of many in his audience, who laughed when they ought to have thought deeply. The braying noise of a few laughers may cause the reporter to make a mark when the weight of appreciation is on the side of the silent majority. Mr. Groom Napier introduced an important element into the discussion.

The objectors to the knowledge of that which is spiritual, those of long-time and wont opposers of progress, the reverend gentlemen, must not be overlooked. Every play has its comic characters, and these were ably sustained by the gentlemen styled reverend; their logic was perfect as their charity was sweet. Mr. M'Ilwaine could not take a man's testimony who differed from him in religious faith, and possibly the heretic in question has a similar regard for the intelligence and veracity of Mr. M'Ilwaine. He had, however, some difficulty in keeping his children from being mediums; this confession proved too much. Mediumship is an organic endowment; this gentleman's children have it by nature, for he has to take steps to suppress it.

The applause which greeted the most salient points on behalf of Spiritualism showed that there was a genuine sentiment in favor of Spiritualism in the meeting. The strength of intellect is more evident on behalf of Spiritualism than against it. If all the features of the event be taken up and classified, either for or against Spiritualism, there will be no need for Spiritualists to be ashamed at the result.

ALFRED R. WALLACE says the fact that legible writing occurred on the clean slate when held entirely in my own hand while Dr. Slade's hands were both on the table and held by my other hand, such writing being distinctly audible while in progress, and the further fact that Dr. Slade's knees were always in sight, and that the slate was never rested upon them at all, render it quite impossible for me to accept the explanation of Prof. Lankester and Dr. Donkin as applicable to any portion of the phenomena witnessed by me.

### 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.

Inquiries 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 symptoms 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.

### THE WAR IN EUROPE.

THE story of the war in a nutshell is simply this: Turkey is the only country in Europe professedly non-Christian. She occupies a position well and truly called "the key to the East." She has large and prosperous seaports and an extensive navy. She has also a number of provinces or dependent principalities, some of which are professedly Christian and therefore subject to the Mohammedan Porte only through fear. Russia is next-door neighbor, Christian, her Emperor the Pope or Patriarch of the Greek Church. Between the two powers a never ending quarrel exists. Russia wants the Bosphorus for her fleets, the

city of Constantine for a winter Capitol, the key of the East as a sceptre of power as well as a Southern passageway to her Asiatic dominions. Fanatical Mohammedans persecute Christian subjects of Turkey; Russia interferes to protect them, encourages them to revolt; England, France, Italy, Prussia and Austria, look on with jealous eyes. They fear Russia and sustain the Mohammedans in Europe rather than let the Muscovite occupy that coveted position. Between them all the poor Christian subjects of Turkey have a hard time of it. Russia delights in Servian massacres and Bulgarian atrocities because it gives her an excuse for interference; the other powers would fain put a stop to these horrors which are a disgrace to the nineteenth century, but dare not, lest Russia should get some advantage and the balance of power be disturbed. So the Turk can go on with his butcheries and hurl defiance in the face of Christendom and the Servians, Bulgarians and their allies must bear the brunt.

From the London Lancet.

### THE POPE'S HEALTH.

PIO NONO's physicians are again alarmed as to the health of their august patient. In spite of the mental energy which carried him through fatiguing audiences, his feebleness of body increases, and the oedema of the left foot and ankle is such that he maintains the standing posture with extreme difficulty, and only for a short time. The symptoms of general senile dropsy are sufficiently threatening to cause much uneasiness to his medical advisers, foreseeing, as they do, the inefficacy of measures which rarely succeed in less tried constitutions. On Thursday, the 14th, in reply to the congratulatory address of an Irish deputation, he delivered a Latin discourse, in which his usual distinctness of utterance was so impaired that many of his words were inaudible. His *bon-homie*, however, continues, and while he amuses by his vivacity, he gives evidence of an amount of vital resources peculiarly gratifying to his physicians. His Cardinal Secretary suffers severely from arthritic pains, but still more so from ischuria, and Prof. Mazzoni, the distinguished lecturer on clinical surgery at the Sapienza, who saw him the other day, anticipates the gravest results from the approaching prevalence of the trachoma, and gives no hope of his being able to survive the winter.

PROF. HUXLEY has delivered his famous lectures on Evolution, and returned to England. Our most cultivated people went to hear him. Several of the ministers preached upon Evolution, or referred to it more or less fully, on the subsequent Sunday. So far as we can learn from the reports in the papers, their faith in the Scriptures was not shaken by his lectures. They are as much in the dark about the meaning of Scripture, as the scientists are about the origin and meaning of nature. Both regard the written and the created Word only in the letter, and consequently they must come to false conclusions. Theologians and scientists judge according to the appearance, which is not righteous judg-

ment. There is no doubt a grand truth in evolution. There are also still grander and more vital truths in the Bible. They are both in perfect accord, when they are seen in their true order and relations. The scientists are demonstrating that the Bible cannot be literally interpreted. This is becoming gradually but slowly accepted. In this manner the way is being prepared for a true knowledge of the Bible. When that is understood, it will throw light upon science and help us to understand nature. Men can look beneath the surface, and, uninfluenced by the illusion of appearances, they can discover the Divine methods of working, and see the Lord's hand and the Lord's goodness in his works, as well as in his Word.

THE religious people—some of them, at least,—were more shocked by the fact that Gen. Newton had decided to explode the reef on Sunday, than by the explosion itself. They regarded it as a great outrage upon a Christian community. But a little reflection would enable them to see some good reasons for it. The work was completed, and any delay would be attended with some liability to the hindrance or derangement of the explosion. The charges of dynamite and rendrock, which were deposited in the pillars supporting the roof of the excavation, were connected with the battery by wires, any derangement of which would have interrupted with a successful result. The tide was also the highest at that time, by which the heaviest body of water lay above the rock and acted as a weight to prevent the rocks from flying to a great distance. We can readily understand why he thought it would not be safe to postpone the climax a moment after every thing was ready for it, and we think he acted wisely in ending his seven years' work on the day of rest.—*New Jerusalem Messenger*.

A JEW writes as follows to the London papers: "Any one going to a synagogue attended by the wealthier Jews, would find service announced to commence at 8:30 on the Sabbath morning. It cannot commence before ten persons are present, and were it not for the fact that a few poor men are paid a small weekly sum to be early in synagogue, the prayers might be begun at ten, when the congregation assumes some numerical strength. The week-day services are attended by the paid worshippers only, and occasionally by a few ultra-orthodox persons desiring to recite a prayer for a deceased parent. The women are hidden away in a separate gallery; they have no voice in the synagogue; their presence is entirely ignored, and they do not even join in the chanting of the psalms. When a Jew enters a synagogue, he shakes hands with his friends; queries 'how is business?' are asked and answered, and he goes to his seat nodding and smiling.

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