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"TRY to Understand Yourself and Things in General."

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Written for the Spiritual Scientist.

BELIEF.

BY GEORGE WENTZ.

Mr. Samuel Smiles, the well-known writer on useful and industrial subjects, has written a work on "Self-Help," in which he shows us how we may *succeed*, but not indeed without an admonition as to how we ought to *live*; for truly no one can write about economics without touching on morals, so intimately connected is the useful with the spiritual part of our being. It has occurred to me that a like attempt, made with due modesty, in the direction of belief, or self-help towards it, would not be out of place. Certainly, a knowledge of how to live is of the first importance, but not less so the knowledge of what to believe. A good foundation is very necessary, but it is desirable also that the edifice should be secure. By such combination of means alone can completeness of character, which is the beauty of human nature, be attained. I would deprecate the criticism that only one who is master of the whole art of logic, or the technical process of reasoning, is alone able to form correct conclusions of things. Deductions from facts, of course, depend for accuracy more or less upon knowledge and judgment; but the conscious demonstration of a consistent belief is not beyond the most ordinary capacity. It is not absolutely essential that one should have the whole of logic in his mind to direct him as a finger-post to the location of truth. Truth, like light, is not beyond the perception of the commonalty.

Among the important opinions which a man forms during his journey through this life is the opinion he has of his moral existence, and of the after-life. Hitherto in the governments of the world, the expounding of this belief has been committed to, or assumed by, an exclusive class in the body politic, known as the ecclesiastic hierarchy, or priesthood. And there is scarcely a question in human government which the clergy have not arrogated to themselves, in the lapse of time, the power and right to solve. It has become an enacting power itself, instead of remaining a co-ordinate branch with other branches proceeding from that central source of all power—the people. These it has not represented, but misrepresented, defied and subjugated. Its determinations were laws supplemented with practice, mute witnesses of which still remain in historical but silent ecclesiastical courts. The machinery of government has often been overbalanced by its efforts. The time, however, it is believed, is at hand when its errors may be exposed and its presumption chastised; and the first indication of change is the tendency of men to form their own opinions, to think for themselves. To do this in the best manner, we should know how to see and what to believe. For this purpose it is necessary that we should use our eyes and our reasoning powers; two very important and universal endowments of mankind, much slighted of their proper use.

How do we see, and how do we reason?

Organization is the necessary condition of man's existence. As an organized being, he has a natural tendency to discover

the organic idea in the things about him. For this he has been given five senses and no more: sight, hearing, touch, taste, and smell; and also reason, or the faculty of judgment by which he fixes the value of the conclusions arrived at through the senses, by the act of comparing one thing with another. These are our guides and interpreters for all the things of this world, and others there are none. When all these senses agree as to the action which the presence of certain substances always produce upon each of them, the existence of these substances is an ascertained fact, and so far truth has been established: and the evidence establishing the fact is said to be primary, or of the first class. For instance, we ascertain the existence of a rose by the organ of vision, the eye, which takes account of color, size and shape, or form and outline; then by the touch, whether rough or smooth, soft or hard; then by the smell, if it be fragrant or not; then by the taste, if it be sweet or bitter; and by the ear, to find if it emit sound. The entire result of the exercise of these five senses in this particular case we call a rose, and a rose it will ever be. This is a truth; for these senses in a healthy state never fail to draw correct conclusions for us. Now, if we should hear one speak of a rose which he had seen, different in respect of color, form, size, feeling, and fragrance from any that we had ever known, and we should choose to accept his statement as true, then we would believe in the existence of that particular rose on secondary evidence, which, though generally accepted, is not considered as so conclusive for ourselves as in the first-mentioned case. The first case is an example of what Parker would call a fact of demonstration; the latter, a fact of observation.

Again, if from our knowledge that roses grow in a temperate climate under certain conditions of soil and sunlight, we should believe that roses grow elsewhere in another like climate under similar conditions, we would then be drawing a conclusion as to possible existence from what we already know exists. This is an exercise of reason called inference, and is a still farther remove from certainty, to the extent that our judgment may be defective.

But some one may say: Are not these senses themselves occasionally defective even in health? Do we not often see things in our dreams which we know do not really exist? This requires explanation. The image of an object is formed as a picture on the concave expansion of the optic nerve, called the retina, at the posterior part of the eye. Here is the place of the image; but physiologists tell us that the true seat of sight is in the brain itself, conveyed thither by the vibrations of light through the optic nerve. The image of the object is in the eye, but the perception of it is in the brain, where the vibrations proceeding from an object, a rose for instance, may be stored up, and the rose be retained as a thought when the rose as an object has disappeared. Now if we should see in a dream a rose which we know did not exist at the time and place at which we saw it with our eyes shut, it would only be an evidence that the seat of vision is in the brain itself, and that when that perceptive point in the brain is again acted

on by the like effective conditions which prevailed when we saw the real rose, then we again perceive the rose without the use of the eye. What these conditions are no one knows; but every one knows that images of things, and even pictures of events, are seen in dreams. So that the fact that we may see with our eyes shut does not invalidate vision, nor detract from the use of the eye which is the instrument of a faculty in the mind. A present object is real, that is, concrete; when the object is removed and we think of it, it is ideal or abstract. In the first case we prove it by our senses; in the other case we abstract the qualities which go to make up our knowledge of it, and picture it to our minds. Belief, then, is real or ideal. We must remember that belief in the ideal or abstract is based on the process of reasoning from what we know. The first degree of belief is the evidence of our own senses; the second degree the acceptance of the evidence of another; the third, logical inference, or the deduction of the probable from the certain. Still, these are abstract truths so obviously necessary that they are said to be self-evident, as justice, honor, virtue; life and liberty; the rights of persons and of things. The institution of these principles in the moral world is not doubted; they are facts which prove themselves; they are truths.

But among the divers objects of vision presented to us, it is necessary to distinguish and classify what is real and objective, or ideal, a thought-image such as we see in our dreams. This may, perhaps, be better shown by analyzing a dream.

The mysterious process by which an external object becomes a thought, and thought is manifested as a visual object, would be considered miraculous, were it not so common. Suppose that in our dreaming sleep we should see lying on the table beside us, say, a pencil which we know was not there when we retired to rest, and we should then awake and find no pencil there; we would at once conclude that the object was one of those mysterious but familiar projections of our thought, arising from unknown conditions of vibration in the brain. So also if under the same circumstances we should see the image of a well-known person, and wake to find him not before the bodily eye, we would conclude in a similar manner as to the image of him, which we had seen. But if upon waking fully we should behold this image, and discover some pertinent message written with the pencil, and eliminate all possible action of any existing person in the matter, we might have good reason for trusting in the conclusion which the sense of sight would draw for us, namely, that the image seen was actually the person himself. If now, our other senses could satisfactorily test their several conclusions concerning it, on the affirmative side, there would no longer be any doubt as to the personal identity. Nor would this conclusion be vitiated by the fact that this very person may himself have been sleeping, or even deceased, at the precise time of our beholding his image. For in either case it would have been his spirit, or other self, which we had seen; his identity would be thus established. This is not here stated as a deduction which may be drawn, so much as a fact which has often absolutely taken place. In such a case you have exercised all your senses, and tested them to the extent of showing that they have not deceived you, you have eliminated all extraneous influence, compared new phenomena with established data, accepted proved conclusions, and arrived at truth. You can go no farther, and you can do no less, being justified in reason and conscience. The extent to which you have gone is the affirmation of a belief that two bodies exist in one; that is, that there is a physical body and also a spiritual body. Can such things be? Use and test your senses; they are all-sufficient for the purpose, and are the only means by which we must believe what is true.

Many instances of similar import to the above illustration may be found in historical records, and prominently in Howitt's "History of the Supernatural"; but one striking example of it in literature may be found in that most spiritual play of the Shakespeare drama—"Hamlet"; where a spirit voluntarily conveys information of a murder concerning which nothing was known except by the murderer himself, and the truth of which was fully established by a device of Hamlet's, through which he "caught the conscience of the king."

Psychology, the science of the soul, is to be studied, and its proofs adduced, as any other subject is studied and pro-

ved. Moreover, its problems are simple ones, and as surely solvable as those of elementary mathematics. Studied experimentally, as the Spiritist studies it, all grades of minds may meet in common on its natural platform. "For there is nothing hid which shall not be manifested; if a man have ears to hear, let him hear."

Spiritualism is basic Christianity. Without its explanation, the appearance of Jesus is meaningless. His mission, his acts and words, life, death, and resurrection are unsolved mysteries which the Christian accepts at the behest of authority, and not of his own free will and understanding. The word "spiritualism" is not used in this connection as synonymous with "form of worship," but as indicating a scientific method, an exemplar of which is seen in the positive-minded Thomas among the disciples. If Jesus reproved Thomas for his want of faith after what had already been shown him, he nevertheless submitted himself to the Thomsonian method, with an implication that faith is founded on knowledge. The materialistic scientist of to-day is that doubting Thomas of old; but unlike his prototype will not accept the material proof when it is presented to him; or rather, unable to deny it, asserts it to be a fraudulent simulation of the truth.

What reason have Christians for accepting but partially the record of Christianity? Can they admit the death of Christ, and not his resurrection? Is it not also true that Jesus returned after his crucifixion, and "abode with his disciples forty days"? If this is admitted as a fact, is it without a meaning? Is not spirit-return a fundamental belief in the Christian system? If so, why should it be necessary to furnish material proof of it at this day, except to the veriest Thomas of science? St. Paul distinctly affirms that there is a spiritual body. And why not? If spirit is intelligence and affection as well as force, it must be organized, and there is no organization without a body or assemblage of organs. As to the visible and audible communion of the spirit body, we may believe it without doing violence to our physical senses, our mental constitution, our knowledge of nature, or our faith in history.

Goethe said: "I would as soon doubt in myself as in God; but the nature of God, immortality, the human soul and its connection with the body, must remain eternal problems, in which the philosopher cannot advance us." No; the philosopher may not, but the scientist can. It is precisely because science is advancing us in this, that the claims of the Spiritualist are asserted with such persistency and held with such determination. No one would more eagerly seize the opportunity offered by science in this direction than Goethe himself were he now with us. Hear him: "At seventy-five years of age one cannot but think of death sometimes. The thought leaves me perfectly at peace, for I entertain a firm conviction that man's spirit is an essence of an indestructible nature, working on from eternity to eternity. It is like the sun, which to human eyes appears to go down, but which does not go down, but shines on forever. My own conviction of continuous existence springs from my consciousness of personal energy, for I work incessantly to the end. Nature is bound to assign to me another outward form of being as soon as my present one can no longer serve my spirit."

He who believes a truth which happens to be unfashionable will have need of all his fortitude; for the theological authority which still dominates the world through the force of social influence and opinion, will not fail to put its mark upon him. The civic consideration which Spiritualists now receive from Christians is quite similar to that suffered by the early Christians at the hands of the Pharisees. Paul tells the Thessalonian converts in advance, that persecution would be the constant attendant on their profession. But if the Spiritualist does not find in the demonstration of continued existence the superiority of the inner man to these transient and perishable forms of the external, he will certainly have believed in vain. Nothing but his consciousness of this, (and it is enough) can adequately oppose the scorn, obloquy, and misconstruction of his fellows of orthodox faith.

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

SPIRITUALISM IN THE UNITED STATES.

New York—Conference of Spiritualists.

At the Conference of the New York Spiritualists, Harvard Rooms, Cor. of 42nd Street and Sixth Avenue, last Sunday, Mr. Davis in the chair,

Mrs. Coleman related a case of cure, by the laying on of her own hand, of an afflicted friend who had been given up by the medical fraternity. A voice from the spirits through Mrs. Coleman's own mouth, while in normal state, had promised the cure, and yet the promise seemed preposterous to herself. But they did the work and fulfilled the promise in three weeks time, and with but three operations of laying on of her hands and directions to the patient to eat a small piece of raw onion each day. The patient is now a vigorous and healthy woman.

Mr. Murray said a similar case in his knowledge occurred to a grand niece of Washington Irving, a young lady whom one of the best homoeopathic physicians had pronounced incurable and hopeless, but to whom he had said a "rubber" might be sent for, had been raised from the death bed at once by a "rubber," who was one of our best mediums, and who claimed that her power came from spirits of deceased physicians. He then noticed the inconsistency of a class of people who regard it as beneath the dignity of spirits to return to work and manifest through humble and perhaps illiterate people to-day, but who do not consider it beneath the dignity of the God of the universe to have come to the man Isaiah, who was like a humble person, and told him to put a plaster of figs upon Hezekiah's boils. He contended what God would condescend to do was not undignified in a human spirit to do.

Mr. Parker noticed a similar case of cure in his own experience of a lamed man, whose case the surgeons could not reach.

Dr. Lewis wanted to know if these were not all crude imaginings, crude cases. He did not doubt that in some instances benefit was secured, but was there any evidence it was done by the spirits. People accept assertions too readily. He referred to the book Mr. Home has just published. Here is a medium of first rate reputation who tells us how nine-tenths of the materialization tricks are performed. He said the first of the book could be gotten from the Sun newspaper, of to-day, if people could not get the book. The fact is, there are many strange things in the world and about us, that can't be denied, but we must not conclude spirits exist, on that account. Why, the eye don't see any thing, it only sees the image of the thing. "Mediums" and clairvoyants see the image which is on men's minds just as other people see the image of things tangible.

An elderly gentleman, whose name we did not learn, said that his brother, who was nine years lame, was cured by a lady who came to him declaring she was sent by the Lord to cure him. The brother did not believe in such things and told her so, but let her try; and after a moderate manipulation he could first straighten his knee joint, then rest on his leg and finally throw away his crutch and walk. He has walked to this day.

Dr. Hallock then said that the eye sees only what it brings the power of seeing. This fact is illustrated not only in every-day life, but in the history of the race in both material and spiritual life.

Geology was a sealed book to the ancients. They could not read it because their eyes were not educated to its characters. But the book was there none the less. It was the ignorant and uninstructed character of the eye of the generations which prevented their reading the book of geology. Now we can read it. It was just so with the Bible. It is the grandest spiritual book on the earth, but the priests and the churches and the people of the ages have not understood it. They were not spiritually enlightened. They are not to be blamed for it. But to-day we have made spiritual things and spirit life a matter of scientific study and observation, and to-day we can read and understand it. And we find the law of to-day and the law of the past just the same. Jesus was the humble bringer of the same spiritual teachings and truths in his day which this Jesus found by a woman is bringing to the nations in this day. That Jesus, proclaimed here by one class of men to have never existed, and by another class to have been but a breath, a pneuma, managed to breathe out or to blow out that "these signs" should follow those of his faith, and that you find those professing to be of his faith denying to-day the existence of the signs upon the earth, while we openly show them to the peoples. Is it not curious that with these signs among as they should say we stand on a false bottom?

Boston.—Readings and Discussions on Spiritual Science.

The supporters of these popular meetings were entertained last Sunday evening by a rare and extraordinary lecture on the subject of "Ancient and Modern Free-Masonry." Mrs. Britten prefaced her address by reading some portions of that section from "Art Magic" which treats of the great Pyramid

of Egypt, its possible design and places in history. However interesting and recondite the author of Art Magic may be, his writings assume a far deeper and grander significance under the inspiration of Mrs. Britten's eloquent comments and explanations.

This fact was peculiarly manifest in last Sunday's address, pronounced by the speaker's warmest admirers to have been the most "startling and brilliant piece of oratory that ever fell from her lips." She took the ground that the author of Art Magic believed the Great Pyramid of Egypt had been designed to typify the building of worlds. That it was a Temple so constructed as to illustrate the theory of Ancient Free-Masonry, and devoted to the practice of its peculiar rites. She explained with great emphasis in what the chief points of Ancient Free-Masonry consisted. That it perpetuated the legends of the Astronomical Religion especially annual death and resurrection of the Sun god—also that it was founded on the exact sciences, and taught that the worlds in the Universe all evolved on the strictest principles of mathematics, geometry, law and order; that astronomy, astrology, music, mathematics, geometry etc. were but expressions of the divine ideas and constituted the basic principles of world building. It would be useless to attempt to give any synopsis of this grand flight of oratory or repeat the speaker's extraordinary statements concerning the scheme of Ancient Masonry, and her bold claim to know and explain "its effete and puerile derivative, Modern Masonry."

At its close one of the audience expressed a desire that the lecture should be repeated and made a motion to that effect, and several gentlemen present solicited Mrs. Britten to prepare the same subject for publication; but to both propositions Mrs. Britten gave an imperative refusal.

Much discussion ensued amongst the audience after the meeting closed, many of the strangers present expressing themselves most indignantly at the speaker's "presumption," others lauding her to the skies.

Mrs. Britten's announcement that these favorite meetings would be closed in two or three Sundays was received with very general tokens of regret and surprise.

The subject announced for next Sabbath is a last reading from "Art Magic" entitled, "The New School of the Prophets."

A SENSIBLE SPIRITUAL PAPER.

Spiritual papers, as a rule, are slow to expose fraudulent mediums, and it is extremely hard to make their editors understand that when faith is lacking the evidence of genuineness must be of the most positive character to convince the careful skeptic. The Spiritual Scientist, published at Boston, is, however an exception. Its editor is as keen as the most stubborn materialist to scent trickery, and is not backward about giving its readers the results of his investigations. He is, nevertheless, a firm and uncompromising believer in the cardinal principles of Spiritualism, and boldly proclaims his views. Under the head, "A Seance with the 'Spirits' Left Out," he publishes a synopsis of our experience with Mrs. Eldridge, which appeared in the News. He quotes the following: "We never attribute any occurrence to a supernatural cause so long as there is any natural explanation of it," and then gives our position his endorsement in the following emphatic language: "In which position he is quite correct. Spiritualism claims to be founded on facts, not on faith. Unless there is an absolute demonstration of spirit force, so called, any phenomena attempting it are worthless as evidence."

Those who wish to get at bottom facts of Spiritualism should subscribe for the Scientist, which is published weekly at \$2.50 a year.—Denison (Texas) News.

SPIRITUALISM IN NEW YORK CITY.

There are two halls in New York city used by Spiritualists for public services on Sunday. At the Harvard rooms a conference is held afternoon and evening. Any subject is admitted for discussion, and there are several anti-Spiritualists who are ever present with their arguments against the reasonableness of the philosophy or the genuineness of the manifestations. The Society of Progressive Spiritualists meets in Republican Hall, morning and evening, and a lyceum holds its exercises in the afternoon. Mrs. Nellie Brigham, a trance speaker, has been with this society some months, filling a year's engagement. The plan of having a regular speaker has been very beneficial to the growth of the society. Mrs. Brigham gives general satisfaction and draws many to her by her pleasing address. Both societies have an average attendance of some 300 or 600 people.—Boston Herald.

Prepared for the Spiritual Scientist.

ANIMAL MAGNETISM OR MESMERISM.

BY A. V. D.

The late Mr. Bulteel witnessed the following phenomena in the case of a female in a natural trance :

"A line of a folded note was pressed against the back of her neck; she read it. She used to tell that persons whom she knew were coming to the house, while they were yet at some distance; and when persons were in the room with her, playing chess behind her, if they made intentionally false moves, she would ask them what they could possibly do that for."

Another case was treated by Dr. Despine at Aix-les Bains. This was an epileptic patient, who had all sorts of fits and day-somnambulism, during which she was not incapacitated for waiting at table, though her eyes were shut. She likewise saw alternately with her fingers, the palm of her hand and her elbow, and would write with precision with her right hand, superintending the process with her left elbow.

Of another patient Dr. Prost remarks: "Her intellectual faculties acquired a great activity, and the richness of her fancy made itself remarked in the picturesque images which she threw into her descriptions." As she was telling her friends of an approaching attack of catalepsy, suddenly she exclaimed, "I no longer see or hear things in the same manner; everything is transparent around me, and my observation extends to incalculable distances." She designated without an error the people who were on the public promenade, whether near the house, or still a quarter of an hour's walk distant. She read the thoughts of every one who came near her; she marked those who were false and vicious, (a faculty which is often remarkably exhibited by dying persons) and repelled the approach of stupid people, who bored her with their questions, and aggravated her malady. [Persons much questioned when in trance, either natural or mesmeric, generally complain of severe headache when awakening out of it.]

These interesting cases of natural trance are selected from the works of Mayo and Colquhoun, the latter of which gentlemen was the first to draw the public attention of England and Scotland to the claims of Animal Magnetism in his erudite work, "Isis Revelata."

I will make one more extract from the "Bibliothèque du Magnétisme Animal," the "veracity of the persons upon whose authority it is given," says Mr. Colquhoun, "lies under no suspicion."

"Mademoiselle W——, a natural clairvoyant, whose case is minutely detailed by Dr. Klein, her physician, being on a visit at the house of M. St. —, was asked by that gentleman to turn her clairvoyant powers towards his son, then serving with the French army in Russia. From that moment Mademoiselle W—— directed her thoughts towards the young officer, and in all her paroxysms, although she had never seen him, she described him exactly as if she had him before her eyes. She frequently asked his sister if she did not see him in the corner of the room; and one day, upon receiving a negative answer, she said, 'Well, then, ask him any questions you please, and I shall return his answers.' The sister then asked all sorts of questions relative to family matters, which were quite unknown to the somnambulist, who answered them all in a manner so precise and accurate that the interrogator afterwards declared that she felt herself seized with a cold perspiration, and was several times on the point of fainting with fright, during what she called the dialogue of the spirits. On another occasion, Mademoiselle declared to the father that she saw his son at the hospital, with a piece of white linen wrapt around his chin — that he was wounded in the face — that he was unable to eat, but that he was in no danger. Some days later she said that he was now able to eat, and that he was much better. Some weeks afterwards a courier arrived from the army. M. St. — immediately went to Count Th—— to inquire what news he had received; and the latter set his mind completely at rest, by informing him that his son's name was not on the list of the wounded. Transported with joy, he returned home, and said to Mademoiselle W——, who was at that time in her somnambulant sleep, that for once she had not divined correctly, and that, fortunately for his son and himself, she had been completely deceived. At these words the young lady felt much offended; and in an angry and energetic tone assured him that she was quite certain of the truth of her statement — that, at the very moment, she saw his son at the hospital with his chin wrapt in white linen, and that, in the state in which she then was, it was quite impossible she could be deceived. Soon afterwards there came a note from Count Th——, which, after some expressions of politeness and condolence, announced

ed that a second list of the wounded had arrived, containing the name of his son, who had been struck by a musket-ball on the chin, and was under medical treatment in the hospital, etc."

Such are the mesmeric faculties and the modes in which they manifest themselves; very wonderful they certainly are; but unlike the more recondite facts of science, which readily obtain credence, unlike the velocity of light or the vibrations of the air, the verification of Animal Magnetism is within the power of all.

Some minds are slow to accept any new revelation in Nature or Science. Wedded to old ideas they refuse to investigate what they term "impossibilities." They say such things are so opposed to the whole course of Nature that they will not waste time in examining the subject. But in spite of the indifference and ridicule of modern savants, the interest in Animal Magnetism, Clairvoyance and Spiritualism, has been steadily increasing during the past thirty years. The seed scattered by the early discoveries has "multiplied an hundred-fold. In every quarter of this globe can be found believers in these 'pestilential doctrines,' this 'work of the Devil.'"

In spite of the opposition of the Church and the sneers of the learned skeptic, the plant that sprung from the tiny seed so many years ago has grown, budded, and blossomed, and to-day millions are enjoying the beauty and fragrance of what the ignorant and prejudiced vainly tried to crush out of existence. Man has learned that truths, hitherto hidden from mortal vision, are being daily revealed; that he is unwittingly influenced by the lifeless matter around and beneath him, and that there is a strange bond existing between himself and this planet on which he lives.

BIBLE TESTIMONY.

The Hartford, Conn., papers are having a discussion on Spiritualism, the Times throwing its columns open to the people in the advocacy of the affirmative of the positions maintained by Spiritualists relative to future existence. A correspondent opens the discussion by asking of the "Christians" who have taken an opposite view the following questions :

1. Who were the "three men" that talked with Abraham under the tree, in Genesis eighteenth chapter, whose feet he washed, and for whom Sarah baked bread, and the young man killed the fatted calf, and who eating in his presence foretold the birth of Isaac to him and his wife — they being already well stricken in years, and utterly incredulous of the happiness of a legitimate heir to their wealth and station; and was Sarah dreaming, when, a year afterward, her husband being just 100 years old, she uttered these joyful words over the birth of her first-born child: "And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. And she said, Who would have said unto Abraham, that Sarah should have given children suck? — for I have borne him a son in his old age."

2. Did Peter, James and John "see" Moses and Elias talking with Jesus, as recorded in Matthew 17, or did they not? And did they hear "a voice from out of the cloud which said, This is my beloved Son, in whom I am well pleased—hear ye him," or did they not? And what became of the apparitions whom they called Moses and Elias, and for whom they wished to build tabernacles, when Jesus came and touched them, "sore afraid," and lifting up their eyes "they saw no man, save Jesus only"?

3. Who or what was the angel of whom the apostle John speaks in Revelation 22: 8, 9, in these words: "And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things; then saith he unto me, 'See thou do it not, for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God.'"

REMARKABLE RECOVERY OF SPEECH.

The St. Louis Republican prints a letter from Tipton, Mo. dated 7th inst., which says :

"A very remarkable case of a man who has been deaf and dumb for twenty-six years suddenly recovering his hearing has just occurred in our town, the person being W. M. McKenzie, brother to Col. J. B. McKenzie, of the Twenty-fourth Regulars, who is a native of Ohio, born July 4, 1835, and who was deprived of his speech and hearing at the age of fifteen by being precipitated in a well to the depth of 70 feet. His life was saved, but since that time he has not uttered a word nor a sound until within the past three weeks, when he could hear the sound of the railroad trains and the church bells. On last Sunday, the 6th, he could hear loud conversation for the first time, and on Monday began to utter audible sounds. To-day he talks freely, so as to be heard distinctly at a distance of 50 feet, and articulates perfectly the most difficult words."

SPIRITUAL SCIENTIST. IMPORTANT PROPOSITION. SPECIMEN COPIES FREE.

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

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

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

The corps of writers the coming year includes
Hudson Tuttle, J. M. Peebles, Eugene Crowell, M.D., Prof. J. R. Buchanan, Colonel Henry S. Olcott, George Stearns, Charles Sothoran and G. L. Ditson, M.D., Mrs. Emma Hardinge Britten, Mrs. Emma Tuttle, Mrs. Emma A. Wood, Mrs. Lita Barney Sayles, A. V. D., and others.

all eminent in the ranks of literature. The same may be said of those who prefer their contributions to appear under the respective nom-de-plumes

Buddha, J. W. M. and Zeus.

ENGLISH CORRESPONDENTS,

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

EXCHANGES WITH SPIRITUAL JOURNALS.

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

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3. The name of the post-office and of the State to which the paper is sent should invariably be given.

BEGIN AT ONCE,

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

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

If any of those whom you think ought to have are far away, a letter from you will decide them. If any are poor, you may be able to make them a present of the paper.

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

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MATERIALIZATION.

Mr. J. L. O'Sullivan continues to observe and chronicle the phenomena of materialization, his experimental seances being conducted with great care. That imposture or delusion will account for what he has witnessed is simply out of the question. The forms and faces, the individuality manifested, the opportunity given for careful scrutiny in good light, mark these seances as out of the range of the ordinary Punch and Judy shows. They are fairly equal to the scientific observations of Mr. Crookes, F. R. S., his own record of which is now before the world, and has been for several years, without a flaw having been discovered. In view of all the testimony that has been given on the subject of materializations, the impartial reader cannot fail to render a judgment in favor of the reality of the manifestations; but the same evidence carries with it the resistless conviction that the mediums gifted with the power necessary for the production of these forms are "few and (very) far between." To be consistent, the same careful reader cannot rid himself of the conclusion that there are many baseless imitations, whose only support lies in the credulity of Spiritualists and the false sympathy that repels any attempt to make assurance doubly sure that no imposture is practiced. A medium who comes before the public claiming to have a certain power should be prepared to give evidence to a person who honestly seeks it; a performance that might or might not be what it is claimed is not evidence. Mediums who have not the proper power or development have no moral right to come before the public, and any attempt by Spiritualists to bolster up such people only weakens the cause they advocate.

SPIRITUAL PHILOSOPHY.

T. P. Barkas, F. G. S., has given a third lecture on "Original Researches in Psychology," in which is a record of the results of a series of seances held with a young lady medium who has only an ordinary education, and yet when "under control" answers questions with special and definite answers that can be given only by those who have specific knowledge of various abstruse branches of science. On the conditions of the spirit world the intelligence gives the information that they have books and collections of records in that sphere, and there are histories of those who have "gone on;" not the smallest detail is lost. Every one works as much for his neighbor as himself; a man cannot rise unless he does so, because he has helped others to do the same; he only gains to bestow upon others, and the more he bestows upon others the richer he becomes. Angels visit them from higher spheres, and there, as here, there are people who are incredulous as to their own identity. There are grades and stations, and these barriers are only to be broken by the one who bears in his hands and face such recommendations as the wholeness of mind, purity of purpose and philanthropic greatness, such as are the distinguishing features of the society of those he wishes to enter. In the societies there are none who are not considered equally worthy, not one in whom any lurking taint of his sometime associations is to be found. In some instances there are scores of spirits near one in the earth life who has some particular attraction for them, and again others' loneliness is pitiable. Just according to the loveable qualities of a person, just so many spirits will be attracted. There is no struggle for existence, because it is impossible to die. These few abstracts are a sample of the teachings received by Mr. Barkas in his studies.

WHO ARE SPIRITUALISTS?

The London Spiritual Magazine, which has recently passed into the hands of J. Enmore Jones, says; "Spiritualists are they who affirm: 1. God is a spirit. 2. Angels are 'spirits sent forth to minister,' visibly and invisibly; the joint action of those intelligent powers produce the family and national incidents called special providences. 3. A knowledge that man passes out of his body a living, intelligent substance. 4. A knowledge that under such conditions many can and do visit, and also as 'ministering spirits' assist the families they are connected with by ties of affection." J. M. Peebles has said; "To believe in God as the infinite spirit—presence of the universe—to hold conscious converse with angels and spirits, and to live a just, upright and charitable, self-sacrificing spiritual life—these constitute an individual a Spiritualist." Both are commendable standards.

UNLUCKY THIRTEEN.

There is an article in one of the late magazines on "Thirteen at Dinner." The common saying in such a case is that one of the number will die before the year is out. It narrates an incident where the "superstition" was "discredited in a remarkable manner." It also might have mentioned instances where the prediction had been fulfilled. Any one who has observed the curious figures that the law of chances assign to card playing, dice-throwing, etc., can see how the idea originated. M. Quetelet, in his work on Probabilities, says; "If the probability be required that out of thirteen persons of different ages, one of them at least shall die within a year, it will be found that the chances are about one to one that one death at least will occur." Thus it is with all so-called superstitions. A close analysis of the causes producing a belief in them will reveal that there is some foundation in fact. The man who laid the keel of his ship on Friday, launched it Friday, completed it Friday, found a captain named Friday, and had her sail from port on Friday, is entitled to much credit for his endeavors to prove the fallacy of the common saying about Friday; but unfortunately for him the chances were against him, for neither vessel nor crew were ever afterwards heard from. Were these omens infallible they would soon be removed from the realms of superstition into the domain of science.

A GHOST THAT MAY GET HURT.

An English military camp at Aldershot has been the centre of operations of a would-be ghost. About four weeks ago, a sentry, at midnight, perceived something approaching. He challenged it, but before he could recover from his astonishment felt that his face had been slapped several times, and saw a figure in white making off across the common with astonishing bounds. He fired his rifle but missed his aim. A private of another regiment on guard in another locality was also approached, and he too fired without bringing down the game. Another evening a sentry near a powder magazine was pounced on from behind by the same "ghostship," who endeavored to take away his rifle. A sharp struggle between the two ended with the soldier receiving a pair of black eyes and losing his shako, which was found in the canal the next morning. It has appeared at other times, frightening some and inducing others to chase it, but always thus far has managed to elude capture. The supposition is that the fellow comes near in dark clothes, and suddenly donning the white, makes for some carefully concealed place that enables him to disappear when chased.

WHAT'S IN A NAME.

The eminent English divine, the Rev. C. H. Spurgeon, does not accept the doctrines of Spiritualists, nor consider them worthy of attention; and yet in a sermon on "Providence" he says: "Angels have much more to do with us than we imagine. I do not know but that spirits sometimes come down and whisper thoughts into our ears. I have strange thoughts sometimes, that seem to come from a land of dreams, and fiery visions that make my soul hot within me. Sometimes I have thoughts which I know come from God's spirit—some which are glorious, and some which are not so good as those which the Spirit would have put there; but still holy thoughts; and I often attribute them to angels."

MRS. HARDY OR MRS. PERKINS?

No. 4 Concord Square has long been known as a first-class factory for the turning of paraffine grease into molds of hands feet and faces. As to the process of manufacture, whether it be by spirit agency, as claimed, or by clever trickery, as alleged, with much show of proof by many Spiritualists, the reader can take his choice. Suffice it to say that the discussion of the question has brought into notoriety a Mrs. Mary M. Hardy, who claims to be a medium possessing the above accomplishment, and having been brought to public notice in this manner, Spiritualists, with the failing of average mortals, are interested in her affairs. She scores 29 summers as her age, though it is not stated that the record is not made up in the "summer land," where, of course, they have at least twice as much summer as in this "winter land." She first saw this cold earth in Raymond, N. H., as a Smith—Mary M. Smith. When the maternal spirit could no longer control her she came to Boston, where this narrative finds her at the West End as a servant girl. John Hardy found her soon after this time, and somewhere in the year 1871, bringing her before Dr. H. F. Gardner, J. P., of Boston, the two were made one. As John had been a Mormon elder, and his first wife had barely reached the ground that covered her, it may be accepted as a conclusion that the attraction was a powerful one. Under his watchful care the medium "developed," and among those who came to pay tribute in the shape of dollars, were a number of Boston's citizens. A few years ago, after a man named Gordon had been at her house, she developed as a physical medium, and soon after Gordon reached New York he was thoroughly exposed in his trickery. She continued as a "physical medium," occasionally being exposed until her experience with the "New York Seven," in 1876. A few months later the Boston Herald also exposed her *modus operandi*, since which time the success of her business has been seriously retarded. And now the paraffine factory has ceased operations and the help has been discharged, John steps one side with \$3500 cash in hand, and \$1500 to be paid, making in all \$5000. What he received it for does not transpire; but with it came the rumor of an intended marriage with a Mr. Perkins of Hyde Park. Last Tuesday evening the curtain was rung up at 4 Concord Square for the last act of the drama to be played in that house. Only a few persons were in attendance, if that vast assemblage of "spirits" which it is fair to presume were hovering round are excepted. They were there undoubtedly to see their "beloved medium" join hands with a new "brave." It is not said by gentle cognomen he is known to them; but the City Registrar's office records him as Ezra G. Perkins, and his age as 49; it says he is a contractor, was born in Jackson, N. H., and this is his second marriage. The ceremony was performed by R. B. Van Kleeck, D. D., rector of Christ Church of Hyde Park, Mass., and the one-half of two other halves were made one. As to how or when Mrs. Hardy obtained her divorce, or whether husband No. 2 is to be initiated into the mysteries of paraffine molds, or husband No. 1 is to tell what he knows about farming—these are the problems of the future which may form a sequel to this sketch. Mrs. Hardy is married and this narrative is finished.

PROPHECIES.

Will they never have done with disputing about the genuineness of prophecies? Occasionally some odd verses go the rounds of the press that may be interpreted as applicable to some great event that has happened, and then a counter story is set afloat that the prediction was not written until after the event took place. The evidence in favor of the gift of prophecy is overwhelming. Many of the revolutionary events of the world have been foretold years before they came to pass, not only in vague rhymes, but in language that could not be misunderstood, names and dates being given. There is a little verse that has been revived since the commencement of the Eastern war. It runs:

"In twice two hundred years the Bear
The Crescent will assail,
But if the Cock and Bull unite
The Bear will not prevail.
In twice ten years again
Let Islam know and fear,
The Cross shall stand, the Crescent wane,
Dissolve and disappear."

Already the cry is made that it is not genuine, but has been recently written. The truth is that the prophecy was written in the fifteenth century, and appeared in the Bristol (Eng.)

Mercury in 1854, and has since been republished in many books. That it appeared as early as 1854 can easily be verified.

EDITORIAL PARAGRAPHS.

MRS. MAUD E. LORD is dangerously ill in Philadelphia.—THE MONTH of October is suggested as an appropriate time for holding a National Convention of Spiritualists, and Washington, D. C., as a proper place for that purpose.—SO FAR as heard from, only two spirits have returned to earth to be married to mortals—one at Terra Haute and the other at Memphis. Both were females; "the ruling passion strong in death" etc., may possibly furnish an explanation.—THE LONDON papers tell of an individual who has just arrived there from America and who gives seances without saying that the manifestations are or are not performed by spirit agency. He calls himself Mr. Everett, and says it is "Everettism" not Spiritualism.

BELIEF in witchcraft was very current in Europe before the time of James I. Many mediæval councils, synods and papal bulls had maintained the reality of it, and there is an immense body of literature on the subject. The last instance of witch-burning in England occurred in 1716 and in Scotland in 1720.

THE Lancaster (Penn.) Express tells of a cure of a young man who was helpless—not able to move a finger or toe. A doctor who acted on the theory that his condition was the result of a weakness of the will-power threw him into a magnetic trance and made him do many things. A few visits were sufficient to partially restore him and a cure is predicted.

BY AN oversight, in our absence last week, an article on "The Rochester Phenomena" appeared in the columns of the Spiritual Scientist as original, when it should have been credited to the Haverhill Publisher, from which paper the account was copied. The comments and strong indorsements were made by the editor of that paper. We have never witnessed the manifestations.

JOHN T. DALY, a well-known citizen of New York city, committed suicide last week. He had been a Spiritualist for many weeks. If Spiritualists knew the true facts in the case and would investigate them without that prejudice which is apt to manifest itself in ridiculing anything which is not understood, they would be on the boundary line of valuable knowledge. But they won't. Insanity is assigned as the cause of the suicide and the subject is dismissed.

URIM AND THUMMINA consisted of three stones which were deposited in the upper lining of the High Priest's breast-plate. One stone represented "Yes," another "No," and the third "No answer is to be given." When any question was brought to the High Priest to be decided by "Urim," he put his hand into the pouch and drew out one of the stones, which decided the question. If for the stones we substitute the raps of modern Spiritualism, it can truthfully be said that many are still consulting Urim.

"SPIRITUALISM has a higher mission than giving mere tests or aiding selfish schemes. Tests should only convince one of the truth of Spiritualism, then should come the fruition, the better life, preparatory one, enabling a person to take a higher position in the next."—R. P. Journal. If this were impressed more strongly upon Spiritualists there would be fewer exhibitions of foolish credulity concerning spirit-manifestations.

THE OUTLOOK.

NOTES AND NEWS FROM OTHER COUNTRIES.

Europe Generally.

THE YOUNG Arch Duke of Austria, who was in Nice France, during the month of April, sent for D. D. Home, the medium, who was also in that place, and said much that was complimentary of Spiritualism and Spiritualists.

THE EDITOR of the London Spiritual Magazine speaks of dark circles as "the nestling places of rascality and of boys and girls playing tricks." Gradually spiritual papers are awakening to realize some of the weak points in Spiritualism.

THE Very Reverend Canon Gilbert has signified his willingness to read from his pulpit the little paragraph suggested by the London Spiritualist that was published in these columns last week, and his reply to the strictures of that paper upon his first sermon are very able.

IT WAS £1000 and not \$1000 as stated last week in these columns, that the Davenport boys netted by ten performances in Australia. It also appears that their agent always stated publicly that "what they did was acquired by long and patient research and years of practice." They do not say that they are Spiritualists or affirm that the phenomena are produced by spirits. In Melbourne they charged \$20 for a private seance. They have for a travelling companion a noted conjuror and illusionist.

From the Lancaster (Penn.) Express, May 10.
THE WONDERS OF MESMERISM.

Yesterday afternoon we accompanied Dr. W. B. Fahnestock, of this city, to visit one of his patients and see his mode of treating a disease with which the patient has been affected for some time, and has been unable to find relief. The case is that of a young man about twenty-five years of age, a baker by trade. He has been employed in that business for years, and formerly worked in this city and Lititz, but later at Lewistown. It was while working at that place that he became affected as he is. He awoke one morning and found that he had lost the use of his legs, and during the next night lost the use of his arms. He was then in an entirely helpless condition, so much so that he had to be fed, and was not able to move a hand or foot. He was brought to this city, and in conversation with a young gentleman who helped him out of the car, he said he had to be picked up and carried out, that he was unable to move. His brother, with whom he is living, told us that when he first came home he could do nothing at all, and was not even able to feed himself, and had to be helped at the table. After being here several months, Dr. Fahnestock was called in, or more properly speaking, about a month ago. At that time the patient was still helpless, not able to move a finger or toe.

The Doctor, when he saw his patient, immediately thought of giving him strength by placing him in a condition in which he would make efforts to move. This state he calls *statu volit*; from *status*, state, and *volu*, will — condition from the will. This was to be done because, in his helpless condition he could not sufficiently control his will to move a muscle. He was placed in a trance, and his mind visited other places where he saw such scenes as to make him take an effort to walk in spirit, and at the same time he would attempt to make motions, as though walking with his legs. To strengthen his arms the same means were devised. This, the doctor says, he is accomplishing, and friends of the helpless man with whom we have conversed say that the improvement in his case has been marked, and in a few months they confidently expect to see him as well as ever.

The Doctor told us when we visited his patient yesterday that he would take him to the largest moon in the planet Saturn. That he would take him, are hardly the right words to use, as the Doctor holds that the patient goes of his own free will, the Doctor simply directing his movements and getting him to fix his mind on the place that he wants him to visit. According to the astronomical work which the Doctor has recently issued, Saturn is inhabited by a race of people far superior in many things to the dwellers on earth. This is particularly so in respect to music, and the young man yesterday described for us the music as being different from anything he had ever heard here, and the motion of his hands indicated that he was playing an instrument something similar to a piano.

This brought the muscles of the fingers in play, and the patient has obtained the use of them again, as anything he can do while off on a journey to some distant place, he always remembers, and can do when he awakes, that is, when his spirit comes back to the body. He said the inhabitants of Saturn knew he was there, and by mutual mind-reading they understood each other. While his spirit was in Saturn the Doctor asked him what he was doing, as he was moving his feet as if trying to walk, and he said he was going down to a lake to take a boat ride. Presently his hands and arms began to move, as though rowing a boat, and after a short row he returned to shore and accompanied a beautiful young lady (the inhabitants of that planet are described as being very beautiful) on a walk to get some fruit, and in a few minutes he was noticed going through the motions of eating, smacking his lips, as though he was enjoying a rare treat of some kind. The dancing was next spoken of, and described as being conducted around a raised mound, on which the dancers when tired sat down to rest. But what resulted in giving him the most exercise was trying to throw a goat down. He pulled backward and forward, trying to trip the goat with his feet, and giving him violent twists, but he could not succeed in accomplishing the task of throwing him, remarking, while endeavoring to do so, that he had a "tough time, but could not get him down." All of these things, Dr. Fahnestock inform-

ed us, were exactly the same as described by other spirits who had visited the planet Saturn. On the patient's return to consciousness we asked him to describe the fruit. He did so, saying "it was like a pear, only much better," and that "it tasted very good." While he was conscious the Doctor told him to put his arm in the same condition his body was just in. He did so, and we were informed that it was not sensible to any pain whatever, and to show us, Dr. Fahnestock pinched it until the marks of his nails could be seen on the skin, which the patient said he did not feel, but he soon cried out when the Doctor pinched his arm while it was in its normal state. The young man, from a state of entire helplessness, has so far recovered as to be able to wait on himself at the table, and move his legs back and forward, and his brother, with whom he resides, said he could see that he was growing stronger every day. This was also verified by the statements of a young gentleman who is a friend of the sick man.

THE VATICAN AND THE EASTERN QUESTION.

AN IMPORTANT STATEMENT FROM FRENCH SOURCES.

[The Paris Press on the 22nd of April announced for the next day, in large capitals, an article from a distinguished source on the above subject. The article duly appeared, double-leaded, and has attracted general attention, which, indeed, it deserves. As such, we reproduce it in English. It is one of the most significant utterances that have been made on the Eastern Question.]

Easter Sunday, Cardinal Manning, leader of "Romanism" in England, as Mr. Gladstone called him, spoke thus from the height of his archiepiscopal chair: "The Eastern Question will receive the solution which Providence has assigned to it; the independence of the Holy See. The European upheaval which is about to take place, in the midst of other cataclysms, will bring to pass the independence of the Sovereign Pontiff." Cardinal Manning is not a seer nor an illuminati; he is of a cold, calculating spirit, and, by consequence, more subtle than exalted, more reflective than impetuous. Hence, when such words proceed from such lips, they acquire a singular gravity and authority. They notify all Europe that Rome has taken sides in the Eastern Question, and that the clash of arms, the struggle of visible forces, will be no more than the scene-shifting, the ceremonial, so to speak, to mask the perhaps still more murderous collision of ideas, the strife of occult forces, the labor of moral influences.

This intervention gives to the Eastern Question its true character, which is essentially social. It is not Russia, it is not England's, it is not even Turkey's fortunes which are at stake to be played for. That which ferments at the bottom of these intrigues, which have lasted six months, and are now provisionally about to try their strength in pitched battles, is the future of these particular forms of civilization. This is why all the European Powers, without exception, are engaged in this melee; this is why commercial interests become an almost secondary feature in the Eastern Question—religious interests, which are themselves the visible form of race interests, making up the primordial and particularly dangerous side of this great issue.

It is not, then, surprising that the Vatican intends to hasten the culmination of the events in preparation, in the first place to give check to the Russo-Greek pretensions towards Constantinople; in the second to restore the Pope's temporal power. All thinking people in Europe look to see the Roman Curia use the terrible means of action at its control for preventing Byzantium, the secular rival of Rome, from falling under the schismatic domination which threatens it, and, by way of counter-stroke, restoring to the See of Rome, itself, its prestige of independent and effective sovereignty. But what will be the means employed for attaining this end? This is the question which thinking men have been and still are asking themselves with an anxiety which all who reflect will share.

Recent peculiar means of information and sources of knowledge, observations made, unexpected indications, chance itself has put it in our power to furnish some precious facts and tendencies in regard to this subject.

To comprehend the policy adopted and followed for the past three weeks by the Court of Rome with regard to and bearing upon the Eastern Question, it is necessary in the first place to

be aware that the new Papal Secretary of State does not at all resemble his predecessor. Cardinal Antonelli was a patient and rather skeptical theorist; he was a temporizer so confirmed that no occurrence, however disastrous, could disturb that systematic impassiveness which was so exclusively his as to become his peculiar idiosyncrasy.

Antonelli pushed so far this part of patient waiting as to be accused of treason, with an appearance only, of reason. Cardinal Simeoni, on the contrary, is a man of action. He has hardly been invested with his charge two months, and already we behold a murmurous agitation propagating itself slowly, but surely, in England, in Germany, in France, in Switzerland and even in Poland. Already all the cabinets of Europe are obliged to enter into relations or negotiations more or less permanent with the Vatican; already the action of Roman influences is sensibly felt everywhere, at Constantinople as well as at Rome.

A great and decisive change is therefore apparent, not in the direction of the Roman policy—the end it pursues has always been the same—but in its mode of work.

The personal disposition of Cardinal Simeoni being known, it only remains to seek the point upon which the energies he controls will impinge themselves. This point is Poland, and not only Russian Poland, but Poland such as it existed before the first partition, the Poland of Sobieski.

It is evident that in lending the moral power it controls to the emancipatory tendencies of Poland, and which dream of the resurrection of the ancient kingdom, the Vatican attacks more surely than it could do with an army of 200,000 men, both Russia and Germany, both the Greek schism and Lutheranism—its two most implacable enemies. As to Austria, which, by the success of this plan of action, would lose Gallia, compensations would be found for her either towards the South or the East. Moreover, Austria would joyfully sacrifice her Grand Duchy of Cracow to resume her influence in Germany. The bargain would not be a bad one, and it is possibly already concluded.

There are reasons for supposing that whether England is or is not a party to this movement of Catholic forces, she is not ignorant of it. If Cardinal Manning can associate, before a British audience, the idea of the independence of the Holy See with that of the solution of the Eastern Question; if English journals, ordinarily more attentive, have been careful not to comment at all on this singular statement of Cardinal Manning, it is because the statements were made in order to accustom public opinion with new ideas which it would be imprudent to blurt out too suddenly.

In fact the calculations of the Vatican are founded on the most exact acquaintance with the actual state of Europe. By means of a Polish rising, which the Holy See will not foment, as we think, but which it will sustain and comfort in every way, it can prevent the Russians from reaching Stamboul, can exasperate Germany, to which Italy is bound by a chain of adamant, and once that the community of these three interests is well established and fully confirmed, England takes her place alongside of the Vatican. But it may be remembered that England once before destroyed the unity of Italy, realized for the first time at the opening of this century by the strong hand of Napoleon.

Germany, that is to say, Prince Bismark, has had wind of these intentions; it has penetrated these designs which threaten it; and this is why it has demanded the extradition from Rome of Cardinal Ledochawski, whose communications with the Grand Duchy of Posen have here latterly, become more active than ever; but the Cardinal took refuge in the Vatican, where it would need an army of 300,000 Prussians simply to go seek for him, and —. Monsignor Czaski has set out for Poland where it will be a very difficult to discover him first, and next, to prevent him from supplying the Cardinal's place.

We have said enough, we fancy, to render clear and plainly significant the recent words of Cardinal Manning. We have, in any case, attained our own purpose, which was to give the key to the irritating enigma presented to us, during the last fortnight, in the progress of the Catholic agitation throughout Europe. Our readers will understand, after this, that the diplomacy of neutrals ought to watch the banks of the Vistula with as much care as it watches the banks of the Danube.

THE MISSION OF SPIRITUALISM.

In the course of a recent lecture in England, Mr. J. J. Morse under control said:

Spiritualism taught men how to live in harmony with the first principles of love and conduct towards his brother man. Then, as they had to judge a tree by its fruits, and surely men by their good works, the principles enunciated by Spiritualism and its works could not be ascribed to diabolical agencies. Spiritualism demonstrated that even death cannot sever the loving ones, and the knowledge of this truth, with the consciousness of the sainted ones ever present around us, will be a stimulus to noble action, conducing to glorious results. It would teach men to stand in purity before God with a clear consciousness of His sustaining love and approval, whatever betide. Nothing affected men more deeply than death, and yet nothing was more constant in our midst, or came with a greater certainty. The loved one was stricken down, the rosy color fled from the cheeks, and the lips lost their rosy hue. With hearts well nigh broken, the flood-gates of the soul opened wide, the terrible torrent of grief rolled forth irresistibly from the agonized relative, and the cry went out, "Oh, for some sign or token that the loved one lives beyond the tomb." And none felt the position more than the faithful Christian. But if they believed in, and were conscious of, immortality, why such hopeless grief when the loved darling is taken away from you, which is almost practically a renunciation of the faith you possess? Thus was shown the difference between the apparent belief and the real assurance. What the world only professes as a belief, Spiritualism possesses as a truth—a great fact. Spiritualism listened to the sweet voices of the angel messengers, and the gospel of Spiritualism affirms that death is just as natural as birth, and that the departed human soul now lives in the spiritual world, to which you all shall go after death. Nay, if from the eminence of the thinker it is the remains of superstition, yet with the assurance of the glorious fact of immortality, and the existence of personified evil for that purpose, throughout God's Kingdom, they would still find directly, as a positive result, men made more firm, happier, and better than ever before. The mission of Spiritualism speaks to mankind of immortality, its religion dwells upon the state of man's existence as a spiritual being, and is thus the glorious key to unlock the temple bright of eternal life, discloses the illuminating principles that life should carry out, to bring it afterwards to the glorious home for mankind. Spiritualism is pure religion, and not theology; and, therefore, is not an enemy to religion, but to all creeds and dogmas, and it opposes science's cruel doctrine of annihilation, as the most false and horrible philosophy. Spiritualism affirmed that God was manifest in man, whether philosophy understands or not, there being spirit and matter, the condition in which all exist. Understanding naturally the great world you go to from this, the immortals once loved by you in this world speak to mankind, and you recognize the truth. Spiritualism taught that compensation was awarded for good, and retribution exacted for evil done in the flesh, and that no five minutes' repentance on a death-bed, after years of crime, would insure a free escape from punishment, or the salvation of soul. The spirit comes back—declares itself to have once been of the human kind and thus brushes back the tear—and solaces the despair of the mourner. It proves the immortal existence, and that the spirits of the departed can, and do, communicate. Let them bow their head to the great truth unfolded to them in the grand design of Spiritualism, and proclaim to the world that manhood is immortal—that God is eternal, and that love, justice, and wisdom are eternal factors in the condition of being. Thus Spiritualism supplied the link which bound manhood to God.

STRIKING MORTALITY.

The New Haven Palladium of the 14th inst. says:

"John Keating and Ann Skinner were married in Collinsville, Conn., on the 15th of January, 1871, and since that time they have buried nine children, all of them born alive, and living from twelve hours to twelve months. In the above list there were three pairs of twins. The parents seem healthy, and this rare mortality is wonderful. The children were all well formed and fully developed like other children. A pair of plump-looking twin boys were born on Monday of last week, and both died the next day.

SPREAD OF INFECTIOUS DISEASES.

A London newspaper of April 30 says: "Professor Tyndall occupied the chair on Saturday night at the concluding lecture of Corfield's course on the laws of health. The subject of the lecture was 'Infectious Diseases.' In proposing a vote of thanks, Prof. Tyndall paid a high compliment to the lecturer for the thoroughly sound instruction which he had so clearly conveyed. Referring to the cause of diseases, he had made it plain that the contagion consisted of definite particles sometimes floating in gas, or in the air, or in the liquid which we drank; and that, like organic seeds in the soil, they multiplied themselves indefinitely in suitable media, the great probability being that these disease-producing particles were living things. A close study of the subject, extending now over two years, enabled him to agree entirely with the lecturer in the parallelism throughout, which he had declared to exist between the phenomena of these disease-poisons and the phenomena of ordinary putrefaction. Take the case of flies communicating disease from one person to another, that was exactly paralleled by phenomena in putrefaction. Thus he had chopped up a beefsteak, steeped it in water, raised the temperature a little above the temperature of the blood, poured off the water, filtered it, and got a perfectly clear liquid; but that liquid placed in a bottle and exposed to the air began to get more and more turbid, and that turbid liquid, under the microscope, was soon found to be swarming with living organisms. By heating this perfectly clear beef tea, it would be sterilized, everything being killed which was capable of producing those little organisms which produced the turbidity; and by keeping it perfectly stopped from the air, and from coming in contact with any floating particles, it might be preserved for years. He had now some sterilized beef tea of this sort, which had been preserved for 18 months in a state of perfect transparency; but if a fly dipped its foot into an adjacent vessel containing some of the turbid fluid, and then into the transparent liquid, that contact would be sufficient to infect the sterilized fluid—just as a surgeon dipped the point of a lancet into vaccine lymph to vaccinate—and in 48 hours the clear liquid would be swarming with these living organisms. In this, as in the case of contagious disease, there was a period of incubation.

In proof of what the lecturer had stated that here the contagion of these communicable diseases was not gaseous or liquid, but solid particles, he would describe an experiment he had made only a few weeks since. Eighteen months since he had a place prepared from which all floating particles of dust were removed, and in it he placed a number of vessels containing animal and vegetable refuse, and also two or three vessels containing perfectly clear beef tea, and mutton broth, as transparent as water, in which the infective particles had been killed by heat. Although all these vessels had stood during that time side by side, there had been no communication of contagion from one to the other, the beef tea and mutton broth remaining as transparent as when put in, though the other vessels emitted the most noisome stench; but if a bubble was caused in one of the putrefying masses by blowing into it, and that rose to the surface and burst, and the spray of the bubble was allowed to fall on the transparent beef tea mutton broth, in 48 hours they became as bad as their neighbors. It was not therefore sewer gas which did the mischief, but the particles which were driven up and scattered by the sewer gas.

Referring to another point on which the lecturer had insisted, viz., that there was no power of spontaneous generation of the germs or contagion of diseases, Prof. Tyndall said that though at present great names were opposed to that view, he would venture to predict that ten years hence there would be very few great names opposed to the lecturer on that matter.

With regard to the power of disease-poisons to be generated by decomposing animal matter, he would say for the last 21 years he had been in the habit of visiting the upper Alpine valleys, where, among the Swiss chalets, there was the most abominable decomposition going on from day to day, and exceedingly bad smells, but there these contagious diseases were entirely unknown. If, however, a person suffering from typhoid fever, were transported there, it would spread like wildfire, from this infected focus, and the disease would pass through the entire population. It might be taken, therefore, that any of these special diseases required its special germ or

seed for its production, just as you required a grape seed to produce a vine. He entirely agreed with all that the lecturer had stated as to these diseases "breeding true," for they never found the virus of small-pox producing typhoid, or *vice versa*.

The subject was one of the most important which could engage the attention of the scientific physician, for in the whole range of medical art and science there was not a subject of equal importance. But in applying to daily practice this question of infectious diseases, the scientific physician must not stand alone—he ought to be aided by the sympathy of an enlightened public. Here, in England, we did not like to be pressed into good behavior by external influence; and if anything was to come in the way of really great sanitary improvement, it would be from the people themselves. Hence in a people who were jealous of Government interference, it was of primary importance that they should be properly instructed; and he did not exaggerate in the slightest degree in declaring that solemn, sound and healthy instruction had been imparted to them in the lecture to which they had just listened.

THE LAST DAYS OF "WARRINGTON."

The widow of Wm. Robinson has prepared a book of memoirs of her deceased husband, who was quite widely known to newspaper readers as "Warrington," the very able correspondent of the Springfield (Mass.) Republican. The author presents a touching picture of the last days of her husband, whose scepticism as regards creeds, modes of faith or schemes of salvation was well known to his friends. She says:

"A few weeks before his death he sat one day, as was his wont, before his open fire, in a meditative posture, with his hands at rest. His wife spoke to him; and he looked up with the bright smile so well remembered by all who knew him, and said, 'It is curious how the belief in the immortality of the soul grows upon you. As I have been sitting here, day after day, it has come to me; and I am sure of it—as sure of it, and of living again, as I am that I am here—more sure; for I don't know half the time whether I am here in the body or not. It is just like going into another room—into that room' (pointing to the open parlor door near him). 'Why, this world and the next are joined as close as my two hands,' opening them and placing them together, one above the other, with palms reversed; 'there they are, no break; no break between; no gulf to pass. I feel every day like one who walks by a hedge, and is looking for a gate, a gap to go through to walk on the other side.' After that the subject was one of common talk, and was spoken of in the midst of everyday affairs. Frequently when he was spoken to, he would look up, smile, place his hands as I have described, saying only, 'No break, no break.' . . . 'Warrington's' chamber was full of imaginary visitants; his chair was surrounded by children and people—fair visions unseen by those with whom he talked. They were not dead friends or any that he had ever known, not even his beloved sister or his little son, 'the divine boy in the upper pastures.' He was always awake when he beheld these visions, and could see them the same whether his eyes were shut or open. They were so common that they were mentioned freely, as the advent of other guests would be. Often he said to his friends present, only this, 'They're thick to-day. They're thick to-day.' On going to bed he would say, 'I shall see ghosts to-night.' But he was not afraid; for, like Coleridge, 'he had seen too many of them.' . . . He did not accept the theory of so-called Spiritualism, and was not deluded or deceived by the mystery of those singular visions, but philosophically analyzed and logically explained the phenomenon. He said that as the veil of flesh grew thin, the mental eye became accustomed to a nearer vision of the future, and could see clearly those inhabitants of the atmosphere invisible to a more earthly sight. To those accepting the theory of heavenly visitants, it may seem strange that no deceased member of his family and no old friend should have come to him; but to himself there was no mystery. 'On the other side of the hedge, as here,' said he, 'in the scenes of their progressive life, friends may be widely scattered from one another and from us.'

Mr. Warrington's acceptance or rejection of the theory of Spiritualism is a matter of very little moment. The facts are valuable. A positive attitude against the possibility of friends communicating would explain the absence of "dear friends," or it might have been that they came and he kept the experience to himself. The pains taken to assure the public that "he did not accept the theory of 'so-called' Spiritualism evidences that at least his remaining relatives would have considered an admission in this direction to have been derogatory to him.

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