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

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For the Spiritual Scientist.

ANCIENT THEOSOPHY;
OR SPIRITISM IN THE PAST.

BY CHARLES SOTHERAN.

EVERYTHING appertaining to interminable nature revolves in cycles; thus we find Humanity beautifying to-day the saint crucified but yesterday; thus, also, history repeating itself resuscitates the beliefs anathematized in the past.

The hand of the dial points the hour; can any one moving back that hand twenty-four hours by a simple act of volition bring back that space of time? I trow not; a day has passed and gone, with all its joys and sorrows, never to be recalled. Can the Rationalist, blotting out the central figure of Christ in the historical picture existing for over eighteen centuries, thus dispense with Christism as an integral portion of race evolution? No; he may destroy mere Christianity, he may exalt amid the ruins, but towering above him will stand triumphant the lowly reformer of Nazareth, the Israelite philosopher who taught an ethical system founded on primeval principle, never to be excelled. Can the materialistic Atheist, dashing his intellect against the solid fabric in which is found the belief of men in a future state or a supreme power thus crumble an edifice built on the Rock of Ages with his will? He cannot; the intelligence of the Spiritist or believer in the Most High will point to the highest cultures and the sociological charts, and defy the sacrilegious one.

This is an iconoclastic age—and basking perchance in the butterfly dilletantism of a court, a Lecky may put forth a "History of Rationalism," of which at least one-quarter may be devoted to a refutation of Ancient Spiritism—with applauding voices he may be cheered on and on to further endeavors, till victory seems to aid the cause of the Comtist. But, does he conquer in reality? And does not the hair holding the Damoclian sword seem snapping, when, as a responsive echo, in this land alone twelve million votaries cry each and all *Credo* to a belief in phenomenal manifestations? Bursting like Phoenixes from the ashes of unbelief, so that if

old Cotton Mather were to return to the earth in the body he would verily imagine all his endeavors had been made in vain and that the so-called witchcraft stamped out in Salem village had been multiplied a hundred thousand fold. Or, if Tertullian in a similar manner were to re-continue his earthly career I sadly fear the famous "Apologia" would be re-written on his beholding veritable ghosts of Phillippi, nineteenth century students, advanced thinkers, famous alike in the realms of science and literature, not abnegating but elevating themselves with the certainty from test that the ancient mysteries did inculcate a higher learning, a deeper philosophy and a truer science than the "Olla Podrida" hashed up by the Patriotic Father. Further, that adepts, accepting modern progression to the fullest, yet harmoniously integralizing it with retrogression, are competent to wean back humanity to a participation in that grain unhappily thrown out among the chaff, and so help either the indifferentist or those revolting against the unanimous voice of the race, or even such as the poet who sobbed out in sorrow—

"Not that I rejoiced
Or even found pleasure in such vagrant course
For its own sake, but furthest from the walk
Which I had trod in happiness and peace
Was most inviting to a troubled mind."

The realization of the hopes of Futurity and an unseen universe almost overwhelmed or crushed by Spinozic or French Atheism, has been principally kept alive by the sacred fire burning in the brains of poets who, unknowingly acting as the priesthood of "unapprehended inspiration," brought the hearts of men together in unison with ideas apparently extinct. Take Shelley, considered one of the most transcendental, but actually the most realistic of poets, and we find permeating his compositions the belief in bright, invisible effluences from the Supreme inhabiting every stream, the trees, the mountains, delving into Nature, acting on and inspiring humanity*; or Coleridge, and endeavor to comprehend the weird hermeticism underlying every line of his works; or the mystical Goethe in the Faust; or Byron breathing the divine utterance—

"And not a breath crept through the very air,
And yet the forest leaves seem stirred with prayer,"

You may remember the memorable conversation when Felecia Hemans suggested to Wordsworth—"Perhaps there may be a deeper and richer music pervading all nature than we are permitted in this state to hear;" and the poet answering in those exquisite lines from Milton—

"Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep."

Authors like these having kept alive active interest in Ancient Spiritism by pointing at the probability of there

* See page 26 of "Percy Byshe Shelley, as a Philosopher and Reformer," by Charles Sotheran.

being not only a living dead, but also higher and lower classes of spirits, deserve the gratitude of their descendants, for like those the philosopher Kung Kieh, the grandson of Confucius, refers to in the celebrated book "Chung Yung, or Doctrine of the Mean."

"They occupied the places of their forefathers, practiced their ceremonies and performed their music. They revered those whom they honored, and loved those whom they regarded with affection. Thus they served the dead as they would have served them alive; they served the departed as they would have served them had they been continued among them."

Ancient Theosophy—to many it will be an unmeaning term. What is Theosophy? What does it represent? It is the culture derived from illumination, the veil of Isis lifted for the adepts, the pure and learned, who therein receive the esoteric interpretation of divine truth and the sublime mysteries of the hidden secrets of Nature, including a perfect knowledge of the various degrees of spirits in the "Unseen Universe"—spirits waiting to inhabit mortal bodies and spirit metempsychosised from human tenements into the spheres or circles—their invocation, the use for material purposes of hidden truths—Esotericism or the secret philosophy of Spiritology, of Esotericism, of Mysticism, of Theurgy, of Rosicrucianism, of Theosophy.

The science claims not to have been founded simply on theory, nor on the vagaries of individuals, but on actual knowledge derived from the essences of things, and although the effects are produced by apparently miraculous or supernatural causes, it ignores miracles as such but considers what are so termed the fulfillments of natural laws untraced by modern scientists. Its authority—experience derived from personal observation and the cumulative evidence of ancient authors recognized equally trustworthy with Herodotus or Aristotle.

It acknowledges the fact that all religions are tracable to the same original fountain heads, that in every religion is a portion of the truth and the symbols are identical, as, for instance, the phallic cross—that as each religion merges into a mere theology, a new savior is impelled forwards, who becomes by a gradual transition transformed in the minds of exoteric vulgar from man to adept, from adept to prophet, from prophet to demi-god.

In fact, Theosophy recognizes, to a certain extent, with Leopold von Ranke—

"It is indisputable that the great movements which stir society from its very foundations are invariably produced by the workings of the living spirit of man. The sense of moral and intellectual want which disposes men to seize on new opinions often lies for centuries fermenting in the fathomless depths of the head of society. At length, in the fulness of time, comes one of those master spirits endowed with the genius, energy and confidence which fit a man to wield these moral forces, to reveal to his age the wants of which it had but a dim and perplexed consciousness,—to interpret to its own confused and half-formed opinions, and to give them shape, compactness and strength."

In this way the Buddhism of Gantama is simply Reformed Brahminism—Monotheistic Mohammedanism the reaction from Pagan Christianity, as the latter was when pristine Christism from Judaism and that from the Egyptian exoteric superstitions; the reform movement in each instance led by men truly inspired and bearing credentials by which was declared their mission to the race, the inculcation of the doctrine of one most high, the immortality of spirit life and a pure ethical system.

TO BE CONTINUED.

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"MUNDANE ASTROLOGY."

A FEW PREDICTIONS FROM ONE OF THE BANNER'S "ABLE WRITERS."

AN "ASTROLOGER," who advertises his name and place of business in connection with his article, in the last Banner of Light, gives a few predictions of the future, probably to enable people to judge of his ability. Singularly enough, however, many of them correspond to those made by "Raphael," of London, in his prophetic almanac of this year. The latter is an authority, and for this reason we publish a few of his remarks that our readers may judge of this science; we have also quoted from the Banner to exemplify the old saying, "Great minds run in the same channel."

BANNER AUTHOR.

Persons born about the 5th of August in any year may expect to lose relations; those born the end of February will suffer illness and pecuniary difficulties.

Persons born about the 5th of May will lose relatives, and suffer in honor and credit; those born the 17th and 28th will lose money, have ill health, get into lawsuits, and may suffer imprisonment if not careful.

In New York and Philadelphia riots and unruly passions will manifest themselves. Mercury's affliction with Mars indicates notable robberies; and I caution the good people of New York to be on the alert to prevent and extinguish fires.

Four planets retrograding this month shows a lull time for health. The month will also be notable for the death of an eminent divine, religious discussions, fires in theatres, dissensions and scandals.

Men in power will be perplexed and suffer much; the crops will be affected, and farmers will have losses in sheep and large cattle. Great drought and an excessive hot summer will be experienced in North America and Canada.

RAPHAEL OF LONDON.

Persons born about the 5th of August in any year—have Uranus transiting their sun's place—let them expect to lose relations. Those born at the end of February will suffer illness and pecuniary difficulties.—Page 28.

Persons born about the 5th of May will lose relatives, and suffer in honor and credit. Those born near the 17th will lose money, have ill health, get into law difficulties, and may even suffer imprisonment.—Page 29.

In America, riots and unruly passions will manifest themselves. Mercury and Mars are in close conjunction in the 9th house in Gemini. Mars has got fairly in Cancer, and we may expect soon to hear of extensive fires and robberies in America and New York.—Page 30.

Four planets retrograding this month forebodes an ill time to health. An eminent divine will shake off mortality. Religious discussions, violent and uncomely scandal among the clergy, dissensions and scandals.—Page 30.

I opine trouble and scandal for some high functionary or M. P. in the land. Venus with Mars de otes many deaths among the larger kinds of cattle, such as horses, bullocks, and the husbandmen generally will be unfortunate.—Page 31.

These form a portion of the article only; we might make several other selections, but prefer, if we should wish our readers to have an article of this nature, to give them Raphael's words, in their proper places and connection. We commend these quotations to the attention of our contemporary, and hope that the future contributions from the writer, which are promised, will give some information on the subject that has not yet been printed by professional astrologers. We are pleased to infer that it is not a mediumistic effusion; otherwise there might be room for a few comments on the "mysteries of spirit control."

Selected from the proof sheets of "The Buddha" by C. D. B. Mills
SANKY-MUNI.

IN THE EASTERN world to-day there bow untold millions of devout worshippers before Buddha; his statutes are in the temples, his adoration is celebrated with incense of sandal-wood and odors of flowers, his birth-place and theatre of action is the holy land of the church of believers, and immense topes in India have been erected over his real or supposed relics. The vast *viharas* of monasteries, built in the olden time, have been thronged with monks eager to learn the law, and the successors of them still stand in Ceylon, Birmah, Thibet, Mongolia, China and Japan. No other name is held in such reverence; Buddha is the incarnation, the great messenger from the heavens to men, his word is the supreme gospel, the way of salvation for all. No other faith has had such a following, none ever spread so quickly, so far, or kept for itself stronger hold upon the popular mind.

For about twenty-four centuries now this religion has been current; albeit expelled from the land of its birth it has wide prevalence in Central and Eastern Asia, and gives thus far no sign, to outward seeming, of any dissolution or decay. By the Pacific wave it is borne to our own coast, and we are brought thus face to face with it—perhaps under one of its coarser and more degenerate types—as one of the practical problems of our time.

It is a phenomenon certainly well worth our study. We have before us, beyond question, the effect of a powerful personality in history; a wave upon the ocean of mind, far extending, and yet unspent. Mr. Beal, who personally has studied it upon Chinese soil, describes it, viewing it too, from the stand-point of orthodox Christianity, as "one of the most wonderful movements of the human mind in the direc-

tion of Spiritual Truth." We ought to be in condition to look at this fact fairly to read it truly, with a fine appreciation, as well as just critical rigor.

Who was this Buddha, what is the measure of his claim, what his place comparatively among the great saints and benefactors of the world? What was the magnetic charm of that presence and word that seems to have ravished so many souls, and to have left such deep and lasting impress upon the Eastern peoples? What was the quality of his thought and style of his life, and how shall he stand, permanently, in history? These questions are to have some day full answer.

Myth and legend cover also this history, cover it, indeed as almost no other that we know. The Eastern mind speaks characteristically in hyperbole and figure, and in this case—so has the imagination been wrought upon and intoxicated—it has overlaid the reality with the sports and extravagances of fancy, almost too deep for possible recovery. It is often exceedingly difficult, and sometimes utterly impracticable to separate the fact from the myth; or, rather, to know how much and what is the fact, behind the myth. There are things which nice, careful critics would promptly dismiss as purely mythic, and which, nevertheless, it is not hard to see have true historic ground and a fine significance.

For the Spiritual Scientist.
THE SPIRITUAL OUTLOOK.

SUNDAY EVENING. April 9, Mrs. Hardinge Britten spoke before the New York Association of Spiritualists—"Spiritual Outlook" was the theme. For 1800 years no incentive to true lives was brought to bear on men, for if they lied, stole, and committed all sins, they could go to church upon Sunday, "come to Jesus, and be saved," and they were all right. Twenty-eight years ago Spiritualism came, and a mighty revulsion of feeling ensued. We obtained proof of spirit-existence, and took better cognizance of the truth that "God is a spirit." We learn for the first time that spirit is the Alpha and Omega of life. How did we learn this truth, we go to scientist and astronomer, &c., and we gain not the insight. But when the casket which was inhabited by the man lays before us, then stands the being man by its side. (applause.)

All the developments brought to bear upon us, prove to us the existence of a grand man, and this we call God. Spiritualism has brought back to us our friends and dear ones, and also the great ones and noble ones of the past. Their immortality is proved—and by it that of all.

We have never failed among all the mysteries, mis'takes, &c., to hear the mighty truth continually repeated "As ye sow, so shall ye reap." We may not have a fixed standard of right and wrong, the present will determine that. Be sure there is an exact science of soul as there is of the body, but as yet our own feelings enter too much into our estimate of it. When it comes we shall have a living, vital religion—not one that is put on Sunday and put off Monday. It shall be an every day thing. But just as long as man is taught there is a magical abracadabra, a sacrificed Saviour, your land will reek with corruption from the crown of the head to the sole of the foot. But our religion gives you a different condition and inducement. Thank God for Spiritualism. Would we go back who have drank of this cup of consolation.

The first seven years were an entire struggle with the outside world. The next seven years we revelled in conventions, and meetings, and many newspapers started up. The third seven years marked with that great struggle of the great American War, when our religion was the strength of the dying and the bereaved. A prophecy was then made of the cloud which was to come upon Spiritualism. The last seven years have proved this true, we have crucified our Saviour between the two thieves of fanaticism and delusion.

The debris of society drifted to us from those left out of the churches, and began to speculate how they could turn it into dollars and cents. Spiritualism, on the opposite, brands every woman not true with the inevitable mark of retribution. We have searched too much into the phenomenal. We used to work sacredly and religiously for the power. Our Spiritualism was high and noble. We bore the cross which was put upon us, but we have abandoned the spirit of Spiritualism. But I see a brighter, better day; in the sifting process going on we shall come into light. In this hour of trial God is dealing with us; he is proving and sounding us. Spiritualism shall come to be owned a science and a religion. The unwritten laws of the soul shall bring us out to be a better and holier people.

CONCERNING MRS. HARDY'S SEANCES IN NEW YORK FROM MARCH 12 TO 19 INCLUSIVE.

To the Editor of The Spiritual Scientist:

DEAR SIR:—On 2d of April we mailed to the Banner of Light and yourself our first "deduction," as we will call it, from our previous "statement." You printed our article. The Banner did not. Why? Was the mail too late for the Banner, which comes out two or three days after your issue? To the Banner copy we appended a suggestion in these words:—

"We are glad Mr. Hardy had the opportunity of replying to our statement, and of contradicting it or explaining the facts it contained. We perceive he has done neither. We do not propose at present to notice his statement of other facts nor his challenge that they should be refuted. Some of these are inaccurately stated, but let them pass. Neither do we propose now to notice your (the Banner's) intimations as to our motives, as to your (the Banner's) year-long kindly sentiments towards some of us, the wisdom of our course, the appropriateness of your (the Banner's) Latin quotations, the correctness of our style, the 'entity' of spirit manifestations, nor whether Mrs. Hardy is or is not a medium—we believe she is. None of these are to the point. We want no side issues. Our criticism was embodied in the heading of our article. It is "Concerning Mrs. Hardy's seances in New York from March 12th to March 19th inclusive."

To this we appended our deduction as printed in your last, in which, "pursuing our enquiry," we made certain observations and promised to tell "how in the name of common sense could Mrs. Hardy deposit molds under that table." We leave it for conjecture why the Banner failed to publish this one-half column article, and in its stead did print a column from the Hardy's, now for the first time "denying and explaining, as they consider. Mrs. Austin by affidavit (sent you herewith) supports our statement. We will await the Hardys' sworn denial and proceed to fulfil our promise to tell "where the mold may have come from much more naturally and easily than from spirits or the water, and how it could have been deposited under the table,—as Mr. Hardy desires that we should do.

BRONSON MURRAY, 238 West 52d Street, New York.
THOMAS K. AUSTIN, 418 " 57th " "
MARGARET Z. AUSTIN, " " "
ELVINA ANN LANE, 66 Park Ave., "
MALLIE A. LANE, " "
JANE DE FOREST HULL, 140 West 42d St., "
LITA BARNEY SAYLES, " "

New York, April 9, 1876.

MRS. HARDY'S PARAFFINE MOLDS.—HOW SHE COULD HAVE DEPOSITED THEM UNDER THE TABLE.—MR. HARDY'S CONUNDRUM ANSWERED.

Dip your oiled hand several times in paraffine dissolved or melted in hot water. When partially cooled it separates from the hand, which, by a little practice is easily withdrawn. Warm and compress the wrist and you have a respectable glove or mold. When cold and brittle, a novice would judge it impossible for you to have extracted your hand.

Conceal the mold beneath your female dress and enter the exhibition room. Have this lighted from an adjoining one, dimly. Encase yourself in a bag of netting having seams, "overhanded" loosely with short threads. The long thread of a machine would not suit you. It would reveal your trick for you have to open a seam. Seat yourself behind a table enveloped with heavy covers reaching to the floor, gather the seams of the bag into your lap as you seat yourself. Allow no spectators within five feet. Keep them all in front if possible. The pail of paraffine is under the table, also cold water in a basin. They are only for show—not for service. Set the people to singing or conversing. Convenient knots will allow you to open a seam four or five inches. Slip the mold out of its hiding place through the seam. Conceal the action by wiping your perspiring face with your handkerchief, previously left on the table. Envelop the mold in the folds of the netting. It is a complete illusion, and bar to sight in the dimness. Slide the mold to the floor, push it under the table cover with your foot; or, if safe, lift it with both feet into the cold water basin. With needle and thread, previously concealed in your dress, sew up the rip, any seamstress will show you how to "overhand" by rolling the seam around your needle. Put away your needle: there is plenty of time, be deliberate. It often takes an hour and a half. Half an hour will do, if favorable conditions are allowed.

If no bag is used the feat is much easier, and spectators may sit close to you. Do not allow the paraffine to be colored, nor "specks" of any sort through it. Say "the spirits object" to that. Now rap three times with the edge of the sole of your slipper against the table leg or against your other shoe's sole, and proclaim the work completed.

For the Spiritual Scientist.

EVENINGS WITH THE GREEK POETS.

BY J. M. PEEBLES.

PRE-EMINENTLY the land of poetry, painting, and witching song, Greece, in the long-ago, dim, dust-buried past, voiced the words of mental freedom and the conscious ministry of spirits. The classic writers of antiquity frequently employed the terms *gods, angels, demons* and *spirits* interchangeably. This is conceded by the best scholars of the age.

If rugged mountains and cold climates tend to solidity of character, tropical countries induce spiritual illuminations. The cultured Greeks, eminently emotional and spiritual, cherished views concerning death somewhat similar to the Spiritualists of this century. Plato, pupil of Socrates, was to the Greek mind a control inspiration.

Thrilled and fired by the sublime teachings of Pythagoras, Socrates, and Plato, they considered the human body a traveling-dress—this world a sort of Hades—Heaven the native home of spirits—the gods the guardian attendants of mankind—and death a return, or ascent to the gods in the Elysian fields of the blest.

Listen to the Greeks:

These are the aerial spirits of great Jove, beneficent, walking over the earth, guardians of mankind. They watch our actions good and bad, passing everywhere over the earth invisible to mortal eyes.—*Hesiod's Work and Days*, p. 121.

The gods dispense to man what is unlooked for, and those whom they love they save.—*Euripides, Iphig. in Aul.* 1610.

For whosoever of mortals is of a base nature, him the gods chastise.—*Euripides, Ion.* 440.

The body is the tomb of the soul in which it is buried while in this world—but being initiated and beholding perfect, simple, and happy visions in the pure light—being ourselves pure, and as yet, unclothed with this, which, carrying about us, we call the body, to which we are bound as an oyster to its shell.—*Plato, Phædi.* 30.

For I go about doing nothing else than preaching to young and old among you that it is not the duty of man to take care of the body, and of riches, so much as to look after the soul, how it may be made into the most perfect state; telling you that virtue is not acquired from riches; but that men derive true riches and every other blessing, private and public, from Virtue.—*Plato Apol. Socr.* 17.

For the gods do not make themselves visible to all.—It is easy for the gods, who inhabit the wide Heaven, to raise or cast down mortal men.—*Homer, Odys.* xvi., 161-212.

The shades of the dead came thronging forth from Erebus, virgins, youths, and old men, who in their days had endured much, and tender little maidens overwhelmed with recent grief; many a man too wounded by the brazen spear, slain on the battle field in mail, who flitted by in numbers beside the trench, here and there, with loud wailings;—*pale*, I trembled with fear!—*Homer, Odys.* xi., 36.

But the immortal gods shall send thee to the plains of Elysians, and the utmost bounds of earth, where dwells Rhodamantus with auburn hair; there man's whole existence is a state of spiritual rest; no snow is there, nor rain; but Oceanus ever sends the gently-blowing western gales to refresh weary souls.—*Homer, Odys.* iv., 563.

Those who derive advantage, suffering punishment both from gods and men, are such as have been guilty of offences that can be cured; yet it is through pain and torments that advantage is derived both here and in Hades. Justice can not be got rid of.—*Plato, Gorg.* 81.

God is the Creator of the universe, and also the Father of all things in common with all, and a part of him penetrating all things.—*Diogen., Laert.* vii., 1, 147.

Socrates said that the best men were the most observant of the worship of the gods.—*Memorab.* iii., 9.

If thou wishest the gods to be propitious to thee, thou must honor the gods.—*Memorab.* ii., 1.

The gods give nothing really good and beautiful without labor and diligence.—*Memorab.* ii., 1.

Socrates prayed to the gods simply that they would give him what was good, inasmuch as the gods knew best what was good for man. Those who asked for gold, or silver, or high power, or anything of that kind, he regarded as doing the same as if they prayed that they might play at dice, or fight, or anything of that kind.—*Memorab.* i., 3.

Socrates thought that the gods knew all things, both what is said, what is done, and what is meditated in silence, are

everywhere present, and give warnings to men of everything.—*Memorab.* i., 1.

We men have vain thoughts, knowing nothing; while the gods accomplish all things after their own mind.—*Theognis, Eleg.* 141.

We are quick to spy the evil conduct of others, but when we ourselves do the same we are not aware of it. But the gods see our most interior thoughts, and there is no escape from our evil doings.—*Sosicrates, Fr. Com. Gr.* p. 1185.

I fondly thought of happier days, whilst it denoted nothing else but my death. To the dead there are no toils. They drink purer draughts and continually ascend higher.—*Sophocles Trachin.* 1171.

It is the destiny that is born with man which determines all his actions—there is one and the same race of gods and man; it is from the same mother that we draw the breath of life, and one destiny is ours.—*Pindarus. Hem. v.* 73.

We are the creatures of a day; what man is, no one can say; and yet, when glory comes to man from the heaven of the gods, a bright light shines around them, and a pleasant life attends them.—*Pindarus. Pyth. viii.* 135.

For all the means of mortal valor come from the gods; they make man to be wise, mighty in deeds, and eloquent in language.—*Pindarus. Pyth. i.* 79.

But the good, enjoying eternal sunshine night and day, pass a life free from labor, never stirring the earth by strength of hand nor yet the crystal waters of the sea in that blessed abode, but with the honored of the gods, all such as live true lives and took pleasure in keeping their plighted faith spend in the heavens a tearless existence.—*Pindarus. Olymp. ii.* 109.

So true is it that, though disbelief in religion and contempt of divine things be a great evil, yet superstition is a still greater.—*Plutarchus. Alexand.* 75.

There are some philosophers who define religion to be the science of worshipping the gods.—*Plutarchus. Pau. Emil.* 3.

Glory attends on the just and noble. It increases after death; for envy does not long survive them, and sometimes has disappeared before their death.—*Plutarchus. Num.* 22.

Itinerant mountebanks and priests, hanging about the doors of the rich, are able to persuade the foolish that they possess a power, conferred on them by the gods of atoning, by means of sacrifices and spells. And if they wish to crush an enemy they may at a small expense oppress the just equally with the unjust; while they are able, as they say, to persuade the gods by coaxing and magic charms to aid them in their objects.—*Plato. Republ.* ii. 7.

Death is more desirable than a wicked life. And not to be born is better than to lead a disgraceful life.—*Stobæ. ed. Frof. Fi.* cxvii.

When the souls set free go to the unseen, invisible, unfelt, and pure region, God is their leader.—*Pluta. de. Iside. et Osir.*

To one who said to Anaxagoras, "Hast thou no regard for thy fatherland?" "Softly," said he, "I have great regard for my fatherland," pointing to heaven.—*Diogen. Laert.* xi. 2, 7.

To the gods the whole span of a man's life is as nothing the same as if a culprit is tortured or hung in the evening, and not in the morning.—*Pluta. Vind. c. ix.* p. 554.

As among men, so also among spirits there are differences of goodness.—*Pluta. de. Orac.* iv. 16.

Around thy fiery throne stand labor-loving angels, whose business it is that all things should be accomplished for them.—*Orpheus.*

Pray, for all mankind require the assistance of the gods.

Thou, thyself, wilt imagine some things in thine own inmost breast, and a god will suggest others.

The gods have always wished men to be mindful of their precepts.—*Homer. Odys.* iii. 27.—iii. 48.—iv. 353.

The gods are more powerful than men. I shall then meet death when it is the will of Jove and the other gods.—*Homer. Ill. x. vii.* 115.

It was done against the will of the immortal gods; wherefore did not long endure.

Fight not against the immortal gods.

The glorious gifts of the gods are not to be despised which they may have bestowed upon thee, for we cannot select them ourselves.

Come, now, let us consult some prophet or priest, or some vision-seer, since even visions are from Jove.

Those who reverence the gods, the gods will bless.—*Homer. Ill. i. 63.*—*Ill. i.* 218.

All places are the temple of God, for it is the mind which prays to God.—*Menander. Arreph.* 6.

In like manner, from the sublime and lofty spirit of the ancients there flow certain emanations, like vapors from the sacred vents, imperceptibly penetrating the breasts of others who are not distinguished for genius with fire and vigor.—*Longinus. De. Subl. xiii.*

For well did Pythagoras answer the question, "In what do we most resemble the gods?" when he replied, "In doing good and speaking the truth."—*Longinus. De. Subl. i.*

The gods, like strangers from some foreign land, assuming different forms, wander through cities, watching the injustice and justice of men. There are avenging demons and furies who haunt the ill disposed as there are gods who are the protectors of the poor.—*Homer. Odys. xviii. 475.*

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

THE OCCULT PHILOSOPHY.

HENRY CORNELIUS AGRIPPA,

OF NETTESHEIM.

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

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

BUDDHA.

CHAP. XXII.

How Inferior are subjected to Superior Bodies, and how the Bodies, Actions, and Dispositions of Men are ascribed to the Stars.

IT is manifest that all inferior things are subject to the superior, and also in an interchangeable manner, as Proclus teaches, in inferior there is superior; and in superior, inferior; as in heaven are things terrestrial, which are the celestial cause of terrestrial things; and in the earth are celestial things, the terrestrial effect of celestial things. So there are certain things which we term solary, others which are lunar, on which the sun and moon strongly impress their virtues. Whence those things which are under certain stars and signs receive more of their influences and virtues; thus we know that solary things relate to the heart and head, because Leo is the house of the Sun, and Aries is his exaltation, and things under Mars are good for the head and organs of generation because of Aries and Scorpio; hence after drunkenness when the senses fail and the head aches if the testes be placed in cold water or bathed in vinegar there will be found instant relief.

In reference to these things it is necessary to know the parts of the human body which are allotted to the respective planets and signs. Know therefore that according to the Arabian doctrine, the Sun governs the brain, heart, thigh, marrow, right eye, and spirit; also the tongue, mouth, and the other organs of the senses, internal and external, as well as the hands, feet, legs and power of imagination. Mercury governs the spleen, stomach, bladder, womb, right ear, and the faculty of common sense. Saturn, the liver, and fleshy part of the stomach, and navel, as we find in the writings of the ancients that effigies of the navel were placed in the temple of Jupiter Hammon. Some also attribute to him the breast, intestines, blood, arms, right hand, left ear, and natural powers. Some place Mars over the blood, veins, kidneys, bag of the gall, the hips, back, spermatic motion and irascibility; and Venus over the kidneys, generative organs, and power, the ossacrum, backbone, loins, also the head and mouth by which a kiss is given in token of love.

Now, although the Moon may claim the whole body and all its members in her progress through the signs, yet she has attributed to her more especially the brains, lungs, marrow of the backbone, stomach, and every kind of excrement, the left eye, and power of increase. Hermes says that the seven apertures in the head of an animal are distributed to the seven planets: the right ear to Saturn, the left to Jupiter, the right nostril to Mars, the left to Venus, the right eye to the Sun, the left to the Moon, and the mouth to Mercury.

The signs of the zodiac have also the care of certain members attributed to them. Aries, the head and face, Taurus, the neck; Gemini, the arms and shoulders; Cancer, the breast, lungs, stomach, and arms; Leo, the heart, stomach, liver, and back; Virgo, the bowels and bottom of the stom-

ach; Libra, the kidneys, thighs, and hips; Scorpio, the generative organs; Sagittarius, the thighs and groins; Capricornus, the knees; Aquarius, the legs and ankles; Pisces, the feet. And as the triplicities of these signs agree with one another in the celestial, so do they agree in the members, as experience has sufficiently proved; as with coldness of the feet the belly and breasts are affected; these members agreeing in triplicity; therefore the medicine applied to one helps the other, as by the warming of the feet pains in the belly cease. Remember then this law, and understand that things which are under any of the planets have a particular harmony with, or inclination to the members which are attributed to that planet, especially to the houses and exaltation thereof; the other astrological dignities are of little moment. Therefore peony, balm, clove-gillflower, citron-pill, sweet marjoram, cinnamon, saffron, lignum, aloes, frankincense, amber, musk, and myrrh, help the head and heart, on account of the Sun, Aries, and Leo. Ribwort the herb of Mars helps the head and testes, on account of Aries and Scorpio, and so of all the rest.

Saturnine things conduce to sadness and melancholy; jovial, to mirth and humor; Martial, to boldness, contention, and anger; Solar, to glory, victory, and courage; Venereal, to love, lust and lewd desires; Mercurial, to eloquence; and Zeenar, to common life. Also the actions and dispositions of men are in accordance with the planets. Saturn governs old and melancholy men, monks, and hidden treasure, and those things which can only be obtained by long searching and difficulty; Jupiter, those who are religious, prelates, kings, and dukes and lawful gains; Mars, barbers, surgeons, physicians, sheriffs, executioners, butchers, all who make fires, bakers, and soldiers who are called martial men everywhere. Also the signs pre-signify certain offices as described in astrological works.

THE ASTROLOGY OF AGRIPPA.

Astrology! will be sneeringly said by many, as if the mere mention of such a subject were an insult to their intelligence, a thing too preposterous to merit even a hearing, by those, too, who absolutely know nothing of the subject, either as regards its merits or pretensions. Yet for thousands of years Astrology swayed the mind of saint and sage, old and young, learned and illiterate alike. Long before the Israelite lisped the name of the Seer of Sinai, before Israel gave his blessing to Jacob, or Abraham worshipped on the plains of Mamre, Astrology was a science and a religion, was studied in Chaldea, and had a priesthood in Egypt. The very alphabet by which Moses is said to have written the law, is astrological in its origin, as Agrippa will show; nay, the ten commandments have direct reference to the celestial sphereth: three commands being deified in requirement, refer to the three celestial spheres which bear record in heaven, like the three on earth, fire, air and water, the other seven are astral in character and arranged according to the planetary houses, as the following table may exemplify.

| COMMAND. | CHARACTER. | HOUSE. | PLANET. |
|-----------------|------------------------|---------|-----------|
| 1 Being of God | The Spheres of God. | | |
| 2 Personality " | | | |
| 3 Name " | | | |
| 4 Rest | Capricorn and Aquarius | Saturn. | |
| 5 Reverence | Sagittarius " | Pisces | Jupiter. |
| 6 Force | Scorpio " | Aries | Mars. |
| 7 Love | Libra " | Taurus | Venus. |
| 8 Acquisition | Virgo " | Gemini | Mercury. |
| 9 Truth | Leo | | The Sun. |
| 10 Sensuality | Cancer | | The Moon. |

To those who know anything of the character astrologically ascribed to the planets will readily perceive the analogy between the commandments and the planets.

Even the sacred names of the Deity the mystical Elohim, and ineffable JAH, too holy for utterance, are astrological in their origin, and they who worship the Lord of Sabaoth and the Lord of Hosts, are simply worshipping, ignorantly it may be, the seven planets and the stars of heaven. Whatever virtues exist in ceremonial religion, in the Cross, the blood of the Lamb, sacramental rites, sabbaths and seasons, have been borrowed or basely stolen from astrology, as the Christian and Mohammedan are indebted to the Jew so the Jew is indebted to Chaldean and Egyptian astrology. Being so intimately connected with our common faith, it deserves at least a respectful hearing. And whether as a matter of fact or curiosity it merits the close attention of those critics who know nothing about it. And especially the Spiritualist and particularly the medium should be thoroughly acquainted with the laws of all unseen influences, if possible, upon which depends so many of the "conditions." And who dares assert that stellar bodies have no influence? And who is he who can place a limit to the nature or extent of those influences?

BUDDHA.

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SPIRITUAL SCIENTIST.

VOL. IV.

APRIL 13, 1876.

No. 6.

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

SPIRITUALISM; NOT MONEY.

Scarcely a day, and never a week, passes but that we receive from some reader of the Scientist a letter endorsing its policy, speaking words of encouragement, and expressing the hope that its influence may be widespread. We would that we were so successful as our friends say that we will be. Between that time and the present, however, a vast amount of work will have to be done on the part of each one who is now, or who may in the near future become, a reader of the Spiritual Scientist. Our purpose at present is to urge those who write so earnestly in praise of our efforts, to lend a helping hand and increase our subscription list.

We have not crowded our columns with appeals for money—our journal will not languish or die without it. Its life is already assured; but its influence, if it correctly represents Spiritualism, should be more extensive than at present.

We say if it correctly represents Spiritualism; undoubtedly to some it does, and to others it does not. From the latter class we expect nothing, but from the former—our friends—we look for a continuation of that cordial support that has been given it in the past. We need not quote from our treasured stock of kind words that we have received. Suffice it that many do recognize in the Spiritual Scientist a most faithful and impartial exponent of Spiritualism; they find that it will not sacrifice the Right to pursue the Expedient; they acknowledge that its honest and intelligent criticisms are needed, and their effect, since its establishment, has been to produce a fermentation that enables Spiritualism to throw off many of its impurities. Many who are not openly friends of the enterprise, yet, nevertheless, as honest Spiritualists they are in sympathy with the position it has taken, and confess that it is performing valuable service.

Let all of our friends remember that the Spiritual Scientist is not welcomed by credulous phenomenologists, or Spiritualists, as they call themselves; on the contrary, by them it is violently opposed, misrepresented and denounced. We must look for patronage, with but a few generous exceptions, to those who are not publicly and prominently identified with Spiritualism. Many of the last-named class read our pages secretly, but do not DARE to write or advertise in the Spiritual Scientist. Those for whom this is intended will understand its meaning. We do not complain, nor have we any prejudice

against those who are afraid to openly declare for the Spiritual Scientist as a spiritual paper. It is certain that the time *will* come when they will see their mistake. All that we have or will ever get will be given to Spiritualism. They will never hear us say "We publish the Spiritual Scientist for money, not for Spiritualism." They should see that *this* policy has been uppermost in the movement for years past, and this is why it has made no greater progress. When such an influence is sown broadcast what can we expect of its fruits but similar influences?

A spiritual paper, like any other, should live by its merits, and its success should be in proportion thereto. Our present address, therefore, is to those many friends who "like the Scientist." To them we say, "Work for the Scientist." Send us donations. Send us subscribers. Make up Clubs. Speak to your friends as earnestly as you have written to us, and the Spiritual Scientist will be increased in size and decreased in price within three months.

ARE MEDIUMS INFALLIBLE?

Our readers will bear with us in giving so much space to Mrs. Hardy's case; we plead in excuse that there is a most important principle involved—a principle that is intimately connected with the prosperity of Spiritualism. An opportunity has arisen for Spiritualists to place themselves on record on the following question; namely, Does the fact that an individual is a medium, preclude the possibility that the individual *may*, at times, practice "small, contemptible frauds" when the spirit power is unable to manifest itself?

The history of Spiritualism is replete with instances wherein this question is applicable. Reliable persons, in many cases prominent Spiritualists, discover what they consider is outrageous fraud on the part of one who is accepted among Spiritualists as a medium. They publish the discovery and instantly there is evolved testimony in abundance in favor of the medium; in addition a "committee" tests the medium—reports favorable—and the honest Spiritualists, who did what was clearly their duty in exposing the fraud they detected, find themselves looked upon with suspicion, charged with conspiracy, and their motives generally misinterpreted and misrepresented.

Now we submit that this is a positive injustice to all parties concerned, and that it is decidedly detrimental to the cause of Spiritualism. We will not argue the point whether or not a medium is more perfect than the average human; or assert that the latter cannot resist temptation; but to assume that a medium cannot or did not cheat, simply because "experienced persons" have testified that the phenomena of Spiritualism *has* occurred in their presence, is to say the least, a very weak position. If a medium is charged with fraud, such evidence of "experienced persons" is valuable in the same way that the character of an individual will affect a case in a court of justice; but is positive and direct testimony from reliable, intelligent witnesses, that a person *did* commit a crime, overruled by evidence of his previous good character?

Therefore when the Banner of Light, once the leading spiritual paper, declares that the ladies and gentlemen in New York, "assume" in their testimony that "experienced persons" in Boston and London, who have vouched for the phenomena through Mrs. Hardy, have been fooled and cheated, they take an untenable position. It cites the names of Garrison, Wetherbee, Gardner and Denton in her behalf; but persons acquainted with these gentlemen and also with Mrs. Sayles, Bronson Murray, or any of the signers of the New York docu-

ment consider the testimony of one side to be fully as HONEST as that of the other; and the evidence of each and every one named *may be*, in all respects, true.

Why need the attention of Spiritualists be directed from the main question? Why cite the opinions of Prof. Butlerof, concerning investigators, as applicable to the signers of the New York document? Why intimate "that a sensitive medium may be influenced by malevolent spirits to do things for the express purpose of corroborating the suspicions of persons present, anxious to detect fraud,"—if the testimony from New York is "very improbable?" The statement containing the charges was strictly dispassionate; but the signers are censured in terms of sarcastic contempt, and accused of petty frauds and conspiracy. Nor are they permitted to reply in their own defence. Oh, liberal(?) Spiritualists! Oh, independent(?) impartial(?) judges! How FAITHFULLY is the work performed that is intrusted to *you(f)* by "God and his angel messengers."

As an honest, impartial Spiritualist, desiring only to promulgate the truth to the world, we regret to see this tendency on the part of prominent Spiritualists to suppress any testimony that may make mediumship or mediums the subject of investigation. If we felt that Spiritualism could not abide an honest, thorough investigation, we should consider it rotten to the core, and abandon its advocacy to those who have made it in the past and, without opposition, would make it in the future a financially, profitable commodity.

MRS. HARDY'S DEFENCE.

The developments in the Hardy case tend to confirm our opinions, previously expressed, that the ladies and gentlemen making the charges would be misrepresented and maligned, accused of conspiracy, &c., in accordance with the tactics that have usually been adopted in all matters of this nature.

John Hardy, in a recent reply, says "most of the charges are too insignificant and ridiculous to claim" his notice. This, we suppose, he considers a proper disposal of the refusal to allow the paraffine to be colored, the displacing of a board in the table, the cut stocking, and the dry cotton wool on the molds; as the letter printed in the Banner, and occupying the space of one column, contains no allusions to these items. "Old Theology," "Materialism," "Star-chamber," "Justice," "Conspiracy," "Judas kiss," and "fruits of Modern Spiritualism," are some of the principal words that figure in the essay that prefaces his explanation of the paraffine hands in the gutter and parlor, and the weighing of the paraffine. He says:—

"The paraffine molds are removed from the plaster casts in pieces and saved for further use in the next trial. The valise containing them opened and some of the pieces fell out."

We hope that in the future Mr. Hardy will be more careful about carrying this bag, and not be so particular about saving the five cents' worth of paraffine that may be picked from a plaster cast. His business ought to be remunerative enough without this close economy. It would be interesting information if Mr. Hardy would state about how many pieces or how much paraffine came out of the bag and how much was left. Mrs. Austin now certifies, in a legal manner—SWEARS—that what she saw was "a paraffine mold lying in the gutter where Mrs. Mary Hardy had just passed," and that said mold was the mold of a full-sized hand, and not "a handful of pieces" as stated by said Mary and her husband in the Banner of Light newspaper, dated April 8, 1876. What has Mr. and Mrs. Hardy and her friends to say to this?

STATE OF NEW YORK,
City and County of New York,

BEFORE ME, S. G. Hyatt, a Commissioner of Deeds, in and for said City and County, personally came MRS. MARGARET Z. AUSTIN, of said city, who, being duly sworn, deposes and says: That on the evening of Wednesday, the 15th day of March last, crossing Broadway, in said city, at Fifty-Seventh Street, in the full blaze of a street gas-light, she plainly "saw a paraffine mold lying in the gutter where Mrs. Mary Hardy had just passed," and that said "mold was the mold of a full-sized hand, and not 'a handful of pieces,'" as stated by

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said Mary and her husband in the Banner of Light newspaper, dated April 8th, 1876. And said deponent further says that much other matter in the letter of said Mary Hardy in said Banner of Light is untrue and false.

[Signed.]

MARGARET Z. AUSTIN.

Sworn before me this 10 day of April, 1876.

[Signed.]

S. G. HYATT,

Commissioner of Deeds, County of New York.

THE UNDERSIGNED, with entire unanimity, sustain and assert the truthfulness of Mrs. Margaret Z. Austin, whose devotion to the cause of true Spiritualism and sterling veracity are beyond question where she is known.

[Signed]

BRONSON MURRAY,
ELVINA ANN LANE,
MALLIE A. LANE,
JANE DE F. HULL,
LITA BARNEY SAYLES.

Mrs. Hardy is so powerful a medium, according to Mr. Hardy's statement, that "materialized fingers" from under her dress

"— like little mice,
Peep out and in."

He says:—

"In regard to fingers being seen by Mrs. Lane protruding from under the dress of the medium, it was a manifestation of materialized fingers, often occurring with this medium when sitting with Spiritualists."

The signers charge that it was a *paraffine* mold and that it disappeared instantly. The weighing of the paraffine is disposed of by Mr. Hardy with the insinuation that it was "manipulated"—in other words, that someone dishonestly either added to or took from the test package of paraffine some portion of its contents. Furthermore, he asserts that if

"The paraffine is removed from the bucket while soft and pliable, there will be water enough remaining in the mass sufficient to weigh down the mold of any hand."

This statement is about as truthful as his declaration concerning the weighing of the paraffine in public halls. On each of these occasions, he says "there was a weight gone from the vessel containing the liquid equivalent to the weight of the mold taken."

The *fact* is that in every case there was a discrepancy, and this was attributed to "evaporation and the spilling of water."

The seances in the past, however, and the seances in the future are not directly connected with this case. The recent seances at Paine Hall, even if all that is claimed for them is admitted, does not vindicate Mrs. Hardy from these New York charges. Mr. and Mrs. Hardy must furnish an answer to each assertion of their accusers. Thus far Mr. Hardy has neglected three prominent charges "as too insignificant and ridiculous to claim" his notice; to those remaining he has replied in such a manner that, as he says in his article, "it merely resolves itself into a question of veracity" between himself and the signers.

On the one side stand Mr. and Mrs. John Hardy, who say that they were so unfortunate as to drop a "few pieces of paraffine," at one time, which another person swears was a paraffine mold of a hand. At another time the "spirits materialized fingers" under suspicious circumstances, and these were again taken for a paraffine mold; in order to make sure it was a paraffine mold, certain people went through the process of weighing paraffine, and then declaring that none of it was used although a paraffine mold was produced; any other charges that may have been made are "too insignificant and ridiculous to claim" their notice. On the other side stand seven Spiritualists, some of whom have been prominently identified with the cause for years; one swears that she *did* see a paraffine mold drop from under Mrs. Hardy's dress; the other six individually and collectively testify and affirm to a series of "small, contemptible frauds" on the part of Mrs. Hardy.

It is a question of veracity between disinterested and interested parties, and the public have their choice between the two. In such a case the past history of all concerned has some weight upon an impartial judge.

HISTORICAL AND PHILOSOPHICAL

For the Spiritual Scientist.

THE PHILOSOPHY OF REVIVALS

AND

THE POWER OF MIND OVER MIND.

AN EXTRACT FROM THE UNPUBLISHED WRITINGS OF
A PHYSICIAN.

FROM THE standpoint of this article which is commended to the careful examination of every candid, thinking mind, it becomes not only important to act right but to think right and to use correctly and intelligently the great *will power* of the mind.

The objectors to the theories here advanced may claim that the Spirit of the Lord works independently of man's agency, and that whenever He chooses revivals commence and go on independent of what the weak creature man may do. Is this true? All of God's laws are ever ready to be used by man for thousands of purposes. Except for the agent, man, however how many of them would be known and utilized at the present time?

Though the churches and denominations which believe in the efficacy of revivals of religion may, if they choose, reap rich reward by following the theories herein advanced—theories founded upon facts and laws as immutable and unchangeable as the eternal hills, other churches and associations may make these laws equally useful for their growth and aggrandizement; it matters not whether they are Universalist Unitarian or other liberal christian denominations, Hebrew, or even Pagan. The united minds of the officers and members of such denominations or societies, when all working together, as the mind of one individual, will most assuredly obtain that for which they make their active, firm, persistent, unyielding mind effort. Such efforts can only fail when opposed by a similar opposition of greater power. I have in my mind a church, where consolidated will power might work a complete and glorious triumph for good; but strong minds are pulling with their stubborn wills in diverse directions resulting in a wrangling, sad to behold, and all because the force and efficacy of one of God's oldest and most potent laws has been lost sight of. There are no new laws and there will be none; though to us apparently new exemplifications may be presented.

Whatever may have transpired during the past history of the world may transpire again under similar conditions. Elijah raised the dead, Elisha raised the dead, Jesus raised the dead, Peter and Paul raised the dead; these phenomena were common in those ancient days and thus continued among the early Christians. Healing the sick was taught by the Great Physician of Galilee to be one of the most important works of Christians. Its theory and practice he most beautifully taught. Wherever he went streams of healing virtue flowed out of him for the benefit of those who flocked to him to be cured; and he taught that the same thing should occur to his believers in all coming time.

Was any new law evolved especially to carry out the ideas of Morse in his wonderful invention of the magnetic telegraph? No, from earliest time, telegraphing could have been performed, so far as God's laws were concerned. The same may be said of all the varied arts and sciences now in use for the benefit of mortals, or that in the vast future may be brought into use. All that is necessary, is for some mental, motive force to be intelligently applied. If it is true that man has nothing to do with starting revivals, and controlling their course, why is it that they never commence and go forward without his agency? Such an instance has never been known. True it is the multitude may never have known the great power invoked perhaps by some lone "mother in Israel" in her silent closet; nevertheless, it was there, and her apparently feeble effort has often culminated in a wonderful and marvelous work, demonstrating the power of a determined mind. If this is not so, why is it that revivals have never "broken out" in the centre of Asia, or in the dark wilds of Africa, where no christian voice has ever been heard.

This *will power* may be used for evil as well as good to man. This holds true of all God's laws. The same power which properly used will save lives, may under evil guidance,

become an engine of destruction to mortals. This is universally true of all the elements of nature, whether in mind or matter. Even love, the sweetest thing on earth, oft becomes the most powerful agent for the destruction of happiness.

It is also true that this same magnetic mind, or will power, has been used by all zealous religionists, of every name and in all parts of the world, to perpetuate and extend their dogmas and creeds. By this means the devotees of Buddhism have spread their religion over a large portion of Asia, and the same holds true of Mahometanism, and so on, even down to, and in a special manner through, Mormonism. The Greek and Romish churches are full of it, though operating in a different manner from that found among Protestants. What but the magnetic power of the priests, put forth in various ways to suit the case, has caused the immurings from society of tens, yes hundreds of thousands of the sweetest, purest and most lovely females of the world, causing them to practically blaspheme their maker and wickedly thwart His designs, by abjuring the loftiest demands of their natures in taking upon themselves the terrible vows of celibacy, and instead of marrying men and assisting in perpetuating and blessing all portions of the race to which they belong, under the strong will power of others, blindly and madly "marry the church," and with the "black veil"—fit emblem of the dismal darkness into which unconsciously they have been pushed by the wills of their wily destroyers—to hide themselves from the beautiful world they have left. They go to drag out a living death, in the vain expectancy of a higher seat in glory for their wicked and unnatural insult to the great Architect of the Universe, who with so much pains and care made and fashioned them so beautifully and perfectly for other and more glorious purposes.

A singular, though nearly universal fact, in connection with these cloistered sisters, is that the fascination of their perpetual seclusion from the world is made so great that few are allowed to enter this much-sought-after condition, unless they are able to bring to their bridegroom, the church, a rich legacy of money; the poor and deformed have no rights within the cloisters of the "inner-veil." There only are to be found, on their entrance, those who are sympathetic and easily influenced with sweet, pure, loving, beautiful forms and faces, and more especially those who can deposit at the shrine of "the Church" caskets richly laden with gold, silver and precious stones. Eternal shame upon such unholy and unrighteous practices, done in infamous mockery of the Supreme Being, who made all his creatures to be filled with life, joy and gladness, with full and free spirits, perfect, healthful beings, to perform all the duties devolving upon the various organs and functions of their natural bodies. Cursed with eternal anathemas and maledictions should be the man or set of men who, under any name or guise, no matter what, succeed in decoying into channels forbidden by God in Nature, any portion of the fair sons and daughters of that great family made in the image of their Father God.

TO BE CONTINUED.

WE LITTLE KNOW when we make a promise or an engagement in this world whether or not it will be fulfilled, or what peculiar circumstances may attend its fulfilment. We were forcibly reminded of this fact by an occurrence related to us by a friend, who had a relative leave her house a little time ago for a brief absence. As he bade her goodbye and turned from the door, he remarked: "I shall be back all right in a fortnight." He was taken ill and in just a fortnight to the very hour he was brought back in his casket. "Man proposes, but God disposes," is a strikingly true adage, and it is well that the future is kept veiled from our sight. Were it not so, and could we lift the veil at will, how many are there of us, think you reader, who would take pleasure at the picture revealed.—*Cape Ann Advertiser*.

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

WE HAVE for sale copies of the Spirit Photograph taken under test conditions, a fac-simile of which was recently reproduced in the Spiritual Scientist; a short description is printed on the back of the card. Sent on receipt of 30 cts.

SOLD HIMSELF TO THE DEVIL.

BY HUDSON TUTTLE.

WHO cannot recall the days of childhood, when they read or were told by their dear old grandparents, of men who made a compact with the Devil; so much enjoyment bestowed on his part, and their immortal souls in the end, for his recompense? Witchcraft was as real to our childhood, as to our Plymouth ancestors, and we eagerly heard the wondrous tale, of how the Prince of Darkness was evoked from his terrible abode.

Zephiniah Goodgreed was a poor and ungodly man, dissatisfied with his position and called the Devil to his aid, so ran all these tales. He learned the occult science, and at the dead hour of midnight, he retired to a vacant room, and drawing a circle on the floor stood up in the centre and invoked his satanic presence. Three times he called, and at the third the fallen Angel, who holds the keys of the nether world, presented himself.

It was a bargain soon made, for neither inclined to chaffer or bicker. Twenty years Zephiniah should have all his heart desired and when that time had expired his soul should be forfeited.

Zephiniah immediately arose to affluence. His neighbors thought that he must have either struck a secret oil vein or secured a government contract. He dwelt in a palatial house, rode in a coach, fared sumptuously, and money, with all money secures, were his.

This story has two ways of coming to a conclusion, it stops short, in a manner quite unlike a story of the New York Ledger. There is no doubt or uncertainty remaining over for next week's "conclusion." In one, the twenty years expire and the Devil claiming his own, it is cheerfully given, and the man disappears in a puff of burning brimstone. In the other the victim endeavors to escape. He draws a circle, seats himself in the centre, and reads the bible; so long as he does that, poor Satan can only run around the outer edge of the charmed line and upbraid his debtor for his baseness.

A childish story of the childish age of superstition you say. Yes, and yet proved true by the events of to-day. Men and women sell their souls every day to the Devil, and it is thought a good bargain! The price demanded is not always the same. Fame, wealth, office, momentary triumph, buy a great many. You can always tell these poor bought souls. If wealthy they are penurious; if renowned they are groveling; if educated they are pedantic. Riches to them involve no responsibilities and they at every turn exhibit the selfishness which in their master is his most disgusting characteristic.

The man who adds farm to farm; house to house; lot to lot; bond to bond; who extorts by means of mortgage and usury; adding dollar to dollar, not for its intrinsic use, but to be counted wealthy and powerful, leaving his own soul a waste for briars and foul weeds, may be courted and flattered during his appointed term but has sold himself to the Devil, and reading the Bible at the last hour will not save him.

The minister of the gospel, preaching for pelf, and not for the good of his hearers; the lawyers protecting crime and avarice, in their attacks on the weak and defenceless; the physician extorting exorbitant fees for prescriptions he knows are worse than useless, all these have sold themselves to the Devil. The merchant selling dishonestly made goods; the grocer adulterating his stock; the tradesman cheating in his ware, have all sold themselves.

The politician struggling for place out of the cesspool of political corruption, has sold himself to the Devil before he enters the list, and in the department of government, souls are so cheap, it is singular there is a market. All sold, and when we review the list, and note how narrow, mean and small these souls thus bought must be; how worthless the immortal part of an Astor, or a Peabody, who in her darkest hour speculated in his country's blood, or a Vanderbilt—sold for a railroad, or the rank and file of our political heroes, we admit that the Devil has a hard bargain! What can he do with such souls? Hell itself must have some lingering pride, and sense of decency, and when many of our "Railroad Kings," and our "Bank Kings," and our "Oil Kings," and our "Whiskey Kings," pay their debt, how can they be disposed of and not lower its average morality? The market

is so overstocked and price so low that no one now thinks of practicing the old receipt of reading the Bible at the final hour, for salvation is not worth the effort.

"MATERIALIZATION."

To the Editor of the *Spiritual Scientist*:

DEAR SIR:—A friend has just handed me a copy of your issue March 16th, containing an article headed "Materialization."

I am delighted to see that there is one editor of a paper devoted to the cause of Spiritualism, who has sufficient independence and common honesty, to denounce that most glaring humbug of a humbug age—"Spirit Materialization."

This consummate fraud has done more to retard the car of progress, than any other scheme of villainy promulgated during the present century. The beautiful natural truths of Spiritualism, have been made the subject of sneers and contempt by reason of association with charlatans and mountebanks who have stolen the name of Spiritualism, with which to cover up low cunning and trickery.

The most superficial observer must acknowledge that the cause has suffered by this imposition to an extent incalculable and it will continue to suffer so long as the columns of the papers which purport to be the exponents of Spiritualism are filled with the sickening details of dark seances and cabinet tom-foolery.

Week after week this nauseous dose is spread before us, in fact, but little else is found in other spiritual journals than the *Scientist*. Time and again have the secular papers exposed these shallow jugglers, and yet, such is the credulity of persons calling themselves Spiritualists, that the greater the humbugs the better they are patronized. This state of affairs will last just as long as the editors of newspapers admit to their columns these silly stories, written by foolish people, who have not discrimination enough to judge between truth and deception.

No sensible person ever present at a dark seance, or witnessed tricks played off in a "cabinet," but was satisfied at a single glance that the whole thing was deception. In the name of common sense, are the people of the nineteenth century, under the name of Spiritualism, to be humbugged by such cheap devices as inflated masks, painted faces, and doll-babies!

It is to be sincerely hoped that the day is breaking and the morning light rapidly approaching, when the most weak and feeble intellect in the spiritual ranks will be able to see that they are the victims of fraud and imposition, and at once and forever cut loose from the propagators of these disgraceful and disgusting exhibitions.

HOPE.

MRS. DENTON AGAIN.

To the Editor of the *Spiritual Scientist*:

DEAR SIR:—In "Mrs. Denton's reply to Berkley" she substitutes for the being he hypothecated an altogether different thing, and tries to pass it off as the same. This is hardly ingenious for one who professes to be such a stickler for scientific methods and logical processes. Berkley hypothecated a living, breathing reasoning woman, who, although in the feminine form, and clad like a woman, had got the power of disappearing and leaving to mortals, in the exercise of their normal senses, no trace of her existence. Such a being as Mr. Crookes believes in was hypothecated; one, for instance, who could stand up with him arm in arm in his own laboratory, and be photographed, (we have seen the photograph), under his own conditions; could sit on the sofa with his children and tell them stories of her past life—and could then disappear with all her drapery and leave no trace.

For such a being as this, Mrs. Denton substitutes one of Barnum's automaton or talking-machines, made to make mechanical sounds in imitation of human speech, and to call itself in this way "Gen. Grant," and tries to shuffle it off on the unsuspecting reader as answering the conditions of Berkley's hypothesis. This will never do, Mrs. Denton! This is a mere evasion, and you know it. The two hypotheses are entirely distinct. It is not Berkley who "folds his hands in sweet content, accepting as demonstration that of which we have no proof," but it is you who shrinks from meeting the real issue, and try to dodge out of the dilemma in which he had placed you. He puts the case to you squarely: here is a living, breathing woman, sitting before you, arguing with you, giving you proofs of clairvoyance, quick at retort, and manifesting intellect, affection, taste, volition; and this woman has the power of disappearing in no way known to your science or experience; by what hypothesis more reasonable than the spiritual can you explain such an occurrence? And under what laws of logic are the holders of the hypothesis (which is the only one that has kept its place through the ages in the reason of man, savage and civilized) branded by you as "fanatics?"

Obviously Barnum's automaton does not begin to meet the conditions of the case. So please try again. BERKLEY.

From the Spiritualist Newspaper.

"FOREWARNED, FOREARMED."

BY HARD, by most disagreeable experience, the Spiritual movement has learnt that strong physical mediumship is not always connected with persons of the highest character, as evidenced in Buguet, whose misdeeds have given a heavy blow to Spiritualism in France, and have sent an innocent man to prison—in the Holmeses, who deceived Mr. Dale Owen, and temporarily deranged the whole movement in America—and in the celebrated Eddy Brothers, who, like Buguet, are among the most unlimited liars that ever drew breath. All these are powerful and genuine mediums when they choose to exercise the genuine gift, and marvels take place in their presence of the utmost interest to the world at large. Experienced people, who have studied the more powerful phenomena continuously in their own homes, have generally come to the conclusion that in the evil deeds already mentioned the spirits are usually to blame, and not the mediums, who are seldom, if ever, in an entirely normal state, but are tyrannically governed by an unseen power. All this seems to be in accordance with the law, that "the lower and more degraded the spirit the greater is its mechanical power over common matter." These facts have several times over been pointed out in these pages, because they are not yet generally accepted as truths by Spiritualists who have had but moderate experience, and because public trouble can in the future be avoided only by Spiritualists knowing these things, and individually and collectively refusing to guarantee any physical medium or any particular manifestation in which the assumption of integrity on the part of the medium forms any link in the chain of evidence, the medium being governed by unseen, changeable powers, some good, some evil.

The intention on the present occasion is not to harp further on the above string, but to point out another serious danger, namely, the abnormally furious jealousy of physical mediums of each other—a jealousy strangely fiercer than anything ever witnessed among average mortals. When Mr. Carlton Massey wrote from America that William Eddy's sister was a better medium than himself, we, without any direct information to that effect, printed that he would find William Eddy furiously jealous about the remark, and that further investigations at his seances on the part of Mr. Massey would be almost impossible. Afterwards came the news that the Eddy Brothers denied their sister to be their sister, and that they invented and circulated the most atrocious things about her moral character. This is no exceptional case. We have often known jealous physical mediums to make desperate attempts to ruin each other by the invention of circumstantial and precise untruths, in which dates, names and witnesses all fall nicely into their proper places, the whole drama being, however, a complete and most malicious fiction. These things are not exceptional, but common; Mr. Luxmoore, Dr. Gully, Mr. Blackburn, Mr. Coleman, Col. Olcott and other Spiritualists of long experience know all the particulars of several flagrant cases of the kind among noted mediums, who treat each other far worse than they themselves are treated by those of the uninformed public who believe them to be impostors. The damage done to the movement by this is great; worse than all, it is a source of internal dissension, because inexperienced Spiritualists listen open-mouthed to the cock-and-bull, or rather "man-and-dog" stories of a medium they chance to know, and instead of inquiring into the truth thereof, and straightway convicting the fabricator, they allow them to influence the thoughts and acts of themselves and friends.

The remedy for all this is that Spiritualists shall hold each other as responsible for any libel they may repeat on the authority of a physical medium, as if they had invented it themselves; also that every medium shall be considered to be entirely out of court in dealing with any question as to the genuineness or otherwise of the manifestations given through any other medium, and that any disparaging remarks in relation thereto shall be sternly rebuked.

The preceding remarks do not apply to truthful mediums, to those who never speak evil of each other, but to those only who are dead to all sense of veracity. Of course there is high class mediumship, free from the abuses which have been recapitulated, mediumship by which the sick are healed,

and the higher varieties of the life to come made known. The dark side of the picture is now dwelt upon with the regret that such a course is necessary; for unless precautions in this matter be taken, sooner or later public trouble of some kind will fall upon the movement, either in this country or America. When physical mediums and their spirits are well kept in order, there will be much more internal harmony and safety in the spiritual movement than there is at present. All who have had long experience at home with powerful physical mediums know the necessity for these cautionary remarks.

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Yes; and if the conditions under which the medium sits are no different than those permitted by the editor of the Banner of Light, in the seance with Mrs. Seaver, as detailed in his recent article in that journal, it is barely possible that the first dozen sittings might be an exhibition of a series of "small, contemptible frauds." The thirteenth time the genuine phenomena may occur. Judging from recent developments one in thirteen is about the proportion of genuine and the counterfeit. The "thirteenth time" may establish the claims of the medium, but it is by no means a guarantee that there has been no deception in the past, or that there will be none in the future. Impose "test conditions" is the only safeguard in any case.

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

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

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

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

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

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

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

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell 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 answering themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

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

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

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

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

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

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

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

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

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

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

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

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell 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 assisting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

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

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

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

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

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