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For the Spiritual Scientist.

THE SECOND BIRTH.

BY HUDSON TUTTLE.

THE ANCIENT Religions were perpetuated by the MYSTERIES, the forms, ceremonies and doctrines taught, which could not be divulged. They were secret orders, instituted by the priesthood in Egypt, Persia and all the countries of Western Asia, among the Brahmins of India, and in Greece. In the East they taught a higher philosophy in connection with their rites. Only priests were admitted into the most inner courts, but laymen might take the first degrees, or enter, as it were, the outer chambers.

How exactly the Christian Church copied the popular Pagan Mysteries, is shown by its distinguishing its devotees by the grades of the initiates, as *Neophytes*, (1 Timothy iii. 6), *Spiritual* and *Perfect*. The Eleusian Mysteries are best known to scholars, yet they only know the most external portions. The gods were swift to deal vengeance on any one who should reveal the doctrines or rites of the interior circles. Christ defended himself, when accused of uttering parables, because to his disciples the mysteries of the Kingdom of Heaven were known; but the multitude did not know, nor was it fitting that they should.

The dogma of the "Second Birth," which presupposes the inherent sinfulness of man, and the absolute necessity of his sanctification through the mediation of the blood of Christ, is derived from, and is a direct continuance of the doctrines of the Mysteries, and its symbol of water baptism is faithfully retained. When St. John (iii. 3) says, "Except a man be born again, he cannot see the Kingdom of God, and (5) except a man be born of water and of the spirit, he cannot enter the Kingdom of God," he expressed in Greek what the Majians had spoken in their tongue a thousand years before his time, when they administered the rites of their religion to the Persian novitiate.

If it is sinful to be born into the flesh, purity requires escape from its defilement. The stern necessities of life prevent relief by cutting short the cord of existence. Hence the spirit scorning its limitations, disgusted with the gross and corrupt matter with which it is compelled to consort,

symbolized its deliverance therefrom. This symbolism was the purpose of the Mysteries. The chaffing spirit did not need await the tardy separation from the body by death; it might gain this coveted purity by *initiation*, wherein it met a "Second Birth."

What this phrase, so frequently used by Christians, really meant in its original acceptance, few of them know, and if they did perhaps they would not use it so flippantly.

"Second Birth," was the final act in the drama of the Mysteries, the terrible ceremonies of which were handed down from one generation to another of priests, and never committed to writing. They contained the concrete wisdom of the ancient world, relating to man's spiritual and moral nature, and descending from the misty dawn of the race, retained the results of the efforts of the primitive savage, to grasp the Why and Wherefore of Creation.

In Greece, the Mysteries, like her other institutions, became in a great degree, popularized; and to neglect this second privilege was deemed a heinous offense against the gods. The initiate was under their special care, and partook of the divine nature, through the efficacy of the ceremonies he passed.

The Greater Mysteries were held every four years, and only those who had received the Lesser, could be received. They purified themselves for nine days, and presented themselves, crowned with myrtle, at the door of the Temple. As initiation was an *expiation* for all sins committed, great care was taken in the examination of the candidate. If guilty of any great crime, as of murder, even when unintentional, the sin was unpardonable in the sight of the gods; and initiation denied. The idea of the "unpardonable sin" of the New Testament may have originated here.

Thus prepared, the votary was admitted within the portals of the *Mystic Temple*, a vast and gloomy structure carved out of the side of a mountain, or from massive blocks of stone with colossal columns, which resembled the subterranean cavern.

At the entrance was a fountain of holy water, in which he washed his hands and purified himself, receiving by way of admonition, that he had come with mind pure and undefiled, without which the purification of the body was of no avail.

Here he was met by a band of priests, in flowing robes, one of whom, in magnificent attire, with a crown of precious stones on his brow, re-examined him in the conduct of his past life, and if not pure and worthy he was scornfully thrown back into the world. If found worthy, he was led to the next portal, and when it swung behind him, he was shut from the world.

There, in absolute darkness, suddenly, unseen hands stripped off his clothing. A dim lamp, held in a serpent's mouth, now appeared in the distance, guiding him to the tribunal of the three "great teachers" or "mediators." There

if he answered their questions, he passed onward; when out of the gulfs of darkness, arose on his affrighted ear, the wails and howls of the infernal world, freighted with unspeakable woe.

Passing thence, he was allowed glimpses of the Elysian Fields, their forms of beauty, and eternal happiness. He must not yield to the seductions of pleasure or desire, nor be overpowered by the terrors of Tartarus or Hades. The great lesson of retribution for sin, and reward for virtue, is indelibly stamped on the mind of the awe-struck novitiate.

Being brought to the tribunal of the Arch-Priest, and having been found worthy, that functionary instructs him in the secret doctrines and knowledge of the Mysteries, which is engraved on a tablet of stone. The rites differed in different places. At Eleusis, where women as well as men were admitted, they were of a milder character; but in the East, where the Majian doctrine prevailed, they were much more severe, and the novitiate was subjected to the test of fearful tortures and long fastings, that the spirit might vindicate its triumph over the body before receiving final conformation.

Thus proved and instructed, the Arch-Priest led him down to a pool in the floor of the temple, on the side of which cleft in the rock was carved the *Yoni*, or female organ of generation, of sufficient size for the passage of a man. These symbolized the second birth, the novitiate was now to undergo. Freed from the sins of the past, having expiated those of the flesh, he was now to receive the water of regeneration, and place himself more especially under the care of the gods.

Here the moral lessons in the conduct of life were repeated, and fearful warnings uttered if he proved untrue to the most holy trust reposed in him. The mountain caverns travailed and groaned with terrible throes, and every possible device employed to impress the votary with the supernatural character of the rites and the fearful responsibility of his position.

As all living beings are gestated in water, and as it precedes birth, it was thought to be a creator and of sacred character. As in the first birth, so must it be in the second. The initiate was plunged into the pool, just as he was immersed before birth, and made his escape by the assistance of the attendant "physician of the soul," through the *Yoni* to the floor of the temple. He was generally too exhausted by the effort, to stand erect for many hours, but he had met with the greatest spiritual change possible to man. He had entered a new world. His sins had been "washed away;" he had received the "second birth." Henceforth he regarded himself and was regarded by others as a favorite of the gods.

The consecrated water in which the good Catholic dips his fingers and signs himself with the cross when entering his place of worship, exactly preserves the ancient rite.

The baptism of the second birth is preserved, in a barren form, by protestant sects in immersion, which washes away all sins, and in a still fainter manner in sprinkling the face with the sacred emblem of pre-natal life.

The primitive idea is preserved in the word *regeneration*. Its origin is forgotten in the spiritual symbolism, as is invariably the case with all these Phallic dogmas.

It may be said this subject is too delicate to discuss, and that such a solution is highly indelicate. We confess to little sympathy with that feeling which prefers darkness to light; error to truth. If it is indelicate to mention the source of these dogmas, how much more indelicate to found a system of salvation thereon! If there be indelicacy and sacrilege it is in supposing that there can be impropriety in any truth, or that the processes of Nature are intrinsically impure. We should not, as we value and honor our humanity, cover with shame the act by which we were ushered into existence, and it is a false and sham modesty which does this. No such idea pervaded the mind of primitive man, as he sought to express his reverence for the mysteries of generation. A later period added the fig-leaf of concealment.

If, however, the conceptions of primitive man were erroneous, and based on dreams, then all the changing dogmas based thereon are necessarily false, and however sublimated and spiritualized, being erroneous in their inception, are erroneous and futile in their highest forms.

The doctrine of the "Second Birth," or "regeneration," grew, as has been shown, out of a mistaken view of motive,

and hence however spiritualized must be as untruthful as its source.

There is no antagonism between spirit and matter. There are no inherent sins for which the spirit must atone. One birth, that which ushers into existence, is quite sufficient, nor would anything be gained by a thousand successive gestations. Creation is not such a botch and shan, as to need a theological tinker at every turn. It moves forward with the irrepressible force of destiny, and regeneration is by means of inherent growth, effected day by day and hour by hour, and will be through all future time.

From the American Spiritual Magazine.

THOUGHTS ON THE DYING YEAR.

A SPIRIT MESSAGE.

MY FRIENDS—The year is drawing to a close. The beautiful mantle that once draped spring's laughing form, passed away for the more brilliant, gorgeous summer array, and as time moved on, this too was discarded for autumn's matured and well-developed robes, bringing out all the wealth that nature through her harmonial workings could bestow upon man. The year has served you well; through the course of its own natural laws, lovely, beautiful, glorious, divine. It shines by its own light; and now, when winter is close at hand, bearing beneath its leaden sky the snowy pall with which to drape the body of the year when it shall have given up its spirit, and sobbed out its last sigh over the withered flowers of its summer time prime, have you, my friends, no reflections? Are there no notes taken by the wayside, whereby you may gain strength for the year to come? No new link added to the golden chain of reality, that out of the past you may see the truths of God's great wisdom and all-wise bearings? Where lies the mound of stones that marks the spot of some poor traveler that fell by the wayside? Have you reared no cross, which to say, by *this* token we have lifted him up through the charity with which we have covered his shortcomings, in administering to those he has left behind? He was one of God's children, but the rude wind of adversity blew his life's barque into dark and fetid waters. Can you answer to the great Spirit of all, Yea, verily, we have remembered the unfortunate and fallen ones of the flock? Have you respected impartially the rights of every human being? Have you labored with patient resolution for truth, and others' welfare? Have you cultivated that brotherly love, that divine spirit which shone out in Christ; which blends energy and sweetness; which gives to you the power to understand God, through his beautiful works in nature's temple; and through the wonderful changes that come as earth's orbit turns upon its annual axis; have you striven for the power to understand yourselves and the changes that time brings unto your own lives, aiding you more closely to commune with the Great Father; to draw nearer and nearer unto him, until through his works you see clearly the truth of life everlasting, and your hope is strengthened by evidence given in all that you have found in nature? Before His works have you in humble adoration bent your proud spirit, forgetting while gazing back upon the great panorama of events that has passed with the year, all wrongs that your brother man has inflicted upon you? Have you worshiped God through good deeds and in truth, and with purity of spirit? Have you visited the orphan and the widow, striving to live unspotted before the world? Will you answer, "Even so, unto the least of these things named, we have lived and felt, oh, Father?"

The dying year! When the knell shall sound upon your ear go and stand beside the bier of the past. Watch as the December gales sing a requiem, sounding their notes through the skeleton branches of the woodlands, while the withered leaves lie scattered over the barren earth. Turn and gaze deep into your own souls, and question, "where are they?" Lift the pall that hides its cold and time-worn face. Trials, deep humiliation, sorrow, sin, shame, and crime are written there. The tired hands have labored well; quietly they rest cold and pulseless. Do not lift them; seek not to look into their hidden palms. They are well marked and seamed with stains of sin and shame; crime has darkened their once fair surface. Do not seek to know who has left 'neath those aged hands the time-tables of eternity—the marks of crime

untold. Look not, lest you find amid the lesser shades lines made by your own shortcomings—lines that will speak plainly to you of mistakes made as the year rolled on. Yes, they are there—none escape; and, as none are perfect, all help to mark the frame of him who lies dying before you. You have aided, yes, you, my friends, in laying the marks upon the hands that trembling, fall with the dying year. Seek not to know another's wrongs, save when it be to heal the sores. The resurrection will come to them as to all; and then, after the long, cold days of change, they will through progression be lifted up into the spring-time of a new life. Purification may not come until after death, for the laws of recompense must be satisfied; but it will come, and they will be lifted out of their lives of darkness into light that will bring them into the spring-time of a new existence.

As you listen to the wintry winds and catch the sounds of their echoing voices floating down the cold valley of life, you who are blessed with plenty go seek the less favored of earth; be unto them as an angel of mercy; lift from the tomb of their lives the dead hopes of the past year; give them less graves to tend, and help them do the battle of life by aiding them to resurrect the hopes that lie deep buried beneath the cares and sorrows. Give them strength through love administered, that they may see the spring-time lifting itself out of the lap of winter's weary day. Every burden taken from those less favored than yourselves lessens your own; for who can say that no cloud has crossed the sunshine of their existence?

Each one has lost with the closing year some amount of joy and hope.

But you, who are lifted by the faith and spiritual truths out of the darkness and uncertainty into the light of surety, are better able to bear the burdens than those who see no resurrection out of the wintry chill of closing life; see no spring-tide sunshine under the frozen hand of winter's icy grasp. "God help the poor," man cries—God pity them, it is only through man that such help can be given. Let the God within prompt all to action. Make your prayers through your works; not mere words uttered and forgotten. Help them out of their physical wants and out of their spiritual wants. Look for the life that under the frozen stream still lives, and but waits the warm rays of human sympathy to burst the frozen pall that hides it. Tell them who mourn over the graves of loved ones that they passed through the closing year of their lives under the wintry hand of death, that they might bloom the more bright in the new-found spring-time of the eternal summer-land; and that, like the coming of the new year, with its new-formed hopes and bright greetings, they, in their new home, are filled with the new-born hope that comes from celestial joy, and their hearts gladdened by the joyous greetings of loved ones who await them there.

My friends, the year is closing. Let there be no dead hopes in your souls. With true spiritual faith, under the light and harmonial teachings, lift the pall, and 'neath the trials of the past find the beautiful spirit that gives the law of cause and effect, and with steadfast purpose push on, rolling the car of progression, and through the good deeds done lifting the burdens, that year after year fall to those who inhabit the body. Let your song be full of cheer; the old year has worked out its purpose: be it for good, or that which to you may seem evil. Everything is worked out in its own good time, as the law provides. Let love and hope fill your spirits; by good deeds aid in lifting the shroud from wintry hearts, and as the days gather into weeks, weeks into months, and the months steal the year away, let your hearts be filled with the beautiful song of the sweet spirit who so long made glad the earth with her presence, and then went to dwell with the dear ones gone before.

"I'm nearer my home to-day
Than I ever was before—
Nearer the bound of life
Where we lay our burdens down;
Nearer leaving my cross,
Nearer wearing the crown."

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SPIRITUALISM IN PHILADELPHIA.

To the Editor of *The Spiritual Scientist*:

DEAR SIR:—As many persons have a preference for personal experiences rather than theories of professional writers, I will relate how door-bells have been rung at a distance; perhaps it may induce others to try and develop some of the latent power within their organisms.

On several occasions, by mental and magnetic power, I have been able to cause physical phenomena at a distance; some of which I will instance.

At the New Jersey State Society Meeting, at Vineland, in August 1873, on Sunday morning, a quarter to eleven o'clock, while at the session in the Plum Street Hall, I thought it a good time to try the experiment and see if I could ring a bell in Philadelphia, a distance of thirty-six miles. I had, on a few occasions, when in the city, succeeded in ringing the door-bell of 1316 South 6th Street from a distance of several squares.

I had been visiting at this house for some time nearly every day, professionally; the bell rang very easy; I was in the habit of touching it gently, causing it to strike three times, so when the bell would be rung in that way they would say, "that's the Doctor's ring." On the occasion in question I considered the great distance that intervened, and thought it would require more exertion. So I closed my eyes and invoked the spirits to give me power that I might cause the manifestations. When I had become clairvoyant, so that I could see plainly the steps above, and also the knob, I reached forth the right hand, seized the knob, and gave it a hard pull. I distinctly saw the bell shake very violently, and heard it ring as clearly as ever I heard a bell ring in my life. I had overdone my work; so, in the afternoon, at two o'clock, I thought I would try it again, and see if I could not give it my usual ring. I went through the same preparation, and when I saw the knob of the bell I reached forth and touched it as I usually did when I made my daily visits. Again I saw the bell move and heard it sound three strokes. I felt as sure, at the time, that I had rung the bell on both occasions as though I had stood at the door and touched the knob with my material hand. Either of the above manifestations did not require over one minute's time, and I was fully conscious.

On Monday I came home, and I felt anxious to hear a confirmation or my convictions. I called at the house, and after the usual ceremonies of reception, the lady of the house said, "What were you doing with our bell yesterday?" I inquired if all the family, consisting of five adults, heard it ring. She answered in the affirmative. I then told of my effort and what I had seen as its results, all of which was confirmed by them. When it rung about eleven they went to the door, but no one being in sight, they concluded that it was a spirit manifestation, not suspecting that I caused it, for it was not my ring. When it rang about two o'clock they said, "that is the Doctor's ring;" but Mr. — replied "No, the Doctor is in Vineland." The one that went to the door returned, and reported that no one was there or in sight. As that was my way of ringing, they thought it must be my spirit.

On two occasions—one in October and one in November, of the same fall—I was at Vineland, just stepping on the cars to return; I made the same effort to ring the same bell, and the results were the same as on the previous occasions. At another time, when I was in Camden, I caused the same manifestations again, at Dr. Blake's office, 1502 Vine Street. On leaving, he came to the door with me, and I had not walked but a few steps when I thought I would try and ring his bell. At the end of the next square, I tried again. I saw him within a week, and he told me he had but just entered his back office when the bell rang. He thought I must have returned for something, but when he got to the door I was half a square off, with no one near the door. He immediately returned, when the bell rang again. He quickly went to the door, but I was a full square off, and no one near but little children, neither of whom was tall enough to reach the knob, nor had they seen any one ring it. This satisfied him that I had been trying my hand at it.

I will give the results of one more trial. I was at Dr. Jennings when he lived on Brandywine street. This house set back from the street about twenty feet, with a fence in front. When I left, she came to the door and stood there till I passed out of the gate and shut it. Closing the door and turning, the bell rang. She immediately opened the door, and I had got about one-fourth of a square away.

J. H. RHODES, M. D.

SCIENTIFIC.

ANTHROPOLOGICAL SCIENCE.

BY REV. L. A. ALFORD, D.D., LL.D.

THE science of all sciences is the science of anthropology, embracing, as it does, philosophy, physiology, anatomy, theology, and therapeutics; and in its discussion you, of course, will not expect me, in a single lecture, to give more than a cursory glance at subjects so vast in themselves as open up before us in any one of the above branches of science. The American Anthropological Association assumes to be based upon spiritual and philosophical facts, and not upon theories long adopted or on ideas because they are new. We hold, with the celebrated Dr. Boyle, that "truth is the same, whether fresh from the mint or a thousand years old. But if we find a counterfeit, neither the prince's image or inscription, nor its date, how ancient soever, nor the multitude of hands through which it has passed unsuspected, will engage us to receive it."

We hold that the fulness of Deity is as exhaustless to-day as in millions of centuries past; that His thoughts of man's necessities in his progressive career are as active and benevolent now as in pentecostal glories, and should he turn the great throbbing mind of the world from the miraculous to the scientific—from laws and theories of faith to facts and philosophical conclusions, no contradistinction of revelation or purpose in His eternal procedure can possibly exist. "He fills, he bounds, connects, and equals all."

The *fons et origo* of man—that is, the fountain from which his nature sprang—the origin of his wonderful being, is a theme as vast in its unfoldings as it is relevant to our contemplation. It must in the nature of things, whether we trace the scale of being backward or forward, end in the incomprehensible fulness of God. Whether we look at what philosophers call "ideal integration" or "molecular aggregation," the same great problem unfolds itself in magnitudes incomprehensible.

What is the Mind? What is the Spirit? What is the body material? What is the immaterial soul? It is not our present intention to trace anthropology through the labyrinthian network of prehistoric ages in order that from fossil skulls or unintelligible relics of sculptured rock we may decipher chronological data; nor, indeed, by microscopic development unfold the abdominal viscera of anthropoid apes, to learn of man; nor yet to plunge into the stream of knowledge that flows in continued life-germ, or monads of minutest blastema, and from thence to nothing, in order to find the undeveloped link that unites the molecule to the activities of *ecce homo*—the man. Nor do we wish to trace the undeveloped myth of metempsychosis, like Pythagorus, who believed in man as an aggregation of monad life, which for a little time, danced in the glee of muscular ovum, concentrating in one grand life-centre and then disappearing into monad life again, to appear only in another form, landing ourselves on the grand conclusions of Pope in his recognition of Pantheism, "whose body nature is and God the soul." No. This is not the doctrine entertained by the honorable body I here represent. While we freely admit that even the mighty oak is preformed in the acorn, and the reproductive monad is chemically evolved from the mute vegetable, we do not admit that spiritual life is evolved from any such chemical procedure—that physical life cannot be evolved by any process of vegetable decomposition.

Whenever we attempt to trace molecular synthesis to psychical organisms we fail, for we are always introduced to a lower order of insect life; to existences of monad being, with no apparent capacity, declaratively, to glorify the great Author more than ferns and flowers which exist only by the processes of germ-life.

Some undeveloped barrier, some insuperable hiatus, opens up before us, saying, "Thus far shalt thou go, but no farther." In fact, there is nothing farther in that direction. We assert that some insuperable barrier exists to prevent the birth of sentient intelligence, though monad life may exist *ad infinitum*; nor can the form of being, be it ever so near in resemblance to man, inherit its fatherhood in God, for "God is a Spirit," and the infinite stretch across this unknown abyss

that yawns beneath the finite and infinite no human capacity can eliminate.

The American Anthropological Association recognizes in man the spiritual and the material. The birth of the one involves the birth of the other, and all by the supreme life-force of the Divine Author; and that this generic and genetic life stroma inheres in creation and not in evolution. Man is a celestial as well as a terrestrial being, and it would be as relevant in good logic to suppose the angel evolved from man, and Deity himself evolved from the angel, as to suppose man to have struggled up into the possession of two more senses than any of the other orders of animal creation, and to a soul with seven corresponding attributes.

God exists independent of angels, angels independent of man, and man independent of the lower races, so far as life procedure is superinduced. That is, celestial beings were not, in their *fons et origo* of life, evolved from man, for they existed prior to him, and quite beyond the range of material attractions—independent and before; hence, ethereal entities exist, not out of, but independent and contradistinct, of all material substances, through the creative force of the eternal God.

In respect to those intricate cases in protoplasmic organisms where ciliated monads have been taken from water in flasks hermetically sealed and exposed to a temperature of 275 degrees, and that eight weeks subsequently were revealed as living ciliated animalcules, we of course do not question, for we are ever reminded that the life-spirit of God pervades all matter, but to suppose that, when we think we have killed all life in matter, all life in matter is therefore killed, would be as foolish as to suppose the sun goes out when it disappears from our sight behind the western hills, and that God creates a new sun every morning.

We hold that there is no process known to mortals whereby a spiritual, moral, and intellectual being can, by chemical combinations, develop entity, indivisibility, and eternity, with moral responsibilities and prerogatives. Of all the races man alone is the child of God; to assert this in reference to an ape or a monkey is blasphemy; it would insult propriety towards Deity as much as it would the noble man to call such a thing as a baboon or ape his child. God recognizes no fatherhood in the lower orders of organic life.

The basis on which this Association chooses to rest—the rock towering high above Atheism and Materialism in reference to anthropology—is that man possesses seven senses, two of which are immortal; that he possesses a human form, and that these senses are the *mind* of that organism; that beasts possess only five senses, and these constitute the mind of the beast; that man proper is the immortal form known to us by the term Soul, and that this form possesses seven spiritual senses which we call attributes, which is the soul's spirit; that these seven spirits or attributes unite with and are held responsible to God and to man in the control of his seven human senses, and upon this union of senses and attributes the philosophy of moral responsibility depends.

The two immortal senses, namely, talking and judging, are so immediately interlinked with the corresponding attributes of truth and love, and by spirit endosmosis harmonize into mutual responsibility, that on earth and in heaven time and eternity are by them united, and deeds done in the body are carried through the vale of the tomb into the presence of our great Author, where the whole life of human responsibility finds its grand central judgment throne.

We may say, in truth, that by these two senses the gates of the celestial metropolis are opened or closed to the soul forever. "Ask, and ye shall receive"—"Believe, and thou shalt be saved." Thus, in answer to prayer, the soul drinks from an unseen fountain—excitants and exhilaration. The beautiful, the sublimely devotional, carries the soul of the listener, not only to the gates of the heavenly, but animating with a strong impulse of imitation. Now, if this ideal integration or spiritual make-up of our organism were not composed of immaterial substances which, by exosmosis, pervade the mortal senses, these results could not possibly follow.

Let us not lose sight of the idea—from some higher nature than the animal proceeds through our senses an ideational

consciousness of power, pervading, filiating, loving, and so overwhelming in the majesty of its motives and prerogatives that we feel drawn to its embrace, and almost involuntarily shout, "This is the spirit of Christ in our hearts, crying 'Abba Father!'"

From whence in man springs this subtle consciousness of ideal integration? We answer, from the eternal mind of God in man, inherited by us in His fatherhood, and confirmed to us by His spirit. Rob man of this distinction—that is, give him only five senses—and when ranked with the lion, the gorilla, he is their inferior. In sight, they can see farthest and quickest; in hearing, they can far outreach his sense; of smell, how vastly his superior; of taste and of the sense of feeling, they are his equal; and of strength, to them, he is but a child. But give him to talk with God, with angels, and with men; give him the judgment power to recognize himself the child of God, with superhuman genius, and let these powers be as immortal as the God that formed them, and he is advanced to the celestial, and outranks all the multitude of God's creations.

Konigsburg's great philosopher very truthfully remarks that "the two sublimest contemplations for the soul of man are the starry heavens and the moral law." What could a beast, a bird, or a fish do with these resources of sublime contemplation? They lack the talking sense and the judging sense; hence to them the stars are specks of light, and the moral law of less avail than the twitter of the bird or the roaring of the lion.

The life-centres of the soul, or the spirit of the soul, partakes of the "seven spirits of God," and were breathed into a life connection with the seven senses of the organism, and link light with sight; life with feeling; holiness with the sense of smelling; justice with the sense of taste; mercy with hearing; love with judging; and truth with the sense of talking.

Thus man is the child of progressive life, carrying with him into the eternal state in his two immortal senses the identity of time in its moral aspect and relationships of earth, to be enjoyed throughout eternity.

But to man the moral laws unfolds the image of the heavenly, transcending the sensuous imagination in the infinite rectitude of that law which binds him to love God with all the powers of his soul; and on the other, the starry skies, the celestial grandeur of the cosmos, in the limitless material universe of God. Here the overpowering majesty of God becomes sublimely visible, as worlds emerge from behind worlds in the ultimatum of God's wonders, and the heavenly planisphere seems studded with eyes of imperishable light.

God alone is the absolute cause of human reality, and this relation can be as clearly seen in man's upward gaze toward the promised Canaan as can the attracted needle as it rests in the direction of the northern heavens. The great truth of our being is this: that *mind* exists subjectively to physical nature when the Divine Spirit controls the will, and this it can do through the attributes of the soul, as joy can cause the cheek to glow with a smile through the senses of the body.

Mind is not the spirit; if so, beasts have spirits, for all races have minds. The soul is not the body, and only through the senses is it associated with the body.

No inquiry or development in the life-force of being, whether of biologists or scientists, can obviate the conclusion that in man's visible bodily existence an essential faculty pervades his nature; not of atomic matter, but of spiritual life, and that this life blastema is the superior associate of a still higher order of intelligences. In this we are placed beyond the power of "molecular aggregation," quite in the realm of ideal integration, and, Materialists and Atheists to the contrary notwithstanding, man links with God in traduction, dissimilar to any other form of organic life.

If, in an inch square of the human brain, the microscope detects not less than six million of perfectly formed fibres, how infinite indeed is the Mind that planned these minute channels of intellectual development; and indeed is it less marvelous to create ideality of spirit than to combine by integration so many nerves in complete harmony of action as he channel of sensation and of thought?

The American Anthropological Association claims the attention of the Christian world in this, that the union of the human senses with the soul's attributes logically links the undying to the dying, the moral to the physical, the soul to the body, and thus scientifically demonstrate the powers of the efferent and afferent nerves of this wonderfully constructed organism.

SOUND IDEAS.

MRS. ELIZABETH M. F. DENTON, wife of Prof. Denton writing in the *New Age*, and signing herself as "awaiting the evidence," says:—

When it is claimed that certain phenomena are due to certain causes, that the existence of these causes is proven by certain experiments which it is claimed will render the fact apparent "to all who are capable of comprehending the evidence," it seems to me only just and proper that the individual investigating require that the experiment be conducted in such manner as to leave him free from any reasonable doubt in regard to its genuineness; that until it is accorded, he should continue to hold it unproven. Especially when the claims in regard to the phenomena and their causes apparently involve the violation of known natural laws, should the methods of investigation be rigorously exact. Is this asking too much? Is not the investigator mocking his own intelligence, and that of others as well, if he demands less than this?

When the investigator of the so-called Spiritual phenomena, as, for example, in the case of the paraffine molds, requests but the one privilege of protecting the paraffine from the possibility of human contact without his knowledge, and is met with a peremptory refusal, and by charges of "captiousness," and of "being so peculiarly organized as to be incapacitated from receiving either ideas or facts," &c., what is the legitimate inference?

There are probably tens if not hundreds of thousands of people in our country, who would be but too glad to know that the claims in regard to spirit-existence are immutable truths. But when those who are honestly desirous of knowing the truth, yet cannot be satisfied without knowing the evidence to be genuine, are scoffed at for their skepticism, it only tends to weaken the testimony in regard to the claims.

Mrs. Denton, in her opinion, as expressed above, is a representative of a very large class of thinkers. It is composed of investigators who wish to determine if the manifestations are not wholly the result of trickery, and of advanced Spiritualists who would experiment to discover more of the powers and possibilities of the manifesting forces.

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SPIRITUAL SCIENTIST.

VOL. III. DECEMBER 30. No. 17.

WHERE IS THE FAULT?

The Spiritualists of the United States may now undoubtedly be reckoned by the hundreds of thousands, and yet it is a mortifying fact that there is not yet a single well-sustained organ of Spiritualism in the country. The Banner of Light, the oldest of the spiritual journals, is continually making appeals to its readers to lend material aid by extending its circulation. We do not doubt that there is reason for the appeal; that its efforts are not answered by a corresponding zeal on the part of Spiritualists; and that the latter do not, under the circumstances, do what they might to commend our great truths to popular investigation. The Religio-Philosophical Journal, published in Chicago, being furnished at a very low rate, has attained a pretty large circulation; but the enterprise and liberality of the publishers are hardly met with that degree of help which ought to be forthcoming.

The Spiritual Scientist, the youngest of the three, is now in its third volume; and though we are duly grateful to those who have sent in their names as subscribers, we cannot fail to realize that our list ought to be much more extensive than it is, under the supposition that Spiritualists really care to impart to others the light to which they have happily attained. We ought to print an edition of at least ten thousand, and this we hope to do before the centennial year is closed.

Is this slackness in sustaining their journals the fault of Spiritualists themselves, or the fault of the journals as at present conducted? If the latter, it should be borne in mind that the best way to improve a journal, is to give it the means of commanding the best talent and instituting the most satisfactory investigations, uncrippled by limited means.

Our neighbors of the Banner have been again driven to the publication of a serial story, in apology of which it says, "The fault lies at the door of the Spiritualist believers themselves," and, it truly adds,—

It costs money to publish any newspaper, particularly one dedicated, as is this, to the advocacy of an unpopular truth. Strengthen our hands sufficiently by endeavoring to aid us in enlarging our subscription lists, and we will cease to devote our space to Stories.

Here is truly a mortifying disclosure. We hope that Spiritualists will wipe off this discredit to their cause, and show that they can sustain, and that liberally too, a journal (like the Spiritual Scientist) devoted singly to the work of establishing scientifically the great facts of Spiritualism, commending them to the public attention and the public conscience. Sooner or later this must be done. As Butleroff says, "Life and Science will have

to come to terms with us." The way to hasten the good work, O! Spiritualists, is,—not to lay too much stress on every little error of judgment or taste, which may manifest itself in our columns, but to encourage our honest efforts to get at the truth, eliminating all that is fraudulent and false, and to lend such material aid as you can in extending our circulation.

MATTER—WHAT IS IT?

In his reply to Tyndall, Mr. Epes Sargent lays proper stress on the new and amazing views which the facts of Spiritualism open to us in regard to *matter*. Tyndall hopes much for the future of humanity from our "deeper knowledge of *matter*." And yet he so loses his head whenever the subject of Spiritualism comes up, that he flies off into a passion and indulges in language more appropriate to the slums of Billingsgate, than to the laboratory of a man of science. He shuts his eyes to provable facts, attested by thousands of competent witnesses; and, as if afraid of seeing something that would change his opinions, replies to respectable testimony with an angry slaver of foul words.

"In 1867," writes a correspondent, "I met Mr. Tyndall in London, and during a conversation with him at the Royal Institute,—in which I named some of the spiritual phenomena I had witnessed,—he remarked that he would *give all the world, if it were his, to see what I had described to him*. He at least expressed this much interest in what he now pretends to despise."

Are the grapes sour because he cannot get at them? Why should he now denounce, as "intellectual whoredom," a subject which, nine years ago, he would have given the world to be assured of as a reality? Evidently Mr. Tyndall is a man of impulse and of a poetical temperament, and we must not hold him to too strict an account for his shifting moods and impetuous words.

If one thing is proved beyond all peradventure, by the familiar phenomena of Spiritualism, it is the fact of the instantaneous production and dissipation of matter by means hypothesized as spiritual. Whatever the hypothesis, the fact remains, that an intelligent force of some kind, can produce and cause to disappear, material objects, hands, cloth, drapery, flowers, ornaments, in a wonderful variety and perfection. Here, surely, is something for students of matter like Tyndall to consider. They cannot get off by the supercilious cry of "intellectual whoredom," and even the word "totemism," applied by Fiske, the fledging philosopher of Cambridge, to Spiritualism, fails here. Facts like that of the spirit-hand are not to be jeered out of existence by the imbecile scoffs of mere "ink-slingers." In the words of Bacon, "The voice of Nature will consent, whether the voice of man do or not."

This one stupendous fact of materialization, if we had no more important truths, would be a justification of this whole great movement known as Modern Spiritualism. How with one move of an evanescent but solid hand, are dashed down the speculative fabrics which Tyndall and the rest would raise in opposition! How, with one pointing of the index finger, is the folly that would bar the progress of these revolutionizing truths made manifest!

Prove the spirit-hand, and you prove enough. As the skilled anatomist, from a single bone, can tell you the size and nature of the animal to which it belonged; so from the spirit-hand, moved by intelligence, can we infer the great fact of spirit-existence. And the spirit-hand is proved. All Spiritualists know that there is no more doubt of it than of the electric telegraph. The time is not far off when even the Tyndalls and Huxleys will be compelled to admit it.

A HAPPY NEW YEAR.

ANOTHER SPIRITUAL MEETING DISCONTINUED.

On Sunday evening, at John A. Andrew Hall, Mrs. S. A. Floyd delivered her farewell address, before an audience composed mostly of persons who have been regular attendants at these interesting meetings. The society has maintained its existence nearly five years through the generosity of Samuel Carter, Esq., who has paid all the bills attendant upon the enterprise. The exercises have always been of an exalting nature; here spiritual truths have been taught in plain language that the multitude could appreciate because of their plainness; here, at least, has been one place where Spiritualists would not feel obliged to apologize for what might have been said or done. Mrs. Floyd merits some recognition of a noble work, giving, as she has done, her time during this entire period, Sunday afternoon and evening, with but two exceptions, and in her own life exemplifying these teachings which we wish were as permanent in Spiritualism to-day as they will be in the time to come. We thought it a tribute of respect, due both Mr. Carter and the speaker, to preserve a record of this final meeting, and will therefore print in our next issue a verbatim report of the proceedings. It is with regret that we notice that our creditable meetings are gradually lessening in number.

SPIRIT MESSAGES.

Letters are coming in appreciative of our new Message Department. Those selfish spiritualistic critics who were quick to throw cold water on this department of the Banner at the moment of Mrs. Conant's translation, and are yet occasionally indulging in hypocritical remarks concerning our Free Circle Room, will ere long be obliged to change their tone—for we have faith to believe that God rules, and that He has delegated full powers to His angel messengers, in whom we fully trust, to guide us aright.—*Banner of Light.*

In Dei nomine incipit omne malum. "And why call ye me Lord, Lord, and do not the things which I say?" "Then will I profess unto them I never knew you; depart from me, ye that work iniquity."

MR. HAZARD VOUCHES FOR MRS. SEAVER.

Mr. Thomas R. Hazard of Rhode Island, is a venerable, well-preserved gentleman, of about seventy-five years of age. We know of no one who has given to the phenomena of Spiritualism a more protracted and independent study. For the last twenty years he has almost made a business of investigation. We do not mean that he has tried to earn money by it, for he is independent in his circumstances, liberally educated, a student, and fearless in thought and speech.

In the last Banner he gives an interesting account of his experiences at the house of Mrs. Seaver, formerly of Eliot Street, now of 34 Bromley Park, Boston. He has attended four of her seances for materialization, and declares that he has never been present at any seances whatever, which appeared to him less open to objections of any kind. "Since her late vexatious experiences in Eliot Street," he says, "Mrs. Seaver has resolved to admit no guest to her circles but such as may be approved of by her spirit guardian," and Mr. Hazard hopes that this rule will be inflexibly adhered to. He says:—

"Whilst Spiritualists ought to be careful not to justify or encourage dishonesty, they should be equally careful not to pronounce hasty judgment in regard to the verity of spirit-manifestations, especially as the phenomena are of so complex and mysterious a character that it is very difficult, in some instances, to decide how far the mediums should be held responsible in their own proper persons for all that occurs at spiritual seances. In looking over nearly twenty years of my experiences, I cannot recall to memory but one instance wherein I believe a medium wilfully practiced deception in my presence, and even in that instance I think it possible I may have been mistaken."

This is remarkable testimony, coming from one of so much experience and such unquestionable reliability. Mr. Hazard gives all the particulars, whether favorable or unfavorable, of

his sittings with Mrs. Seaver. All that might seem suspicious he explains from his own abundant store of knowledge, as to the atrocities of mediums and of the spirits influencing them. He thinks that the materializations he witnessed at Mrs. Seaver's were genuine; and that he has reason to believe that in one instance, at least, he saw the figure and face of a youth, an acquaintance of his, who by certain peculiarities of dress, as well as by his Wellingtonian nose, made himself recognizable.

We hope that now that Mr. Hazard has led the way, other investigators, equally experienced, charitable and competent, will study the phenomena through Mrs. Seaver, and give us the result as fully and as well as he has done. That unjust suspicions have been often raised, we do not doubt. That spirits themselves sometimes take a wilful pleasure in giving tricks to those who come disposed and even anxious to discover tricks, would seem to be a fact. In this connection the following remarks by Mr. Hazard are appropriate:—

"Now it seems to be getting more and more understood by Spiritualists, that there are some persons of so peculiar a mental organization that, however worthy and estimable they may otherwise be, their presence in a spirit-circle tends to disturb its harmony and unsettle the minds of materializing mediums, so as to injuriously affect the manifestations, if it does not sometimes mysteriously aid in producing the very frauds and tricks that have from the commencement of the manifestations at Hydesville, been charged upon most or all mediums of note, whether true or false. As this class of investigators seldom, if ever, receive any satisfaction themselves in the presence of materializing mediums, whilst they greatly diminish that of others, it seems no more than right and fair that they should not intrude when either the hosts of the circle or their spiritual guides or guardians object to their company."

Every experienced investigator will admit the truth of these remarks. We have repeatedly known a man, who was bitterly opposed to the manifestations, and desirous of having the credit of preventing them, succeed in doing so by his simple presence, though he was a person of rather inferior intellect and of no great force anyway. And all the while the medium was one of the best we had ever known; one we had tested in our own house in various ways, and of the genuineness of the phenomena through whom there was never the slightest doubt. But the presence of this disaffected person would be an utter check upon the manifestations, and he would then go off and boast that they were impositions, inasmuch as when a person of his sagacity was present, they never would take place! Many of our readers will doubtless recall similar instances.

EDITORIAL PARAGRAPHS.

MAN CAN learn as much by *going into* as by *going outside* of himself.

AS THE GOOD spirits give much of their time in their efforts to guide you in the true spiritual path, give them a helping hand in carrying the first ray of light through the darkness of indifference which they cannot penetrate, and the bright angels will bless you in the giving.

WHEN, FRIENDS, your Divine Philosophy is at stake in consequence of inertness or selfishness on your part, is it not quite time to bestir yourselves, and render that aid to the publishers of the Spiritual journals commensurate with their arduous duties?—*Banner.*

WE ADMIT the present crudeness of our beautiful truth; we admit its associations with ignorance and fraud; not always easy to separate the true from the false, but the sincere and diligent seeker will find it a truth, and no amount of deception in high or low places will affect a truth.—*John Wetherbee.*

IF YOU REALLY suspect a spirit to be evil, do not at once proceed to exorcise and drive it away from you—perhaps to despair, as if it had no spark of goodness left, and there was no possibility of its becoming better; but rather offer to God a mental prayer that it may be led to stand aside, and profit with yourselves by the teachings of higher and better spirits.—*Sexton.*

EVERY HUMAN BEING on the earth sustains some sympathetic relation with some one in the spiritual spheres; and according to the facility of flow between the physical and mental, so will be the facility of mediumship. Withdraw your mind from all things and direct it to some loved spirit, and you will invite communication and establish ethylic magnetic rapport.

HISTORICAL AND PHILOSOPHICAL

THE HERMETIC CROSS OF PRAISE; ITS HISTORY AND SYMBOLISM.

BY FATER KENNETH R. H. MACKENZIE, IV^o.

I HAVE undertaken to describe some—for it would be impossible, if not presumptuous, to attempt the whole, even of the most ordinary—acceptation in which the occult jewel exhibit has been taken by the numerous Oriental, Aryan, and Occult Fraternities and Philosophies. Its attributes, indeed, are so various—so truly symbolical—and, from its simplicity of form, so modest, that to the majority of archaeologists, and to the herd of occult students, it has remained a jealousy reserved enigma. To the herald—usually so interpretative of symbols—the device has remained a mystery, and in the few works of an heraldic nature in which it has been delineated, it has been passed over with brevity. Some authorities have regarded it as a magical sign of unknown antiquity, others have associated it with merchants' marks of the mediæval age of adventure and traffic; others, again, have attributed to it—as Weaver, in his *Funeral Monuments*, has done—special significance in relation to burial rites and ceremonies. It has occasionally been found as an operative Mark Mason's sign on great structures, both in the Orient and the Occident; and the most recent archaeological researches, those of Dr. Henry Schliemann, at the ancient site of Troy, have proved it to be a well-known religious emblem of that ancient polity. Following at a vast distance of time the steps of Æneas, we find it upon the earliest and latest structures of Royal, Republican, and Imperial Rome; and Raoul Rochette, Pitra and De Rossi find it on the Catacombs of Christian Rome, and these term it the *crux dissimulata*.

But it is not alone to periods of which we have long had familiar historical cognizance that we are enabled to refer this remarkable device. It is found alike in the Old World and the New—on the monuments of Egypt, the wedge-cut bas-reliefs of Assyria, the rock caverns of India, and the Cyclopean walls of Peru, as well as in the forest cities of Pre-Columbian America—it is associated with the mediæval Rosicrucians, and perpetuated by the operative Guild-Masons on the cathedrals and fortresses of Central Europe.

On the present occasion, however, we are not only concerned with the fact of its presence, but with an enquiry into its actual meaning and bearing upon science, considered in the light in which it is regarded by students of the Occult Philosophy.

That it is which I have the honor this evening to describe to you, and although I do not anticipate that I can do more than point out to you a portion of its wonderful meaning, yet I am sure you will join with me in satisfaction at the preservation, almost in its original lineal form, of one of the most important symbols known to mankind.

The very fact of its simplicity has singularly led to its conservation, and its obscurity has prevented its degradation. Its dignity from the times of Hermes has ever been preserved, and as I shall presently show you, it has been associated with naught but pregnant meanings of the most elevated order. Although hallowed by antiquity, it is associated in the minds of those who bear it as a symbol with nothing save Youth, Hope, Praise and Eternal Adoration of the Grand Architect of the Universe.

And now let me appeal to you, Fraters, on the subject of symbols in general. Let me ask you whether in much of our quaint symbolism—whether as Rosicrucians, Masons, Genealogists, Archaeologists, or as professors of this or that form of religious belief—we do not find a sad process of deterioration? Whether some of the usual symbols we esteem do not rather savor of mere earthly and immediate or finite objects and ends? Whether, in other words, we cannot usually trace most of them back to mere mundane necessities and wants, which being satisfied, expire of themselves, and, as it were, symbolically vanish and form no part of our memories, or—what is more important—our lives? Not so with this glorious symbol of Infinite Wisdom and Love, of Faith, Hope and Charity, of true Universal and Cosmical Brotherhood.

Confined to no creed, unconcerned with the mere petty disputes and shades of opinion of mankind, sanctified by its own actual existence as the most universal denominator of the Unknown and Unseen Master of All—symbol alike of His Beneficence and our Weakness, of His Generosity and our need of His encircling and permeating Love, and our utter yearning for Stability—it may be truly said that this mystic Cross points to a Heaven of Infinite Happiness, of Infinite Activity, of Infinite Use.

Although it might be necessary in a mixed audience to speak with great reserve, it is quite unnecessary here; and, hence, I may without hurting individual feelings, unhesitatingly state what would shock many of our learned clergy, that the inhabitants of Syria and the builders of Jerusalem, were not the first monotheists. It is necessary for me to state this, because it is only of comparatively late years that we have been able to read with confidence and certainty the religious books of the Egyptians, among whom the Hermetic Cross of Praise was an object of the most jealous care. To those who would assign a peculiarly sacred character to the Hebrew Scriptures, I have only to say that this other knowledge of the monotheistic character of early—not late—Egyptian belief should be a comfort and not a matter for revolt. No matter however we find what I may term later Egyptian history may be related to that of the line [of Judah, it remains an absolute fact that the One God was worshipped by the inhabitants of Chami-land.

It is desirable, before returning to the Hermetic Cross, that I should establish this position, and I cannot do so better than by appealing to the Hermetic records themselves, with which every king of the two countries, namely, Upper and Lower Egypt, was forced to be familiar.

The majority of these sacred writings have come down to our time, and breathe a genuine spirit of devotion to the Creator and Preserver of All. To this great Being they attributed a human form and human vicissitudes—to Him they departed on the mysterious voyage whither we are all bound, and in Him they trusted for ultimate justification. To attain to an adequate knowledge of Him was the object of all their mysteries, and an almost abject purification—if anything can be abject which is performed in reference to the Most High—was enjoined upon all seekers after the One Great God.

I am not going to enlarge upon the Tauric worship of the Egyptians; to them Taurus, the Bull of the West—as taught in their astronomy—was all-important, and that constellation stood in the place of a guide; to him Hermes or Thoth, was the first minister, and from this Hermes we obtain the Hermetic Cross of Praise and Adoration. The later monotheists, with a knowledge of their own backslidings, did not dare to justify the ways of God, known to the Egyptians as Osiris—Hes-iri—and symbolized in their writings as the All-seeing Eye and the Great White Throne; but the disciples of Hermes, in their simple reliance upon his magnanimity, did so, and each Egyptian citizen on his demise became for an indefinite though a limited period a vindicator of the glory of the Great Predecessor. The very first chapter of the Book of the Dead, contains a reference to the mysterious—source of all things—the restoration of man after the deluge otherwise the giver of life to the year—the obscurity and night of which we get dim glimpses in Oriental records as well. Thus it became a fact, religiously speaking, that the Bull should be worshipped, living or dead, by the Brahmins of India and the Chami of Egypt. May I not ask whether by these lights we do not likewise gain a glimpse into the mysteries of Mithra, and thence their importation at a comparatively modern date into Hindostan?

Although it may seem beside the question, yet it is also recorded in the Book of the Dead, that there was a question of "justifying the Meek One"—the very words used. May that not have been in the mysteries the appellation, as it is in the record I quote of Osiris, of the Sun the revivifying source? We find solar worship common among all races, and as the Visible Symbol of the Master it is unquestionably worthy. May it not have been a feeling of gratitude for its rays which prompted the sentiment of adoration?

The adoration of millions has been accorded to the Hebrew psalmody, and its beauty no one will question; but it might

be as well to place beside it one of the beautiful chapters of the Book of the Dead:—

I have come forth with justification against my enemies;
I have reached the heaven,
I have passed the earth.
I have crossed the earth
At the footsteps of the blessed spirits.
A living chief,
I am prepared with millions of his charms.
I eat with my mouth and I am empty.
Because then I am the God Lord of the Gate,
I have done so—firm in conduct.

There may arise a question in the minds of some here to-night, as to what this parade concerning the Egyptians may have to do with the Hermetic Cross of Praise.

To this I am prepared with an answer. First, I must remind my hearers that this Book of the Dead was certainly composed during the very earliest ages of Egyptian monarchy, and absolutely mentions Men-ke-ra, or Mencheres, the fourth king of the fourth dynasty B. C. 2966, (Lepsius) 991 from Menes, and long before Sethos I. 1439 B. C.—identified with the Pharaoh of Joseph by some, although no mention of anything but shepherd hordes are ever recorded as coming unto the land.

And the Book of the Dead was the ritual of the Egyptian religion, containing an account of the passage of the soul of every individual Egyptian, from its earthly habitation in Chami-land to the presence of Osiris, in Amenti—located, like almost all heavens, in the regions of the mysterious west—where the Bull of the West reigned in sempiternal glory over his disciples. To attain to this felicity the soul had to pass through many trials—to appear for judgment and justification before many inferior rulers or assessors of sins—but the Eye of Osiris, and the splendor of his Throne, was ever present in the minds of his adorers. This Omniscient Eye is denoted in the jewel of the Hermetic Cross by the stone in the centre, and its color indicated the degree of light in which the bearer of it might progressively stand in the ranks of those to whom it possessed a peculiar symbolism. The Hermetic Books, therefore, contained in this ritual such an account of the soul's purification, and its relation to the Great King of Light, and Master and Reviver of the World, with allusion to the mysteries celebrated from time to time, in remembrance of the traditional death of this Osiris, the Egyptian Savior.

No wonder, then, that with Every Egyptian citizen, even to the poorest rank, there was buried a portion of the Holy Writings; those who could afford it had it sculptured on the sarcophagus before their departure—as they termed it—into Amenti, whence they were to return at a better time into their bodies—hence the practice of embalming—and resume a purified life of happiness and activity, under the eye of the Master of All.

Thus, Fraters, I have commenced with the centre of my jewel, and in a few more brief sentences I hope to radiate therefrom. The principle is the monotheism of the most ancient peoples, the consequence is a reception of them into the most immediate of the glorious mansions of the Almighty, through His universal love to all mankind and creation.

Having thus justified the centre of the jewel, namely, the monotheism of Hermes, I may be allowed to refer to the legend associated with it. It is brief, but I think most interesting to all Masons, and has its points of contact with the Scriptures.

[Here the Lecturer gave a viva-voce account of an ancient legend or tradition, which it is not permitted to communicate except by word of mouth.]

Having now described the origin of the Hermetic Cross, to which reference is continually made in the early hieroglyphic records, and which has survived to modern times as a jewel of an ancient and occult Eastern order, I will conclude by enumerating some of the many symbolical interpretations of which it is susceptible, and which have become attached to it in the course of its history, by magicians, occult philosophers, and students of the Cabala.

Applied to T. G. A. O. T. U., it typifies His all-embracing power, its arms extending in every direction to show that no one can escape the illimitable power of the Almighty, represented more particularly by the stone in the centre, who by means of His angels is acquainted with the minutest acts of His creatures throughout the universe. There is no limit to the extension of the arms, which, bent at right angles, show His Universal love and charity, and in each corner typify a

place of refuge for the weary soul of man. Applied to the Universe, the centre stone represents the Sun, illuminating everything with his rays, and restraining every member of the Solar system, however remote, within the focus of his attraction.

It is an emblem of Activity, as it typifies the continual revolution of the Earth upon its axis; and it also represents the four elements, which in a mystical sense constitute the fabric of the earth.

Considered as Man, it represents him in a humble sitting posture—one hand supporting the body on the ground, the other raised towards heaven in supplication and hope, deprecating punishment and entreating mercy. In this sense it likewise refers to the Smaragdine Tablet of Hermes, and the upper arm should bear the word *Solve*, and the lower one *Coagula*. The head in the original hieroglyphic is thrown back, and is surmounted by the magical conical cap, signifying the earnestness with which man should rely upon the Supreme Being on high, and the steadfastness with which man should seek the true life and encounter the true light. The figure is supposed to be naked, typifying the utter dependence of man upon his Maker, and reminding us of the instability and inefficiency of worldly wealth. As man is born naked and helpless, so—devoid of wealth—he resigns himself to the grave. The two hands in their several positions remind us that that which is above is as that which is below, and that as life is spent here so will the reward be in the immortal life.

As applied to Architecture, the four corners refer to the four sacred cities of asylum prescribed by the legends of the Order, and the four letters of the Tetragrammaton, the four states of human life—the childhood, youth, manhood and old age, and in all ways it possesses the scale of the number four, as mentioned by Cornelius Agrippa in his Occult Philosophy.

Whoso beareth it should endeavor in all ways to walk in the ways of T. G. A. O. T. U., to whom be all glory and praise.

From The Identity of Primitive Christianity and Modern Spiritualism. Vol. II.
THE MINISTRY OF ANGELS.

BY EUGENE CROWELL, M. D.

THERE is no view of the angelic character, as represented in the Bible, that is so beautiful and attractive as that of their care and watchfulness over the steps of weak and erring mortals. They are represented as ever ready to guide our footsteps; to guard us from danger; to comfort us in affliction, and to encourage and strengthen us in every good intention and effort.

"And he was there in the wilderness forty days, tempted of Satan, and was with the wild beasts, and the angels ministered unto him."—MARK 1, 13

Jesus, like all of us, had his seasons of depression and sorrow; there were times when his soul was weighed down with difficulties that seemed insurmountable, and when, were it not for the assistance rendered by the sympathetic angels, he, perhaps would have succumbed to the overwhelming pressure, and the world would never have been blessed with the noble example of his life, and with the lessons of love and wisdom which he has left as a rich legacy to mankind.

At this particular time he undoubtedly was passing through that stage of spiritual experience and development, which is common to most highly susceptible organizations possessing medium power,—there was a strife between different classes of spirits as to which should control him; and it is evident from the preceding verse—the 12th—that an undeveloped spirit had obtained temporary control, and had driven or conducted him into the adjacent country, and was now endeavoring to hold possession of him so as to mould him into a state in which he could then and thereafter be used for unworthy purposes. Of this intention superior intelligences were perfectly cognizant, and these good and wise "angels ministered unto him," their ministry at this time consisting in the exercise of their power in expelling the undeveloped spirit; in dispersing like spirits who were besieging him; in rendering their own power more efficient in influencing and controlling him, and in harmonizing his disturbed feelings. There is scarcely a book, from Genesis to Revelation, in which the doctrine of spirit intervention, or the ministry of angels, is not taught and exemplified.

AN ENGLISH WRITER ON SPIRITUALISM IN AMERICA.

OF ALL THE criticisms on Spiritualism in America that have lately appeared from English writers, that by Mr. Algernon Joy, Secretary to the British National Association seems to be the most honest. He has "no axe to grind" and tells a remarkable amount of truths compressed into small space. Some may appreciate "toadyism" and relish the familiar titles of "good brothers and sisters," but we prefer to see things called by their right names. Of free-love he says:

I was told that probably one-third of the acknowledged Spiritualists in the United States are free-lovers, and that is a reason why many who are Spiritualists in faith do not avow it. The other two-thirds of the Spiritualists are perhaps the most violent opponents of free-love that exist anywhere.

Speaking of Spiritualism in Baltimore he refers to Washington Danskin, husband of the present medium who supplies the messages for the Banner; he says:—

I met Mr. Washington Danskin, a very fine character, and the father of Spiritualism in Baltimore, and who, perhaps for that reason, is rather tyrannical in his opinions, and has a strong tendency to discountenance those who do not think as he does.

We catch a glimpse of the Holmes fraud, and wonder Mr. Algernon Joy does not consider the conduct of Mr. Child a proper subject for investigation by the British National Association. Dr. Child figures on their list as an "honorary" member. There are many who would hesitate to accept the kind invitation to become honorary members of the Association if there was no provision to erase from the list the name of one upon whom suspicion of fraud rests as strongly as it does on Dr. Child. Even Mr. Joy does not hesitate to criticise. He says:—

I also went to Philadelphia and saw Dr. Child, who was very ill. There seems to be no doubt that he was in partnership with the Holmeses, reaping pecuniary benefit from their seances, with which, it afterwards turned out, a considerable amount of fraud had been mixed up. When this was discovered, Dr. Child stopped the sale of his book, which purported to have been dictated by the spirit John King, who appeared through the Holmeses'. The book also contained an account of the seances at the Holmeses'. The feeling against Dr. Child in Philadelphia, in consequence of his having been in partnership with these mediums, was so strong that he was obliged to resign his presidency of the Spiritualistic Association there. While I was in Philadelphia I saw a copy of Dr. Child's book for sale at the public bookstall in the International Hotel, and I think that, whether Dr. Child now reaps any benefit from it or not, he ought to stop the sale.

He also, as well as our correspondent who recently visited Mrs. Huntoon, was unable to obtain a scance under test-conditions. He says:—

I went to see the Eddy brothers, and intended to write a letter to The Spiritualist about them. While there I saw no manifestations under test-conditions. I firmly believe that every spirit that came out upon the platform was William Eddy himself; those that only showed in the doorway, the same on his hands and knees, and the small children that appeared were made-up dolls; still I must admit that much of this is merely hypothesis. The whole family are most unbounded liars; I never met such a lying family. The brothers are also in every way great blackguards. Mrs. Huntoon is perhaps equally untruthful. One evening I called on the chance of getting a seance which she had half promised me. I found the lights out, and, on knocking at the door, could get no answer. The next day she told me that she had just come back from Rutland. A few minutes afterwards I chanced to mention this in the house of a neighbor, and they laughed and told me that she had slept in their house all night, that on the previous evening she came running in saying that her husband had threatened to cut her throat, and asked them to allow her to sleep there.

"STARTLING FACTS IN MODERN SPIRITUALISM," is the title of a book of 543 pages, handsomely bound, and containing an account of startling and significant phenomena which have occurred in the presence of the author, N. B. Wolfe, M. D. of Cincinnati. He deals with facts and arranges these facts for the critical inspection of the minds eye. The author expresses freely his personal opinions, shows where fraud may be perpetrated, advances and discusses theories and in general it may be said that the subject is handled in so masterly a manner that the book will always remain as it is at present.—A STANDARD WORK on Modern Spiritualism. For sale at the office, 18 Exchange St., Boston, Mass. Price \$2.00.

From the Eng. Spiritual Magazine.

ROOM FOR IMPROVEMENT IN THE PRESS.

ALTHOUGH we hail with satisfaction the evidence of a better spirit in the public press, and more particularly in its higher organs, in the treatment of Spiritualism, there is still plenty of room for improvement in this respect. We still note that any waif of scandal or idle rumor that may discredit Spiritualism is seized upon with avidity, while its correction or its denial and disproof is generally altogether overlooked. For instance, the recently temporary mental affliction of Robert Dale Owen was, throughout the newspaper press, attributed to his connection with Spiritualism and its investigation; while the authoritative contradiction of this as its cause by his physician, and by a member of Mr. Owen's family, was completely disregarded. So the confession of Buguet on his recent trial in Paris, that his so-called spirit-photographs were all a fraud, was everywhere trumpeted by the press; but his letter from Brussels (where he had escaped) addressed to the Minister of Justice, retracted his confession, declaring that it was only wrung from him by the threat that unless he did so and inculpated two prominent Spiritualists who had become obnoxious to priestly and Jesuitical influence, he would be sentenced to a term of long imprisonment. This letter, together with the fact that at the trial the more important evidence for the defence was suppressed, has been by the newspapers entirely ignored. We may hope, however, that ere long the press generally will follow the advice (though not the example) of the President of the Royal Society, and learn to treat all opponents (Spiritualists included) with justice; if possible, with chivalry.

NOTES AND NOTICES.

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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.

LET SEVEN HARMONIOUS MINDS form a circle in their desire to obtain the higher knowledge of spirit-life; when this is determined, appoint a Secretary to record the communications given, and it will be found that there are seven attendant spirits whose names will be given; these names will reveal the character and quality of the controlling spirits who are representatives of some human quality of intelligence and affection. If those who are seeking interior truths relating to the human spirit will adopt this course, they will be richly rewarded—so says an English writer.

IN PERILOUS TIMES like the present, all good people should strive, by precept and example alike, to inculcate the highest morality, in order that the tidal wave of crime that is sweeping over the land may be held in check, or, better, forced into retroversion. Spiritualists, especially, should aid in the work by leading holy lives, knowing, as they do, that their translated dear ones are living witnesses of all their acts.—Banner of Light.

FRIENDS IN THE various parts of the country will oblige the editor by forwarding to him newspapers issued in their respective localities that may happen to contain any matter likely to prove interesting to Spiritualists, or in which statements may have appeared of an incorrect character—a very common occurrence—regarding Spiritualism. The paragraphs to which attention is called should be marked to save trouble.

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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 ead pencils and some sheets of clean writing paper on the table, to write down any communication that may be obtained.

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

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

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

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

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