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For the Spiritual Scientist.

THE GALLIAN SYSTEM OF PHRENOLOGY.

BY PROF. BUCHANAN.

A full reply to the direct and practical questions of Dr. F. E. Aspinwall, concerning the Gallian System of Phrenology, would require a volume.

So concise an answer as might be received in the columns of the Scientist must, of course, be very imperfect and unsatisfactory, but a few additional questions upon the more obscure portions of the subject may elicit satisfactory explanations.

No one has a higher appreciation than myself of the majestic strength and originality of Dr. Gall, to whom posterity will probably give the title of Father of Philosophy.

The errors in his system arose, first, from the fact that Gall (aiming only to be a great naturalist, and not to found a complete philosophy or even a complete psychology) sought only the locations of those elements of human nature which were most conspicuously displayed, leaving many others unnoticed, and sought their location only by comparison of cranial development—a method so imperfect as to make it wonderful that he succeeded so well.

Firstly. Gall was not an exact judge of form and size, and observed much better the visible frontal developments than the occipital. In the former he was marvelously correct, in the latter quite inaccurate.

Secondly. He did not discover the fundamental principle of the antagonism of organs, which is, to a philosophic thinker, self-evident. The opposite elements of courage and fear, generosity and avarice, reverence and scorn, &c., are all equally positive, and the study of antagonism gives us a complete view of man, systematically arranged, while Gall's ideas were fragmentary, and not mutually relevant.

Thirdly. Gall studied the brain only as a mental organ, and thus evolved a new science of mind. He did not study the brain, or the dominant organ of our physiological apparatus, influencing every bodily function, hence he did not develop what should be called Cerebral Physiology. Nor did he ascertain the remarkable and interesting sympathies between

the brain and the body, which constitute the science of Sarcognomy.

Fourthly. Gall studied the brain as a materialist, without much thought of any spiritual entity, or soul. His system furnished no explanation of the phenomena of animal magnetism, catalepsy, or any of the marvelous abnormal parts which belong to the human constitution, nor did he make room for the developments of Spiritualism.

Fifthly. Gall's system comprehended only the normal action of the brain, and furnished no explanation of insanity and dementia. His doctrine of plurality of organs explained the marked peculiarities of monomania, but the mania itself, or the essential nature of insanity, he did not explain.

Sixthly. Gall had no definite ideas of the principles of physiognomy, either as to muscular action or facial growth.

Seventhly. Gall had very inaccurate ideas of the pathognomy, or natural language of the organs, and did not distinguish between the controlling influences of the right and left hemispheres of the brain, which are sometimes exactly opposite. The most successful sarcasm of Jeffrey, of the Edinburgh Review, was based on some of Gall's errors in Pathognomy.

Eighthly. Gall had no idea of the power of the brain in controlling and indicating the character of the temperaments, which enables us, from the cerebral development, to infer the bodily temperament and physiological peculiarities, even from an old skull.

Ninthly. Gall was not acquainted with the constitutional sympathies and influences between different persons, and the laws which govern them. He knew nothing of the excitement of the organs of the brain, (as discovered by myself in 1841) and consequently was unable to give the science a positive experimental character, being compelled to rely on the data of cranial development, which would never have made Phrenology more than a science of probable correctness.

Tenthly. Gall had but an incomplete view of the human constitution. He merely super-added an inaccurate and not well-demonstrated phrenology to the old physiology, the combination of which does not make a complete science of man, or Anthropology.

Anthropology combines a knowledge of the true man, the spiritual being, for whom the physiological structure is an apparatus, and its connections with the brain; then the connections and sympathies of the brain with the body, and, in short, a complete view of the spirit, brain and body, in their conjoint operation, and laws of interaction and development.

This is what I call the system of Anthropology, which having been brought forward in 1842, was published in a book of 400 pages in 1854, and between 1846 and '56 was illustrated in my lectures as a medical professor, and presented in Buchanan's Journal of Man.

Aside from its incompleteness, the chief errors of the

system of Gall and Spurzheim were in its inaccuracy of locations and definitions, and modes of judging development.

I. The animal organs were judged by breadth of development irrespective of depth, and thus many errors were made in reference to criminals.

II. The moral organs were judged by height of development from the ear alone, irrespective of the true cerebral centre in the ventricles, thus often falling into gross errors. At the same time, the influence of breadth of the upper regions was not understood. Craniologists were often misled by these errors.

III. The whole cerebellum was assigned to the sexual impulse, which is disproved not only by my experiments, but by many pathological and physiological facts.

IV. The supposed organ of Philoprogenitiveness in the occiput just above the cerebellum does not exist. All comparative anatomy is against this theory, and my own experiments refute it entirely. The strongest affection for offspring may be found in birds in which this organ is extremely defective or undeveloped. The affections (excepting Adhesiveness) lie in the superior regions of the brain.

V. The so-called Concentrativeness and Inhabitiveness have no existence on the median line as located.

VI. Acquisitiveness is not located in the temples, but farther back on the side head.

VII. Mirthfulness is located too far exteriorly, interfering with the organs of reasoning and planning.

VIII. Constructiveness, which is located much too far backward, is not an impulse but an intellectual power, and its proper name is Invention.

IX. Comparison is but a mode of action of all intellectual organs, and not a distinct faculty. The so-called organ of Comparison gives sagacity and foresight. Gall's name of Comparative Sagacity should not have been changed to Comparison.

X. The system of Gall and Spurzheim not only ignored the physiological functions of the brain, but ignored all its truly basilar organs or its inferior aspect upon which it rests on the tentorium, temporal spheroid, and frontal bones.

The rectification of Phrenology places the intellectual organs in the front lobe, the virtuous and disinterested impulses in the upper regions, and the impelling emerging on the occiput.

The elongation of the occiput, which is sometimes regarded as a source of animalism and inferiority, is in reality the source of a commanding strength and dignity of character, and really distinguishes man from inferior animals, and elevates him above them. No animal approximates man in the occipital developments.

Notwithstanding these errors, the system of Gall and Spurzheim, and its charming presentation by George Combe, are worth all else that has ever been written upon philosophy for the last three thousand years. It is much to be regretted that Gall's works have not been more circulated and read. Not one of all the followers of Gall and Spurzheim has added anything of much value to their labors. The medical profession are forgetting their incalculable debt of gratitude to Gall as the founder of the true anatomy of the brain—a debt to which but little allusion is ever made in medical schools.

WAX MOLDS FROM SPIRIT HANDS.

The London Spiritualist says: In last week's Spiritualist was an article pointing out precautions which should be taken to ascertain that tricky spirits do not carry molds of spirit hands into the cabinet, and carry away an equal weight of paraffine, to make it appear as if the hand-moulds had been manufactured on the spot. Messrs. Oxley and Reimers have written from Manchester to complain about this, as if it were a specially adverse criticism upon their operations, whereas it referred to all the seances of this kind which have yet been held, and more especially to those of Mrs. Hardy, in America, it having been asserted that, at one of her test seances, the hand-mold produced had pieces of cotton wool adhering to it, as if it had been previously packed away in that substance. Moreover, there is the undoubted fact that spirits carry substances, including drapery, to and from circles with great facility. The mediums may be searched before and after a seance and no drapery be found about them, yet the spirits will bring it in in the middle.

OBSEQUIES OF THE LATE BARON DE PALM. IMPRESSIVE EGYPTIAN RITES.

The funeral of Baron de Palm according to ancient Egyptian rites took place at the Masonic Temple, New York City, Sunday afternoon, May 28th. The deceased Baron, who came to this country fifteen years ago, had expressed a wish that no Christian priest or minister should be allowed to take part in his obsequies. They were conducted by the Theosophical Society of New York, of which the deceased was a member. Only those having tickets, about 1500 in all, were admitted to the building. The coffin containing the body was placed on a dais on the platform. On the coffin were seven lights arranged in the shape of a triangle. Col. H. S. Olcott acted as master and conducted the ceremonies. With him were six others to make responses. They were habited in long black robes. After brief intervals of music the questions and responses began. They consisted of questions and answers from the ancient Egyptian liturgy, in regard to the nature of God, the human soul and a future state of existence.

During the questions and answers incense was burned, and a figure of a serpent, twisted round a wooden T, stood beside the coffin. Colonel Olcott delivered a pertinent address on the nature of theosophism, and said the deceased Baron, after a long life in courts and a career of ambition, meeting nothing in the creeds to satisfy his inquiries in regard to a future state, found consolation in Theosophy. After the rites were over, the remains were removed to a vault in the Lutheran cemetery, and will, it is said, be cremated as soon as permission can be obtained from the authorities. The body was embalmed soon after death.—*Banner of Light*.

SPIRITUAL GIFTS VS. PHYSICAL TESTS.

To the Editor of the *Banner of Light*.—I find in your columns an extract containing the gist of my criticism on the position of Mr. Hazard. As that extract presents me in an erroneous manner, you will oblige by publishing the following reply to his seven-column criticism. HUDSON TUTTLE.

The brief review of his position, which I considered altogether unwarrantable, and calculated to work unlimited mischief to the cause of Spiritualism, as well as being highly detrimental to the best interests of mediums, has called out a seven-column reply from Mr. Hazard. In this reply he denies the charge, and appeals to his past and his friends. I confess I do not know anything about his past, nor have I the honor of a personal acquaintance with the gentleman, and hence presuming he uses words understandingly and with full knowledge of their meaning, I must necessarily accept his written statement, nor can any reader be expected to go beyond it. These were his words, and if he intended them to mean anything else, he should have published his explanation, and not left his readers to grope in doubt.

"I hope that the day is not far distant when mediums, as a general rule, will acquire strength and independence sufficient to enable them to deny altogether having their divine powers tested in any way whatever. Then, and not before, may we expect to receive as a general rule certain evidence of angelic control, such as is now made manifest in the presence of the untrammelled, untested Mrs. Seaver, and then may it be discovered that, viewed from a spiritual standpoint, nine-tenths or more of the test conditions that have been instituted, so far from having resulted in the conviction of mediums of fraud, as is alleged by both friends and foes, have really only exposed the gross ignorance of the working of spiritual law on the part of their self-constituted judges."

In the seven columns which follow, he explains this extraordinary position. As he takes exceptions to my criticism, it would be supposed that he regarded it as unjust, whereas he not only maintains his position, but goes out of his way to show it is of long standing—at least "some few years." He quotes from an article he published in the *Banner* at the time the Holmeses went from Blissfield in disgrace.

"I do wish that these, as well as all other mediums, would adopt the plan of excluding from their circles all the individuals their spirit guides may disprove of."

Of course the "spirit guides" of every fraudulently inclined "medium" would object to every one who desired test conditions, or was inclined to accurate observation. If mediums followed this advice there would be an end to all investigation worthy the name. Again he says:

"It seems to me that enough has been conceded by spiritual mediums in the way of permitting investigators of the phenomena to prescribe conditions under which our spirit friends shall manifest their presence. This is sound spiritual doctrine at the present day, and I hope the time is near at hand when spirit mediums far and near will assert their rights, and refuse to be tested through the intervention of bodily restraint by any class of investigators of the phenomena whatever. Let each and all allow their own spirit guides to prescribe the conditions upon which their circles shall be conducted; and let all persons attend who wish to, provided they conform, (outwardly at least) to the rules laid down. Again, indeed, I must repeat that I think it is full time that this toadying to what is called science to which some Spiritualists seem peculiarly addicted, should be abandoned, together with all the devices for testing the spiritual powers of mediums through subjecting them to painful and humiliating restraints after the obsolete mode of putting the question to alleged criminals, whilst their bodies and limbs were being crushed and broken on the rack; and I am glad to see that the conductors of the Banner of Light in its last issue have given expression to somewhat similar views, and that it is also announced in its columns that the thousand times tested Eddy's have resolved not to submit to such worse than useless torture and indignities any longer, to which resolve I earnestly hope they will firmly adhere, and soon be joined in that course by scores of other materializing mediums, regardless of that 'scorn of all thinking men' with which Mr. Tuttle so authoritatively menaces them. If Mrs. Seaver expects to remain 'unexposed,' I trust that both her earth and spirit friends will ever remain on the alert to prevent the intrusion into her circles of ignorant and mischievous persons, as I have become pretty well satisfied that if such fully materialized spirits, for instance, as Honeymoon, Starlight or Mataka, were violently seized upon and detained in the grasp of such investigators, as has sometimes been the case with materialized forms in other circles, that rather than permit the mystic thread that connects the spirit with the medium to be broken, and thereby seriously endanger their instrument's health, by depriving her of so large a portion of the elements of life, her spirit guardians would, by the force of spirit law, move the entire person of their medium quick as a flash of light to the point of attack, and by thus reuniting its larger portion of life's elements with those of the lesser contained in the materialized form, save her health, or perhaps life, even at the cost of adding another victim to the long list of apparently 'exposed mediums' that have already been heralded to the world."

Ah! grasp and hold a spirit? Why not the spirit form retire out of the hands of its captor to the medium? How few spiritual investigators have been as happy in their research as Mr. Hazard. * * *

"In looking over nearly twenty years of my own experiences, I cannot recall to memory but one instance wherein I believe a medium willfully practiced deception in my presence, and even in that instance I think it possible I may have been mistaken."

He undoubtedly bases the following on this singular experience:

"And where, I confidently ask, are to be found the mediums that have been exposed? Where can a half dozen guilty materializing mediums be pointed to, in all Christendom, by Mr. Tuttle or by all other accusers put together, that a jury of twelve sworn honest men, acquainted with the phenomena, could convict of willful, personal fraud on all the testimony that has been brought against them? I pause for a reply, and challenge the world to name the guilty mediums, and answer me where?"

Is it possible Mr. Hazard never heard of Melville Fay, the Jacobs Brothers, Dr. Gordon, Raynor and Mrs. Parry? We could give the names of several more who have been detected in the most flagrant and premeditated frauds, and the evidences found on their person in profusion, but as they are now giving trustworthy evidence, under test conditions, that they are mediums for genuine spirit-materializations, we cover their names with the mantle of charity. His parting advice is unmistakable:

"Once more in conclusion, I would reiterate a caution to every honest materializing medium to stand fast, fear not, utterly eschew all material testers and testing, but trust solely in God and your spirit guardians, and, in the language of the mournful prophetic medium of old, 'Quietly wait for the salvation of the Lord.'"

Every "medium" will be "honest" and "utterly eschew all testing," and then there will be no exposure simply because the detection of fraud will be impossible, and the spirit with which the honest investigator will be met is foreshadowed in the following, which I extract from Mr. Hazard's article;

"Again says Mr. T.: 'The constant exposure of the tricks of mediums throws obloquy and reproach on all, for when one is exposed it is thought others may be.' So says Mr. Tuttle, and so say scores of other aspiring Spiritualists who seem to be striving to usurp control of the manifestations and subject conditions to their own blind and coarse-grained material dictation, etc., etc."

Can we not differ without using invective and epithets? "Blind, coarse-grained," are not "harmonious" expressions. They savor of the thumb-screw and the fagot, for from abuse and epithet to physical force, is but one step easily taken! Mr. Hazard objects to my criticism, and can he or any one say why? Out of the very article wherein he attempts vindication, I have by quotation proved he endorses and for years has endorsed the objectionable doctrine. He has never been deceived; he challenges the world to produce a medium convicted of "willful personal fraud;" and above all things, he charges them to "stand firm," and not submit to any "test." I have no doubt Mr. Hazard is honest in all his opinions; his very sincerity gives them strength, the more to be respected if they are not true. He has expressed the ideas of a large class of Spiritualists and of mediums. Not a dishonest medium in the world but will accept any word and quote as authority for non-compliance with reasonable safeguards against fraud. Under these "conditions," to investigate is preposterous, and Spiritualism is consigned into the hands of harlequins, mountebanks, and quacks.

There has been an effort to redeem it from these, and place it on the firm basis of experimental Science. Mr. Hazard stands directly in the way of such movement. Sincerely he thinks he is serving in the righteous cause of vindicating honest mediums, but really he is the champion of humbug and fraud. The honest medium demands "test conditions," and cannot be injured by them. Suppose manifestations do not transpire under stated circumstances, the failure establishes the law. If the conditions must be those of fraud and deception, though the trick may not be detected, sincere men will doubt.

Mr. Hazard spleens at scientific men and methods, and though it may sound harsh, we must say he seems to wholly misunderstand the meaning of science. It is simply accurately observed facts, accurately recorded. And they who observe and record truthfully are scientific. Scientific men, that is men who have devoted their lives to special walks, may not be the best observers in the new realm; we do not think they are, but that does not invalidate their method. Granting the above definitions, Spiritualism must be a department of science, and the method of observation of its phenomena similar to those of all other departments. It is not supposable by this that the retort and crucible must necessarily be introduced, or any gross and "coarse" conditions demanded. When the investigator asks for any condition not legitimate, he at once becomes unscientific. He must pursue his researches in a line with spiritual necessities.

Every medium should feel flattered rather than "persecuted" by such investigation, and rigidly demand it. The very name will become a hissing and mockery if the fraudulent side continue. Unless phenomena are observed under test conditions, however startling, they are worthless as evidence. Mr. Hazard has introduced a great number of facts to sustain his position, which to confirmed Spiritualists have interest, but to sceptics they are without value, because they all rest on the evidence of the fallible senses of interested parties. An impartial judge would not admit them as evidence. If this advice of Mr. Hazard is detrimental to mediums in whose behalf it is given, more especially is it to Spiritualism, which claims to be a system of knowledge, which laughs at faith, and scorns belief as puerile. It claims to be a science based on attested facts, yet Mr. Hazard would make it the reverse; he would make it a belief in "things unseen," around which gather clouds of doubt, and the envying conditions of which are of fraud and imposition.

How is it with the scientific men he so detests? The chemist makes an experiment and arrives at a certain result. He invites the world to test his research. The anatomist discovers some new device in the structure of some organ. He invites all other anatomists desirous to note for themselves. They give the result and the means, and lay their discoveries before the world. They do not say, we will remain in inscrutable darkness, and you may learn what you can by remaining quietly outside.

[The closing paragraph of Mr. Tuttle's article will be found on page 162, in the editorial "A Voice for Reform."] Ed.

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

THE
OCCULT PHILOSOPHY.

OF
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. XXXII.

Things under the Signs. Fixed Stars and their Images.

THE same principles exist in regard to the fixed stars; the terrestrial ram being under rule of the celestial Aries, the bull under Taurus, etc. Apuleius ascribes certain herbs to their respective signs and planets. Sage to Aries, straight verbina to Taurus, bending verbina to Gemini, comfrey to Cancer, sow-bread to Leo, calamint to Virgo, mugwort to Libra, scorpion grass to Scorpio, pimpernel to Sagittarius, dock to Capricorn, dragonwort to Aquarius, and hartwort to Pisces. To Saturn, sea-green; Jupiter, agrimony; Mars, sulpherwort; Sun, marigold; Venus, woundwort; Mercury, mullein; the Moon, piony. But Hermes, whom Albertus follows, makes the following distribution: to Saturn, the daffodil; Jupiter, henbane; Mars, ribwort; the Sun, knot grass; Venus, vervain; Mercury, cinque foil; and the Moon, goose-foot. We also know by experience that asparagus is under Aries, and garden basil under Scorpio; for if we sow shavings of ram's horn, asparagus is produced; and when garden basil is rubbed between two stones, it is conducive to the production of scorpions. I will also according to the doctrine of Hermes and Thebet present the classification of those things under the principal stars. The first is the head of Algol, which rules diamonds, black hellebore, and mugwort; the second are the Pleiades, or seven stars, which rule the crystals, the stone diodocus, and herbs diacedon, frankincense and fermell; and metals, quicksilver. The third is Aldebran, which rules over the carbuncle and ruby, the milky thistle, and matri silva. The fourth is the Goat star, which rules the sapphire, and the plants horehound, mint, mugwort, and mandrake. The fifth is Canis Major, which rules over the beryl, and the tongue of a snake. The sixth is Canis Minor, which rules over the agate, and the plants marigold and pennyroyal. The seventh is Cor Leonis, which governs the granite, cellandine, mugwort, and mastic. The eighth is the tail of Ursa Minor, which governs the loadstone, chicory—whose leaves and flowers turn to the north,—mugwort, and the flowers of the periwinkle, and the tooth of a wolf. The ninth is the Wing of the Crow, which governs black stones like the black onyx, the burr, quadragenees, henbane, and comfrey, and the tongue of a frog. The tenth is Spica, which rules the emerald, sage, trifoil, periwinkle, mugwort, and mandrake. The eleventh is Alchameet, which rules over the jasper and the plintain. The twelfth is Ellspeia, which governs the topaz, rosemary, trifoil, and ivy. The thirteenth is the Heart of the Scorpio, which governs the sardonyx and amethyst, long aristolochy, and saffron. The fourteenth, the Falling Vulture, which governs the chrysolite, and the plants chicory and fumitory. The fifteenth is the Tail of Capricorn, under which is the chalcedony, and plants marjoram, mugwort, catnip, and root of mandrake.

Moreover, we must know that every stone, plant, animal, or any other thing is not governed by one star alone, for many of them receive the conjoint influence of many stars. Among stones, the chalcedony is under Saturn, Mercury, tail of Scorpio, and Capricorn. The sapphire under Jupiter, Saturn, and the star Alhajoth. Tutty is under Jupiter, the Sun, and the Moon. The emerald under Jupiter, Venus, Mercury, and the star Spica. The amethyst, according to Hermes, is under Mars, Jupiter, and the heart of Scorpio. The various kinds of jasper are under Mars, Jupiter, and Alchamech. The chrysolite is under the Sun, Venus, Mercury, and the Falling Vulture. The topaz under the Sun and Elpheia. The diamond under Mars and the Head of Algol. So plants,

the herb dragon is under Saturn and the celestial dragon; mastic and mint are under Jupiter and the Sun, but mastic is also under Cor Leonis, and mint under the Goat star. Hellebore is dedicated to Mars and the Head of Algol; moss and sanders to the Sun and Venus; coriander to Venus and Saturn. Among animals, the sea calf is under the Sun and Jupiter; the fox and ape under Saturn and Mercury; and dogs under Mercury and the Moon. And thus we have shown additional things in these inferiors from their superiors.

CHAP. XXXIII.

Of the Seals and Characters of Natural Things.

ALL stars impress by their rays certain seals or characters upon inferior things, stones, plants, animals, and their various parts, which are indicative of the peculiar nature, property and condition of the stars. Everything receives from an harmonious disposition, and the rays of the stars the impress of some particular seal or character, which is the significator of that star or harmony containing in it a peculiar virtue, which differs from the virtue of the same matter, generic, specific and numerical. Everything, therefore, hath a character impressed upon it by its star for some peculiar effect, especially by that star which principally governs it. And these characters contain and retain in them the peculiar nature, virtue, and root of their stars, and reproduce similar effects on other things by reflection, and excite and assist the influences of the stars, whether planets, fixed stars, figures or celestial signs, when operating on a suitable matter, at the proper time. Considering these things, ancient wise men, who spent their time in discovering the occult properties of things, recorded in writing the images, figures, seals, marks, and characters of the stars, such as Nature had herself described by the rays of the stars on the inferior bodies, as stones, plants, animals, and their various members. The bay tree, lotus and marigold are solar plants, and their roots and knots, when cut off, show the characters of the Sun. So also in the bone and shoulder-blades of animals, by which means arose a spatulary system of divination by the shoulder-blades. In stones and stony things are often found the images and characters of celestial things.

But seeing that, in the vast diversity of things, there are only a few of which we have traditional knowledge, to which human understanding has attained, therefore we will leave the study of these things in stones, plants, etc., and confine ourselves solely to man, who is the most complete image of the universe, which contains the whole heavenly harmony, and will, no doubt, afford an abundance of the seals and characters of all the stars and celestial influences, and such as are more efficacious, but differing somewhat from the celestial nature. But as the number of the stars is known only to God, so also are all their effects and seals on inferior things, wherefore human intellect is unable to attain to the knowledge of them. And very little of the knowledge to which the ancient philosophers and chyromancers had attained by reason and experience, is known to us, and there are now, as then, many hidden secrets in the treasury of Nature.

We shall here note a few of the seals and characters of the planets, which the ancient chyromancers discovered in the hands of men. Julian called them sacred and divine letters, seeing that by them, according to the holy Scripture, is the life of men written in their hands. In all nations and languages they remain the same; to which now, as in ancient times, additions are being made by discovery of chyromancers, to whose works we refer the reader. It is sufficient here to show from whence the characters originate, and how to seek for them.

Mrs. E. M. F. Denton writes:—"I am gratified to observe that the parties to the recent 'box test seance' carefully refrain from any confident assertion in regard to the cause of the phenomenon they profess to have witnessed. I regard this as a hopeful sign, and trust that eventually the daring assumptions and incautious methods which have hitherto characterized the 'spiritual movement' may receive a wholesome check, even though it involve the utter ruin of a long time plethoraic marvel market. That the recent 'statement' will not strike the public as altogether satisfactory, is, perhaps, sufficiently evident."

ANCIENT THEOSOPHY;
OR SPIRITISM IN THE PAST.

BY CHARLES SOTHERAN.

As the Indian canoe gives place to the Atlantic screw steamer, so by the law of growth and decay in all nature there is nothing lost. There is simply a new conservation of forces. As the earth revolving on its own axis evolves light for some and darkness for others, so by the turn of the whirligig is evolved civilization for some and barbarism for others. So with the ancients we are now studying; so with ourselves, as Louis Jacolliot points out:—

"In the same manner as modern society jostles antiquity at each step—as our poets have copied Homer and Virgil, Sophocles and Euripides, Plautus and Terence; as our philosophers have drawn inspiration from Socrates, Pythagoras, Plato, and Aristotle; as our historians take Titus Livius, Salust, or Tacitus as models; our orators Demosthenes or Cicero; our physicians study Hyppocrates, and our codes transcribe Justinian—so had antiquity's self also an antiquity to study, to imitate, and to copy.

Rise and Decay, Decay and Rise! From caterpillar to chrysalis, from chrysalis to butterfly, from butterfly to caterpillar interminably. Where are the developments of the lost arts and sciences? where of the old civilizations of Asia, of Carthage, of Memphis, which have each given way to others to replace them again in the ages.

"Westwards the course of empire wings its way," and eastwards Russia looms ahead to plunge all perhaps into the barbarism of Cossack state, as the Huns, Goths, and Vandals, making way for exoticised Christianity which cast Europe from the heights of Roman civilization into the depths of centuries of darkness she is gradually creeping from. Perhaps four thousand years hence, in the "Martyrdom of Man," the master race of the future will be the African again, and the Caucasian be transformed into the earth-eater.

The mysteries of the ancient Esoteric doctrines are synonymous in the minds of many with flagrant debauchery, owing to the fact that Christian writers like Justin Martyr or Tertullian turned on their accusers with a *Tu quoque* when their own Agapal were attacked. That many instances did occur when perhaps some breach of decorum happened is possible, but we should remember that old Hornie "is not so black as he is painted." They are simply on a par with the stories concocted of the Hindoos and their ceremonies by their descendants, the Christian missionaries of to-day, who should look at home, and scent the sweet odors wafted from Plymouth.

"Let those who are without sin first cast the stone," and let us beware of Christian Sacerdotalism, beckoning with blood-be-dabbled hands reeking with the crimes of centuries.

Beware of Christian Ultramontanism, crushing out the intellect and sapping the life blood of humanity; gagging the mouth of Freedom in the folds of her priestly robes.

And in the words of another:—

"Let us beware; the times of Brahminism, of Sacerdotalism, of Levitism, in India, in Egypt, in Judea, present nothing to compare with the flames of the Inquisition, the Vaudois massacres, or St. Bartholomew's, for which Rome made St. Peter's resound with a *Te Deum* of exultation.

"Henry of Germany, Emperor and King, passing three days with his feet in the snow, his head bowed down under the vulgar hand of a fanatic priest, had no parallel midst votaries of Brahma, of Isis, or of Jehovah. Let us beware."

Beware of all this; and, I say, from contemplating the Christian past, regard the Essenian initiate of Nazareth walking in the cornfields with the humble fishermen, his companions, and teaching abnegation—the acme of philosophy—and then look at the defilement in that sacred spot of antiquity—

"Where Cicero and Antonius lived,
A cowed and hypocritical monk
Lies, curses, and deceives."

As the Mahommedan guard in charge of the Holy Sepulchre keeps the peace between Greek and Latin monks ready to tear each other's hearts out, so does Spiritism at this moment stand holding the balance between the two hundred million Roman Catholic and the two hundred million Oriental and Protestant Christians, trembling at the next innovation of modern science, justly opposed to the Bucherian clap-trap of Sankey-drome leaders.

As true science is not opposed to true religion, so are both

not opposed to Theosophic Spiritism; but all these have to fear the *dilletante* dabblers only apprehending half truths. Let us have more science and more rational religion, commingle the elements, and integralise exact modern wisdom with ancient knowledge, which never dogmatizes, but leaves to their fanatical half-fledged followers.

Theosophic Spiritism is now, and ever must be, a power for the good of the race, for men to-day, as in the early ages, are—

"Convinced that the most perfect half, the real man, had originated in the world of spirits, and that he derived from it his vital energies, being as little able to sever himself from its influence as the bough from the tree stem, or the stem from its roots. According to this innate theosophical belief, we find in all nations and in all ages the most deep rooted belief, or at least a conception of such a spiritual relationship, and the desire of communicating with celestial things."

Theosophic Spiritism is no geological fossil to be classed with the mastodon and ichthyosaurus, but a living power by which—

"Man may become, by the assistance and co-operation of spiritual powers, and the capacities of his higher divine origin, capable of a higher sphere of activity, as well without as within himself, which gives him dominion over his own, and over surrounding nature."

With such knowledge in common, a band of union has in all ages united Theosophists, and so humanity; for with them virtue was a truism and truth an aphorism. Through this simple belief we can realize why the Mystics or Theosophists were far from unpracticable. As the late Charles Kingsley tells us—

"If we look faithfully into the meaning of their name, we shall see why, for good or for evil, they cannot be unpractical; why they, let them be the most self-absorbed of recluses, are the very men who sow the seeds of great schools, great national and political movements, even great religions."

All is dark and drear around; for the atheist stalks abroad and defies the innate perceptions mysteriously placed in the intelligence of the race. The highest point apprehended by the keenest of mathematicians, Herbert Spencer, is the "Unknownable," and the greatest progress of modern science is the incompatibility expressed by the Tyndalian "Incomprehensibility."

With men like those Bishop Temple describes, and to whom—

"Truth often seems to him richer and fuller when expressed in some favorite phrase of his mother's or some maxim of his father's. He can give no better reason, very often, for much that he does every day of his life, than that his father did it before him; and provided the custom is not a bad one, the reason is valid. And he likes to go to the same church; he likes to use the same prayers; he likes to keep up the same festivities."

For such as these, the barren fig trees of Paley and Spinoza are worthless, and with such the words of the Hindoo conception put into the mouth of Christa—"The infinite and the boundless can alone comprehend the boundless and the infinite, God only can comprehend God,"—is a reasonable excuse.

Humanity must prepare for its future destiny, and accept the "Father of all in every clime" to be adored by the "Coming Race."

With everything material around the inhabitants of cities their spiritual life is killed. The race requires solid sustenance in order to comprehend between body and spirit; for as with the philosopher, so with the peasant, and to few are given the apprehension which Emerson so beautifully explains:—

"We cannot describe the natural history of the soul, but we know that it is divine. All things are known to the soul. It is not to be surprised by any communication. Nothing can be greater than it, let those fear and those fawn who will. The soul is in her native realm; and it is wider than space, older than time, wide as hope, rich as love. Pusillanimity and fear she refuses with a beautiful scorn. They are not for her who putteth on her coronation robes, and goes out through universal love to universal power."

Yes, the Spirit Soul which, disengaged of its cumbrous envelope will re-wing its way to the better and purer regions whence it came. Onwards, onwards, onwards—Excelsior.

THE END.

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Spirit communications are subject to fixed and determinate laws which can only be learned by a study of conditions, and failure is as essential as success in this research. The cry of persecution of mediums is false and meaningless. It is not persecution, but a desire for the truth. Mr. Hazard is undoubtedly a friend of mediums, but he is not a wise one. He would not else give them advice meet for jugglers and imposters. He would not else advise them to stand directly in the path of advance, and insist on conditions of mountebanks. In no other way could Spiritualism be dealt a more vital blow, and I repeat, if we submitted to this advice of Mr. Hazard we should merit the scorn of all thinking men. It corrupts the source of our Philosophy, ignores accurate observation, and throws an impenetrable mantle over every fraud and imposition which pleases to take the name of mediumistic.

We would that many more of the true, prominent Spiritualists would follow Mr. Tuttle's example, and place themselves on record as being in favor of an honest, earnest, and thorough reform in Spiritualism. The time has come when fanatics, monomaniacs, sensualists, and "veterans" should step down and out from the front ranks. This revolution can easily be effected if the true Spiritualists will give "one long pull, a strong pull, and a pull altogether."

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KEEPING UP APPEARANCES.

To the Editor of the Herald:—To cut the matter short, I hereby inform "the last of the Knickerbockers," (Mr. Austin) just what I will do; I will give a seance before a committee of seven, who shall act as judges of the whole matter, and make all necessary arrangements according to the agreement of the two parties. These seven judges shall be men well known in the community as reliable, sound, and honest men, and avowedly disinterested on the subject of Spiritualism, or the claims of either the disputants. I will choose three, Austin may choose three, and these six shall choose the seventh, who shall act as president of the judges, and shall decide all questions of disagreement by his casting vote. I will sit at this seance in light sufficient to be distinctly seen throughout the seance. Austin shall furnish a sack made of bobinet cloth, which cloth shall be seamless, in which the judges shall envelop me completely, tightly securing the mouth and sewing the same. Should I succeed under these conditions in obtaining a mould of a hand, foot, or face, the judges deciding that the sack remains intact after the seance, then the president of the judges shall deliver over to me the sum of \$2,000. If I fail in obtaining a mold of a hand, foot, or face, sitting under the above conditions, then the president of the judges shall deliver the said \$2,000 to Austin. This sum shall be deposited previously, in equal parts, in some Boston bank designated by the judges, by Austin and myself, payable to the order of the president. This seance shall take place some time within thirty days from June 1st, either in Boston or Providence, at any house the committee may designate. None of the self-constituted committee of the "New York Seven," who have already pronounced against me, and who have been engaged the last two months in publicly slandering me, can serve as judges at this seance.

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these six, shall decide that under the prescribed conditions a mold was obtained. If Mrs. Hardy was unable to sit with these parties in an harmonious frame of mind, and therefore felt that she could not be successful in their presence, why not state the fact?

This last proposition, printed above, shows the animus of Mrs. Hardy. Comment is unnecessary. Whether one who claims to be a Tady is ever justified in violating the strict rules of etiquette in her correspondence, each of our readers may determine. It is evident, however, that Mrs. Hardy does not intend to sit for paraffine molds or any other manifestations under test conditions. We prophesied once that she would never do it, and we still maintain this position.

For the Spiritual Scientist.

THE PARAFFINE MOLD LAWYER AND HIS ARGUMENT.

A LA BANNER OF LIGHT.

The Lawyer. He comes into court clothed with the wig of antiquity and the cowl of sanctity. He assumes to know the law and pound it in with a "smile of contempt" and "a word of advice for investigators everywhere" who assume they have eyes of their own.

The Argument he enlightens you with is astonishing and profound. Listen! he addresses the court, and says,

"Your honor! (I give you the title for form's sake. It is clear I can hood-wink you). This is a case where defendant, one Paraffine Mold, is charged with small, contemptible tricks in the city of New York, committed about two months ago! The defence is that the charge is absurd and impossible, since the defendant, being in Boston to-day, does not to-day commit the same small, contemptible tricks here! and I can prove it! I have a splendid witness known all over Boston as Wire Box. He is as truthful as truthful Jeemes told about in Chinese poetry. I am sure you'll believe him before you will those seven New Yorkers. What do they know? They were not born in a city like Boston. They assume too much in asserting they saw something in New York. How could they have seen it, when Paraffine Mold is Boston's trusted medium? What do they assume in asserting that their eyes see? Why, your honor, they assume that they could see what London and Boston did not see when these two great cities were not present. Did not the celebrated Russian, Professor Skihi Blominosoff look at "a little circumstance" about like this P. M., and did he not wait? These New York witnesses assume too much when they don't wait. They should have waited. They are our friends, some valued for years and all that, but should have waited, and not rushed into print nor said anything. Then, your honor, their testimony would have been worth something. Candor compels me to declare there is not one justifiable fact in what they testify to. They make no strong point because my Wire Box's witness man was not there and did not testify with them, but was and is in Boston; and with feelings of mingled pleasure and pain I tell you he doesn't support these New York Seven.

"Your honor, it is true dishonesty and fraud have occasionally been detected, but they never would have been, and indeed I may say they would have been unknown, and not found to be in existence, if people would always have followed my advice and kept still and waited. You should read the great legal essay on "The fallibility of First Impressions," in that high legal authority, "The Light Weight Banner." I beg leave to quote its sentiment. It says:

"Don't believe nor mention what you see. Hold on to it. Say nothing. It would be rushing, and rushing is bad. In all such cases do as Professor Skihi Blominosoff did. Wait!

Now, your honor, hear the points made by our great Boston Witness Wire Box. He tells you he wasn't there; that he is full of tricks himself; that his lid could be lifted a little, just enough to let P. M. get in if he was flattened, and that he, P. M., was flattened and did get in, somehow, and that witness lived in P. Mold's house, and got well acquainted, and P. M. had a key to Wire Box and could get in under cover and darkness if he wanted to, and he did get in, and that Wire Box had his side ripped once, and then P. M. got in; and sometimes when the key was taken away, and the side could not be ripped, P. M. did get in, and that when all the curious people and distrustful people got out of the way, and only the true and Harmonious Paraffine Mold Jury were present there, this "harmonious jury" assure you P. M. got in again easy. Now, your honor, that is what I call testimony, and it proves conclusively that these New York Seven have no eyes, and are,—well,—liars, as folks call it.

Now, your honor, I am a great lawyer, and am in favor of

denouncing and exposing convicted frauds. But, your honor, I am not in favor of convicting nor exposing those who are not convicted. That would be rushing it; and I am not in favor of rushing it. For this reason I assert fearlessly that the New York Seven did not see what they saw, and I move that they be convicted of *Rushing into print*, and that my client be acquitted and discharged honorably, and that hereafter the New York Seven shall be enjoined from ever writing the Luminous Banner on the subject, and that it shall henceforth be known that my client, P. M., did not do it in New York, because Wire Box says he did not do it in"

A CITY LIKE BOSTON.

NOTICE TO AGENTS.

We will give a Weed Sewing Machine, worth \$60, to any and every one who is now or may become our agents, or to any other person who will forward us thirty (30) new subscribers. Is not this worth working for, particularly on the part of those who may be about to purchase a sewing-machine. These machines are new, direct from the manufacturers, who will warrant them to be in perfect order and of the latest improved pattern.

SPIRITUAL CONVENTIONS AND CAMP-MEETINGS.

Spiritualists of Rockford, Illinois, quarterly meeting at their hall in the village of Rockford, June 10th and 11th.

Vermont State Spiritualist Association, annual convention at the Wilder House, Plymouth, Vt., Friday, Saturday and Sunday, June 9th, 10th and 11th.

Northern Illinois Association, centennial camp-meeting at Rockford, Ill., June 7th to 11th.

Oregon Spiritualists' Camp meeting, Gervais, Oregon, commencing Friday, June 25th, and continuing four days.

Manchester, Ill., Spiritualists' camp-meeting at Manchester, June 24th and 25th.

Minnesota Spiritualists' mass convention at Minneapolis, from June 15th to 17th.

Sturgis' Harmonial Society, at Free Church, Sturgis, June 17th and 18th.

New Jersey State Association, Ancora, July 1st to 4th.

EDITORIAL PARAGRAPHS.

J. BURNS, Esq., of London, is to deliver a lecture in that city on "Art Magic."

SPIRITUALISTS throughout the world will find an interesting advertisement on our last page.

PROF. J. R. BUCHANAN, in answer to a correspondent, gives an instructive chapter on Phrenology, commencing on our first page.

WE HAVE several valuable contributions on hand from "J. M.," "Buddha," "Zeus," "Lex et Lux," Hudson Tuttle and others, which we shall publish in the coming numbers.

THE EDITOR of the London Medium, J. Burns, Esq., understands from two of his correspondents that the statements concerning the "Ghost at Church," published in the Newcastle Daily Chronicle, are regarded as facts in York. The account was published in our issue of May 25th.

ONE OF the most striking examples of spirit-photography on record is one taken by Mr. Hudson, in which Miss Lottie Fowler is the sitter. Her lap is literally covered with hands, which are displayed in every direction. One of these photographs was sent to the Baroness Adelpa Vay, who, in her letter of acknowledgment, says:—"We recognize 'Hendrick's' hand out of the hands that come on your photograph; it is undeniably his hand." "Hendrick" is a relation of the Baron Vay, who often uses Miss Fowler's mediumship. A mold of his hand was obtained at the Spiritual Institution.

In producing proof in favor of spirit-communion, we are necessitated to use the evidence of others. Those who have never seen objects move say it is an impossibility. That is a word of ready use, but is an expression of conceit and ignorance. The wise will rather acknowledge that he knows too little to say anything is impossible. Of the laws which operate in the vast unknown, we know not; and it is puerile to draw positive conclusions from the little that is known. Columbus and Harvey, Kepler, Galileo, and every one who has given expression to a new thought, has been met by the "impossible." After a time, their truths become possible enough; and the present always smiles at the positive expressions of past ignorance.—Hudson Tuttle.

From the (Eng.) Spiritual Magazine.

DARK SEANCES.

BY GEORGE SEXTON, LL.D.

THE daily increasing popularity of Spiritualism has given rise to a great amount of discussion upon the various phenomena connected with its manifestations. Amongst these the conditions requisite for the formation of the circle and the management of the seance have occupied, very naturally, a conspicuous position. Our opponents not unfrequently charge us with making the conditions so strict that it becomes a matter of perfect impossibility for enquirers to employ the same scrutiny in investigation that they are in the habit of adopting when dealing with any other branch of science. On this ground the dark seance is especially objected to, since it is held that, in the absence of light, man is deprived at least of the use of two of his senses. Sceptics are repeatedly quoting it as one of the strongest objections that they have to urge against Spiritualism, that the manifestations take place only in the darkness, and that therefore thorough scrutiny becomes impossible. Dr. Carpenter laid great stress upon this point when he was solicited to be present at one of the seances given by the Davenport Brothers at the time they were in England. He says—at least, that is, supposing him to be the author of the article that appeared in the Quarterly Review in October, 1871, which he is generally admitted to be:—

We were requested to join a committee for investigating the supposed "occult" powers possessed by the Davenport Brothers. Being informed that the members of the committee would be required, like ordinary attendants at the Brothers' performance, to join hands in a "circle," and that the essential part of the performances themselves took place either within a cupboard into which no one was permitted to look, or in a dark room, we replied that we did not consider these performances to be proper subjects of scientific enquiry, for that no scientific man would consent to forego the use of his eyes and his hands, the most valuable of all his instruments for the investigation of objective truth.

The objection urged in this particular case was clearly a very absurd one, since, as I have remarked in one of my published lectures, when commenting on the passage in question:—

Now this is very far removed from the truth. Not only were the Brothers not placed "in a cupboard into which no one was permitted to look," but investigators were actually allowed to take a seat inside the said cupboard whilst the manifestations were going on. As to the joining hands in a circle, this was done to render imposture impossible, instead of to aid it. Whilst all had hold of each other's hands, it was felt that no one could, by any possibility, assist in the performance of the tricks. The conditions, therefore, which this writer makes out to have an air of suspicion about them, were in reality adopted as a safeguard against deception.

Still we cannot shut our eyes to the fact that very often an objection of this kind is urged with a large show of reason; and that the Spiritualists act unwisely in ignoring what may be said on this score by their opponents.

In an article which appeared in the Christian Spiritualist, in 1871, written by a man whom all must greatly respect for his courage in defending Spiritualism at a time when it was very unpopular, and when to ally oneself with it was only to excite indignation and contempt on the part of the public, and ridicule or pity, or both combined, on the part of one's most intimate friends, the dark seance is not only defended, but the principle is laid down that we are justified in paying little or no regard to what scientific sceptics may say on the subject. Mr. Benjamin Coleman thus writes:—

Let us not delude ourselves with the idea that we can conciliate the materialistic sceptic, and advance the truth of spirit intercourse by yielding to his scientific tests and educated prejudices. Let him understand at once, that if he desires to acquire a knowledge of Spiritualism and its phenomena, he must lay aside his presumptuous self-sufficiency, and come to the enquiry humbly and "as a little child." If the great facts brought out in our experiences *are true*—and we know they *are*—they are facts in nature, and will not yield to man's philosophy; they are revealed apparently for a purpose to the "humble fisherman" of this age by an allwise Providence, and thus Spiritualism, being God's truth, *will*, and does, force its way, despite the misrepresentations of a time-serving press, and the opposition of all the learned bodies of the world.

Now, whilst I am very much disposed to agree with Mr.

Coleman—and his opinions are usually so sound that one is sorry ever to differ from them—that we do wrong to attach too much importance to what scientific sceptics may say of spiritual phenomena, which, in the majority of cases, they have never bestowed five minutes' time in investigating, yet I think that, after all, we should do wisely in endeavoring to remove everything to which any objection can be raised, on the ground of its standing in the way of the very fullest and most searching examination.

I am quite alive to the fact that the parrot cry of "Oh! all the manifestations take place in the dark," is frequently raised by people who would never devote a quarter of an hour to the purpose of examining spiritual phenomenon, whatever the conditions might be, and who are utterly ignorant of whether the brightest light or total darkness is requisite for carrying on the investigations. Such objectors I am frequently called upon to deal with, and I know, therefore, how to estimate their opposition. On this class of people we should hardly be justified in bestowing much consideration; and if, therefore, Mr. Coleman had such in his eye whilst writing the above paragraph, I should heartily agree with him. But these persons can scarcely be spoken of in connection with "scientific tests and educated prejudices," their prejudices being ignorant ones, and their tests never employed. The really scientific enquirer—be he as sceptical as he will, and as prejudiced as he may—certainly deserves other treatment.

Now it is quite true that some of the phenomena of Spiritualism can take place only in darkness, and no more objection ought to be raised to this fact than to the scientific experiments that can only be conducted under the same circumstances. Such a class of manifestations is, however, after all, not very large. Certain it is that there phenomena which are much more satisfactory, if produced in the absence of light, but the number is remarkably small.

The objections to the dark circle are very numerous. In the first place it is quite true that thorough and scrupulous examination becomes, under such circumstances, exceedingly difficult. And here I do not so much refer to investigation on the part of sceptics as to examination requisite to be conducted by Spiritualists themselves. We need to guard against being imposed upon ourselves. It does not at all follow that because a man is convinced that Spiritualism is a great and mighty truth, and that manifestations do occur of a most marvelous character, setting at defiance all that we had hitherto thought possible, that, therefore, we should not be on our guard against imposition. Tricksters will creep into the movement, and they are all the more likely to do so now that Spiritualism is becoming better known and more widely appreciated. For the honor and credit of the movement itself, we require to be ever on the alert to trip up such persons wherever and whenever they make their appearance, and this, I need hardly say, can only be done successfully in the light.

Then the darkness is unfavorable to the minds of the sitters. Every person who has remained for some time in a room from which all light has been excluded, well knows the prejudicial effect it is likely to produce upon the mind. The imagination runs riot, and all kinds of phantom forms are likely to be called up before his disordered vision, so that he becomes in great danger of mistaking the productions of his own fancy for heavenly visions from the bright Summer-land.

These remarks, of course, apply with the greatest force to those persons whose nervous system is in a weak condition, and whose imaginations are fertile, but are applicable more or less to all. In the light we are usually cheerful and our spirits buoyant, whilst darkness never fails to produce morose and gloomy thoughts, even in the minds of the most light hearted. So true is this that Goethe said of Schiller that "the stamp of midnight is indelibly impressed upon many of his works," as the result of his habit of reversing the usual order of things by working at night and sleeping throughout the day. This habit of the great German poet—even with the light of candles or oil—tended late in his life to cause a settled melancholy to pervade his mind, and to destroy that buoyancy of spirits which was characteristic of him in his earlier years. Darkness is unfavorable to accurate thought and critical examination, and no less so to a cheerful and happy tone of mind.

Arising out of this latter fact is a most important one, which concerns spiritual seances even more intimately than anything that has yet been named. If the class of spirits who attend us are in harmony with our own thoughts, clearly darkness is unfavorable to the manifestations of those whose assistance we most especially need, and whose aid is of the greatest value to us in our journey through this life. A gloomy circle can only bring gloomy spirits, whose idiosyncrasy can hardly be considered favorable to the better development of the minds of the sitters. And this quite accords with my experience, limited I grant it to be, and, therefore of far less value than that of many others; but still extensive enough to be worthy of consideration. I have found that the higher class of spiritual agencies prefer the light, and that darkness seems better suited to the condition of mind of those who, if not evil in their nature and disposition, are yet pervaded with a settled melancholy and gloom, which can in no way influence beneficially those of us who are still in the flesh.

I give these thoughts to be taken for what they are worth. They are the result of my own experience, and in all probability are in accord with the experience of other men. Whilst I do not altogether condemn dark seances, I am certainly of opinion that they should be very greatly discouraged. There are persons in this world and in the next, whose tone of mind is of so high an order, and whose society is so much to be prized, that we are glad to be able to associate with them under any conditions whatever; of them we may truly say—

“While we converse with them we mark
No want of day, nor think it dark.”

The number of these is, however, very small. Most persons choose conditions which accord with their own minds. The Lord spoke long ago of men who preferred darkness to light, and gave a very cogent reason why they did so, and his words will probably apply with as much force to spirits on the other side as to mortal beings in the flesh, and who have not yet crossed the great river of Death.

FRESH SEA-WEED AND A PIECE OF ROCK BROUGHT TO A CIRCLE BY SPIRITS.

THE “Harbinger of Light” (Australia) of March 1st, contains the following account of remarkable physical manifestations in Melbourne:—

We have from time to time given reports and published letters concerning the remarkable manifestations occurring at the seances of Mrs. Paton, of Castlemaine, through whose mediumship solid substances are brought by spirit aid into a closed room. Nearly two years since, a party of gentlemen by Mr. Paton's permission, paid a special visit to Castlemaine, to hold a test sitting, on which occasion some striking phenomena occurred. The press, as usual, was not satisfied with the precautions taken, so Mr. Paton was induced to allow another party to visit, accompanied by a detective and two or three determined sceptics, who attended with the foregone conclusion that the manifestations were imposture, and that it was their mission to expose it. A circle with such ingredients was hardly likely to supply the conditions necessary to induce good manifestations, and the result was that the only object brought in was not of sufficiently large size and weight to satisfy the committee, and the press reports were unfavorable, although not the slightest evidence of trickery was adduced. Having witnessed the phenomena ourselves under strict test conditions, and being convinced of their genuineness, we, a short time since, suggested to Mr. Paton (hearing that he and Mrs. Paton would be spending a few weeks in Melbourne) the advisability of having a series of test sittings, with the view of demonstrating as far as practicable, the reality of the manifestations. Mr. Paton expressed his willingness. Mrs. Paton kindly consenting, a committee was formed, and the first two sittings have already been held. We append the secretary's report of a meeting held at Mr. Terry's, 84 Russell Street, Melbourne, February 22nd, 1876. Present: Mesdames Paton, Mather, Fielding, and Messrs. Stanford, Terry, Paton, and Deakin:—

The room is on the first floor, connected with the remainder of the house by a passage, in which the gas remained lighted during the seance. Its walls are of brick and plaster; it has two windows opening upon Russell Street, some three feet above the verandah, which is detached, and its roof plainly visible to the continuous passers on the other side of the street. The lamps outside shone through the Venetians, and an occasional vehicle partially lit up the room. The darkness at its deepest permitted the sitters to dimly discern

the forms of those nearest to them; the table, a small one, compelled them to touch each other. There was no possibility of a sitter moving, even slightly, without its being instantly recognized by those next to him. The chimney orifice is filled by a grate; the only furniture in the room besides the chairs was two small globes and a harmonium. Upon one of the tables were a few books and papers. The medium was an entire stranger to the house. A chairman and secretary having been appointed, the room was thoroughly searched and sounded, and the members mutually examined, Mrs. Paton being carefully tested by the other ladies. The chairman locked the door and retained the key. The grate was fastened with string twine; the door was sealed with a slip of gummed paper, marked by the secretary; the windows were closed at the bottom, a few inches being left open at the top for ventilation, and the members were then satisfied that all possible communication with the outside was cut off.

They then formed a circle about the small table, and sat for some ten minutes, singing part of the time, the medium being powerfully convulsed during the whole period. With a sudden thump exactly on the centre of the table, a heavy substance was deposited, which, on the gas being lit, was discovered to be a large piece of rock, measuring 12 by 6 by 4 in., and weighing 14 lbs., smelling strongly of the sea. It was a piece of rock of the kind common between St. Kilda and Brighton. The sitters were much pleased at so convincing a manifestation, and the light was again put out, when the medium instantly said that something cold and clammy was near her face. This was for some seven minutes disregarded, till a member remarked a peculiar scent; a damp mass was felt on the table, which the gas revealed to be a large piece of coarse sea-weed; on touching it, a large number of sea insectivora spread themselves over the table, and were with some difficulty removed to a more fitting position on a newspaper. For some ten minutes the circle rested in the light, to restore the medium, and then, during a third sitting, all holding hands, the medium's ear-ring was taken from her ear, and placed upon the table. This concluded a highly satisfactory evening to all concerned; the whole time occupied was one hour and twenty minutes.

At the second sitting, February 25th, the conditions were the same as on the previous occasion. The committee was augmented by the presence of Messrs. Sanders, Dempster, Ross, and Dr. Richardson. The medium was on this occasion thoroughly searched. The power did not appear so strong as at the first sitting, but after a lapse of about twenty minutes a heavy substance fell on the table, and rolled on to the floor; on lighting the gas, it proved to be an iron dumb-bell of six pounds' weight. No one present recognized it, but it was subsequently found to have been brought from the house where Mr. and Mrs. Paton were lodging in Collins Street. After sitting some time, without further manifestations, the committee adjourned till the 29th inst.

From the Sunday Herald.

MATERIALIZATION.

SOME years ago, two dear friends of the writer of this died of consumption. Near the last stage of his illness, the other of the two visited Cuba and the Isle of Pines, in the hope that the mild climate of the Antilles might bring relief. The other had arranged to make the same journey, and the writer, who was then in a Southern city, corresponded with both, with a view to bringing them together in Cuba. But the sudden death of the younger of his friends prevented the accomplishment of this purpose, and a few weeks later the other, soon after his return to his home in Cambridge, also died. But although they failed to meet in this life, if Spiritualism is true, they have met and joined hands on the other side, and in token thereof have sent to their common friend, the writer of this, waxen moulds of their clasped hands. They came through the instrumentality of the newly developed medium at the West End. Upon a finger of one of the hands is the impress of a ring resembling one presented by the writer to the youngest of the two persons above referred to. The size and shape of this hand, as well as of its companion, corresponded very closely to the writer's knowledge of the mortal hands of his two friends. For further identification, the moulds were taken to Foster, the great test medium now stopping at the Parker House, who said they were from the hands of the two friends in question, unhesitatingly selecting their names from a mass of other names written upon slips of paper. At a subsequent visit to the West End medium, a mould of the same hand, with a ring, clasped with a hand, represented as that of a nearer friend of the writer, was presented to him.

To the ordinary observer of this phenomenon perhaps the

strongest evidence of the supermundane origin of these moulds is the apparent impossibility of withdrawing two clasped hands of flesh and bone from a fragile mould of paraffine without shattering it. The artist in Province House court, who is often called upon to take plaster casts of these mould, as well as of masks produced in the same manner, declares that it would be impossible. Moreover, he says they bear the unmistakable impress of human hands, not of inflated rubber gloves, and are strongly suggestive to him of the hands of the dead, of which he is often called upon to take casts.

From "Palgrave's Arabia."
SABA-ISM.

A general belief in one Supreme Being, Author of all and Ruler of all, has from time immemorial prevailed throughout Arabia. Authors of some note have supposed that the Arabs derived this dogma from foreign sources, Jewish or other, but this, in my opinion, is an error. Records of undoubted authenticity in the main, at any rate the only records that we possess, represent Monotheism as having been the religion of the Arabs from the very first ages, and it survived all collateral and debasing influences. But the great dogma has been somewhat obscured, and even occasionally thrown into the background, by two different tendencies, one the credit given to *astral and planetary powers*—a very old superstition, and widely diffused in the East—the other a grosser fetichism, prevalent, for the most part, among the lower and less cultivated classes. The early date of the former in Arabia is evinced by the name of "Abd-esh-Shems, Servant of the Sun," and they form their succession of the Yemaitic kings by the honors paid to "Zahra," the Morning Star, and by the testimony of the Koran itself. The frequency of the latter is established by its hereditary practices still observed throughout the Peninsula, covertly in the Wahhabee territory, openly elsewhere, not to mention written records on the subject, and local tradition of *immemorial antiquity*. Both these adulterations of the older faith existed in Raseem, but to Darim is ascribed the official restoration of *planetary or Sabean worship*.

That the object of some strange constructions [similar to those at Stonehenge] was in some measure religious seems to me hardly *doubtful*; and if the learned conjectures that would discover a *planetary* symbolism in Stonehenge and Carnac have any real foundation, this Arabian monument, erected in a land *where the heavenly bodies are known to have been once venerated* by the inhabitants, may make a like claim."

Hasa, formerly, like Oman, a stronghold of Sabaism, and now a subject, rather than a convert, to Islam, was anything but a favorable soil for Mahometan orthodoxy.

If we recall to mind that the Nabathæans, or "Nabat," be they whom they may, seem to have belonged to the class of *astral or solar* worshipers, and that, on the other hand, Hasa and Oman were certainly, at the time of Mahomet, the main seat of that form of religion in Arabia, we have a further, though an indirect, witness to Nabathæans in the Chaldæans. In process of time the term "Nabathæans," at first peculiar to some one branch of Chaldæan parentage, extended to the entire Assyrian and Babylonian nationality. Thus, to become an imitator of Chaldæan planetary worship, was tantamount, in Arab mouths and ideas, to becoming a Nabathæan. Very similar to this is the classification adopted by the historian Shems-ed-Deen-el-Dimishkee, when he assures that Chaldæans, Casdees, Djeramiah, Gauban and Renan'oon were all Sabæans; that is, he adds, *worshipers of the stars*. Now the term "Saba'i," or "Sabæan," had in its origin a much more local and restricted bearing. The old religion of Oman was Sabæan, and apparently of the fashion once predominant, not only in Chaldæa, but in Persia also, before that the dualistic theory had corrupted the simplicity of the older system of these Sabæans, as they existed in part of Yemen, in 'Oman, and in some other portions of Arabia, if they did claim almost the entire peninsula in its first antiquity. Arab writers give us the following but scanty information: *that they worshipped the seven planets, and pre-eminently the sun; that they observed a fast of thirty days, set apart in the early spring, before the vernal equinox;*

[This was during the Sun's passage through *Pisces*, when he was ruled by Venus, who is *exalted* in that sign. Now Venus ruled *fish*, which were sacrificed to her, and then eaten in lieu of flesh meat. Hence began the custom of *fasts*, so termed. It still clings to the Roman and Greek churches and to the Ritualists in England. It has nothing to do with the pure worship of the Father "in spirit and in truth." Ed.]

That their chief annual feast coincided with the entrance of the sun in the sign Aries; that they had a special veneration for the two great pyramids of Egypt, believed by them to be the sepulchres of Seth and Idrees; that their stated prayers were repeated seven (others say five) times a day. That during their devotion they turned their faces to the north. Lastly, that they possessed a book, or code of laws, ascribed to Seth himself, and believed to contain the dogmas and institutions of the primeval patriarch. Other points are added by Muslim authors; for instance, that the Sabæans venerated the Mecian Ca'abah. But "he that is giddy thinks the world turns round."

Two points of great importance seem to have distinguished the ancient form of Sabæism. One, the absence of image-idols and idolatry; the other, the equal absence of any hierarchy or priestly caste. Precedence in worship was, it seems, the privilege of greater age or of family headship. Fire-worship, at least in the fashion now practised by the Parsees of India or elsewhere, with a regular priesthood and sacred rites, appears to be a comparative recent invention. Our records of the primitive Sabæans do not allude to the existence of any such practices among them. With the relics of Sabæan practice, and a ground-work of Cannathian freethinking, the Biadeeyah mix certain modifications derived from the Mahometan law, and sufficient for a disguise when necessary, in the presence of Muslims. They very rarely assemble for any stated form of worship; their prayers are muttered in a low voice, accompanied by prostration, different from those employed by the Mahometans. Many on these occasions *turn to the north*, perfectly regardless of Riblah or Ca'abah. Whether the name "Yah" or "Yahee," which is by them and them alone, it would seem, applied to the Polar Star, has any connection with credence or worship, I am unable to say.

[This word is the same as the Hebrew name used in the 68th Psalm, "Extol him that rideth in the heavens by his name JAH." The Hebrews call it Yah, as do the remnant of the Sabæans to this day. The word is essentially the same as Jehovah. See Exodus, 6 c. 3 v. Ed.]

Nor could I discover the etymology or special signification of the word; it is used throughout 'Oman, and on all the coasts of the Persian Gulf frequented by 'Omanee sailors.

BOOKS RECEIVED.

"Whittier's Poems." This Centennial edition of Whittier's Poems includes all the contents of the several volumes Mr. Whittier has hitherto published,—Mogg Megone, The Bridal of Pennacook, Voices of Freedom, Songs of Labor, The Chapel of the Hermits, The Panorama, Home Ballads, In War Time, Snow Bound, The Tent on the Beach, Among the Hills, Miriam, The Pennsylvania Pilgrim, and Hazel Blossoms,—a noble catalogue, of books full of poetry such as pleases and touches the popular heart. For many years Mr. Whittier has been growing in the regard of Americans, and now he enjoys a degree of popularity almost universal. As one of his wisest critics has well observed:

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TEN CHAPTERS of Occult Philosophy were omitted recently, the copy having been mislaid; it has now been published, the concluding portion appearing in this week's issue. Next week we shall return to the more interesting chapters. "Buddha" announces his intention to comment on some of the ideas to come, which will lend an additional attraction to the work.

How To Form A Spirit Circle.

It is calculated that one person in every seven might become a medium by observing the proper conditions. The thousands of Spiritualists have, in most cases, arrived at their conclusions by agencies established by themselves and independently of each other and of the services of professional mediums. Every spiritualist is indeed an "investigator,"—it may be at an advanced stage; and that all may become so, the following conditions are presented as those under which the phenomena may at all times be evolved.

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

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

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

3. Before the sitting begins, place some pointed 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 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.

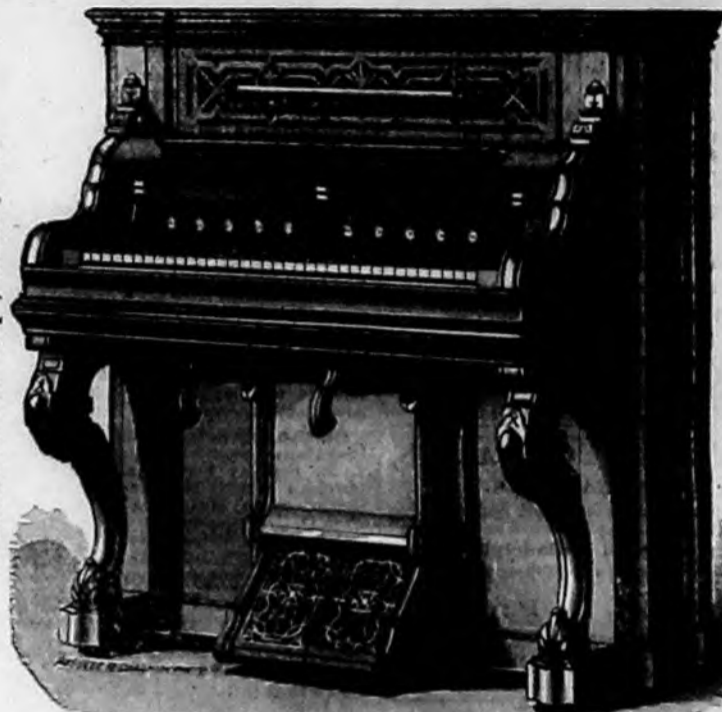
Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

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