

SPIRITUAL SCIENTIST

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SPIRITUALISM.

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

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A Paper read before the "Dalston Association of Inquirers into Spiritualism," on
Thursday evening, February 24th, 1876.

THE DUTIES OF SPIRITUALISTS.

BY FREDERICK ROWLAND YOUNG,

[Minister of the Free Christian Church, New Swindon.]

I AM, as you all know, a Spiritualist; that is to say, I am a believer in the doctrine of immortality, demonstrated in the realm of the senses by certain phenomena, generally described as Modern Spiritualism; and that the disembodied, or departed spirit can so avail himself of the material conditions of our existence as to communicate with us who remain behind, and so assure us that he still is, as really as he was while with us in bodily form. As I understand it, any man who believes as much as this is a Spiritualist. His creedal opinions and ecclesiastical relations neither make him a Spiritualist, nor unfit him for being one. Personally speaking, I am a believer in the Lord Jesus Christ, as the Son of God and the Saviour of the world, as man's Divine Teacher and Master, from whose authority there lies no right of appeal; but I am quite aware that the majority of Spiritualists do not occupy that position, nor am I concerned at the present moment in dealing with any differences between Spiritualists who are Christians and those who are not. What I now wish to do is to fix your undivided attention upon some remarks having reference to our duties, as Spiritualists, to opponents, to inquirers, and especially to ourselves.

We live in a day when the clamor for what are called "rights" is becoming louder and louder, and making itself heard over large spaces in society; but I am one of those who believe that we are in no position to understand what our real rights are, and, above all, to obtain and enjoy them, except as we, first of all, try to know what our "duties" are and honestly to do them. You will see that my subject is in no degree sensational, but entirely practical. I have a growing horror of sensationalism, smart sayings, and mere empty wordiness, while my conviction deepens every day that we as Spiritualists need to be continually reminded of the claims of duty in reference to ourselves and others.

You do not need to have it proved to you that we have op-

ponents to fight and inquirers to instruct. Some of our opponents are rude, unjust, and unscrupulous; while the violence they often manifest is in exact proportion to their own utter ignorance of us, and the position we occupy. I do not say that all such persons are hopeless, for there are to be found in our own numbers men and women who were at one time as much opposed to us as they are now in sympathy with us. No: I think we ought to take into consideration the fact that many of our opponents are strictly honest, possessed of average intelligence, and are quite sincere in their opposition. They know that, as a rule, science has pronounced against us; that the pulpits and the pews of the Christian Church are very largely against us, and that we have not yet won our place among the majority. Not only so—there are some persons whose peculiar cast of mind, education, general surroundings, and trained sympathies are of such a kind as to make it practically impossible for them to believe what we say, or to accept as proof what is proof to us. For human nature is not one sided, but many sided; and if each human being is an individuality, separated off from all other beings, I think it will follow that you cannot insist upon evidence convincing one person which is ample to convince another; while there are states and attitudes of mind which necessarily exclude all sight of and all belief in the supernatural. Now it is our duty, in dealing with our opponents, to take these facts into consideration, to allow them their full weight, and not to expect from those who oppose us what perhaps they cannot give us, or to condemn them for what, perhaps, after all, they really cannot help.

There are also duties owing to *inquirers and opponents alike*, both classes of persons needing the same treatment, and having the same claims upon us. Whether men be definite opponents, or merely inquirers into the truth of Spiritualism, it is our duty not to claim more for our cause than our cause in its present stage can be made to justify. We should make every honest allowance for the ignorance and vagueness associated with Spiritualism, in the minds of outsiders; we should never conceal from them the fact that Spiritualists themselves differ widely in opinion, even on Spiritualism itself; that the teachings of spirits vary very much, are often altogether contradictory, and are not necessarily authoritative; that there are such people as dishonest mediums, who knowingly and wilfully deceive, by simulating phenomena when these are not forthcoming, that their patrons may not be disappointed; that genuine phenomena can never be supplied to order; that it would be better for some persons not to touch Spiritualism, because of the physical, mental, and moral injury it would be pretty sure to do them; that all minds do not equally, and at all periods of life, need the evidence which Spiritualism supplies of the reality of the life beyond death; and that all that Spiritualism does strictly prove is immortality, and communion with the departed. Op-

ponents and inquirers are also equally entitled to the knowledge that in dealing with so difficult a subject as Modern Spiritualism, care, patience, the exercise of common sense, a reverent and charitable spirit, and, above all, a clean heart and a pure life, are among the great conditions of successfully pursuing the inquiry, and removing obstacles to belief. We are often far too eager to disarm opposition and satisfy inquirers, partly, I suppose, because of our own belief and felt interest in the matter, and, partly, because we are all of us too apt to forget that all the opposition in the world can never overturn a truth, and that if men inquire and fail to believe, their failure does not in the least degree affect the sure foundations of our faith. As to the conditions upon which the production of phenomena are known to depend, I think we are often unduly impatient with those who cannot realize their necessity, or feel the force of them as we do; while, of course, an imposter will always present this difficulty of conditions when he wishes for a loophole by which to escape. No doubt people often insist that phenomena shall be produced when the necessary conditions are not present, but this is done from ignorance, and we must try in the spirit of meekness and forbearance to instruct such persons, and be willing to bear their unjust suspicions, remembering there was a time when we ourselves were not believers, but perhaps as doggedly opposed to the whole thing as those with whom we now have to deal. We have only to think long and carefully enough, not to be surprised at the opposition and the difficulties continually presented to us. It is fashionable to believe that inspiration is a thing wholly of the past, that miracles were once wrought but are not wrought now, that man needs nothing more than Holy Scripture for his guidance, that modern Spiritualism is an unlawful and irreverent meddling with the sacred things which belong to God, that Satan himself is transformed into an angel of light, and is always occupied in deceiving mortals; we have only, I say, to remember these things, and such as these, not to be surprised at any remarks we hear, while our knowledge of obstructions to knowledge and belief should make us modest, and willing to be misunderstood and misrepresented. All the most precious things of God are of slow growth, while the tares get mixed with the wheat, the vile with the precious, error with truth, wrong with right, imposition with reality, and the useless with the useful. Let us learn and lay to heart the great truth we are all so slow to believe, that opponents and inquirers must be dealt with from the points of sight from which they themselves view us and our cause; and then we shall be sure to treat them justly and charitably, and unite integrity to personal conviction with the widest toleration of all parties concerned.

But many and important as are our duties to those who oppose us, and to those who inquire into our belief and its evidences, there are *duties which we equally owe to ourselves*, and obedience to which, will benefit us and help us the better to do our life-work as Spiritualists. We owe it to ourselves, and to the cause with which we are identified, to remember that there is no rounded theory of Spiritualism, outside of which no man can be a Spiritualist; that our present knowledge of the whole thing is extremely limited and imperfect; and that we ourselves are constantly making all sorts of mistakes, with the very best intentions. We should be careful not to make claims for Spiritualism which Spiritualism itself does not justify; and should avoid much of the "tall talk" which is too often heard to proceed from the lips of mediums and general believers. We should try to realize the awful and practiced truth that "gifts are not graces;" that mediumship does not necessarily carry with it goodness of character, or usefulness of life; that some of our mediums are the very reverse of creditable and reliable individuals; and that this glorious but dangerous gift of mediumship is oftentimes abused to unworthy and evil ends. We should be far more strict than we have been accustomed to be in our treatment of mediums who are known to deceive, and we should spare no efforts to expose and punish them. Of course, we should be scrupulously careful not to charge mediums unjustly; but, once having satisfied ourselves that our charge is a true one, no consideration for the effect which it may have upon our cause should prevent us from dealing out the strictest measure of justice to those who can be guilty of the infamous conduct of playing with the supernatural, and deceiving

those whom it is their first duty to enlighten. No doubt many who simulate phenomena are themselves mediums, but that is just one of the very reasons why we should not pass by their evil conduct when they deceive us; while any man or woman proved to be guilty should be exposed, and not received back into fellowship until a full confession of the wrong has been made, and ample repentance has been manifested. It is a common thing to hear mediums charge each other with deception. Indeed, the envy which mediums manifest towards each other, and their mutual charges of dishonesty are among the very saddest facts in connection with us. You will hear it sometimes said by mediums themselves, "All mediums deceive." I do not believe it, but the statement itself is ominous enough, and ought not to be treated lightly by us. Hypocrisy is always hateful enough, but doubly so when it intrudes itself into the realm of the supernatural, and hoodwinks and robs the trusting and open-minded. No, if there be any cause on the earth which more than another claims at our hands unsullied honor, scrupulous fidelity, and truthfulness in word and deed, it is the cause of Spiritualism. I am afraid we do not feel this sufficiently strongly, and there is little hope of our winning much honest success until we do feel as we ought to feel, and act in correspondence with our convictions. It may be that some cases of imposition are due to the action of "evil spirits;" but to allow this plea to be indiscriminately used, whenever an imposition is discovered, is to open the door to utter uncertainty, and throw an impenetrable shield round the atrocities of scoundrels. In connection with our duties to ourselves, it should, I think, be felt that the pursuit of Spiritualism is unseemly and dangerous when followed as a mere amusement, or indulged in as a mere luxury. Amusement has its own proper place in any natural theory of human life, and there is no necessary sin in being willing to be pleased. But when we intrude upon the border-land which separates the natural from the supernatural, when we deal with phenomena which have reference to the immortal life and those who have entered into it, we insult ourselves and the sacred subject with which we are dealing, when we are satisfied with being merely amused, or with whiling away leisure hours, as we might in a theater, a concert-room, at a card table, or in a ball-room. As well turn a place of worship into a place of amusement, or make the Holy Supper of the Lord a festive meal, as be Spiritualists because we like to be amused, or can find no other way of passing the time. I believe large numbers of Spiritualists do not feel half seriously enough about the study of Spiritualism, while the absence of this seriousness dissipates moral energy, and lays us open to the intrusion of foolish or hurtful spirits, who are always ready to rush in whenever the doors of the supernatural are in the least degree open for their ingress. Undoubtedly the phenomena of Spiritualism have, some of them, their grotesque and laughable sides; but Spiritualism itself is not a laughable, but a very serious matter; and to play with it is to play with fire, with edge tools, or any other dangerous thing. Let me now say, as a last thing in this connection, that the pursuit of Spiritualism is, in some circles, in danger of becoming a monomania, and that we owe it as a duty to ourselves to take care that it does not become so in reality. The hearing of the gospel, attendance upon religious services of any kind, the reading of the Bible, the very offering of prayer may all be pursued to such an extent, and so unguardedly and exclusively as to become an injury rather than a benefit. Spiritualism is a great and blessed truth, and the cause of Spiritualism is one of the most sacred on the earth; but the moment it interferes with our performance of the set duties of life, the moment we give to it an exclusive and dominant regard, the moment we are affected with "Spiritualism on the brain," and can think of and take interest in nothing else, that very moment we are in a diseased and morbid condition, and are turning our blessing into a curse, our opportunities for good into occasions of evil. Human life has to be supported by light, air, heat, food, and twenty other things, and if we try to support it upon any one of these to the exclusion of the rest, we soon find out our mistake: but this is what too many Spiritualists have done, and are still doing, until at last they become monomaniacs, and simple nuisances to every one who happens to come into contact with them, except those who are in a similar and evil state.

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BY J. M. PEEBLES.

EGYPTIAN pyramids rise up from plains of shimmering sands, the Mexican from fields of flowers and forests. Were they built for tombs, temples or astronomical observations? "*Quien sabe?*"

Situated six miles west of Puebla in the same beautiful valley, and not far from the foot-hills of Popocatepetl, is Cholula, a city that in the time of the Spanish conquest claimed a population of three hundred thousand, and four hundred temples. Tlascalala and the ancient Cholula were republics full four hundred years ago. Modern Cholula is built over the ruins of the ancient. The municipal—comprising at present an area of from ten to twenty miles, with thirty thousand people, nearly all Catholic Indians—has within its border three hundred and sixty-five churches, one sacred to each day of the year. The oldest of these, founded by Cortez in 1534, reveals the unmistakable effort to unite the two religions, Christian and Aztec, with the ulterior purpose of bringing all the Aztec Indians into the fold of the Romish church. The roof of this quaint and grayed edifice is supported by sixty-four stone columns. The altar, though old, is gorgeous, while the semi-spherical arches and walls are profusely painted with all seeing eyes, suns, moons, and other Aztec symbols.

But the crowning glory of Cholula is its pyramid, covering a basic area of forty acres, with sides twice the size of the largest of the Egyptian pyramids. It is nearly two hundred feet high; built of sun-dried brick, interspersed with layers of stone work. Covered in places with large natural trees, it is ascended by a broad paved road, steps three or more feet apart and the grade steep. On the summit, about two hundred feet square, is a new church built upon the site of a very old one, destroyed by an earthquake. This pyramid—finest upon the continent, and Mecca of the Indians—was doubtless consecrated to Quetzalcoatl—"feathered serpent"—god of the air, who was originally a priest of Tula, and in all probability a Buddhist missionary, visiting this country full 500 B. C. In ancient paintings he was pictured as tall and handsome, of fair complexion, high forehead, large eyes, long dark hair and flowing beard, all unlike the Aztec and Toltec types. He wore a robe. He was considered very wise, living a pure ascetic life. He taught the use of metals and encouraged the fine arts. He introduced flowers and music into worship, and discouraged human sacrifices. I have read no authoritative historian that said he was crucified. He became the tutelary god of the Toltecs, and the guardian of the great city of Cholula. The pyramid was erected to his glory. Leaving finally for the kingdom of Tiapalla, and thence for a maritime province near the sea—where, after assuring the four noble youths that attended him that he should return again to direct and comfort—he departed—sailed probably for his Oriental home.

Many who have sailed up the Nile, explored the Buddhistic cave-temples of India, and reposed neath the shadows of Cathayan pagodas, know comparatively nothing of the grand old monuments that characterize their own ancient America. Foreign lands attract, and distance is more potent than the enchanter's spells.

Some Mexican hunters, in 1770, discovered the pyramid of Papanla, built of heavy stone blocks, in a dense forest. Though hardly a hundred feet high, it is remarkable for its symmetry and the polish of its stones. It has seven terraces and three hundred and seventy-eight niches, supposed to refer in some way to the Aztec calendar.

Something over a hundred miles back from Tuspan may be seen a magnificent square stone pyramid, with steps leading up on the north side to the summit. Opening some of the tombs, there were found urns, charms, bone-dust, and elegantly-chiseled gods. From one side of this monument a wide street may be traced for nearly a mile by the rubbish, the hewn blocks and fallen columns, covered with hieroglyphs and picture carvings—remnants of an everlastingly forgotten city.

Xochicalco—"the mount of flowers"—startles even the antiquarian. It is very ancient. Alzate, visiting it in 1777, says

that "twenty years previous the five massive terraces of which it consisted were nearly perfect; and that on the upper side of the eastern platform there had been a magnificent throne carved from porphyry, and covered with hieroglyphics of the most graceful sculpture." Some of the figures of these bas-relievi are seated cross-legged, and much resemble the Indian Krishna in a state of repose. For a hundred years now this pyramid has served for a quarry to all the builders of the vicinity. It seems like sacrilege to see these hieroglyphs, these squared and skilfully sculptured materials, thrust into walls, tanks, and modern structures.

At the Juan railway station, a few miles out from the city of Mexico, one has a fine view of the plains of Otumba, and the pyramids of Teotihuacan. How vividly to this moment they stand out before my vision, and how tenaciously too I watched them till our railway train left them in the distance! Were not other eyes looking at them through mine? The largest of this group is called the "House of the Sun." One near to it is termed "House of the Moon." East and south of these are mound-like clusters and clumps of tumuli, extending over a wide area of territory. The lines and crumbling piles of stones are distinctly traceable. The great roadway in the ancient language of the country was called the "path of the dead." May not this region have been to the Toltec and Aztec what Sakkarah was to Egypt in the vicinity of Memphis?—*Banner of Light.*

MANIFESTATIONS IN PHILADELPHIA.

The Philadelphia Herald says:—

Mr. Keeler, proprietor of the Woolen Mills, at Groverville near Bordentown, N. J., brought to the Holmes's a white linen suit, in which Mr. Holmes dressed himself before entering the wire enclosure, wherein he is locked securely during what is known as the Light Seance. The coat sleeves had a cotton stocking sewed on in such a manner as to completely secure the hands, and prevent their being shown at the aperture, or used in any manner whatever, provided it were possible for Mr. H. to get out of the wire cage. The coat was also sewed together at the collar, fitting tightly around the neck, preventing the possibility of its being taken off. Mr. Keeler also brought some colored paraffine, which he locked up in a box of his own bringing.

The seance proceeded, in the presence of five persons, all of whom declared that the test was absolute, and the manifestations under the conditions were marvelous. In a short time after being placed in the cage, there appeared three full materialized forms, viz; that of John King, in full uniform, a Bishop in full dress, and a young man. Three forms appeared at the side of the curtain, in full view of the spectators. On the black cloth which screens the cage, there is an aperture large enough to admit of showing an ordinary-sized face, and during these manifestations the features of several persons were visible at these openings. To further mystify, the paraffine, which Mr. Keeler had brought, was securely locked in a box, and when this was opened, there were found in the box the molds of two hands, distinctly marked on the waxy substance, and yet the key had remained in the possession of Mr. Keeler all the time.

A CORRECTION.

To the Editor of *The Spiritual Scientist*:

DEAR SIR:—Please correct an error in your last issue, which says, "The New York Seven are willing to pay Mrs. Hardy \$500 if she can produce a mold in their presence." Mr. Austin's statement was that he was authorized to make that offer. He does not say whether he furnishes part of or all the funds. I know the New York Seven will furnish no part of it, and I do not think any of their number will furnish any part. I believe it comes from outside parties. No action of the New York Seven has been or will be taken to any but the one point of telling Spiritualists what they discovered here in New York in a "trusted Boston medium," and defending their right to tell it. BRONSON MURRAY.
New York, June 9, 1876.

THE PERSECUTION OF THE EDITOR OF "THE REVUE SPIRITE."—Miss Alna Blackwell, in the course of a private letter to Mr. Harrison, says:—"In a few lines received last week from M. Leymarie he says: 'I have this day completed a month of my imprisonment—one-twelfth of my term. My health has not yet suffered, and my courage is steady. To feel that one suffers in a noble cause is in itself a great consolation, and, besides, the making of twelve dozen match-boxes per day (my appointed task) leaves me but little time for lamentation.'"

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Situated six miles west of Puebla in the same beautiful valley, and not far from the foot-hills of Popocatepetl, is Cholula, a city that in the time of the Spanish conquest claimed a population of three hundred thousand, and four hundred temples. Tlascalala and the ancient Cholula were republics full four hundred years ago. Modern Cholula is built over the ruins of the ancient. The municipal—comprising at present an area of from ten to twenty miles, with thirty thousand people, nearly all Catholic Indians—has within its border three hundred and sixty-five churches, one sacred to each day of the year. The oldest of these, founded by Cortez in 1534, reveals the unmistakable effort to unite the two religions, Christian and Aztec, with the ulterior purpose of bringing all the Aztec Indians into the fold of the Romish church. The roof of this quaint and grayed edifice is supported by sixty-four stone columns. The altar, though old, is gorgeous, while the semi-spherical arches and walls are profusely painted with all seeing eyes, suns, moons, and other Aztec symbols.

But the crowning glory of Cholula is its pyramid, covering a basic area of forty acres, with sides twice the size of the largest of the Egyptian pyramids. It is nearly two hundred feet high; built of sun-dried brick, interspersed with layers of stone work. Covered in places with large natural trees, it is ascended by a broad paved road, steps three or more feet apart and the grade steep. On the summit, about two hundred feet square, is a new church built upon the site of a very old one, destroyed by an earthquake. This pyramid—finest upon the continent, and Mecca of the Indians—was doubtless consecrated to Quetzalcoatl—"feathered serpent"—god of the air, who was originally a priest of Tula, and in all probability a Buddhist missionary, visiting this country full 500 B. C. In ancient paintings he was pictured as tall and handsome, of fair complexion, high forehead, large eyes, long dark hair and flowing beard, all unlike the Aztec and Toltec types. He wore a robe. He was considered very wise, living a pure ascetic life. He taught the use of metals and encouraged the fine arts. He introduced flowers and music into worship, and discouraged human sacrifices. I have read no authoritative historian that said he was crucified. He became the tutelary god of the Toltecs, and the guardian of the great city of Cholula. The pyramid was erected to his glory. Leaving finally for the kingdom of Tiapalla, and thence for a maritime province near the sea—where, after assuring the four noble youths that attended him that he should return again to direct and comfort—he departed—sailed probably for his Oriental home.

Many who have sailed up the Nile, explored the Buddhistic cave-temples of India, and reposed neath the shadows of Cathayan pagodas, know comparatively nothing of the grand old monuments that characterize their own ancient America. Foreign lands attract, and distance is more potent than the enchanter's spells.

Some Mexican hunters, in 1770, discovered the pyramid of Papatla, built of heavy stone blocks, in a dense forest. Though hardly a hundred feet high, it is remarkable for its symmetry and the polish of its stones. It has seven terraces and three hundred and seventy-eight niches, supposed to refer in some way to the Aztec calendar.

Something over a hundred miles back from Tuspan may be seen a magnificent square stone pyramid, with steps leading up on the north side to the summit. Opening some of the tombs, there were found urns, charms, bone-dust, and elegantly-chiseled gods. From one side of this monument a wide street may be traced for nearly a mile by the rubbish, the hewn blocks and fallen columns, covered with hieroglyphs and picture carvings—remnants of an everlastingly forgotten city.

Xochicalco—"the mount of flowers"—startles even the antiquarian. It is very ancient. Alzate, visiting it in 1777, says

that "twenty years previous the five massive terraces of which it consisted were nearly perfect; and that on the upper side of the eastern platform there had been a magnificent throne carved from porphyry, and covered with hieroglyphics of the most graceful sculpture." Some of the figures of these bas-reliefs are seated cross-legged, and much resemble the Indian Krishna in a state of repose. For a hundred years now this pyramid has served for a quarry to all the builders of the vicinity. It seems like sacrilege to see these hieroglyphs, these squared and skilfully sculptured materials, thrust into walls, tanks, and modern structures.

At the Juan railway station, a few miles out from the city of Mexico, one has a fine view of the plains of Otumba, and the pyramids of Teotihuacan. How vividly to this moment they stand out before my vision, and how tenaciously too I watched them till our railway train left them in the distance! Were not other eyes looking at them through mine? The largest of this group is called the "House of the Sun." One near to it is termed "House of the Moon." East and south of these are mound-like clusters and clumps of tumuli, extending over a wide area of territory. The lines and crumbling piles of stones are distinctly traceable. The great road-way in the ancient language of the country was called the "path of the dead." May not this region have been to the Toltec and Aztec what Sakkarah was to Egypt in the vicinity of Memphis?—*Banner of Light.*

MANIFESTATIONS IN PHILADELPHIA.

The Philadelphia Herald says:—

Mr. Keeler, proprietor of the Woolen Mills, at Groverville near Bordentown, N. J., brought to the Holmes's a white linen suit, in which Mr. Holmes dressed himself before entering the wire enclosure, wherein he is locked securely during what is known as the Light Seance. The coat sleeves had a cotton stocking sewed on in such a manner as to completely secure the hands, and prevent their being shown at the aperture, or used in any manner whatever, provided it were possible for Mr. H. to get out of the wire cage. The coat was also sewed together at the collar, fitting tightly around the neck, preventing the possibility of its being taken off. Mr. Keeler also brought some colored paraffine, which he locked up in a box of his own bringing.

The seance proceeded, in the presence of five persons, all of whom declared that the test was absolute, and the manifestations under the conditions were marvelous. In a short time after being placed in the cage, there appeared three full materialized forms, viz; that of John King, in full uniform, a Bishop in full dress, and a young man. Three forms appeared at the side of the curtain, in full view of the spectators. On the black cloth which screens the cage, there is an aperture large enough to admit of showing an ordinary-sized face, and during these manifestations the features of several persons were visible at these openings. To further mystify, the paraffine, which Mr. Keeler had brought, was securely locked in a box, and when this was opened, there were found in the box the molds of two hands, distinctly marked on the waxy substance, and yet the key had remained in the possession of Mr. Keeler all the time.

A CORRECTION.

To the Editor of The Spiritual Scientist:

DEAR SIR:—Please correct an error in your last issue, which says, "The New York Seven are willing to pay Mrs. Hardy \$500 if she can produce a mold in their presence." Mr. Austin's statement was that he was authorized to make that offer. He does not say whether he furnishes part or all the funds. I know the New York Seven will furnish no part of it, and I do not think any of their number will furnish any part. I believe it comes from outside parties. No action of the New York Seven has been or will be taken to any but the one point of telling Spiritualists what they discovered here in New York in a "trusted Boston medium," and defending their right to tell it.

New York, June 9, 1876.

BRONSON MURRAY.

THE PERSECUTION OF THE EDITOR OF "THE REVUE SPIRITE."—Miss Alna Blackwell, in the course of a private letter to Mr. Harrison, says:—"In a few lines received last week from M. Leymarie he says: 'I have this day completed a month of my imprisonment—one-twelfth of my term. My health has not yet suffered, and my courage is steady. To feel that one suffers in a noble cause is in itself a great consolation, and, besides, the making of twelve dozen match-boxes per day (my appointed task) leaves me but little time for lamentation.'"

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. XL.

Of Bindings; their Character and Modus Operandi.

HAVING spoken of the virtues and wonderful efficacy of natural things, it remains now to treat of another great wonder; the binding of men to love or hatred, sickness or health, etc. Also the binding of thieves and robbers, that they cannot steal in certain places; merchants that they cannot buy or sell in any place; the binding of an army, that they cannot pass over certain lines; the binding of a ship, that it cannot, though the winds be ever so strong, pass out of a harbor; the binding of a mill so that it cannot revolve by any force whatever; the binding of a cistern or fountain, so that water cannot be drawn; the binding of the ground, so that it will be unproductive; the binding of any place, so that nothing can be built upon it; the binding of fire, though ever so hot, that it cannot consume any combustible put into it; the binding of lightnings and tempests, so that they can do no hurt; of dogs, that they cannot bark; of birds, wild beasts, that they shall not be able to fly or run away; and many other incredible things, which experience has often demonstrated to be true.

Such bindings are made by sorceries, collyria, unguento, love potions, things hung upon or bound to other things, by rings, charms, strong imaginations, passions, images, characters, enchantments, curses, lights, sounds, numbers, words, names, invocations, sacrifices, swearing, conjuring, consecrations, devotions, and various superstitious observances, etc.

CHAP. XLI.

Of Sorceries and their Power.

SORCERIES are reported to be so powerful in virtue, that they are believed to be able to subvert, consume, and change all inferior things. As Virgil sings:—

"These poisonous plants, for magic use designed,
(The noblest and the best of all the baleful kind),
Old Mæris brought me from the Pontic strand,
And culled the mischief of a bounteous land.
Smeared with these powerful juices, on the plain,
He howls, a wolf among the hungry train;
And oft the mighty necromancer boasts,
With these to call from tombs the stalking ghosts,
And from the roots to tear the standing corn,
Which twirled aloft to distant fields is borne;
Such is the strength of spell.

And in another place he speaks of the companions of Ulysses:—

"Whom Circe's power,
(That watched the moon, and planetary hour),
With words and wicked herbs, from human kind
Had altered, and in brutal shapes confined."

And shortly after, speaking of Picus, he sings:—

"For Circe long had loved the youth in vain,
Till love refused converted to disdain;
That mixing powerful herbs, with magic art
She changed his form, who could not change his heart,
Construed him in a bird, and made him fly,
With parti-colored plumes, a chattering pie."

There are other sorts of sorceries spoken of by Lucan, whereby that sorceress Thessala evoked the spirits of the dead.

"All baneful things which are were there;
Hydrophobic foam, poisons rare,
And entrails of the lynx, and worse
Hyena's knots—a fearful curse—
Nor was there lacking in this spell
Of machinations fresh from hell,
The marrow of a hart well fed

"On deadly snakes; or from the bed
Of raging seas, the lamprey whose
Occult power makes the ship refuse
To obey the steersman's art; the eyes
Of dragons vile were there likewise."

Also Apuleius tells of Pamphila, the sorceress, in her endeavors to procure the love of Boetius; how her maid Fotis, instead of the young man's hairs, brought the hairs cut from a bottle made of goat's skin. And being beside herself for love of the young man, went up on the tiled roof, and opened a great hole in the upper part facing the east, and other preparations appropriate for her art. There she worshipped in secret. Her rueful room was suitably furnished with all sorts of spices, plates of iron, on which were engraven strange words, parts of ships amid great disaster and sorrow, and mangled parts of unburied bodies; here noses, there fingers, and fleshy nails of gibbeted malefactors; and in another place the blood of the murdered victims, with whose skulls were mingled the teeth of wild beasts. She sacrifices; and and while their enchanted entrails yet are breathing she sprinkles them with several kinds of liquors—fountain water, cow's milk, mountain honey, and mead. Then she ties those hairs into knots, and lays them on the fire with odors to be burned; then immediately by an irresistible power of magic and blind force of the gods, the spirit of that to which these hairs belonged assumed the qualities of a man, feel, hear, and walk, attracted by the odor of the burnt hair. But instead of Boetius, the young man, a goat came skipping and leaping with love and joy into the house. Augustine reports that he had heard of certain sorceresses who were so well versed in these arts, that by giving cheese to men, they were converted to working cattle, and after their labor was done, would restore their human form again.

RELIGIOUS INSANITY.

"OBSERVER," in the Buffalo Commercial Advertiser, speaking of the numerous cases of insanity which can be traced to the influence of the modern popular revivals, closes his article thus:—

"Now the question arises, Do these revivalists preach the 'gospel of glad tidings of great joy which shall be to all people' or do they preach a doctrine 'foreign' to Scripture, and which had its 'origin' in paganism? As every student of history is aware, the heathen had their Pluto with his infernal hell, and for ages prior to the Christian era they taught this monstrous doctrine which 'revivalists' are so fond of using, to frighten their victims either into insanity or infidelity. Men and women who have not well-balanced minds frequently become hopelessly insane. Mothers have been known to drown their children to secure their salvation, and what causes me to write this article, is that I have intimate acquaintances who are to-day the inmates of insane asylums, who have been driven there by the doctrine of endless punishment, which is usually the 'deadly weapon' of the regular revival preachers. I cannot solve this enigma, or ascribe it to any other cause. Religious insanity was never produced by any other sentiment than endless punishment.

"How plainly the fear of 'endless punishment' is the beginning of insanity, skepticism, and infidelity."

SPIRITUALISM should be sought after with a proper motive. Oftentimes people go into it with a view of getting a bit of fun—there is no Spiritualism about that; or, it may be, they go to see if there is anything in it, or whether it is all nonsense; or, again, for the purpose of conversing with their relatives, or to see some wonderful materialization, to gratify an idle curiosity. Some enter into it with a view of recovering lost property, or to gain tidings of the man who owes them money. Now all these motives are wrong—are unworthy motives—though some of them may be pardonable at the beginning. When you investigate, it should be with an earnest desire to be benefited spiritually, to gain a knowledge of God's truth, and with this feeling all would be kept right. It is in this matter even as Jesus says, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added;" and in Spiritualism there is no other safe or successful plan. If you go into the matter simply to test the genuineness of the phenomena, Spiritualism will soon be cast from you, like an old shoe that has served your purpose; it remains only to be thrown aside when it is no longer interesting to you, and so of all the minor motives that actuate investigators. Paul says, "Ye did run well;" some do for a time, and this remark is applicable to many Spiritualists who have been attracted to the movement as children are attracted by a new toy, and which, when the newness is worn off, becomes neglected and cast aside.—James Burns.

From the (Eng.) Spiritual Magazine.

A STORY OF QUAKER SPIRITUALISM.

BY RICHARD McCULLY.

IN the autumn of the year 1866, the great Fire of London occurred, and with this disaster the Society of Friends (in scorn called Quakers) is intimately connected. Beginning in a well-timbered bake-house, that fire—under the impulsion of a fearful storm—spread across a district in which much pitch, tar, rosin, and other combustibles were warehoused. The thatched roofs of the neighboring dwellings furnished materials for continuing the conflagration; and the buildings themselves, having much wood in their structure, and being dry from an exceedingly hot summer, favored the devastating power. For three days wind and fire held unhindered riot, flinging and scattering brands in all directions—"the nights more terrible than the days, and the light," says an old chronicler, "the same, the light of the fire supplying that of the sun—while, as if to make disaster complete, the pipes from the New River were found to be empty, and the machine which raised water from the Thames was burnt to ashes.

From the Tower to Temple Bar, the whole district was, at length, one surging mass of flame and smoke, and the wearied people had to make the meadows outside the City their home for a time. Here, as Dryden, the favorite poet of the period, tell us:—

The most in fields like herded beasts lie down,
To dews obnoxious on the grassy floor;
And while their babes in sleep their sorrows drown,
Sad parents watch the remnant of their store:
While, by the motion of the flames, they guess
What streets are burning now and what are near,
As infant, waking, to the paps would press,
And meets, instead of milk, a falling tear.

According to Clarendon, above two-thirds of the great City—and those the most wealthy parts—were all burnt, without one house remaining. Eighty-nine churches and thirteen thousand two hundred houses were destroyed!

Two days before the conflagration, a Huntingdonshire Quaker, Thomas Ibbott by name, came up to London in great haste. He alighted from his horse, and with clothes loose ran through the City to Whitehall. In running, his posture was that of such as should flee from the fire soon to begin;—they were to have no time to fasten on their garments properly. As "a Sign" of the impending disaster and its victims, Ibbott declared he had been shown in a vision that the City would be laid waste by the conflagration now soon to commence.

Writes the noble Quaker, George Whitehead, "I saw him not until the morning of the day the fire broke out, but the evening after he had passed through the City, I met with some of our women Friends at the 'Bull-and-Mouth,' (the Quaker chapel), who gave me a pretty full account of him;—how he had been with them that day, and had told them his Vision of the Fire, and his message to London. To them he appeared very hot and zealous in spirit; and they were afraid he was under some discomposure of mind, which made them somewhat question what he told them; but when they related the same to me, I had a fear and caution upon my spirit, so as I durst not question his vision or message. I said I knew the man;—that he was of a hot spirit, so that his spirit is nearer to those destroying angels—or fiery spirits—that are ministers of wrath and severe judgments, than those Friends are who have attained to a farther growth in the spirit of the Lamb Christ Jesus; and that Ibbott might sooner have a discovery of such an evil judgment, or mishap permitted to come upon the City, than they whose spirits are more weak and gentle,—more settled in quietness and peace. I very well remember this was the import and effect of my answer."

Does not this mysterious affair support the theory of two distinct spheres of existence—a casual world and a world of effects—a spirit world and a natural world, separated from one another by a discreet degree, yet both human? Continuing his narrative, Whitehead, writes:—

"The morning the fire broke out, some of us met at [Quaker] Gerard Roberts' house, where Ibbott met us, and told us he must go to the king [Charles II], with a message to warn him to release our Friends out of prisons, or else the decree of the Lord would be sealed against him in three days' time, to his destruction or overthrow. I was afraid he would be too forward, and earnestly charged him, if he went, not to limit a time, etc., for he might cause truth to suffer if he did. Also I did observe in a letter of his a few days before the Fire was over, he mentioned the true number of days when

the Vision of Fire should be accomplished; so that he had a certain vision and discovery given him."

The Father of Quakerism, George Fox, came up to London shortly after this event, and Ibbott's adventure would be sure to furnish him with matter for serious reflection. He would see that the Society of Friends had only by the lightest accident escaped the suspicion of having caused that fire. Evidently there had been a moment when another word, or gesture even, would have turned the thoughts of the populace from the smouldering ruins to the Quakers, and in the temper the people were then in, the "Flock of the Companions," as the Friends sometimes called themselves, might have been massacred throughout the city. George Fox muses over the matter at some length in his "Journal," and, on account of the similarity of Ibbott's case to the well attested vision Swedenborg is related to have had of the Stockholm fire, we will conclude with a few of his statements, merely premising that at the time of these events there were fully a thousand Quakers in the jails of England, and no inconsiderable number on their way to the West Indies—transported convicts, doomed to work side by side with slaves and the basest kind of felons—so heinous was the faith that would trust God for the next word, would maintain His sufficiency, and the universal saving Light of His indwelling spirit! Truly a sad time for the children of the Light!

"The very next day after my release [from Scarborough Castle], the fire broke out in London, and the report of it came quickly down into the country. Then I saw the Lord God was true and just in His word which He had showed me before in Lancaster Gaol, when I saw the Angel of the Lord with a glittering drawn sword southward. . . . The people of London were forewarned of this fire, yet few laid it to heart or believed it, but rather grew more wicked and higher in pride: for a Friend was moved to come out of Huntingdonshire a little before the fire, and [was seen] to scatter his money up and down the streets, to turn his horse loose in the streets, to untie the knees of his breeches and let his stockings fall down, and to unbutton his doublet, and tell the people 'so shall they run up and down, scattering their money and their goods, half undressed, like mad people, as he was a sign to them;' and so they did when the city was burning. . . . I came to London; but I was so weak with lying almost three years in cruel and hard imprisonments, my joints and my body were so stiff and benumbed, that I could hardly get on my horse or bend my joints; nor could I well bear to be near the fire or to eat warm meat, I had been kept so long from it. Being come to London, I walked a little among the ruins, and took good notice of them. I saw the city lying according as the word of the Lord came to me concerning it several years before."

How such a vision could really occur is not so difficult of explanation, if we take into account the fact of man's duality; that while his body is in this natural world and subject to spatial limitations, his mind is in the spiritual world, where effects are seen in their causes and where time and space are mere conditions of state. It is said of the inhabitants of the latter world, that all the thoughts of each man flow forth in every direction, and diffuse themselves in some spiritual society much as the rays of light are diffused from flame (*Swedenborg Ath. Cr. ii. 74*); but that for such a state to be realized by a man still on this side the grave, intense abstraction is needed. This is the very quality Ibbott and the Friends possessed in an eminent degree. In a time of deep interioration our Quaker's inner mind was enabled to discern effects in their causes. In imagery and in thought it was dimly revealed to him that the English Sodom of those Restoration days was even then drawing upon itself an overwhelming flood of infernal influences whose devastating nature could turn Paradise itself into a desert. That London had become maddened with sensuality in a degree never equalled before nor since may be gathered from the novelists and comic dramatists of the time.

Extraordinary visitations, as a complement and retribution of wickedness so extraordinary, are quite in keeping with the teachings of history and the monition which has reached us across twenty-five centuries: "Behold all ye that kindle a fire,—that compass yourselves about with sparks . . . this ye shall have of mine hand; ye shall lie down in sorrow." (*Isaiah i. 11.*) By God's will evil punishes itself.

THE APPARENT triumph of evil is the sure presage of its overthrow.

SUBSCRIPTIONS AND ADVERTISING RATES.

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Correspondence.—Correspondents who write letters consisting of personal opinions are requested not to make them more than a quarter of a column in length. Letters containing important facts or interesting news may be longer sometimes.

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

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A DEMORALIZING PRACTICE.

That many Spiritualists are determined to ignore the subject of fraud and deception in connection with Spiritualism is a fact too well established by the developments of the past few months. During that period, unquestionable evidence has been presented that there are certainly a few mediums who will simulate the phenomena if the conditions are not favorable for the manifestations of spirit power. The testimony is so clear and positive that even the champions of the theory that no trickery is possible on the part of a medium feel called upon to answer the charges by a series of experiments, to prove that results can be obtained that could not be produced without the intervention of spirit power. Having, as they suppose, and as they would have us believe, done this, they fall back on their original proposition, that there is no chance to commit fraud, and there have been no attempts to practice it. This process is perfectly demoralizing. It encourages mediums to cheat at any and all times that their fancy dictates, for they are sure to be "vindicated" by a committee of "vindicators." It places a dishonest medium on the level of one who will not submit to temptation, whether it be an influence in or out of the circle, and it degrades mediumship to a low standard—far beneath the plane it should occupy. It engenders discussion and strife; for however honest the "vindicators" may be, they are none the more so than those Spiritualists who prefer and maintain the charges. The invectives and epithets usually come from the first named, who question the honesty of the accusers, and endeavor to assign an improper motive for their action. This is a fair picture of the engrossing topics of Spiritualism and Spiritualists.

It becomes necessary, then, to discover the cause for the present condition of affairs, as well as prescribe a remedy. In the meantime it is plainly the duty of all honest Spiritualists to discountenance fraud and deception in any and all places, and under all circumstances, in spite of whatever opposition it may create. A medium who is the unconscious instrument of spirit power is responsible for the class of influences that are attracted. The less Spiritualists have to do with spirits that will lie and cheat, the better for the cause and all concerned. These spirits may be as good as some who are yet on the earth plane in the physical form; but we do not care to associate with liars and cheats in this sphere, if we know them as such, nor are they entitled to any privileges in this respect, simply because they have passed into the spirit realm; for it sustains them in their malicious practices. When they come seeking to do good, as we shall

all have to do sooner or later, to make up for our deficiencies in this stage of our existence, they should be received and encouraged; but then they are not lying and cheating spirits. Charity for undeveloped, sensual spirits is best evidenced by refusing to submit to their temptations, rather than by affording them an opportunity to gratify their desires. By resisting a temptation they are enabled to become superior to this condition. That Spiritualism is now surrounded by the lower influences is evidenced in the conduct and life, not only of some mediums, but of many Spiritualists. How absurd the idea that any Spiritualist would wilfully and maliciously seek to injure a medium or the cause! That Spiritualism is infested with charlatans is not denied; that some mediums refuse conditions, other than those under which these charlatans deceive the public, and that they will resort to trickery, if necessary, is capable of demonstration, and cases of this nature are constantly occurring; and finally that there are mediums through whom the most beautiful communications are received, through whom the most wonderful manifestations of spirit power are witnessed, where every opportunity for investigation is afforded, and every doubt dispelled, is a fact that holds within the fold of Spiritualism many laborers who otherwise would be thoroughly disgusted and discouraged with the attitude of many of its prominent representatives. These laborers, true Spiritualists, are actuated by no other interest than a love of the truth and a desire to have it shine brightly before the whole world that is now in darkness; to this end they labor earnestly in introducing a reform that shall redeem Spiritualism from the hands of its misguided friends, and place it on the firm basis of experimental science.

AN OBVIOUS INCONSISTENCY.

There is a person in this city who claims to be a medium, and that Charlotte Cushman is her control. She is to be pitied. Charlotte Cushman, in this earth life, even up to the time of her death, and in making her will, was entirely devoid of generosity. She was selfish, living for herself alone, and extremely fond of money. To an aged and only sister, a lady formerly in good circumstances, but of late limited in means, she left a legacy of just \$5.00 a week while she lives. If there is any truth in the Spiritual Philosophy, in what condition is Charlotte Cushman at the present time? The idea of her acting as guide or control of a medium is ridiculous. At the best she would be in a state of spiritual darkness, hardly awakened to the realities of the other life, unable to realize who, what and where she is. When will Spiritualists have sufficient knowledge of the truths of the Spiritual philosophy, to be consistent in making claims that involve its principles? For the past few months this advertisement, "controlled by Charlotte Cushman," has stared Spiritualists in the face in the Sunday service columns of several of the Boston dailies, and no one has directed attention to the fallacy of such a statement. The Banner of Light, which should exercise some discretion, says "never a word," but receives an advertisement from this same person. Is it ignorance or carelessness?

"WHAT IF THEY DO CHEAT A LITTLE?"

In a private letter, a correspondent says:—

Let me thank you for your valuable defence of the right in all your papers which I have seen, especially your last issue. I feel under much obligation, too, to Mr. Hudson Tuttle for his vigorous grapple with that writer who Hazards so much in his trusting course, and advice. We had an excellent lady in this city, who followed this *trusting* line, "What if they do cheat a little," and her grown-up children to-day have to mourn the humiliation of a mother having deserted her husband for another man.

SPIRITUALISTS' PICNIC.

AS WILL be seen by a reference to our advertising columns, Drs. Gardner and Richardson announce the first picnic at their new grounds, "Highland Lake Grove," situated in the town of Norfolk, on the New York and New England R. R. This place has been fitted with especial reference to the purpose for which it is intended, and as the managers above-named have directed the improvements it is safe to say that every convenience for comfort, and every facility for enjoyment may here be found. The dancing pavilion, the lake, the amphitheater for speakers, all have their attractions on this day.

The occasion will afford an opportunity for those persons who intend to camp out this summer to visit the ground and see how well adapted it is for this purpose. The camp-meeting will commence July 19 and close August 9. The time of trains is given in advertisement; the Boston depot is foot of Summer Street.

IT WILL BE noticed that the day for the picnic has been changed from that first announced to Thursday, June 29th.

ATTRACTIVE ORNAMENTS AT HALF PRICE.

R. H. CURRAN & Co., Publishers, to whom we have before referred as the first to symbolize the truths of Spiritualism through the brush of an artist, have found that their plan of reducing the price of their beautiful engraving, "Dawning Light," has met the favor of the public. Having testified its appreciation by grasping eagerly at the opportunity afforded for a short time of obtaining this work at half its value, Messrs. Curran & Co. have determined to offer their other copies from Joseph Jolin's great paintings at reduced prices. On our last page will be found fuller particulars in an advertisement under the heading, a "Reduction in Price." Persons who desire a more definite idea of the nature of these engravings, the subject, the composition, &c., will receive full descriptive circulars by addressing the firm for this purpose.

PROGRESSIVE CHRISTIANITY.

There was a very remarkable question asked, and answer given, in a recent assembly of Methodist ministers of the Northern church, which was convened at Newark, New Jersey. The New York Herald has a paragraph in regard to the matter, which we produce to show that the doctrine of "the end justifies the means," is held to be orthodox by some of the clergy:—

"At a meeting of the Methodist preachers in Newark, yesterday, the discussion drifted to the question whether it was righteous to do wrong in order to accomplish great good. The question grew out of the case of the 'Rev.' George E. Woodward. This person lately appeared in Newark as an agent of the Temperance Brotherhood, which is countenanced by most of the clergy. His business was to enter saloons on Sunday, procure drinks, cigars, etc., and then on Monday cause the sellers to be prosecuted for violating the Sunday law. Should the church sustain Woodward, himself a Sabbath law-breaker? was the question raised. To bring matters to a focus, a clergyman present asked if, in order to obtain evidence to prosecute and break up a house of ill-repute, a minister should visit the place and commit sin himself? Blank amazement was depicted on every one's face present. Rev. Mr. Graves alone had courage to answer this most extraordinary question. He raised his voice and boldly declared that a ministerial transgressor in such a case would be justified; that he himself would not scruple to sin a little that good might come; and he believed that God would approve the act. The clergymen were abashed before, but now they were shocked outright, and the whole subject was dropped. The reporters were warned not to make any mention of the discussion."

MORAL STRENGTH.

WE see the full beauty and glory of a strong will when it is exerted to self control. Too often it is the main object of a powerful mind to govern others, to assert pre-eminence, to face opposition, and to shape destiny. But the grand sphere of the will is the government of our own passions, desires and emotions. To control and direct these aright needs all the moral energy and force that can be exerted. Power over self to withstand temptation, to meet difficulty, to endure hardships, to make sacrifices—this alone can give the mind a resolute determination to duty, and can form the basis of a good and virtuous character. We are all, and at all times, yielding to something; we are ever giving up one thing to another, submitting to something in ourselves or outside influences. But the difference among men is, that some are weakly yielding up their better natures to what is low, sensu-

al and degrading, while others bow only to the highest, resolutely keeping under a wise control their appetites, desires and inclinations.

Some may think this force of character a natural gift, and that if they are not possessed of it they should not be chargeable with the results. But the strength of mind that lies at the root of all virtue is in itself a virtue, and therefore attainable. It is not mere endowment, belonging to the temperament or constitution; but it is won and maintained by free and conscious agency. It is growth which knows no limits, and is ever promoted by endeavor. Physical strength has its bounds, beyond which it cannot pass, but the consciousness of moral power brings with it confidence that is exhaustless. We know each time we conquer evil, future conquests will become easier, and nobler triumphs await us. If duty and desire always went hand in hand, this force of soul could not be developed. It is their frequent conflict that is the chief means of building up moral energy. Those who are deficient in it need not despair. If they strive to conform unto principles, every generous emotion and warm sympathy, if they suppress every unholy passion, impure desire and selfish aim; if they subject the love of self to the love of right, then, though many failures may discourage, the better principles will eventually triumph.

EDITORIAL PARAGRAPHS.

THE SPIRITUAL SCIENTIST is not "corrupt," nor is it "twisted with party and personal considerations." This is a plain statement, and its import can easily be interpreted by those who have or would assert the contrary.

IT IS astonishing how some mediums bloom when they are transplanted to foreign shores. There one may appear as "the great American Medium and Magnetic Healer," although scarcely known outside of one's immediate locality when at home.

A CORRESPONDENT in the London Spiritualist tells of a seance with Dr. Monck, who with his arm extended held in his hand a handkerchief which became "a beautiful unmistakable feminine face, as large as a good sized infant's; it was a perfect human head, with the features clearly delineated." It is asserted that it was the materialization of a spirit "four days after death."

SPIRIT PHOTOGRAPHY.—Dr. J. H. Rhodes of Philadelphia, sends us a letter strongly endorsing Jay J. Hartman, through whose power he received two spirit photographs, both of which he recognized. The second, when compared with a picture taken many years before, shows the resemblance to the eye of any impartial observer. Dr. Rhodes considers the test the most valuable that he has received through any medium, for it is one that remains for his "examination from day to day," as he says. We hope Mr. Hartman will prosper, and not be bothered by an expose.

NOW, IT IS supposed that people go to church because of a belief in dogma, but dogma will not take them there, generation after generation. What, then, is it? It is the deep-seated necessity of the human soul to meet and commingle with its fellows. And we, as Spiritualists, must take advantage of this principle, and we will make our movement a great success. Just in so far as we have tact enough to lay hold of it, will we be able to give our movement a grasp on humanity. In the Children's Lyceum, again, they walk round in procession; first singly, then in twos, then one-half turn round and grasp the right and left of each person they meet alternately. Now, as I look at you before me, I feel that a certain relationship has been established between you and myself. If, however, you all stood on this floor arranged ready for the march to the strains of music, and I had the privilege of joining you, and grasping each of you by the hand, looked into your eyes, and felt the warm flush of your personal spheres as I passed by you, I would never forget it. You would get more acquainted with each other in ten minutes by this method than by a lifetime of lectures and sit-still meetings. My experience as a Spiritualist is that the Children's Lyceum, or some movement of that sort, is the work to be engaged in for the completion of Spiritualism; but everyone is not adapted to promote this sort of work, though all may participate therein. Some are adapted for the development of seership, others for investigating the laws of spirit-communion, others for giving tests of spirits, others, again, for teaching principles from platforms, whilst others are suited to carry on Spiritualism in new places, or to stand at the door to sell a publication, or to make appeals on behalf of funds.—James Burns.

For the Spiritual Scientist.
CABALISM.
 BY LEX ET LUX.

ALL writers of the present day on this subject are too prone to give illustrations which evidently point directly to the physical world, leading us to infer that such doctrines were meant and freely taught by the old philosophers. Now this is a great mistake. They sought to confine themselves strictly to the spiritual universe,—MAN,—and all that is therein contained, to the utter exclusion of everything else. However much their language seemingly savored of the outside material universe, it was in the spiritual man they discovered, through this divine science, all that the wise men seek.

Chaos refers to the sensual world, or the water element, and the numerous evils consequent. "The destruction of the earth by fire" was invariably meant by them to refer to the transmutation of the sensual world by the (so)lar.

The material world has no life in itself, organically. It is an old, half-cooled, and cooling cinder. At one time in open ignition, and now dying out, it consequently cannot be consumed again, because it is now covered with a thick film of water, mixed minerals, and minute earthy tritulations on which organic life is enabled to exist and multiply through an intelligent spirit pervading them. The old philosophers gave themselves no thought about it, except what mathematics and astronomy taught them. The terms of these sciences they used merely for deceptive, though beautifully appropriate similes, to illustrate their favorite science of the human soul. To this they adhered with the greatest tenacity, necessarily, without otherwise borrowing from any other science; although all the then known sciences were seemingly called into requisition by them at one time or another. It is not difficult to see why this was so. In speaking of God, the Universal Spirit, the soul of all living things, they traced it in man down into his most degraded and brutish condition. This I have elsewhere explained. The sensual world in man was looked upon by them as a much lower condition than it is possible to conceive of as appertaining to any of the lower animals. The cool, calculating deceptions which man practices upon man in overcoming him mentally, physically, and socially, to the utter prostration of all love, reason, and justice—qualities which are inherent in all of us—has been designated as Hell, the Bottomless Pit, the Infernal Regions, the fire that never is quenched. The desire for riches, insatiable ambition, self pride, and consuming lasciviousness are the Waters under the Earth, (that is, beneath man proper), and HADES. The grave or tomb in which is buried the crucified Saviour, the Soul of deific Love and Wisdom is swallowed up through our insane self love, and the love of objective or earthly things. Thus the old philosophers saw the deific love and wisdom, or life and light, decomposed or disintegrated within us and scattered abroad, by the weak will, to the four winds of heaven, on unworthy and detestable objects.

The drawing together and binding up again of these scattered fragments into one harmonious whole within us, results in the building of "Solomon's Temple, without noise of stone or hammer." This is illustrated by Hermes' deific ten, thereby destroying the twelve elementary signs of the Zodiac, which constitute the sensual world. Anything in the world that we are familiar with can be connected either directly or indirectly, by comparison or as a parable, for the purpose of illustrating the varied and mysterious powers of this universal matter, solvent, which was sought for in the human soul. Consequently when it was called the "world," the "universe," the "black crow," the "vilest of the vile," on the one hand, and the "all in all" on the other, it was still the one thing that was pointed at, the human soul. Well might they say so, for the outside world, or those who have not attained to the true knowledge of the powers of the *free soul*, could not have a shadow of an idea of what these powers are or actually consist of. They are miraculous or not, according to the *light* within you. To the possessor of them they are simply natural, yet they have invariably been a puzzle to those around him. They preferred to consider their ordinary senses were at fault, rather than allow themselves to entertain the idea of what was, to them, a miracle; that is something beyond their limited knowledge or comprehension.

The solution of most difficult problems without the requisite outside demonstrations, would be looked upon by outsiders as only to be arrived at by a fearful amount of mental strain and application. It would cost the cabalistic artist only a little most pleasurable mental activity. In fact, things well calculated to astonish the world would cost him no more labor than an absolutely healthy child would experience at play. People suffering from excruciating diseases lose all pain while nearing his person, without even his looking at or touching them. He has an exact knowledge of time at all times and places, without requiring to look at a time-piece. His memory of dates and events never fails. Lost articles, names and dates are easily found. A record of every act and thought of life is retained in perfection. Nothing is allowed to go to waste; everything is conserved and applied to the best possible purpose. He knows the names of all things and people, however strange to him. All men's thoughts and plans for the future are unveiled to him, and thus he is able to thwart and turn all to the greatest good for himself, although plotted and planned for the opposite. These are merely a few of its powers. Although he is at the direct fountain and source of all absolute knowledge, he is himself being taught, spiritually, lunarly; that is, by reflection of the direct so(ul)lar rays of essentiality of thought, which are the most ponderable forms known to the spiritual senses. "This is the true light that lighteth all that come into the world" of soul, and into whose nostrils God breathes the breath of life. Everything is watched and cared for by your steward. You are taught to see and know God in everything; to discern that specific providence is soul guidance, and the only true liberty and the only eternal and unlimited expanse of happiness. Those existing under self-will, or in the sensual world are enduring the tortures of the damned, and are only the slaves and servants of disease and death. God and the human soul is never servanted. The selfish, sensual and self-willed spirit always is; therefore is he subject to fate and destiny, which is bounded by time and death. He lives in the sensual world which has been designated as the River Styx, in the infernal regions. The freed soul is a perfect law in himself. He is bounded only by eternity and life, hence he is lord of earth, as he is master of the spirit world.

From the Month.

THE RELIGION OF THE KAFIRS.

THE religion of the Kafirs, like that of all other varieties of "the noble savage," is nothing more than a vile superstition, accompanied by customs of a most debasing character. By this religion woman is degraded to the lowest level, and classed among beasts of burden and the goods and chattels of her masters. Polygamy, of course, is universally allowed, and under the system of purchase which prevails, the number of wives bears proportion to the wealth of the husband. Concubinage is permitted, and no idea of purity or virtue is permitted to exist. Witchcraft is the great leading feature of the Kafir religion, and "witch-doctors" are its priests. In those places where British influence does not exist, a system is regularly carried out by means of which men with property are sacrificed to the rapacity of the chiefs. A witch doctor "smells out" some person who has caused, or is causing, sickness or some evil. Cruel tortures, followed by death, are immediately applied to the unfortunate victim, and his wives and cattle taken from him. This is an every day occurrence among the Kafirs, and urgent representations are very frequently made to British colonial authorities upon the subject. These Kafirs believe in a Supreme Being, but most of their rites are connected with the worship of their deceased ancestors, whose ghosts they endeavor to propitiate. A Spiritualist of the nineteenth century holds a belief something similar, and no doubt could fraternize with these savages on the same "religious platform." Christianity has made no real impression upon them, although the great intelligence and aptitude for learning of the people has been proved at one or two well-conducted industrial institutions. To use the words of an officer of the Government, who spent many years among them, "The Gospel has been preached to them for the last fifty years, and some attempts have been made towards civilizing them; but the Kafirs, nationally considered, remain just as they ever were; no visible difference can be discerned. They are as perfectly heathen now as they were in the days

of Vander Kemp (one of the first missionaries, 1798), and so they ever will continue so long as their political government continues to exist in its present pagan form." This extract points to the fact which Sir George Gay thoroughly recognized, and of which the governments of the colonies and the States of South Africa must be well aware, that unless the power of the witch doctors be destroyed, neither can civilization progress, security be secured, nor Christianity prosper. The one great means of stirring up strife, fomenting war, and binding the people to their cruel and infamous religion, is the superstitious belief in the powers and influence of their priests, commonly known as witch-doctors. Physically, the Kafir races are particularly fine, stalwart, well-formed, manly, and brave. They are also intelligent, and there are now in and on the borders of the colony a number of Christians among them.

ERROR IN REASONING.

BY HUDSON TUTTLE.

DID you ever make a little mistake in stating an example, writing a two for a one, or a six for a seven, and after a long process, wherein you had multiplied, divided, added, and subtracted, find your result world-wide of the true answer? Of course you have many a time, and when you found your blunder, called yourself a dunce. How astonishingly this little error in the commencement grows and swells and multiplies. You cannot get it out of the sum, and the more you have to do with it, the larger it becomes. It gets at once from the units to the tens, and then to the ten thousands at a bound.

"Figures never lie," says the proverb, but it is a hard matter for a school-boy to believe, when an error he cannot detect puts an extra million or two into the answer.

The same process of reasoning gives true and false answers. The difference in result grows out of accepting one wrong figure at the start. This is precisely the source of all false conclusions at which mankind arrive. The major portion reason correctly from the data, but they accept false data, or admit as fact that which is mere assertion or educational prejudice.

The lad who writes a one where he should write a two may reason out his problem equally well as the one who writes the correct number, but his answer will be wrong. So the man who accepts as fact what is erroneous may reason even more closely than the one who has data intrinsically true, yet his conclusions will be exceedingly erroneous. As illustration, you wish to take the cars, and look at the clock. You have just time to reach the depot. You go and find the train gone. The clock is too slow by ten minutes. Had it been correct, you would have been on time. Your being late is the result of accepting the accuracy of the clock, which proves false. The process of thought by which you supposed you would be in time depended on the clock, which, being wrong, made you behind time to the amount of its error.

Thus it is of primary importance that we secure correct data on which to reason. The major portion of the reasoning powers of mankind are absorbed in the endeavor to harmonize and explain what is taken for granted as facts and demonstrated theories, which really are idlest chimeras.

A statement must first prove itself true, and thus really fact, before its cause or meaning calls on reason. Yet it would seem that the power of reasoning is more developed than the faculties of observation in most individuals. They are excessively credulous of facts, and at once invent beautiful theories explaining them. If they observed closer, their "facts" would melt away and require no theorizing. They remind one of the inevitable Pat, who, strolling up the street, chanced to pass a tannery, over the door of which, for a sign, the owner had bored a hole with an inch auger, and stuck a tail cut from a calf-skin. Pat was lost in astonishment, and when the tanner came to the door, he cried out: "An' pray, sir, how did the calf get through that wee hole?" "I put him through when he was small," was the ready reply. Pat accepted the statement as fact, and was satisfied with the plausible theory.

We laugh at Pat, and yet how many there are who accept with equal alacrity far more ridiculous statements and explanations, and become violently angry if it be hinted that such are unreasonable.

If we should take from the world all the "facts" and phi-

losophy which correspond with Pat's, what a moiety would remain? You could write the world's Theology in a sentence, and its Philosophy on a page.

From the Scientific American.

VORTEX ATOMS.

ANY one who has ever witnessed a cannonade on a still day can hardly have failed to remark the great rings of smoke, which often arise from the cloud belched forth by the guns, and float aloft for a considerable period before becoming dissipated. The same rings are produced on a small scale by smokers of tobacco, by a sudden expulsion of air from the mouth, the lips being placed in a peculiar position. There is also an easy way of making them for purposes of examination, which consists in providing a box having a round aperture at one end, and its opposite extremity covered only with cloth. The bottom is sprinkled with a strong solution of ammonia, and a dish of common salt and sulphuric acid is inserted. The gases arising from the salts and acids combine in the shape of smoke, and the latter may be expelled in beautiful rings through the aperture by striking suddenly on the cloth back.

When the behaviour of these rings is critically investigated, it appears that they have peculiar properties. When two impinge, they act as if made of solid elastic material, and vibrate independently after the shock; or vibrations may be produced in them by ejecting them through a square instead of a circular hole. The circle is the position of equilibrium, and the irregularly shaped ring vibrates about that form. Another curious result is that, if the two rings are moving in the same direction, with their centers in the same line and their planes perpendicular to that line, the pursuer contracts and moves faster, while the pursued expands and moves more slowly, so that they alternately pass through one another. If they are moving in opposite directions, under like circumstances, both expand indefinitely, and more slowly and slowly, never reaching one another.

Now each ring or vortex contains not merely the matter in fine division forming smoke, but a certain definite proportion of smoky air, which, in virtue of the vortex motion, has become a different substance from the surrounding air, and moves through it very like a solid body. If there were no such thing as fluid friction in the atmosphere, the ring would go on moving forever; and not only this, but the portion of the fluid containing the smoke and marked thereby would remain precisely the same set of particles of the fluid as it moved through the rest. Consequently those thus marked by the smoke would be, by the fact of their rotation, differentiated from the surrounding atmosphere, and could not, by any process short of an act of creative power, be made to unite with the latter.

Helmholtz has shown that the properties of every vortex ring are, first, that every part of its core is essentially rotating. As a ring approaches the observer, every portion of the inner side is moving forward, and every portion of the outer side is moving backward; and if the face be placed in the path of a large ring, a sudden blast of air will be felt flowing through the center of it. Thus the vortex ring not only involves in itself rotating elements, distinguished from other elements of the fluid, but it also is associated necessarily with other movements through the non-differentiated air, and especially a forward rapid current of air, passing through its center in the direction in which it is going. Helmholtz has further shown that such a ring is indivisible. The sharpest knife will not cut it. It wriggles around the blade and moves away. It is not that it cannot be cut, but you cannot so much as get at it so as to try to cut it.

Again, vortex filaments existing in a continuous medium of any kind must either be endless, or else the ends must be in the free surface of the liquid. The last condition any one can realize by drawing his teaspoon over a cup of tea and lifting it from the surface. There will be a couple of little whirlpools going round in the tea, rotating in opposite directions, the two moving forward (as do their sides which are nearest one another) in the direction in which the teaspoon was drawn. These two little eddies are simply the ends of a half vortex ring, and they are on the free surface of a liquid.

We are now in a position to understand Sir William Thom-

son's recent theory of vortex atoms, which Professor Tait explains in his "Recent Advances in Physical Science," from which we have freely drawn for the foregoing. We have shown that, given a perfect fluid, nothing but creative agency could produce a vortex ring in it, or destroy one already there. No process at our command could enable us to do either; because, in order to do it, fluid friction is essentially requisite. Now, by the very definition of a perfect fluid, friction does not exist in it. Sir William Thomson suggests that the universe is filled with something which we have no right to call ordinary matter, (though it must possess inertia) but which we may call a perfect fluid. In this vortex, motion once produced by creative act remains until the same power removes it. Thus, he argues, this property of rotation may be the basis of all that to our senses appeals as matter. All atoms of matter are vortex rings; and in a perfect fluid filling all space and having no surface, there can be no ends. All vortex atom rings, therefore, must be endless, that is to say, must have their ends united together after any number of convolutions. Lastly, the indivisibility of a ring shows that, in that sense, at least, it is literally an atom.

This idea enables us to explain a great many properties of matter, but it carries with it a host of mathematical difficulties. The theory has but passed its first trials, and, being admitted as a possibility, it is left to time and the mathematicians to settle whether really it will account for everything experimentally found. If it does so, and if it, in addition, enables us to predict other phenomena, which in their turn shall be found to be experimentally verified, it will have all the possible claim on our belief that any physical theory can ever have.

THE SHAKERS IN ENGLAND.

The Isle of Wight (Eng.) Times says:—"We are informed that the Ryde branch of 'Shakers' (Hordle Community) is rapidly increasing in numbers, and that at last Mr. Town Councillor Henry Knight has received 'The Holy Spirit.' We quote the words, for though we cannot bring ourselves to believe that God manifests Himself *a la* Shaker, we would avoid profanity or levity on such a serious assertion. If what we further hear be true, the rate-payers are to lose Mr. Knight's services on their behalf, entirely, and the Council Chamber in which things of this world are transacted will see him no more. This means comparative peace in the Council, but also that members will be free to do as they choose almost without check. Mr. Knight's second son, a young man of good education and ability, became a convert some time ago, and the little boys of another Union-Street tradesman, and several other inhabitants of Ryde, have since joined. We hear that some of the meetings, held in a studio, and prolonged to very late hours, have proved a nuisance to neighbors who desired bodily rest, but now we understand a house has been obtained, to be transformed into a Shaker Synagogue, near Partland's Hotel, Swanmore.—Mr. C. Knight was escorting two female Shakers to Ryde a few days ago, and one of these interesting creatures went 'in the Spirit' on board the *Mayflower*, in which they embarked from Lymington, and danced for about three-quarters of an hour, to the great amusement of the passengers.—The Shakers held a meeting at the Town Hall, Bournemouth, on Monday evening, when Mrs. Girling delivered a lecture to a vast audience, and at its conclusion several of the community were seized with their usual manifestations, and commenced dancing. This was a signal for a general disturbance, a great number of the audience rushing on to the platform, forms and chairs being broken, and a general *melee* ensuing. One young lady continued to dance, crying out loudly 'Touch not the Lord's anointed!' Happily, no one was seriously hurt, but the community were evidently much frightened, and at a late hour were escorted by a party of gentlemen, who volunteered their protection, to their wagon and pair, which was waiting. By a later account, we find that the riot was a fearful one, Mrs. Girling and party being forcibly ejected from the hall, and damage being done to property to the extent of £30. One of poor mother Girling's legs was broken, and the police were summoned to protect the building from the mob. Just before going to press, we hear from a Ryde Shaker that a letter from an authority was received here this morning, and that no mention was therein made of Mrs. Girling's leg."

CHARGE THEM that are rich in this world, . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.—*I Tim.* 6: 17-19.

ADVICE TO SPIRITUALISTS.

From Allan Kardec's "Mediums' Book."

WHILE awaiting the time when unity of belief will have been arrived at, every one believes himself to be in possession of the truth, maintaining that he alone is right; an illusion which deceptive spirits generally try to keep up in the minds of men. On what, then, can the impartial and disinterested inquirer rely, as a sound basis of judgment?

"The purest light is that which is not obscured by any cloud; the most precious diamond is the one which is without a flaw; judge the communications of spirits in like manner, by the purity of their teachings. Do not forget that there are, among spirits, many who have not yet freed themselves from their earthly ideas. Learn to distinguish them by their language; judge them by the sum of what they tell you; see whether there is logical sequence in the ideas they suggest, whether there is, in their statements, nothing that betrays ignorance, pride, or malevolence; in a word, whether their communications always bear the stamp of wisdom that attests true superiority. If your world were inaccessible to error, it would be perfect, which it is far from being; you have still to learn to distinguish error from truth; you need the lessons of experience to exercise your judgment and to bring you on. The basis of unity will be found in the body of doctrine among the adherents of which good has never been mixed with evil; men will rally spontaneously to that doctrine, because they will judge it to be the truth.

"But what matter a few dissidences of opinion, more apparent than real? The fundamental principles of spiritism are everywhere the same, and should unite you all in a common bond; that of the love of God and the practice of goodness. Whatever you suppose to be the mode of progression and the normal conditions of your future existence, the aim proposed is still the same, viz., *to do right*; and there is but one way of doing that.

"If important difference should arise, you have, even in regard to doctrinal principles, an infallible rule for deciding between them; here is this rule:—*The best doctrine is that which best satisfies the heart and the reason, and which offers to men the most powerful incentives to well-doing; that doctrine, you may be fully assured, is the one which will ultimately prevail.*"

ANNA EVA FAY.

JUDGE DONOHUE'S DECISION.

A motion was made before Judge Donohue in the Supreme Court Chambers, last Tuesday, on behalf of the Society for the Reformation of Juvenile Delinquents, for an order compelling Mrs. Anna Eva Fay, a spiritual medium, who resides and holds seances in Twenty-fourth Streets, to take out a license as a professional juggler, claiming that she practices her profession by feats of legerdemain. The answer was that the technical definition of the word "juggler" was synonymous with that of legerdemain, and therefore meant feats of dexterity with the right hand, and there was no evidence in the case that such was her practice.

Mr. Robinson, on behalf of the city, handed in the affidavit of W. Irving Bishop that he knew her to be a professional juggler; of William Willicott, No. 872 Broadway, Brooklyn, that he attended her seances in behalf of the Society of Progressive Spiritualists, and was convinced that the feats were performed by jugglery, and that she did not claim that they were done by the spirits, but by some invisible power which she left the audience to explain if they could; and of Dr. W. A. Hammond, that he was one of an investigating committee, and knows her to be a sleight-of-hand performer, and that W. Irving Bishop performed in his presence the same tricks with bells, ropes, etc., and showed him how they were done.

Affidavits of the President of the Trustees of the Progressive Society of Spiritualists, and of a number of ladies who attended the seances; also of E. Chamberlin, an attache of Union Square Theater, were read, to the effect that the "manifestations" were not jugglery.

In adjourning the case, Judge Donohue said if these people were practicing a religion, no matter how absurd it was, he should not interfere; but whether the spirits did these things or not, if these people went into it to make money they should pay the license. It was clear, he said, the spirits did not get out the posters.

ADVERTISEMENTS.

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

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

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

6. The first 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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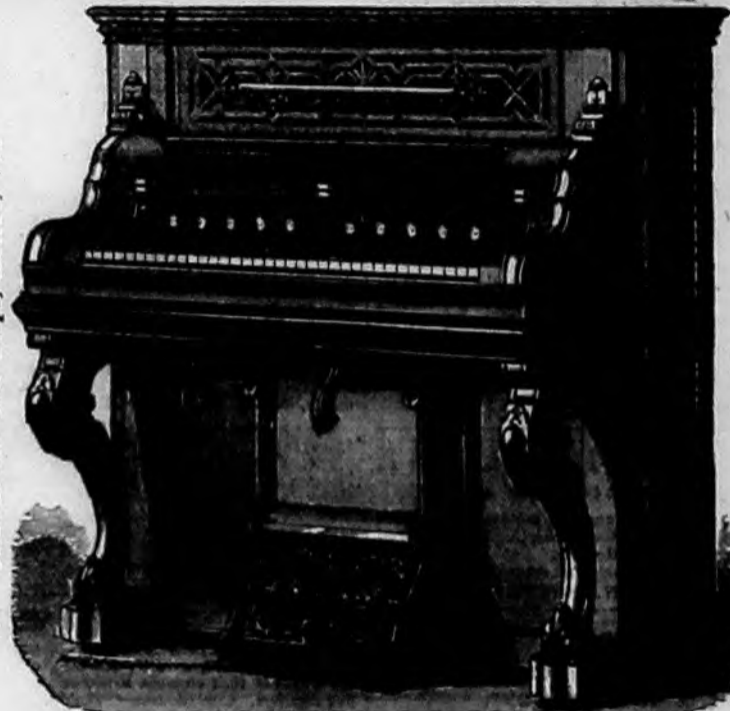
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