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THE OCCULT PHILOSOPHY.

OF HENRY CORNELIUS AGRIPPA,
OF NETTSEHEIM.

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. X.

Of the Occult Virtues of Things.

THERE are also other virtues in things underived from any element, which expel poison, drive away the noxious vapors of minerals, attract iron, etc., and this virtue is a result of the species and form of this or that thing; whence also the less in quantity the greater the efficacy, which is not granted to any elementary quality. For these virtues, having much form and little matter, can do very much; but an elementary virtue, because it hath mere materiality, requires much matter for its action.

They are called occult qualities because their causes are hid, and man's intellect cannot in any way reach and find them out. Wherefore philosophers have attained to the greater part of them by long experience, rather than by the researches of reason, for, as in the stomach, the meat is digested by heat we know, so it is changed by a certain hidden virtue of which we know nothing; for certainly it is not changed solely by heat, for then it might be changed equally as well by the fireside as in the stomach. So there are in things, beside the elementary qualities of which we know, other certain inherent virtues created by nature which we admire and are amazed at, being ignorant regarding them, and seldom, if ever, seeing them. As we read in Ovid of the Phoenix, the only bird which renews itself,

"All birds from other birds derive their birth;
But yet one fowle there is in all the earth,
Called by the Assyrians Phoenix, who the wane
Of age repairs, and sows herself again."

And in another place:—

"Egyptus came to see this wondrous sight,
And this rare bird is welcomed with delight."

Long since, Matreas brought a very great cause of wonder to the Greeks and Romans concerning himself. He said that he nourished and bred a beast which devoured itself. Hence many to this day are solicitous what this beast of Matreas might be. Is it not wonderful that fishes should be dug out of the earth, as related by Aristotle, Theophrastus, and Polybius, the historian? And those things which Pausanias wrote concerning the singing stones? All which are occult virtues. So, 'tis said, the ostrich digests cold, hard iron into nourishment for its body, and that its stomach cannot be hurt with red-hot iron, and that little fish, called echineis, so curbs the violence of the winds and appease the rage of the sea, that let the tempest be ever so imperious and raging and the sails bearing a full gale, notwithstanding by its mere touch it makes the ship stand still so that it cannot be moved. So salamanders and crickets live in fire, and, although they sometimes seem to burn, yet they are not hurt. It is also said there is a kind of bitumen with which the weapons of the Amazons were said to be smeared over, by which means they could neither be spoiled with sword or fire; with which, also, it was reported that Alexander the Great, besmeared the brazen gates of Caspia, also that Noah's ark was joined together with this bitumen, and endured some thousands of years upon the mountains of Armenia. There are many such wonderful things, scarcely credible, which are notwithstanding, known by experience. Amongst which antiquity mentions satyrs, animals in shape half man and half beast, yet capable of speech and reason; one of which, as reported by St. Jerome, once spoke to the holy Antonius, the hermit, condemning the error of the Gentiles in worshipping such poor creatures as they were, and desired him to pray unto the true God for him; and he affirms that there was one of them showed openly alive, and afterwards sent to Constantine, the emperor.

CHAP. XI.

How Occult Virtues are infused into Several Kinds of Things by Ideas, through the Help of the Soul of the World and Rays of the Stars; and What Things Most Abound with this Virtue.

PLATONISTS say that all inferior bodies are exemplified by the superior Ideas. Now, they define an Idea to be a primordial type of all bodies, spirits, minds, and is one, simple, pure, immutable, indivisible, incorporeal and eternal; and that the nature of all Ideas is the same. Now, they place Ideas in the first place in very goodness itself, God, as their source, and are distinguished among themselves by relative considerations only; thus there is variety amongst

the things of the world, and though there is unity in essence, yet God is not a compound substance.

In the second place, they place them in the very intelligible itself, the Soul of the World, differing from each other by absolute forms; so the ideas in God have indeed but one form, but in the Soul of the World many. They are placed in the minds of all other things, whether joined to or separated from the body by a certain participation, and are by degrees more and more widely distinguished.

They place them in Nature as certain small seeds of forms infused by Ideas, and lastly in matter as shades. It may be further added, that in the Soul of the World there are as many seminal forms as there are ideas in the mind of God, by which she (the Soul of the World), in the heavens above the stars, did frame other forms, and stamped on all their varied and respective properties, on which depends the forms, properties, and virtues of inferior species; so that every species hath its celestial prototype or figure that is suitable to it, from which, also, proceeds a wonderful power of operation, imparted from its own Idea through seminal forces of the Soul of the World. For Ideas are not only essential causes of every species, but are also the causes of every virtue in the species; and this is why many philosophers say that the natural qualities of things, which are indeed only the operations of Ideas, are moved by certain virtues which have a certain sure foundation, efficacious, powerful and sufficient, and are neither fortuitous, casual, nor acting in vain. If any error occur in the operation of these virtues, it is by reason of the impurity or inequality of the matter or other incident; therefore, things of the same species are found to act with more or less power, according to the purity or indisposition of the matter, for all celestial influences may be hindered by the insufficiency or inertness of the matter. Whence the proverb of the Platonists: That celestial virtues were infused according to the merit of the matter. Virgil also refers to this when he sings:—

"Their fiery natures are from above;
From gross bodies freed, dromically move."

Wherefore those things in which there is less of the Idea of the matter—such things which have a greater resemblance of things separated, have more powerful virtues in operation, being like to the operation of a separate Idea. We see, then, that the situation and figure of the celestials are the cause of all those excellent virtues that are in inferior species.

CHAP. XII.

How Particular Virtues are Infused into Particular Individuals, even of the Same Species.

THERE are also in many individuals and particular things peculiar gifts as wonderful as in the species, and these are also from the figure and situation of celestial stars. For as soon as an individual is under the influence of a determined horoscope and celestial constellations, in conjunction with its own essence, generates a wonderful power of action and suffering over and above that which it receives from its species, and this partly from celestial influences, and partly from the agreement of things generated to the Soul of the World, which agreement is the same as that of our bodies to our souls.

For, according to our conception of things, we perceive that our bodies are moved spontaneously, when we are afraid of or fly from anything. So when celestial souls conceive varied things, matter is moved accordingly, also extraordinary things appear in nature by reason of the imagination of superior motions. So, also, men conceive and imagine many ideas, not only of a natural character but also artificial, especially if the soul of the operator be inclined thereto. Whence Avicenna saith that whatever is done here must have been accomplished already in the motions and conceptions of the stars and orbs. So various effects, inclinations and dispositions are not only occasioned by the varied disposition of matter, as many suppose, but by various influences and diversified forms; though not with a specific difference, but peculiar and proper. And the degrees of these are variously distributed by the first cause of all things, God himself, who, being unchangeable, distributes to every one as he pleaseth; with whom, notwithstanding secondary causes, angelic and celestial co-operate, disposing of corporeal matter and other

things committed to them. All virtues, therefore, are infused by God through the Soul of the World, yet by a particular power of resemblances, intelligences overruling them, an aspects of the stars in a certain peculiar harmonious consent.

From the Haverhill Publisher. PARAFFINE MOLDS.

MESSRS. EDITORS: Having been an investigator of the spiritual phenomena for a series of years, and feeling that the inhabitants of the spirit-world can and do, under favorable conditions, manifest themselves to the inhabitants of this world, it always gives me pleasure to learn of new successes in that direction. Having read the article in your issue of Feb. 5, entitled "Unseen Powers," from your correspondent "Berean," it would seem that the paraffine molds were being successfully produced in this city through the mediumship of Dr. Jack, and yet, by reading "Berean's" article, we notice the ever recurring loose conditions demanded by too many of the professed mediums of the present day, and acquiesced in by the altogether too credulous investigator. Dr. W. L. Jack has acquired quite a public notoriety as a medium in the Banner of Light of Boston, and the R. P. Journal of Chicago, Ill., also by platform notices by Prof. Denton, and I cannot see why he is not recognized as a regular public medium. This being admitted then, is the Doctor ready to demonstrate the fact under strictly test conditions?

I am aware that "Berean" says in his closing paragraph that "it is not asked of any one to say that this result was a cheat, a trick, an allusion; that is settled already, nothing was ever more real than the fact above stated, and no processes by which the result was brought were ever more free from trickery. This being so, information is wanted as to what produced that result."

It is positive information we all want, upon this all-important subject, and I will agree to deposit the sum of twenty-five dollars with the publishers of this paper for a seance with Dr. Jack, given to a party of ladies and gentlemen, not to exceed ten in number, that shall produce a mold of a hand, under the following conditions. I think the box which T. M. Lamb proposed for Mrs. Hardy will be perfectly satisfactory:

[See Spiritual Scientist, Jan. 27, 1876.] "I should purchase three and one-half yards of wire cloth, about two and one-half feet wide, and having about one-fourth inch meshes. One side of this cloth I should nail secure around the outside edge of a bottom board three feet long and two feet wide. The wire cloth would enclose the bottom board and come together at one of the corners. Inside of each corner of this wire box, place an upright post, reaching to the top of the wire cloth. These posts may be of wood one and one-half inches square, for each side and end of the box. To these horizontal bars the upper side of the wire cloth will be securely nailed. I should then have a securely made box, with wooden bottom and wire screen sides, which any one should have permission to examine. I would then make a wooden table top, say four feet by three feet, or large enough so that when placed upon the box, persons can sit around this table with ease. After placing within the box, or this table inclosure, the pail of water and paraffine, put on the wooden table top, and with four screws fasten securely to the four horizontal bars forming the upper edge of the box. These screws I would sink below the top surface, and with sealing wax seal the heads of the screws. The space under the table is now securely inclosed, and the committee, or others, can see through the wire sides that there is nothing but the pail and contents. Darkening cloths can now be placed around the enclosure and the medium commence the experiment. After the spirits have announced the completion of their work, the darkening cloths may be removed, and without opening the enclosure, we can see through the wire sides what had been done. If there should be found within the inclosure a mold, an examination of the table and box, before opening, will positively determine whether or not an entrance has been fraudulently effected.

"If it is urged that the use of wire is objectionable, mosquito netting may be used instead. This box, of course, can be made any other desirable size. When once provided this arrangement can be used with the least waste of time, and the conditions be such as to preclude the possibility of deception.

"When it is so easy to provide this, or some other equally effective arrangement, such as mosquito netting bag, as 'test conditions,' without in the least degree impairing the 'conditions' requisite for genuine phenomena, no medium should allow herself or himself to appear before the public excepting

when thus protected against all reasonable suspicion of fraud."

If Dr. Jack concludes to try the test, he shall have the choice of time and place up to the first day of April next, and if success does not follow upon the first trial he may continue the experiment for ten successive evenings. If no mold is produced then the money shall be refunded.

I have not, neither do I desire, to propose conditions that will in the least degree interfere with the success of any genuine medium, but for the truth's sake and the protection and encouragement of true mediumship, forsake the loose conditions under which persons pretending to be mediums are fraudulently playing upon the credulity of the community. I believe the time has arrived when the investigator of the phenomena of Spiritualism should demand strict test conditions, and by so doing rid the country of the pretenders of mediumship. I believe the time has come when Spiritualists should know whether they have mediums or frauds in their confidence, and to which they are continually directing the honest seekers after the knowledge of immortal life. We have too often found ourselves the dupes of these pretenders to allow them more time to play upon our confidence or the credulity of the community.

W. W. CURRIER.

Haverhill, Mass., Feb. 11, 1876.

OCCULTISM AND SPIRITUALISM.

To the Editor of the *Spiritual Scientist*:

DEAR SIR:—A friend has just handed me the London Spiritualist of January 7, 1876, in which I find extensive reference to American Occultism, Magic, and Cornelius Agrippa, in all of which there is a latent laugh in their sleeves at the will-o'-the-wisp chase of their American brethren, for somebody has searched the rich collection of necromantic works in the British Museum, and declared that there is in it only

"Much cry and little woo',
As the de'il said when he sheared the scoo."

Now at this late date, if I drive my sheep or pigs to market, I may find myself "a day after the fair," yet, as one who is interested in Occultism and dissatisfied with Spiritualism, I may, not improperly, give briefly my reasons for being interested in the one and dissatisfied with the other, woo' or no woo'.

I am, and have long been satisfied of the reality of spiritual phenomena, whether they be the work of spirits or human ingenuity. By an occult process, intelligent replies are evoked from a table by raps, certain sensitives are placed in an abnormal state, in which things are uttered foreign to their normal consciousness, and by other innumerable processes we have evidences of ultra human intelligences, which to deny would be to give up forever the commonly accepted law of evidence. Nevertheless, there is much room for dissatisfaction.

Making due allowance for the element of unfairness, in the following quotation of an English writer, there remains in it the zest of the common complaint against Spiritualism.

"What they really try to persuade us is, not that a man has a soul which may be elevated far above our earthly wants and longings, but that there is a set of invisible beings who walk about the world playing tricks with tables and talking nonsense, to which the twaddle of the Yankee young ladies in 'Martin Chuzzlewit' is refined and elevating. Their so-called spirits are of the earth, earthy; and it would be more satisfactory to believe that at death we became parts of the ocean and the air,—that we formed part of the raw material from which, in the course of ages, new sentient and thinking being may be evolved, than that we sank into the likeness of a set of stupid hob-goblins, playing conjuring tricks for the amusement of fools."

The honest skeptic no sooner places his presence within the sacred circle of Modern Spiritualism than there is evoked around his bewildered head such sounds as "Like draws like," "Conditions," "You came with a lie in your heart and lying spirits come to you," etc. He is not a believer, but no one knows, as he does, the anxiety in his heart to be a believer. In his heart of hearts there is enshrined the sainted image of a mother, and he longs for a token from that sweet remembrance which will prove her "only gone before," but the fruit which he tastes is only as the apples of Sodom, the only token an insult to the intelligence of his most beloved, to which is often added insults by

the medium or her friends. I ask, in all candor, if I have not stated fairly a very common experience. Further, the average thinker cannot fail to ask, Why has this communion with the departed, in the present form and extent, been delayed till now? Why have they—the spirits—almost invariably represented themselves in times past as something else than human—as angels, gods, devils, genii, etc., instead of brothers and sisters of our common humanity? Why did Socrates fail to class his demon with those just gone before, or bring forth as evidence of immortality the fact that the spirits of men and women did communicate with those on earth if he had known of it? If Spiritualism be what it is represented to be, it cannot be new in any sense only at the expense of the reputed intelligence of "the departed," who, like drones in the hive, have permitted millenniums of sweet opportunities to pass by unimproved, generation after generation, to sink into the grave, with no worthy effort on the part of the spirits to accomplish what would seem to be an easy thing for them. Further, to let the past settle its own difficulties, let us look at the present with all its facilities, mediums in every hamlet, postal conveniences of every kind, toleration such as history has failed, to record in any age, and we see, in spite of spirit congresses, uniting the wisdom of spirits who have lived through the progress of ages with the Solons of modern times, no universal, respectable, reliable, method of communication devised, whereby believer and unbeliever may receive a spiritual telegram from their spirit friends the genuineness of which would be indisputable. We, who are of yesterday and know nothing, have devised postal arrangements and telegraphy to such perfection that communion with one another has almost annihilated space and time; is it too much to ask of the world of spirits that they do away with the "twaddle" which so seriously impairs the reliability of spirit-communion? Understand me, I do not ask, that newly departed spirits should "immediately pass into glory," armed with infinite wisdom; but I do ask of advanced, ancient spirits that a general postal arrangement be effected whereby the presence of the unbeliever cannot disturb conditions. For example, were I to die to-night, and continue in my present frame of mind, one of my first efforts in spirit-life would be to send a communication—a letter—to my wife. I would find a medium in London, Paris, New York, San Francisco—somewhere, through and by whom I could send a letter which would identify itself. And were Spiritualism what it professes to be all that and more would be accomplished. We all know whether it has been accomplished. I might extend my reasons for dissatisfaction to a much greater length, but a very little reflection will suggest all I would say.

Now for Occultism. It professes to have been the same in all ages. It perceives a gradation of spirits in spirit-life analogous to what we perceive in physical life. Not only the gradation of intelligence as seen in man, but also the lower animals; that every organic being has a spirit, which is liberated on the dissolution of the physical organism, and has the freedom of spirit-life equal with any other, and to the extent of its power and intelligence can influence those yet dwelling in tabernacles of flesh. There may exist a difference of opinion among occult philosophers, whether the spirit of an ape or a flea, must ever remain as such in the land of shades, whether they will again inhabit a physical organism, or whether there be a spiritual Darwinism by which every spirit is traveling through the pathway of evolution to greater perfection of organic structure as a spirit; yet all of them will agree to this that spiritual manifestations, whether of the nineteenth century or the first, point most emphatically to a class of spirits decidedly not human. And this can be verified I have no doubt, whether the means be found in the British Museum or not. Testimony as reliable as any that has appeared in the London Spiritualist, dot the pages of history, that spirits—not human—elementary spirits or astral spirits, or otherwise known, have entered voluntarily, or have been coerced into the services of men; and I would rather ascribe the nonsense of spirit circles to non-human spirits, than insult "the departed" or the medium or the investigator, by calling them human.

It is because Occultism offers an explanation of certain incongruities in Spiritualism, that I place it in the list of subjects worthy of investigation, and I do not doubt that it will yield a large profit to those who are willing to invest their thoughts in this "new" and time-honored enterprise.

BUDDHA.

PHENOMENAL

Selected from a paper read before the Dalton Association of Inquirers into Spiritualism.

— OCCULT PSYCHOLOGICAL PHENOMENA.

BY GEORGE SEXTON, LL.D.

DANGER OF PREMATURE INTERMENT OF ENTRANCED INDIVIDUALS.

A CASE is related in the Psychological Magazine, in which a young woman, who for a long time had been confined with a nervous derangement, gradually failed, until at last it was supposed by her attendants that she was dead, but, in fact, she had only fallen into a trance, from which she recovered when the burial service was nearly completed, and the coffin lid was about to be nailed down. During the whole period she was cognizant of her condition by the senses of hearing and touch. It seemed to her, she said, as if she were in a dream, and that she was really dead, yet she was perfectly conscious of all that happened around her in this dreadful state. She distinctly heard her friends speaking and lamenting her death at the side of her coffin; she felt them pull on her dead-clothes and lay her in it. This feeling produced a mental anxiety, which was indescribable. She tried to cry, but her soul was without the power, and could not act in her body. She had the contradictory feeling, as if she were in the body and not in it at the same time. It was equally impossible for her to stretch out her arm or to open her eyes or to cry, although she continually endeavored to do so. The internal anguish of her mind was, however, at its utmost height when the funeral hymns were begun to be sung, and when the lid of the coffin was about to be nailed on. The thought that she was to be buried alive was the one that gave activity to the soul, and caused it to operate on her corporeal frame.

Dr. Duncan, of Edingburgh, relates the case of a "female who was about to be interred alive. She heard the conversation of the persons present, endured the horrors of seeing her own body prepared for the grave, of being laid out and the toes tied together, and the chin and jaws enveloped in a bandage, but when her agony reached a certain point the spell was broken, she shouted and was saved." Dr. Duncan considered this a case of catalepsy, but Dr. Binns more correctly thinks it one of trance.

In these two extraordinary cases it is evident that the several senses were keenly alive to external impressions.

In the following instance the patient was, so far as can be determined, unconscious of all about her.

"Mrs. Godfrey, sister to the great Duke of Marlborough, had been for a long time ill, in consequence of anxiety brought on by the recent death of the Duke, but one Sunday, fancying herself better than usual, determined to rise and go to chapel. Probably from unaccustomed exertion, or absolute debility, as she was dressing for that purpose she fell down, and to all appearance, expired. The screams of her attendant, and a lady who was in the room with her, brought Colonel Godfrey to their assistance, who, probably having seen persons similar attacked, directed that she should be immediately put to bed, and that two persons should sit up constantly with her till positive symptoms appeared of dissolution. The opinion of the physician was that life was extinct, and his friends entreated Colonel Godfrey to allow her to be interred, but he resisted all their persuasions, continuing firmly to adhere to his first resolution until the Sunday following, when exactly at the same hour as the syncope, asphyxia, or trance had attacked her on the preceding Sunday, signs of returning animation were perceived in the body, and she awoke just as the church bell was ringing for service, which so perfectly eradicated, says the authoress, every trace from her memory of her insensibility, that she blamed her attendants for not waking her in time to go to church, as she had proposed to do. Colonel Godfrey, taking advantage of her unconsciousness of what had occurred, gave orders that she should by no means be made acquainted with what had happened, lest it should make a melancholy impression on her mind, and it is supposed that to the day of her death she remained ignorant of the infliction."

At Athens, in order to meet cases of this kind, the law required that no person should be buried until the third day after death, and in most of the cities of Greece a funeral did not take place until the sixth or seventh. This would hardly, however, be sufficient to meet the case of such instances as

those I have named. The Romans appointed officers to visit the dead, in order to see that life was really extinct.

VOLUNTARY TRANCES.

One of the most singular facts which has ever happened in connection with trance, is the power possessed by certain persons, voluntarily to bring on a condition approximating so nearly death, as to render it difficult to tell whether dissolution has not really taken place.

The case of Colonel Townsend is perhaps one of the most remarkable that we have on record, as taking place in this country, at all events. This man possessed the power of stopping completely the action of the heart, and thus simulating death, a power which one gentleman with whom I am personally acquainted says he possesses, but which, it is only fair to say, I have never seen him exercise. Colonel Townsend's case is recorded as follows by the late Dr. Cheyne, of Dublin, and when we take into consideration the deservedly high estimation in which Dr. Cheyne was held as a practical physician, possessed of high talents and scientific attainments, and the high character that he bore as a Christian man and a gentleman, it is impossible to have had the Colonel's interesting and uncommon case attested and recorded more satisfactorily. Dr. Cheyne narrates the case as follows:—

"He could die or expire when he pleased, and yet, by an effort, or somehow, he could come to life again. He insisted so much upon our seeing the trial made, that we were at last forced to comply. We all three felt his pulse first, it was distinct, though small and thready, and his heart had its usual beating. He composed himself on his back, and lay in a still posture for some time; while I held his right hand, Dr. Baynard laid his hand on his heart, and Mr. Skreine held a clean looking-glass to his mouth. I found his pulse sink gradually till at last I could not feel any by the most exact and nice touch. Dr. Baynard could not feel the least motion in the heart, nor Mr. Skreine perceive the least soil of breath on the bright mirror held to his mouth. Then each of us by turns examined his arm, heart, and breath, but could not by the nicest scrutiny discover the least symptom of life in him. We reasoned a long time about this odd appearance, as well as we could, and finding he still continued in that condition, we began to conclude that he had indeed carried the experiment too far, and at last we were satisfied that he was actually dead and were just ready to leave him. This continued about half an hour. By nine in the morning in autumn, as we were going away, we observed some motion about the body, and upon examination found his pulse, and the motion of the heart gradually returning. He began to breathe heavily and speak softly. We were all astonished to the last degree at this unexpected change, and after some further conversation with him and among ourselves went away fully satisfied as to all the particulars of this fact, but confounded and puzzled and not able to form any rational scheme that might account for it."

CONCERNING PARAFFINE MOLDS.

THE MEDIUMSHIP OF MRS. COLLIER OF SPRINGFIELD.

To the Editor of *The Spiritual Scientist*:

DEAR SIR: In the *Scientist* of Feb. 3d we find an article by Mrs. Denton, a paragraph of which should be corrected:

If the spirits can materialize cotton lace, can wind it around their fingers, and dip them and it in paraffine, can have it materialized and fixed in the mold for future human use, as through the mediumship of Mrs. Collier of Springfield?—

The spirits made no claim to having materialized the lace, but said emphatically, "No, we did not make the lace, it was the spirit's before she left the form; it retained her magnetism, and she had power to bring it to you." Shall we disbelieve this, while things more wonderful come to our knowledge daily?

Some person, who did not attend the seance when the mold was made, wrote to Prof. Denton concerning it, and, in his answer to a member of the circle, he said, "I think the lace must have been materialized by the spirits;" before he had seen the mold this was his conclusion, from a statement that no person in the circle had lace like that upon the fingers.

We held the above-mentioned seance in an upper room, made totally dark, with doors locked, five persons sitting in a circle so close to each other that no one could move without the knowledge of every other person present. In the centre of the circle, upon a chair, was placed the pall of paraffine. The circle were having a social chat with each other and with the spirits, Mrs. Collier seeing and describing forms as they came near her to gain power for a materialization sufficiently strong to plunge a thumb, finger or hand into the burning hot fluid. In about ten minutes, she said:

I see a tall lady, I have seen her before. You have her spirit-photograph, (addressing one of the sitters). It is the grand lady, her fingers are twisted so that her hand appears to be deformed.—She has left the room.

Several persons were described, names given, raps made upon the pail and chairs in answer to questions, when Mrs. Collier said:

The tall lady has returned. She stands by the pail, winding something like lace about her fingers. What will she do? There, she has dipped her hand lace and all; I saw her do it.

While she was speaking we heard the splash, followed by a succession of raps and an occasional dip. One of the ladies commenced to sing "What shall be my angel name?" While singing the second verse, the medium was drawn back from the circle and entranced. The control said:

Friends, you have wanted something wonderful now you have—we cannot hold the medium, get a light.

The result you already know. Upon the cushion which we placed upon the table were the perfect molds of a thumb, several fingers and the lower portion of a hand—the fingers having been interwoven with lace as above stated. That same spirit has given two molds interlined with plain lace and two with figured lace.

November 15th we held a seance for about twenty minutes, in the same place; five ladies present; the circle was arranged as before. In about ten minutes Mrs. Collier said:

I see an old lady, she is bending her elbow; will she dip her arm? Please do if you can. Now I see another old lady, it is your mother (addressing one of the ladies). She will dip her hand. We shall know it. (Splash after splash was heard). Now I see a beautiful figure floating, I do not see her face but she is floating over—the pail.

Turning to the lady by her side Mrs. C. said, "Put your feet to mine, I do not know why." Another splash. "She has dipped a foot," said one. "Yes," said the medium, "keep perfectly quiet,—don't move." Instantly she was entranced and called for a light. The result was:

The elbow of an old lady,

The hand of the mother of one of the sitters (a fac-simile of the hand on a picture, which was taken two days before she left the form).

The five toes and ball of a foot, which we believe to be the first foot-mold taken.

They must have been made then and there by some power, for they were both warm and soft; and it was utterly impossible for a member of the circle to have done it under the circumstances, or in so short a time, under any conditions.

We did not stop the investigation there, but examined every mortal foot that could have been near the medium or paraffine none of which had the least resemblance to the mold.

On several occasions matches have been lighted instantly, as we heard the splash in the fluid, only to find a perfect but soft mold. At our last sitting for the molds, there was a man's hand, somewhat deformed, large, with long fingers; in its palm was the figure of a perfect heart, which had been branded into the flesh. Mark—*There was not a man in the house and the mold was warm.* The spirit said:

I am Black Bill my master's name was Hart. He marked all his niggers with a heart.

This same influence has been at three or four seances; is inclined to be mischievous but not malicious. He talks with direct voice, as many spirits do at Mrs. Collier's seances.

Saturday evening, the 12th, four male spirit-voices joined in the singing, while there was but one gentleman in the circle. These different phases of manifestations make the seances very interesting.

We have conditions as we like, which might not satisfy all persons, as each one might consider his method best to prove the medium honest. If it is possible for us to know any thing, we do know that the molds made in Mrs. C.'s circles are made from spirit-materialized forms. There is no deception, no human being clothed in mortal garb has any part in designing, forming, or making the same.

We have tested the matter to our satisfaction, not for public notoriety, but as earnest seekers of truth; clear-headed, cool, calculating women, with no time to waste in deceiving one another; all personal friends of the medium—knowing she is as much in earnest as the rest,—all believing that by uniting our efforts with the earnest workers of the past, they will impart to us knowledge and power, that will help us to act well our part in the great drama of earth life; feeling we are but the continuation of the eternal past toward an eternal future.

We appreciate your effort to raise mediums to a higher standard of fact—which is Truth. There is too much chaff; the reason *may be*, that there is a lack of courage on the part of the investigators, to say we cannot believe, we *must know*; and when convinced beyond a shadow of doubt, do we not wrong the honest medium by not declaring our evidence?

Numerous are the slurs and innuendoes in regard to the Eddy Brothers. We have visited their home at three different times, and passed more than five weeks with them; one week while Col. Olcott and Madame Blavatsky were there; we had the advantage of the Colonel's thorough investigation, besides our own reason and intuition; and we fully endorse them as honest, faithful workers in the hands of the invisibles. We have positive knowledge that our spirit-friends were again clothed in earth form, and "walked and

talked" with us. When persons ignore such statements they only prove their ignorance of fact. We have seen many wonderful works developed through honest men and women but, we think, there are no seances to be compared with those given by William and Horatio Eddy in their peculiar phase; and we most fully agree with Col. Olcott when he says, "William Eddy is the most wonderful medium in the world."

We have trespassed much upon your time and patience, but for truth's sake we ask the correction. The spirits do not materialize cloth, lace or hair, to leave for "future human use," in Mrs. C.'s circles at present, what may be done in the future we cannot tell.

Yours respectfully, ELIZA P. MORRILL,

82 Boylston Street, Springfield, Mass.

HEALING MEDIUMSHIP.

THE Boston Herald relates the wonderful experience of a Foxboro lady who was "cured by prayer" from lung and spinal ailments, after suffering for two years. She assured the doctor that she "had faith," while he anointed her with oils asking the Lord to heal her of whatever disease she had. We can see nothing remarkable or wonderful in this; it is an evidence of the superiority of the spirit over the physical body. Her own will-power, exercised unconsciously by that faith in his ability, was of great assistance in working the cure. The last London Spiritualist brings us a case somewhat similar. Says the correspondent:

During our sittings the week after Christmas, we received two communications informing us that we would soon receive instructions enabling us to cure many diseases. Knowing a lady, an intimate friend of mine, who had been suffering from acute rheumatism during the last two or three years, we decided on trying what could be done to afford relief. Accordingly we invited the lady to come on Sunday evening last (Jan. 2), when we received instructions to make a liniment and rub it on the part affected on certain days, and in a peculiar way, repeating the Lord's Prayer three times during the rubbing. We lost no time in trying the remedy. The third rubbing has now (Jan. 8) been applied, and the lady has since been completely exempt from pain, although she previously suffered extremely and continuously, especially at night which deprived her of rest and sleep, and is already much improved in appearance, and in health and spirits. The communication in reference to the curative power came to us altogether unsolicited and unsuspected, as our desires and efforts were directed only to the elucidation of the power to acquire proof of the great fact of the truth and reality of the existence of another and independent order of invisible beings and their power to communicate with us.

In both these cases the mind of the healer was placed in the best possible receptive condition for the higher influences. Several developing circles have found the manifestations to change in character and increase in power, by chanting or repeating in unison the Lord's Prayer.

FRIENDS who desire extra copies of the Spiritual Scientist sent to acquaintances who are interested in the cause of abor, will please send names to this office, and sample copies will be sent free of postage.

A COPY OF THE SPIRITUAL Scientist will be sent to any address in the United States for twelve months, on pre-payment of two dollars and a half. As it is highly desirable that copies should be distributed gratuitously in quarters where they are likely to have a beneficial effect, donations to that purpose will be thankfully accepted.

SUBSCRIPTION RULES of the Spiritual Scientist. Subscription payable in advance. At the expiration of any subscription the paper is discontinued. Subscribers are notified two weeks before a subscription is due, by the receipt of a bill for the ensuing year; and also a duplicate bill and notification when the paper is discontinued.

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

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SPIRITUAL SCIENTIST.

VOL. III.

FEBRUARY 24.

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It is not denied, as Mr. Huxley says, that many of the communications said to come from the dwellers-in-the-spirit are commonplace, wordy, and irrelevant. Every intelligent investigator admits this. It was well known centuries ago to Plutarch, who was evidently acquainted with phenomena precisely similar to those of our day. In his dialogues, one of the speakers expresses wonder that mediums, claiming to be inspired by Apollo, do not say something giving internal evidence of even an inspiration. Plutarch explains the inconsistency very much as we do—a cognate fact in regard to our modern sensitives. He says, substantially, that the god has to adapt himself to the intellectual capacity of the medium's brain.

But Plutarch was none the less a Spiritualist because of these puzzling conditions. There were larger phenomena which circumscribed and superseded these—phenomena embracing the inexplicable marvels of clairvoyance, prescience, levitation, movements of objects, insensibility to fire, and actual appearance of the faces and forms of the departed. He did not, like Huxley and Tyndall, treat with derision and contempt such facts, attested by witnesses in all ages of the world.

It is not the first time that men of science have stultified themselves by their opposition to new truths or to new manifestations of old truths. Your arrogant man of science has only scorn for the idea which Christ entertained, that babes and simpletons may be the recipients of truths to which the wise men of the world, the dealers in positive knowledge, are utterly blind. Hence, to discredit testimony which, if true, would lower his reputation as an oracle, Huxley has no weapon but a sneer.

When the Bishop of Oxford blandly put the inquiry to Mr. Huxley, in the presence of a large audience, "*Is the learned gentleman really willing to have it go forth to the world that he believes himself to be descended from a monkey?*" Mr. Huxley replied aptly, and just as a clever Spiritualist would have replied as follows:—

"It seems to me that the learned Bishop hardly appreciates

our position and duty as men of science. We are not here to inquire what we would prefer, but what is true. The progress of science from the beginning has been a conflict with old prejudices. The true origin of man is not a question of likes or dislikes, to be settled by consulting the feelings, but it is a question of evidence, to be settled by strict scientific investigation. But, as the learned Bishop is curious to know my state of feeling upon the subject, I have no hesitation in saying that, were it a matter of choice with me (which clearly it is not) whether I should descend from a respectable monkey or from a bishop of the English Church, who can put his brains to no better use than to ridicule science and misrepresent its cultivators, *I would certainly choose the monkey.*"

But, what if Spiritualists were to turn against Mr. Huxley, as they can do, his own pertinent and sufficient reply? His objections to Spiritualism are expressed in one of his letters to the Dialectical Society. He says:

"But, supposing the phenomena to be genuine, they do not interest me. If anybody would endow me with the faculty of listening to the chatter of old women and curates in the nearest cathedral town, I should decline the privilege, having better things to do. And if the folk in the spiritual world do not talk more wisely and sensibly than their friends report them to, I put them down in the same category. The only good that I can see in a demonstration of the truth of Spiritualism is to furnish an additional argument against suicide. Better live a crossing-sweeper than to die and be made to talk twaddle by a medium hired at a guinea a seance."

Very clever and acute, and very well adapted to make the unthinking laugh is all this; but how far does it tally with the truth which Mr. Huxley enunciated in his reply to the Bishop of Oxford? A Spiritualist might say to the great and scornful physicist, "The question whether, in the gradations of the spirit-world, there are spirits of low degree, intellectually deficient and undeveloped and dealing in commonplaces and puerilities, in the 'chatter of curates and old women,' is a question of fact and evidence, and not of sentiment or of likes and dislikes to be settled by consulting the feelings."

In the very temper of the Bishop of Oxford, who recoils from the thought of being descended from an ape, does Professor Huxley shrink from the idea of being a spirit, if, in the permitted slow evolutions of the universe there are spirits who "talk twaddle" and are not educated quite up to the Huxley standard!

It is a pity that this eminent professor will not extend to the shortcomings, or to the strange, mysterious facts of Spiritualism, the same charity he is so ready to extend to the Darwinian theory—a theory, one might guess, rather fuller of questionable postulates and doubtful assumptions than the theory that mankind have not been mistaken throughout the ages in their belief in spirits.

If Mr. Huxley supposes that millions of centuries and of cycles may have elapsed before man came up from the *simious* to the *human* condition, why can he not be reconciled to the analogous idea that there may be no very great *saltus* between the mental condition of a man to-day on the terrestrial and tomorrow on the spiritual side of being? Is there such an infinite intellectual *hiatus* between Professor Huxley and the afore-mentioned "curates and old women" whose discourse he takes as the standard of the undeveloped spirits?

The firmest friend that quackery has is credulity, and Skepticism that "rejects facts without examination of their truth" is synonymous with unquestioning credulity. Some of our contemporaries should bear this fact in mind, ere they undertake to reject the evidence which is so well sustained of the existence of undeveloped, earth-bound spirits, who mischievously, though perhaps not maliciously, will make some unconscious person their instrument for coining spurious messages and counterfeiting personages. It is through such credulity

that Spiritualism is made ridiculous in the minds of those who are always ready to accept facts, but have sufficient wisdom to detect fallacies.

OCCULTISM AND SPIRITUALISM.

In a recent lecture at Paine Hall, Col. Olcott made use of some of the arguments advanced in this issue by "Buddha" in his communication on "Occultism and Spiritualism." The contradictory and untruthful messages received at spirit-circles, the shallowness of many communications presented to his mind strong evidence of the existence of the elementaries. But where is the necessity of adopting this theory when one more in harmony with the accepted principles of Spiritualism will solve all the mysteries presented. Why ascribe the nonsense of spirit-circles to non-human spirits if the manifestations of undeveloped human spirits would produce the same result?

It is asked why this communion with the departed, in the present form, has been delayed until now? The question assumes that spirit-communion is of recent date; but in reality evidence is not wanting to prove that it has existed in all ages. The mediums of the day, many of them, are descendants of mediums, persons who in the days of witchcraft escaped hanging because their powers of seeing and holding converse with the spirits of the departed were not known outside of the family; otherwise they would have been put to death. Socrates, whom, as Buddha charges, failed "to class his *dæmon* with those just gone before, or bring forth as evidence of immortality the fact that men and women did communicate with those on earth," practically exemplified in his life and manner of death, that he had seen the departed, and had some knowledge of a future existence. Nor were all his visions connected with a *dæmon* (good spirit) or angels. Two days before his death he says:—

"For the day following I must die, as they say who have the power in their hands; but that I shall not die to-morrow, but the day after, I guess by 'a dream' I had this night, that a woman, very beautiful, in a white garment, saluted me by name, saying:—

"Thou, ere three days are told,
Rich Phithya shalt behold."

Not angel or *dæmon*, but woman is his language. The *dæmon* of Socrates we look upon as a spirit control, whose influence was certainly not that to be expected of an "elementary"; its ministrations corresponded to that of the spirit guides or controls who attend our mediums in this age. In his speech before the Athenian Judges who condemned him, Socrates says "others call those that foretell events, augurs, soothsayers, and diviners—I the *dæmon*," and furthermore, according to many ancient authors, Socrates returned to certain of his pupils, who held familiar converse with him.

It is urged against Spiritualism that the messages do not bear internal evidence of their genuineness. Admit the fact: but does it necessarily follow that non-human spirits are manifesting. In the editorial, "Objections to Science," we quote the opinion of Plutarch that the communications are dependent upon the intellectual capacity of the medium's brain; furthermore, if we mistake not, Prof. Buchanan has an exact science by which he can demonstrate this fact. Had Spiritualists organized for a discovery of these truths, had they experimented with mediums instead of worshipping them and accepting all their dictations as infallible, the causes or dissatisfaction, as expressed by "Buddha," would, to a great extent, have been removed.

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The brain development responds to spiritual aspiration or marks its degradation towards the animal passions. When

mediums aspire for higher influences then will they respond; but if they are content with the worldly, if they are actuated by the lower motives, then we find them surrounded by the undeveloped, the earth-bound spirits, who work the same mischief which is attributed to elementaries.

We do not deny the existence of the elementaries; Col. Olcott claims Mr. Felt can demonstrate them. If so the fact must go on record. Mediums also claim to have seen them; but here we must interpose the observation that their visions and their spiritual perception are intimately connected. The child has a wrong conception of the relations between himself and external nature; and a medium may be a child in spiritual sight and mistake the spirit of primitive man for an elementary. The theory that the first inhabitants of the world are in their development but just entering the stage of spirituality to which the human race has at present attained, would furnish one reasonable explanation of the vision of gnomes, elves, goblins, and elementaries.

What's in a name? If Occultism deals with the spiritual elevation of man, it undertakes the same work which Spiritualism seeks to accomplish.

MRS. DENTON AGAIN.

This lady thinks that we are "slightly agitated" in reference to "the lack of sense and logic displayed" in her last article. Such we assure her is not the case; there is no reason for it; we were never calmer, being well assured of our position.

Mrs. Denton says:—

The fact is, they have a more difficult task before them, when they undertake to prove that the phenomena are the result of "spirit" power, than when they attempt to prove that the phenomena actually occur. . . . Only let them demonstrate their claims in regard to the occurrence of the phenomena, and there will be little difficulty in measuring sense or logic with them, or I am quite mistaken.

So far as their occurrence is concerned we would like to know what may be considered to be a demonstration of their claims. The ever-recurring facts have been witnessed by thousands of intelligent investigators and attested by several distinguished scientists; and a verdict has been given in their favor by the London Dialectical Society, by committees specially appointed to examine the same; and that they are produced by spirit-power is the only conclusion that can reasonably be come to. Intelligence apart from the animal organism is manifested, and this is what is called "spirit;" and this is what the intelligence itself asserts it to be. There is no necessity for "measuring sense and logic" in the matter—it would be a work of supererogation to do so. Mr. Seaver, the "veteran materialist," says, "show me a spirit and I will be convinced." This is rational and intelligible. Mrs. Denton says show me a spirit and I will say it is something else. Like the late Sir David Brewster spirit is the last thing she will give in to.

ANNOUNCEMENT.

We have in hand for publication in the columns of the Scientist the following articles, interesting and valuable, as may be seen by glancing at the names of the authors:—"The Koran," by Hudson Tuttle; "Ontology," by George W. Lewis; "Philosophy and Science," by George Stearns; "Some Stray Thoughts," by a former churchman; "Superstition," by Buddha; "The Power of Mind over Mind," a series of articles from the unpublished writings of a physician.

A METHODIST Minister in Santa Barbara, Cal., having preached against Spiritualism, a member of the church expressed his displeasure that the local paper, the Santa Barbara Index, had criticised his misrepresentations. Whereupon the editor replies,—"We are sorry to find any one in this community to support Mr. Bowers in his gross misrepresentation of Spiritualism and Spiritualists. If the Methodists were as grossly misrepresented as Mr. Bowers misrepresented the Spiritualists, the Index would as quickly speak of the defamation. How any intelligent person, claiming to be a Methodist, can say aught against Spiritualism in the face of the testimony of the good John Wesley, the founder of Methodism, and of the scholarly Dr. Adam Clark, his earnest co-worker, perplexes us exceedingly. Is it possible Mr. Bowers was lauded for his misrepresentation of Spiritualism and Spiritualists by the intelligent members of his church.

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The brain development responds to spiritual aspiration or marks its degradation towards the animal passions. When

mediums aspire for higher influences then will they respond; but if they are content with the worldly, if they are actuated by the lower motives, then we find them surrounded by the undeveloped, the earth-bound spirits, who work the same mischief which is attributed to elementaries.

We do not deny the existence of the elementaries; Col. Olcott claims Mr. Felt can demonstrate them. If so the fact must go on record. Mediums also claim to have seen them; but here we must interpose the observation that their visions and their spiritual perception are intimately connected. The child has a wrong conception of the relations between himself and external nature; and a medium may be a child in spiritual sight and mistake the spirit of primitive man for an elementary. The theory that the first inhabitants of the world are in their development but just entering the stage of spirituality to which the human race has at present attained, would furnish one reasonable explanation of the vision of gnomes, elfs, goblins, and elementaries.

What's in a name? If Occultism deals with the spiritual elevation of man, it undertakes the same work which Spiritualism seeks to accomplish.

MRS. DENTON AGAIN.

This lady thinks that we are "slightly agitated" in reference to "the lack of sense and logic displayed" in her last article. Such we assure her is not the case; there is no reason for it; we were never calmer, being well assured of our position.

Mrs. Denton says:—

The fact is, they have a more difficult task before them, when they undertake to prove that the phenomena are the result of "spirit" power, than when they attempt to prove that the phenomena actually occur. . . . Only let them demonstrate their claims in regard to the occurrence of the phenomena, and there will be little difficulty in measuring sense or logic with them, or I am quite mistaken.

So far as their occurrence is concerned we would like to know what may be considered to be a demonstration of their claims. The ever-recurring facts have been witnessed by thousands of intelligent investigators and attested by several distinguished scientists; and a verdict has been given in their favor by the London Dialectical Society, by committees specially appointed to examine the same; and that they are produced by spirit-power is the only conclusion that can reasonably be come to. Intelligence apart from the animal organism is manifested, and this is what is called "spirit;" and this is what the intelligence itself asserts it to be. There is no necessity for "measuring sense and logic" in the matter—it would be a work of supererogation to do so. Mr. Seaver, the "veteran materialist," says, "show me a spirit and I will be convinced." This is rational and intelligible. Mrs. Denton says show me a spirit and I will say it is something else. Like the late Sir David Brewster spirit is the last thing she will give in to.

ANNOUNCEMENT.

We have in hand for publication in the columns of the Scientist the following articles, interesting and valuable, as may be seen by glancing at the names of the authors:—"The Koran," by Hudson Tuttle; "Ontology," by George W. Lewis; "Philosophy and Science," by George Stearns; "Some Stray Thoughts," by a former churchman; "Superstition," by Buddha; "The Power of Mind over Mind," a series of articles from the unpublished writings of a physician.

A METHODIST Minister in Santa Barbara, Cal., having preached against Spiritualism, a member of the church expressed his displeasure that the local paper, the Santa Barbara Index, had criticised his misrepresentations. Whereupon the editor replies,—"We are sorry to find any one in this community to support Mr. Bowers in his gross misrepresentation of Spiritualism and Spiritualists. If the Methodists were as grossly misrepresented as Mr. Bowers misrepresented the Spiritualists, the Index would as quickly speak of the defamation. How any intelligent person, claiming to be a Methodist, can say aught against Spiritualism in the face of the testimony of the good John Wesley, the founder of Methodism, and of the scholarly Dr. Adam Clark, his earnest co-worker, perplexes us exceedingly. Is it possible Mr. Bowers was lauded for his misrepresentation of Spiritualism and Spiritualists by the intelligent members of his church.

HISTORICAL AND PHILOSOPHICAL.

English Correspondence of the Spiritual Scientist.

SPIRITUALISM AND CHRISTIANITY:
THEIR MUTUAL RELATIONSHIPS, PARALLELS
AND CONTRASTS.

BY REDACTOR.

VI.

SPIRITUALISM AND THE CREED OF CHRISTENDOM, DEALING
MORE ESPECIALLY WITH THE DOCTRINE OF
"ETERNAL TORMENTS."

"Oh, yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood:

"That nothing walks with aimless feet,
That not one life shall be destroyed
Or cast as rubbish to the void,
When God hath made the pile complete.

"I can but trust that good shall fall
At last—far off—at last, to all,
And every winter change to spring."

—TENNYSON.

"All things are moving onward to a result, rising ever to a point which is the crown and glory of things, the 'one far-off Divine event to which the whole creation moves.' Our God is working every instant for good. The waves of the vast ocean of eternity are not to engulf the best and noblest hopes of men; but upon their bosom shall play the sunlight of exuberant joy as the 'thoughts of men are broadened,' and God's will is done on earth as in heaven."

—REV. W. DARLING.

IN VIEW of the foregoing brief digest of spirit teaching, the question will arise as to the exact relationship of Spiritualism and Christianity. Clearly the new teaching does not countenance the popular theology; yet its antagonism to the religion of Jesus does not necessarily follow. Orthodox or Evangelical Christianity does not, we contend, fairly represent the spirit of Christ's teaching, though it may well profess a rigid observance of the letter thereof. The heart of it is sound, no doubt,—that is to say, it means well—but its theology is false in its essentials. While agreeing with the Church that man is immortal, and that his life here should be conducted in reference thereto, we know that she is greatly mistaken with respect to the realities of that immortality, and that her mode of preparation for it is unreliable.

The church of the first century, with all its blunders, had a basis that was sound. The apostles had seen and handled the facts they believed in. The church of the nineteenth century has for foundation the *history* only of what the ancient church knew of fact, and that greatly weakened by what it does *not* know of reason, and made utterly unsound by the scholasticism which subsequently undertook to settle matters without fact or reason. And yet, how "it exalteth its holm; how it parades its superiority; with what an air of conscious security it asks us if we have 'an interest in Christ.'" It never troubles itself with the question as to whether Christ has an interest in *it*. It takes *that* for granted. But it is extremely doubtful whether it can long survive. Already the Popular Faith has lost its power over the hearts and minds of the people, and no sensible progress is being made in missionary effort either at home or abroad.

A religion that is ethically degraded, and which embodies unworthy ideas of God and distorted notions of duty, cannot long retain its hold upon the minds of educated and thinking men. The present position of Orthodox theology before the world is hopelessly untenable, and would not be tolerated a single day did it not manifestly suit the world's purpose to extend its gracious forbearance yet a little longer towards so valuable an ally. As it is, it is extremely doubtful whether Orthodoxy will survive the scrutinies of the next fifty years unless some vitalizing and purifying influence can rid it of its errors. Such an ally is near at hand,—indeed has even begun its work. That purifier and vitalizer of the Church creed, we need hardly say, is Spiritualism.

Moreover, the rival faiths of the world are standing forth in bold array, challenging each other to comparison, and especially demanding of Christianity the why and wherefore of its assumed superiority. In the far East, as Max Muller points out in his profoundly sympathetic appreciation of the religious wants of humanity, the most reverent minds are comparing the systems of Buddha, of Mahomet, and of

Christ, and are enquiring with a largeness of heart that might admonish many amongst ourselves, which of them presents to man the highest, purest, and holiest conception of the Divine being, and of the religious duties of man. The merits of each and all the World's Faiths are on their trial, and though Christ's teaching in its pristine simplicity can, and will, hold its own, yet the wretched Calvinism perpetrated in his name to-day will not and cannot compare favorably with either of the other great religions of the world.

This dismal outlook need not alarm. Whatever of truth there is in the Popular Theology will stand fast, notwithstanding all effort to crush it. It is not the good and true, we, as Spiritualists, wish to eliminate, but the untrue and the false which the Church has incorporated as part and parcel of its charter.

That a vitalizing and purifying influence is needed is plain enough. Of something radically wrong, the Church stands self-convicted, self-condemned. Look where we will throughout Christendom, we shall not find the "signs" which Christ himself declared would distinguish the true believer. What these signs were may be learned upon reading Mark xvi from the 9th verse. Where, oh Christians, are your credentials? Where are the gifts of the spirit promised by him whom ye call "Lord" and "Master"? If these signs were a test of Christian character and a living faith in the primitive days of the Church, they are still such; and where, I ask, are they who can produce them?

"Here," says one writer, "is a solemn fact to be considered: either the Church is void of faith, or the promise of Jesus is void of truth. In either case, it is no more than charity to call the attention of Christians to this matter. This is no idle question. The whole world is concerned in it. The Popular Religion of the nineteenth century stands convicted of either a want of faith in itself or a want of confidence in the truth of its founder."

Spiritualism can throw a vast amount of light on these questions, showing why and how it is that the promised signs have disappeared from the midst of Christendom. It can furnish proof and illustration of the leading doctrines of Christianity such as can be had from no other source. It not only redemonstrates the basic fact, but gives the philosophy and uses of many of the rites and practices of the Church, the true meaning of which is now either lost sight of or misunderstood. For example, Christian baptism is held as one *sine qua non* of salvation. Consequently the believer is either immersed in water or has it sprinkled on his face. But if the "Word" is to be taken as a guide, he is here entirely in error. That was not the kind of baptism which was to accompany the gospel of Christ. The symbol of the baptism of Jesus was fire—not water—the sign of a power which should not simply moisten the surface of the understanding with a verbal assent, but which should penetrate to the very centre of consciousness and there become a perpetual source of light and heat. Spiritualism reveals that this "baptism of fire" is none other than the overshadowing presence of the spirit—a baptism of which fire is a fitting symbol. In like manner can be explained the Laying on of Hands, the Lord's Supper, Singing and Prayer, Fasting, and the Invocation of Saints—all of which have been observed blindly. But in the light of Spiritualism their *rationale* is obvious, as also the interpretation of many of the popular dogmas; as, for instance, Mediation, Atonement, Vicarious Suffering, Salvation and Justification, the Resurrection and the Last Judgment. It is not, however, my purpose to enter now into a discussion of these points. I simply record the fact that a common-sense and rational view of Christian rites and dogmas is forthcoming.

Though Spiritualism, as a science and as a system of ethics, is unconsciously modifying the dogmas of the Popular Faith to an extent little dreamed of, and is exerting a purifying influence, and teaching men that the real power which is to control men's hearts for good is Love—Universal Love; yet the Keystone of the huge fabric of Modern Dogma is hard to remove. The doctrine of "eternal torment" hangs like a millstone upon the neck of the Church. This doctrine, briefly stated, is that while a certain proportion of the human race will be "saved," the rest will pass onwards to a state whose awful horrors no tongue can describe. The

future of these vast myriads is a night of never-ending gloom; a night upon which no morning can ever dawn.

What the real meaning of this is will be seen in the following: The whole population of the globe amounts to about 1,274,000,000. Of these 793,000,000 are "Pagan Idolaters;" 120,000,000 are the followers of Mahomet; 8,000,000 are Jews; making in all 921,000,000, all of whom, according to popular theological belief, are excluded from salvation simply because they are without the pale of the Christian Church. Setting these aside as lost, we have still left 350,000,000 of professing Christians of one kind or another. Observe, however, that the "idolaters" amount to at least three times this number. But to be orthodox in our estimate, we must still further reduce the number of those likely to be saved, first by all the Roman Catholics, of whom there are upwards of 182,500,000; also the Greek Church, amounting to 74,624,000—the two latter making in all about 257,124,000. This leaves us only the Protestant Churches, the united members of which only amount to about 96,000,000, being not much more than one-third of the whole Christian Church! Shall we stop here, and take our ninety-six millions of Protestants as the number of those for whom "salvation" is possible? "No," says our inexorable theology; you must deduct from these at least the Unitarians, 183,000; the Mormons, of whom there are 100,000; the Swedenborgians, 12,000; and some would even include the Universalists, amounting to 656,000,—thus reducing our estimate to about 94,000,000. But we must remember that these figures embrace a great variety of sects and denominations, in each of which it is only the more advanced minds that will admit the possibility of salvation outside their own communion. And were it possible to obtain the precise number of those who are really the followers of Christ, perhaps our total would dwindle down from millions to as many thousands.

These facts need no comment. It is against such horrible dogmas as this that Spiritualism is waging war. It is the foe which of all others the Church has to fear so long as she persists in resting her *raison d'être* upon such foundations, and until she rids herself of her man-made creeds there must be warfare between the two. Spiritualism is fighting for God and man alike. The fight will doubtless be fierce and long for this doctrine is the rock of the very existence of the creeds, and were this corner stone removed, the whole fabric would come to the ground. The Church must, therefore, keep it prominently before the eyes of men. But as soon as it is discovered that there is nothing for men to fear beyond the tomb—that even the punishments of an all-wise God are proofs of his greatest mercy, and that the worst calamity would be *not* to fall into His hands—then the Churches as now organized will collapse and disappear. In this may be discovered the secret of the violent opposition which Spiritualism has ever received at the hands of Christendom.

The bearing of the new teaching on this all-important point is that no such system of punishment, as that generally believed in by the churches, exists in the next life. Spirits have very little to say upon hell, and they universally repudiate the doctrine of eternal retribution. Yet, though not believing in hell as a place, they tell of a punishment which is corrective, that the misdeeds and wrongs done here in this life must be atoned for in the next. They teach that the Soul's day of Judgment is ever here, and that sooner or later the spirit must gather up the tangled threads of its former sins and weave them afresh into garments of light and beauty with which it may clothe itself anew. Though spirits differ on every conceivable subject, yet upon this one point the unanimity is most marvellous. They all agree that "evil" is the soul of good, and that as the ages roll along what we call evil will develop into good.

Doubtless the orthodox Christian will question the truth of the above. But it must be remembered that though one class of passages in the Bible may be so interpreted as seemingly to endorse the "eternity of hell torments," yet there is another class to be met with in both Testaments which preach a widely different doctrine. Those that speak of God's everlasting mercy, of his not keeping his anger forever are as numerous and as emphatic as those which are urged in support of the contrary. Yet for eighteen centuries the Church has elected to stand by the one and not the other. And why? Because she felt it supremely important to have

the means of successfully terrifying men. No doubt she was honest, but the times have now gone by when men could be driven into the fold through fear.

In combating such monstrous theories as these which the Church unfortunately has engrafted into its system, Spiritualism is fighting for the honor of God and the welfare of man. We plead for the glorious charter of life revealed by the man Christ Jesus, for the ministries signified by that Redemption from the power and sting of Death. We plead for the teeming million of our race—for those who in our self-righteousness we term "the wicked" and then pass on our way—for those with whom Jesus loved to dwell and for whom his loving tenderness went out, the weakest and vilest of whom he called his brethren. One word more. Let none fear that such teaching as this will undermine the truths of Christ's teaching. On the contrary it but strengthens and confirms it. His mission is our own; his love our guide as we daily tread the path of duty which widens and brightens as we travel on, and far away in the distant future we catch gleams of the universal song of triumph—the song of Earth's children ransomed evermore from the toils of sin.

THE GROWTH OF SPIRITUALISM.

THE Sacramento Record-Union, in a late number, called attention, editorially, to the rapid growth of Spiritualism, from which we make a few extracts:

A striking proof of the spread of the new belief was recently given with the Westminster Review, the exponent hitherto of the most radical scientific doctrines, and the advocate of the anti-theological views of Strauss, Renan, and their school, printed a paper suggestive of the possibility that in Spiritualism might be found the germs, if not the substance, of the religion of the future.

The editor claims that a special recommendation of Spiritualism to a large class of intelligent people is that:

It comes heralded of no dogmatic fulmination, is advanced by no hierarchy, is in the interest of no special school of speculators, and is, in short, free from all the drawbacks which time has chrystalized about ecclesiasticism. In this respect it must be conceded that there is a certain resemblance between its advent and that of Christianity. The latter appeared at a time when ecclesiasticism had solidified into a cold and repellant formalism. Neither in Judaism nor Polytheism was there any longer the power of attracting popular sympathy. The intellectual classes were mainly Materialists. Monotheism possessed as yet no procreative power. And it was the warm humanism teachings of Jesus, and the simplicity and anti-ecclesiasticism of his practices, which appealed to the hearts of the common people, and caused them to "hear him gladly." It must not be forgotten that at its birth Christianity was as strongly at war with the established religions of the times as Spiritualism or Materialism are now, and that it was also regarded at the time as an infamous and blasphemous creed, by the strictly orthodox of all sides. We must, in comparing its beginning with that of Spiritualism, free our minds of all the conceptions which we have formed of the after progress of the religion, and having done so we shall find that there are some points of resemblance between the two epochs, if not sufficiently clear to warrant the theory of direct analogy, yet enough to give significance to the present aspect of Spiritualism. If, further, we attempt to put ourselves in the places of those who saw the dawn of Christianity, and, confining ourselves to the data they possessed, endeavor to reproduce their speculations as to the future, we shall perceive the impossibility of forming a just estimate in such matters, and the folly of a premature ridiculing of phenomena the scope and significance of which time alone can determine.

In concluding, the editor of the Record-Union says:

But in the theory of progressive existence which Spiritualism has adopted there is certainly evidence of a more rational and philosophic belief than any of the orthodox creeds furnish. Prediction concerning the ultimate effect of the new faith would be idle. It is at present only important to note as an incontrovertible fact that Spiritualism is advancing.

THE QUESTIONS raised by Madame Blavatsky and Col Olcott, in regard to "elementary spirits," are beginning to be discussed in the English spiritual journals. Mr. W. Stainton Moses (M. A. Oxon), seems disposed to adopt the views of the Occultists on this subject. He is not only a person of manifest culture, but a medium both for mental and physical phenomena, and his accession to the ranks of the Theosophists will naturally strengthen the position of the latter.

From the Lowell Morning Times.

SPIRITUALISM IN LOWELL.

THINKING that the subjoined account of what happened at a seance given Wednesday evening at the residence of Mrs. J. W. P. Abbott, of Westford, might be of interest, your correspondent put in an appearance, determined to see what was to be seen and hear what was to be heard. The medium (so called) was Miss Lutie M. Blair, the celebrated spirit artist, a lady of some thirty-five or thirty-six years of age, of prepossessing personal appearance. There were assembled in the cosy sitting-room some twenty or more persons. At about eight o'clock the medium was carefully blindfolded with twenty-six thicknesses of linen, so that, although she was carefully examined, all were satisfied that she could not see. A piece of white Bristol board, furnished by a skeptic (a stranger to the medium) was laid before her, upon which she painted a fine flower, in many colors, in the incredible short time of twelve minutes. After that, Mr. John W. Abbott asked her to paint him a royal purple pansy, which was quickly and satisfactorily done, as was a moss rose and lily. Five different pictures of different flowers were painted altogether. Just before the last one was finished, a large handkerchief was tied around her neck, and then pulled up so as to entirely envelop her face, and still the painting went on. No mistake was made, she often dipping her brush into some three or four kinds of paint at the same time. And this is not all. Many business cards were placed very quietly over her saucers containing her paint, all of which were read correctly. More, she read from a book of advertisements which was placed bottom side up, described the pictures in the same accurately. She also wrote bottom side up. Now all these things were done blindfolded, as above stated, in a perfectly lighted room, to the satisfaction of all present, many of whom were very skeptical. Mrs. B. is unable to paint a leaf or flower when not under influence. One fact I had nearly forgotten to state, and that is that every leaf and every flower is painted bottom side up. Mrs. B. has been a public medium for the last eight years, and has given public exhibitions in most of the principal cities of the Union.

OBSERVER.

From the Boston Herald of Monday, Feb. 21.

MRS. HARDY IN A SACK.

THE PAINE HALL MATERIALISTS CONFOUNDED.

MRS. HARDY being much beset alike by incredulous Materialists and doubting Spiritualists to give a molding seance under "test conditions," appeared at Paine Hall last evening, enveloped in a sack, and sat upon the platform before a large number of spectators, with the view to producing the mold of a spirit-hand under circumstances which would preclude the editors of the Investigator and the Spiritual Scientist* from alleging that she "did it with her feet." In about twenty minutes from the time the screen was drawn around the table, under which stood the pail of water and paraffine, the invisible chemists signified to the medium that their work was completed, and when the table was removed there lay by the side of the vessel a perfect waxen mold of a human hand. The sack enveloping the medium to the neck was carefully examined by a committee before and after the sitting and found to be intact, and the Infidel member of the committee publicly confessed his inability to suggest any possible human mode of accomplishing the result achieved.

Mr. Seaver and another gentleman in the hall wanted Mrs. Hardy to also enclose the paraffine and water in a bag or screen, but for reasons best known to the medium and those conversant with the subtle conditions of mediumship, this was declined, although an experimental seance under the direction of Dr. Gardner, that morning, at the house of the medium, where the water and paraffine were locked within an enclosure of wood and wire, resulted as usual in the production of a mold, which was found floating in the water. It is due to the medium to say that this double test, or the interposition of the wire screen, largely added to the draft upon her vitality, but fully assured Dr. Gardner, if the assurance was needed, that the production of the mold was the unmistakable result of supersensual forces, and gave him confidence to assert in Paine Hall last evening that this was the

* The Spiritual Scientist has not said that Mrs. Hardy "did it with her feet."—Ed. SPIRITUAL SCIENTIST.

beginning of a series of experiments which would astonish the world. He even promised Mr. Seaver the pleasure of soon witnessing a spirit in full form standing upon the platform of his materialistic temple. Mr. Seaver said that was just what he wanted to see. *Nous verrons.*

PAINE HALL MEETINGS.

Sunday afternoon the platform was occupied by Mr. Loring Moody, who gave an interesting address on "Evolution," from the materialistic standpoint. Mr. Moody is not an attractive lecturer but his matter is exceedingly good. In a condensed form he gave an excellent idea of what Evolution is, as expounded by such men as Darwin, Spencer, and Huxley; and showed very clearly the weak places in their theory. He considered Darwin in the right track to becoming a Spiritualist, and his remarks went to prove, if proof were wanted, that men possessed of good perceptive faculties might be lamentably deficient in reasoning powers; for the speculative theories, genius as they may be, of the scientists, would not stand the test of facts. There was something underlying the processes of Nature that mere mechanical evolution would not account for. What this force was would be considered in a subsequent lecture next Sunday, when the subject would be Evolution from the Spiritual Standpoint.

Loring Moody will lecture in Paine Hall, on Sunday, Feb. 27, at 2.30 o'clock P. M., on "Mind Evolution, the Triumph of Science."

PARAFFINE MOLDS UNDER TEST CONDITIONS.

It gives us great pleasure to inform our readers that Mrs. Hardy has at last acceded to our demands for test conditions and has demonstrated the truth of our declaration, oft repeated, that the dwellers-in-the-spirit will, at all times, respond to the call of an honest investigator who seeks to know more of the causes that underlie the phenomena.

Commencing with the initial number of the Scientist and continuing to the present date, we have persistently urged that every medium should obtain manifestations under such conditions as would effectually dispose of the theory of trickery. Since April 8, at which date we had just cause for our action, we have enlarged upon the importance of having Mrs. Hardy demonstrate the genuineness of her claims as a medium for materialization.

The Boston Herald, from which we copy an account of the seance under test conditions above referred to, makes a direct charge that the editor of the Spiritual Scientist has alleged that Mrs. Hardy produced the mold with her feet. This we deny. As stated in our last issue, had we known or believed it to be true, we should have so stated it, positively and unequivocally; we simply asked for conditions that would silence these theories that Mrs. Hardy's feet are concerned with the result of the manifestations. That she has done this we rejoice for the sake of Spiritualism. The Scientist has ever claimed that the dwellers-in-the-spirit can and will raise their mediums above the level of suspicion. It has been asserted that the "bag would interfere with the emanations from the body of the medium and destroy the conditions." We did not believe it then, and the results prove our faith to have been well-grounded.

We seek but the truth and the elevation of Spiritualism. The phenomena are gradually rising up from the level of the tricks of cheap showmen to that of a positive demonstration of the presence and agency of an unseen causative force. The test should be a conclusive one of the power of Mrs. Hardy to "materialize spirit-hands;" we did not witness the exhibition, nor was it necessary; we can accept the evidence of those who did—prominently that of the Herald representative who was placed on the committee. We hope to hear of Mrs. Hardy's continued interest in this matter of test conditions; we do not doubt that a few sittings for development of strength will enable her to produce them inside of a closed box. We might say the same of Mrs. Thayer, the flower-medium.

On another page, W. W. Currier, well-known to many of our readers, and to all Spiritualists in this vicinity as an interested and able worker in sustaining the cause, proposes a test seance for Dr. Jack, of Haverhill. The same report should come from this section as in the case of Mrs. Hardy; it is indeed encouraging to us to have the Scientist supported in this policy by the gentleman above alluded to.

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.

ADVERTISEMENTS.

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