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THE RELATIONS OF THE HUMAN BRAIN TO SPIRITUAL PHENOMENA.

BY PROF. JOSEPH R. BUCHANAN.

Col. H. S. Olcott,—

DEAR SIR: I have learned with great pleasure that your investigation of the materializations at the Eddy house are to be published in a permanent form, and I envy your recent opportunity. After spending months upon dry verbiages and fruitless dialectics of Plato, Kant, Hamilton and other members of the Metaphysical Adoleschion looking through a barnfull of chaff for a handfull of wheat—it is delightful to see what new and wonderful additions to our practical psychology are being made.

You are working along that charming borderland where the spiritual and physical come together, where the physical rises into the poetic, and the supernal comes down to meet it in beauty and benevolence, as the sunset sky blends with the vapory horizon in the west.

But we must not let enthusiasm for a scene of the marvelous and beautiful divert us from a strict and accurate scientific examination. In such an investigation I should have been happy to co-operate, but as this was not possible, I proffer a few suggestions as to the Scientific basis of psychic phenomena in the constitution of man and the aspect which the matter assumes viewed at a distance from the standpoint of science and literal philosophy.

ANATOMY, PHYSIOLOGY, SARCOGNOMY.

Psychometry and nervanic experiments establish clearly and positively the following propositions:

1. The faculties of our conscious existence, soul, or spirit are not vaguely diffused through the body, but are concentrated to a definite organic connection in the brain, from which centre alone, the spiritual controls the material, or to express it anatomically, the psychic ganglia of the cerebrum, acting through the psycho-physiological ganglia of its base and the cerebellum, control all the voluntary motions, while they influence the involuntary motions, the circulation, and secretions, as was shown in my experiments upon Dr. Lane of Boston, reported by a committee of physicians.

2. The base of the brain is in more intimate connection with the body and all the processes of physiological life than its upper portion; and a dividing line might be drawn between that portion; which is chiefly physiological and that which is chiefly psychic or spiritual (Psyche, soul and spirit, being nearly synonymous terms). The psychic and physiological hemispheres, however, are not separated by any definite line, but blend insensibly everywhere.

3. In the psychic half of the brain the faculties are not all equally psychic, as those adjacent to the boundary mentioned (which may be rudely illustrated by a line drawn from the lower margin of the orbit of the eye backward, and upward to the crown, at which the hair turns out from a center) are much more physiological while those farther from that line are much more psychic; the maximum psychicality being on the median line, adjacent to the falx, on the internal aspect of each hemisphere.

4. In the comprehensive view of the human constitution which belongs to Sarcognomy, we ascertain that the superior portions of the body are in more intimate relations with the psychic element than the inferior. The brain is the psychic organ *par excellence*, and next to the brain the bronchial region of the thorax has the greatest amount of psychic relation.

From these anatomical and physiological data, it follows that all the transcendental or supernal relations of man, belong to the anterior-superior region of his brain and that the highest manifestations of spiritual capacity will be found where the inner portion of the front lobe as well as the *gyrus fornicatus* and other convolutions adjacent to the *corpus callosum* have the largest development. This portion of the brain is also intimately connected with religion, practical benevolence, and universal love. Hence the cultivation of pure religion has always developed a large amount of true spirituality, and given rise to spiritual phenomena, as we see in the lives of Wesley, Fox, Swedenborg, and hundreds of saints, mystics, and ecstasies in the Catholic Church.

The development of the front lobe gives prominence and breadth to the forehead, and the development of the inter-hemispherical region may be recognized not only by the general breadth of the upper portion of the head, but by the special prominence, along the median line, of the centre of the forehead and upper surface of the brain. As these developments predominate over the animal region of the brain, we have an increasing sensibility, delicacy, refinement, and spirituality in the constitution, which shows itself in many ways—in a delicate sensibility to the weather and ability to predict its changes; in extreme sympathy with the sick and ability to appreciate their condition; in a quick sensibility to the character or emotions of others, feeling their presence and their character before they have given any indications; in mys-

terious impressions and presentiments of good or evil; in dreams that seem prophetic, and in sudden reminiscences, as though the subject had heard this conversation or been in this place before, for it seems strangely familiar; in dreams of the departed, holding conversations with them which some times appear real and natural; in waking visions, when they seem to be near us, seem to speak to us or become actually visible; in the frequent presence and conversation of our departed friends, who come to us to sympathize, counsel, or warn, sometimes invisibly, sometimes visibly; in ability to commune with absent friends by their manuscript, by the psychometric method, and know their true character; in a realizing sense of the present condition of our departed friends as they come near us.

In all these results of a predominant psychic constitution of the brain, there is an inexpressible degree of intellectual delicacy and refinement. The more spiritual faculties are all poetical and bright. Hence, those who have the finer spiritual endowments are generally delicate, sensitive, modest and poetical in their nature. A large number of them in this country are capable of improvisation, and I have often heard improvised poetry from persons of moderate intellectual culture, which would be creditable to our best known authors. Few have any idea of the transcendent beauty, the delicacy and flashing intellectuality of the higher psychic powers, because, in the present condition of prevalent ignorance on such subjects, persons of superior capacity and social position are generally careful to conceal their spiritual endowments.

Intercourse with departed friends—with the loved and lost of the family circle—is not so rare as generally supposed, and is not at all confined to public mediums. It is common with thousands, perhaps hundreds of thousands, who keep such experience as something sacred in their own bosoms, or confide it only to their nearest friends.

The first scientific determination of the *modus operandi* of this intercourse was in the winter of 1841-42, when by exciting the most spiritual region of the front lobe (on the temporal arch, just in front of its intersection with the coronal suture) in the head of a young lady of great brilliance and intellectuality (Miss K.), I made her see the spirit of her mother in the midst of a circle of friends, in the brilliant parlors of Mr. S. in Louisville. At first, I deemed the vision entirely subjective, or imaginary, but in prosecuting my researches I found the results too rational and consistent to be simply imaginary. The most resolutely skeptical materialist who possessed the psychic constitution could see and describe the spirits which appeared, as positively as those who had previously believed in the existence of the soul.

After determining the objective reality of the spirits of the departed as seen and heard by those of finer psychic endowments, the question arose as to the extent to which these objective spirits, visible only to the psychic faculty, could influence a sympathizing human being. It soon appeared that the spirit was capable of influencing their minds by suggestions and that if the subject was of the impressible or mesmerizable temperament, the spirit power could operate upon and control him as human operators do, making him a passive subject of its will, through which it could speak and act as if still living in the body; the intelligence of the subject being kept in abeyance while under control and ideas or language being used by the spirit which the subject would not have been capable of originating.

This was still higher evidence of the objective reality of the spirits, to those who, not having the psychic vision could only rely upon facts and testimony. But there has been so much of this kind of evidence from the days of Socrates and of Paul, to the nineteenth century, which has not been entirely satisfactory to those who were skeptical, that it was extremely desirable to have tangible, ponderable, material evidence from spirits capable of affecting matter and moving heavy bodies, as well as controlling mind.

Since 1848, these phenomena, beginning in the Fox family, have appeared all over the globe, and the "psychic force", as some please to call it, has displayed mechanical power greater than that of any human being, accompanied by an intelligence of every conceivable degree, from blundering verbiage and falsehood, to the profoundest and most elevated utterances, according to the real character of the responding spirits

Psychic force, or will-power, accompanied by intelligence and individuality of character, has no other expression in the English language than by the words *spirit* and *soul*. Those who, after witnessing displays of intelligence, and talking with the invisible agent as a human being still hesitate to use the word *spirit* betray great weakness in manifesting such an aversion to the use of the only word by which they can properly express their idea.

Since the wide prevalence of physical manifestations from spiritual sources, there has been a very general demand to know what is the decision of science on this subject. The demand, however, is not very intelligently made—it presumes a mysterious power in science and scientists which does not exist. Science is nothing but established, systematized, and comprehended facts. The facts of spiritual communication, carefully collected and described in a systematic manner by Alfred R. Wallace, Robert Dale Owen, Epes Sargent, and yourself, even if there were no other competent and able writers in the field, constitute an impregnable body of science, of permanent and surpassing value to mankind, unequalled by any other contributions from scientists in the present century.

It is idle cavilling to say that it is not of the systematic and rationalized character of science. Compare it with the slightly analogous discovery of America by Columbus, and the narratives of its exploration during the first thirty years, which were certainly a valuable contribution to geographical science, and we must admit that the discovery and exploration of the spirit world has been far more copious in its facts, and satisfactory in its investigations. Compare it with medical science, rich as it is in the labors of its many thousand cothinkers, and we must confess that its huge mass of clinical, pathological, and therapeutic facts and doctrines, leading to conflicting systems of practice, is scarcely yet as lucid and scientific in form, and consistent in practice, as the system of Psychology which has been built up by the Baconian method of induction more faithfully than any science now known, when its whole history is considered.

The voice of science, then, is the voice of fact—it is expressed for Psychology in the volumes which record the facts and experiments already too numerous to be mastered by any common reader.

But perhaps the *opinion* of scientists is what the public desire, or the reports of scientific investigators. If so, let them read the publications of the London Dialectical Society, and they will find all that reason can demand.

But it must not be forgotten that modern Psychology is virtually a new science. There were some glimmerings of the science in Greece, in the schools of Socrates and Plato, and among the Egyptians—but the modern developments are essentially new and foreign to all other sciences. To ask a professor of Physics familiar with levers and steam engines, or a professor of chemistry, whose researches relate entirely to atomic combinations of matter, or a learned Physiologist, who knows nothing professionally of the Psychic element of the human constitution, but studies the body as a chemical laboratory, working with protoplasm—for an opinion on the new psychology, is simply asking them to leave their own field and pronounce upon matters more foreign to their knowledge and modes of thought than Egyptian hieroglyphics or the trapping of beaver in the American wilderness. Upon such a subject any intelligent citizen is as competent to form and express a rational opinion, as the most learned, physical scientist—often better qualified, indeed, from not being exclusively occupied with subjects of so different a nature. I would not exchange your opinion, trained as you are in the practical study of mankind and examination of evidence, for that of the entire British National Association of Scientists, whose President, Prof. Tyndall, is as shallow in philosophy as he is profound in science.

Among the cherished and cultivated sciences, there are none coterminous with the new Psychology—none that include it even in the limits of their penumbra—and we look in vain among professional scientists for those whose familiarity with such subjects has been acquired by their usual professional pursuits.

The psychic world and the physical world come into contact only in the highest condition of organized matter—the brain—which is so organized as to give the readiest access of the psychic to the control of physical forces.

Concluded next week.

CORRESPONDENTS.

"THE DOCTRINE TO RE-INCARNATION."

To the Editor of *The Spiritual Scientist*:

Will you allow me, through your valuable Journal to thank your correspondent, Mrs. Emma Hardinge Britten, for her well-timed article against the doctrine of re-incarnation. I have often desired to write upon this subject myself and am glad to see that at last people are awaking to the absurdity of this theory. The greatest merit of the idea of spiritualism pure and simple, is that it is a consolation to suffering humanity, the proof of a continued existence in another and happier condition of being, and the certainty of reunion with the loved ones lost here. All this is entirely swept away in this theory of re-incarnation, and in its place is substituted an endless round of weak and aimless existences on this planet until at last the hopeless and exhausted toiler "in immeasurable sand" would feel like the Buddhist that the greatest of all boons would be annihilation. Let us have this subject thoroughly discussed; and let not the great consolatory idea of Spiritualism be submerged by this wave of mystic folly.

New York, May 21.

C. L. FAIRFIELD.

TESTING MEDIUMS.

To the Editor of *The Spiritual Scientist*:

I observe in your last a paragraph relative to the testing of the Eddys by Col. Olcott, in which it is made to appear that sufficient opportunities were not allowed that gentleman to fully test these mediums. From my knowledge of the matter, based upon a fortnight's experience at Mr. Eddy's residence, I consider the remark that Col. Olcott "could not obtain what he desired in the manner that he desired," wholly unwarranted and uncalled for.*

To my mind there is a great deal of unnecessary fuss made about testing mediums, and when, as in the case of the Eddys, the manifestations are given under such conditions that the facts speak for themselves. I cannot wonder at the mediums objecting to a lot of ridiculous expedients being resorted to for the sake of proving what it is unnecessary to prove.

As an illustration of what I mean I will just refer to a case or two in point. When Mrs. Fay first came to London I satisfied myself as to the genuineness of her mediumship by simply holding her hands. Since that time doubts have been entertained on all sides about this lady's mediumship, and when I arrived in this country I was surprised to hear her set down as a decided fraud both by mediums and non-mediums, especially by the former, who, I am sorry to say, are generally the first to disparage the mediumship of others; but all this did not shake my faith in her. And now it seems Mr. Crookes has recently settled the vexed question by scientific appliance—by galvanometers; but what he has done proved no more than I proved a twelvemonth before, by simply taking hold of the lady's hands.

Then again, with regard to Mrs. Thayer, the public have heard how, in order to remove the doubts that existed with regard to this lady's mediumship, she was put into a bag, having been previously stripped of her clothes, which of course was a useless proceeding, and under these circumstances birds and a variety of flowers was produced, not by Mrs. Thayer as the newspapers express it, but by a power outside of her. Now what is the result of this subjecting of Mrs. Thayer to "test conditions?" It may have satisfied those who knew, and had confidence in, the parties present, but it does not satisfy outsiders, who say, and naturally too, that she should have been tested by non-spiritualists; at best, it only proves what I proved a few evenings before by the simply expedient of holding the lady's hands. As a proof of the truth of what I say I understand it is now proposed to have a seance at which not only the medium but those who assist, as the French say, are to be bagged! And when this has been done will the public at large be satisfied? No, the seance will only produce a relative effect and Mrs. Thayer will have to be bagged a great many times if the world is to be convinced in this way.

But with regard to the Eddys. It appears to me that their ordinary methods of demonstration are amply sufficient without any special testing. Take the materialization seances of William Eddy. What would be gained by tying the medium's ears with thread or adopting other devices to fix the medium when it is obvious from the great variety of figures that appear, differing in height and size and general appearance, that these figures cannot possibly be personated by the medium; and that the cabinet has dothing to do with it. Col. Olcott admits, for on one occasion, at the gentleman's request, a different room to that generally used was tried with the same results. Then again the seances of Horatio are equally conclusive. In the dark circle a test is given by allowing a person to sit on his knees which proves that he does not

move from his position; and in the light circle the position of the medium is seen all the time and physical effects are observable far beyond his reach, and hands are seen that obviously belong to no mortal present. Such being the case the adoption of tests is clearly unnecessary, and if the Eddy's once began to admit them, the whims and crotchets of every conceited "investigator" would have to be yielded to, the equanimity of the mediums would be upset, ill-temper engendered, and no satisfactory result produced. People are apt to lose sight of the fact that these displays of spirit power are the work of spirits, and that the mediums are merely instruments through whom the manifestations are given. I remember when I was with the Davenports that these mediums, when tests were proposed, would sometimes ask the opinion of the spirits, generally, however, they would be ruled by their impressions, which is probably the case with the Eddys. To pronounce these mediums "boorish" because they would not be harnessed by scientific (?) tests seems to me wholly gratuitous. There are cases when the adoption of tests, as in the case of the Holmeses, is necessary; and I would not underrate the value of the part Mr. Crookes has taken in the matter, and the importance of the services he has rendered to the cause. His testimony to the truth is doubtless of great value, but it does not satisfy everybody. Personal evidence is what most persons want and with nothing less will they be satisfied. When I first commenced my investigations I used to think what a fine thing it would be to convert Faraday and set at work to do so, but he politely "declined to go into the matter." Subsequent experience has taught me that if Prof. Faraday had gone into Spiritualism and pronounced in its favor that the world would have said he was in his dotage. In a matter of this kind, authority does not carry much weight. There are already plenty of great names to endorse Spiritualism. I remain yours faithfully,

ROBERT COOPER.

*The paragraph to which Mr. Cooper refers was taken from the *Religio Philosophical Journal*, and published with our comments that "it was a trifle inconsistent and unjust." We mention this lest a casual reader should suppose we cast a doubt. Mr. Cooper may have been satisfied with the genuineness of Miss Fay's mediumship, but even he selected as his "test conditions" the holding of her hands; this may have been satisfactory to him but does he think it can compare in scientific value with the experiment of Mr. Crookes? Mr. Crookes settled it for the public—Mr. Cooper settled it for his individual self. Mr. Cooper may not believe in bagging the medium, but it seems he was promptly on hand to witness the "bagging." He says the public at large are not satisfied; but we say that a large number of Spiritualists who have confidence in his integrity and those present with him on this occasion to which he refers, have now faith in Mrs. Thayer's pretensions, which they could not have before. Indeed we have heard it so declared again and again by some of those present. The test, while perfectly convincing did not interfere with the medium's powers. So with the Eddys or Davenports; the manifestations are given for a purpose, and that purpose the demonstration of the continued existence of the spirit. It is our experience that the strongest skeptics in time make the best Spiritualists; and also that the spirit world is ever ready to respond to an honest heart wishing for a convincing sign. We do not advocate burning wax, gags, racks, or any other unnecessary torture; but we do exhort Spiritualists and investigators to demand such simple conditions as will satisfy them of the genuineness of the phenomena. Even Mr. Robert Cooper, who saw an individual pass himself into a closed box, accepted it as a spiritual phenomena. But a simple experiment did not interfere with the medium's (?) comfort, but exposed the trick, and broke up the business. A little more "bagging," we say, indiscriminately applied.—Ed.

AMERICAN SPIRITUAL INSTITUTE. The Institute met for conference Sunday afternoon at Rochester Hall, to consider a plan for work. The Board of Managers recommended that the sum of \$3,000 be raised as a guarantee fund for the expenses of the Institute for the ensuing year. The general tone of the meeting favored a service morning and evening, and the suggestions concerning music met with great favor. The subscription paper which was opened, soon contained the following names and amounts: Charles Houghton, \$100; P. C. Drisco, \$25.00; Edward Winslow, \$50.00; S. Wing, \$50.00; F. J. Black, \$25.00; Alonzo Danforth, 50.00; W. H. Durell, \$25.00; H. S. Williams, \$25.00; Henry Wood, \$25.00. These amounts with the other funds of the society, make a total of nearly \$1,000;

THE SUBTILITIES OF FRIENDSHIP.

BY EMMA TUTTLE.

NOT best with speaking lip, or soulful eye,
Reach we the real lives of those most dear;
But by the force of some sweet mystery,
Potent, but vague, in the soul's atmosphere.

This magic power stops not to measure space,
But conquers distance like an angel's feet;
As Paradise, and woo the sainted dead
From holier ways to where we groping are,
With lonesome hearts, and sad prayers all unsaid.

I do believe these longings reach as far
As Paradise, and woo the sainted dead
From holier ways to where we groping are,
With lonesome hearts, and sad prayers all unsaid.

Believing this, I fain would do my best
In righteous living, making small complaint
To mar the sweetness of their sacred rest,
Who can but sorrow when we moan and faint.

For their dear sakes, and for my earthly friends
Whom I do light or shadow, unawares,
My life shall never sink to sordid ends,
Nor make one soul who loves me grow less fair.

So bid me welcome when with noiseless feet
I tread the flowery meadows of your thought,
For only what is white, and pure, and sweet,
Shall be by me upon your being wrought.

HISTORICAL AND PHILOSOPHICAL

Translated from the French of Revue Spirite of Paris.

QUID DIVINUM.

BY MRS. EMMA A. WOOD.

THE articles that follow in this connection are in answer to a letter in a former number of the Revue, to whose writer our author, while substantially agreeing with him in sentiment, yet replies by "Quid Divinum." The insertion of the letter, however, is not necessary to a comprehension of "Quid Divinum," which will, I think, be found sufficiently interesting and important, treating as it does of the intimate relation of all material things to things spiritual. It is also interesting as an illustration of the manner in which the subject is treated by French Spiritists of different schools and of different views in the same school—showing how a subject assumes new aspects in passing through various forms of mind.

Foreign Spiritists, it is well known, hold some peculiar views, which though adopted, either wholly or partially, by some of our own people, have not, as yet, been fully indorsed by the majority among us, the principal one being the re-incarnation of the soul through various human bodies, either in this or in other worlds, until the soul's purification has reached its highest degree. They, however, expressly repudiate the ancient idea of the human soul entering the body of an inferior animal. Everything progressing to good, no backward step is permitted by the Infinite Ruler of all. This doctrine of re-incarnation so permeates all their writings, that every argument and every exemplification is colored by it, and those who read, as well as those who translate, must look at their arguments from the stand-point of their own philosophy; finding, as they will, in every new investigation, fresh proofs of the goodness and wisdom of the Creator.

THE DOCTOR'S REJOINER.

Gentlemen and Spiritist Brothers:

The author of the observations *Apropos to Quid Divinum*, did not comprehend my whole thought; doubtless my exposition lacked clearness. In order to be more exact, allow me to exhibit some general considerations on organisms, for the present limiting myself to the separate analysis of the vegetative and animal functions.

1. Man, like other animals, like plants, is born, is nourished, grows, breathes, secretes, propagates himself and dies; and from these functions, called vegetal there results one fact common to all—the formation of a liquid called sap in plants, blood in animals.

2. This liquid, sap or blood, the result of the vegetal function, itself becomes a liquid organ(?) destined to nourish the organs that form it.

3. Their reciprocal dependence is such that disorder in one of the vegetal functions leads to disorder in the sap or in the blood, and a disorder in the sap or in the blood leads to disorder in the nutrition of the tissues and consequently in the functions of the organs formed by these tissues.

4. Further, if the animal functions of man are compared with those of animals, we see the same organs of sense, touch, feeling, sight, hearing, taste, smelling, motility, generation. All assist the animal to perceive exterior phenomena and to satisfy his wants.

5. Concurrently with these senses, and according to the different modes of growing, or according to their acuity, or according to the sphere in which they are exercised, a corresponding instinct is observed to grow out of each organism, and to develop into individuality.

6. The observation of these various organisms of the sap or blood they produce, as well as the corresponding instinct they exhibit, this individuality accented with the intellectual and pathetic development of this last, in proportion to the elevation of the organism, though with no new organ—for they are always the same organs that act, authorize us to conclude with Carus ("Elements of Comparative Anatomy," Introduction, p. 7, Art. xiii.), "That this appears to be a law of

nature, that the superior formations include in them the inferior—that instead of assuming a new type, they but repeat, only more perfectly, that which existed in the last scale."

7. Thus we have an order of ideas that comprises life, whether of plants, of animals or of man, "whose speciality," says Carus, "is the harmonious reunion of all the functioning organs, under the light of a superior idea."

8. Thus man sums up in himself, as blood, a perfection that other animals cannot show us.

9. Man sums up in himself also—in a much greater degree of perfection—the instinct exhibited by the animal series.

10. The vegetal and animal functions, which we have separated to facilitate their study, are not so separated in the animals; still more, the same organs, the same tissues which serve for vegetal life are employed in animal life. The eye serves as well to seek the food as to select it; to recognize an enemy or a beloved object; the muscles serve as well to fly from one as to run after the other; the tongue assists mastication and deglutition, the articulation of the will, and the expression of the sensations. The blood nourishes as well the organs of animal life as those of vegetal life.

The organs of animal life, like those of vegetal life, are formed of the same tissues, same mucus, same serum, muscles, nerves, arteries, veins and lymphatics. The animal and vegetal functions penetrate each other and are commingled by their solidarity and by their tissues.

11. It is only in this sense and figuratively that it can be said intelligence is united to matter—I have a stick of a meter's length; it assists me in walking, defends me if I am attacked, serves as a lever if I wish to raise a weight. Will you say these different intellectual actions are in the stick? Certainly not. Intelligence has never been united to any matter, not even to the universal fluid; but all fluid, all matter, can be modeled to take a form desired by an intelligence, and this form belongs to the intelligence and not to the matter (I speak here of superior intelligence ours which is only relative, is still obliged to bend itself to the properties of matter; this is the role of science). If then there is intelligence in the universal fluid, it is because already there has been work therein; it is no longer matter, it is an organism.

12. I have said (Art. X.) that the vegetal and animal functions penetrate each other and are commingled by their solidarity and by their tissues. I say also that the two results of these functions, blood and instinct, are also commingled. This mixing is proved by the effect produced on the blood by anger, hatred, and all the passions! Rage, which is of these passions most fatal in its consequences, pushed to the extreme gives to the blood qualities that are communicated to the secretions of all infected organism.

Every one knows that gentleness, kindness, patience, give to the blood qualities very different to those which result from anger, hatred, jealousy, etc. Now all these vices and all these qualities are of the instinct and not of the blood; it must necessarily be then that the instinctive fluid is mingled with the blood. This is true, not only in animals, but in man. Everybody knows that if a nurse gives her breast to her nursing after a fit of anger or any other strong emotion, the death of the child may be the consequence. It is also known that it is of great importance to choose for a nurse a very moral person; theft, lying, and many other vices inoculate themselves through the milk.

13. It may be said that the blood is penetrated by the instinct, that this imparts to it its qualities and its defects—I say still further, that the blood imparts its qualities and its defects to the instinctive fluid; this fact is demonstrated by the influence of the temperaments called sanguine, lymphatic bilious, etc., on the character of those who possess them. I say still further that this combination produces a new fluid more compound, and this I propose, for the moment, to call *instinctive organic animal fluid*.

14. The instinctive organic animal fluid which varies, as may be conceived, according to each type of the animal series, varies also in each individual of each type. In fact the integrity of the blood depends on the integrity of the vegetal functions; the integrity of the tissues and of the organs they form, depends on the integrity of the blood; thus the integrity of the instinctive fluid depends on the in-

tegrity of the blood, and on the integrity of all the tissues in all the functional organs. The mixing of the instinctive fluid and the blood must then produce an instinctive organic fluid in perfect proportion to the integrity of all the functions.

This phenomenon is the generating cause of all the particularities of each individual of a type.

15. If we consider this instinctive organic animal fluid as a unity, as we have in the case of instinct and the blood, we shall see that it is not a new being that appears at a given moment, but, like the others, it has had its progressive development and continued up to man inclusively. This is the reason the cry of terror uttered by an instinctive organic animal fluid at the sight of the hawk, is understood, even without seeing the hawk, by all who fear it. It is the same with the roaring of the lion, the hyena, the tiger, etc. This organic animal fluid is progressive also, its progress is continued, and, without changing its inmost nature, it follows the sanguine and instinctive organic development; this gives us the power to subdue certain animals, to tame some and domesticate many.

16. Another fact. This instinctive organic animal fluid issues, so to speak, by evaporation from the body of the animal; it impregnates everything he touches, it gives to the objects touched its odor, peculiar to the type and even to the individual. Thus the dog finds his master's track, the hunting dog pursues the game by its trail, and knows perfectly if it is a bird or a quadruped, and what kind of bird, and what kind of quadruped.

In the chase, a well-trained and experienced dog does not leave the track he has been pursuing if he finds on his route another track; he can easily distinguish one from the other.

By this every animal can pursue and seek his prey, and recognize the approach of an enemy.

SPIRIT PHOTOGRAPHS IN CINCINNATI.

In a letter from Memphis, (Tenn.) to the Hyde Park, Mass., Gazette, Mr. Alfred E. Giles writes as follows:

Letters from home and other places were awaiting your correspondent at Memphis. Among them was one from Mr. Teeple, the photographic artist of Cincinnati, of whom mention was made in a former letter. It enclosed two photographs, made from the negative, for which your correspondent had sat just before leaving that city. He perceives on those photographs three faces, (but not his own) clearly defined. One of them is that of a stranger, a man of middle age; the other two he recognizes, to his surprise and delight, as the countenances of his dear and only children, whose bodies about half a score of years ago he saw put away in a tomb under the Park street church in Boston. He carefully scrutinizes those lineaments, he calmly reflects on all the circumstances attending his sitting in the photographer's room. He remembers that he was a stranger to Mr. Hartman, the photographic operator; that before sitting for the photograph, he had carefully examined the glass plates, and noticed that they were clean and free from films of former impressions, that he had accompanied the operator at each of the four times he had sat, into his work closet, and in its faint yellow light, had watched the operation of pouring collodion upon, and otherwise preparing the plate: had seen it put into the plate-holder, and the plate-holder into the camera; had noticed that the operator after having withdrawn the cloth from the lens had stood by it with his hand resting on the camera; he remembered how when the plate-holder was withdrawn he had again accompanied the operator into his closet, and had there watched the development of the negative; he also remembered, for he had minuted it in a note-book, that as the result of the first sitting, there had appeared on the plate just above his own head that of a venerable and an unknown man; at the second sitting, besides his own countenance, that of another person, and he a foreigner, was clearly manifest; that at the third sitting only the likeness of his own face was visible, and at the fourth and last sitting the plate bore no impression of his own countenance, but did show three other faces, two of which were those of his deceased children, and the third that of an unknown man. As he calls to mind all these circumstances, and yet sees on the photograph before him the sun pictures of the countenances of his children, calm and pleasant and yet older looking than when they played and gambolled at home in their mortal bodies, he is lost in wonder, love and praise. "She lives," says the poet, "whom we call dead." And here before the fleshly eye, the proof is palpable that

"They are not dead, the children of our affection,
But are gone unto that school
Where they no longer need our poor protection."

A copy of the Spiritual Scientist will be sent to any address in the United States, for one year, on pre-payment of \$2.50.

SPIRIT TEACHINGS.

SPIRITUALISM UNDEFINED.

We find in the Belleville (Ill.) Democrat a communication claiming to be from a spirit and signed L. S. G. It is said to be one out of many communications full of vigorous thought that have been received through the same medium, most of them purporting to emanate from different sources. It is often asked,—Why do not the spirits give us something worthy the ability of a Bacon or a Channing. Here are passages which either of these worthies might have been proud of having written. Whether they come from spirit or from mortal they breathe a lofty intelligence and are expressed with elegance and clearness:

SPIRITUALISM NOT ATHEISTIC.

The truths connected with spiritual teachings are not narrowed within the boundaries of any creed. Its claims embody and are allied to everything good and true and beautiful. Believe not those who present as spiritual that which is deformed and imperfect: it is the base counterfeit. Trust not those who proclaim, as spiritual, ideas abhorrent to the undepraved moral sense, and inconsistent with pure religion.

Spiritualism believes in a God; perfect, divine, infinite in love and power. There is no other God. And it recognizes him as the same being who, in all ages and among all nations, has vouchsafed to breathe, through his chosen instruments, words of love and hope and consolation to his children.

Again, Spiritualism speaks with certainty of the presence of the departed among you. Religion does this in its original sense but imperfectly, and she represents spirit communion as only a rare and occasional mercy, granted as a special dispensation. Believe us, Spiritualism reveals it as constant, and shows you the angelic host hovering over the earth, and filling the air with their presence and songs of praise.

SPIRITUALISM A PHILOSOPHY.

The philosophy of past ages has been vainly striving to reconcile material laws with the fundamental assumptions of all religious creeds. This Spiritualism accomplishes, by revealing the fact that mind and mind alone, is the supreme controller of the universe, and the means by which the functions of material existence are maintained in action; that mind employs matter, but is not governed by it; that mind is the unseen agent in producing all the wonders of creation, and in man the sublimest, most powerful in the universe, next to God himself, wearing the outward form as temporary garments only, then carrying into a boundless field of activity its individual consciousness, its intelligence, and its splendors of attainment.

Spiritualism discloses also the chain of connection between thought and thought, and illustrates the fact that mind, in its essence, is uncontrolled by any condition of material nature unaffected by material forces, but that it comes and goes as it listeth.

AGENCY OF THOUGHT.

Thought is the secret agent, therefore, between the spirit and material world. Soul is the same substance within and without the material body. Spiritualism establishes and distinctly proves, that the mind, when it understands and rightly employs material laws, can influence matter to almost an infinite extent, compared to the present limitations of its power; that spirit can make use of a subtle agency to overcome the laws of gravitation, and so can move a physical body before your eyes—a feat which mere material science may be confidently challenged to explain: for it is an axiom of that science that matter can only be affected by the intervention of material forces. Spiritualism replies—God is a spirit, and yet he acts directly upon creation all the time. So, the mind and soul, within their spheres, can suspend or overrule the laws of matter at their pleasure. Spirits unencumbered by the material body can employ unknown agents to do those things which formerly they accomplished through the means of that body. So much for that problem. A truth is thus made apparent which it would take unassisted science centuries to discover. And indeed it has become a question whether the mind, even while in the body, might not accomplish wonders hitherto undreamed of, if it only fully understood the laws which govern the relations between the two. Material science arrogates what it does not possess, but true science discovers all things, and only decides upon that which is true.

SUBSCRIPTIONS AND ADVERTISING RATES.

Subscriptions.—The SPIRITUAL SCIENTIST is published every Thursday by the SCIENTIST PUBLISHING COMPANY, and can be obtained of any newsdealer; or will be sent at the following rates:

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

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No 12.

It is rumored that one or more Oriental Spiritualists of high rank have just arrived in this country. They are said to possess a profound knowledge of the mysteries of illumination, and it is not impossible that they will establish relations with those whom we are accustomed to regard as the leaders in Spiritualistic affairs. If the report be true, their coming may be regarded as a great blessing; for, after a quarter century of phenomena, we are almost without a philosophy to account for them or control their occurrence. Welcome to the Wise Men of the East, if they have really come to worship at the cradle of our new Truth.

A BUDGET OF GOOD NEWS.

The organization of Col. Olcott's "Miracle Club" is progressing satisfactorily. Applications are daily received from those wishing to join, but few selections have been positively made; as it is desired that the Club should be composed of men of such standing, and scientific, and other attainments, as shall afford to the public a perfect guarantee of the trustworthiness of any conclusions they may reach.

The medium who is to sit with the investigators being actively interested in certain business operations, has been temporarily called from New York. Meanwhile in anticipation of the commencement of his report of the seances of the Miracle Club, Col. Olcott authorizes the announcement that he will contribute to the Scientist some of the results of his winter's reading, in the form of a series of articles entitled "What the Ancients knew, and what the Moderns think they know." This popular author in addition to what he gleaned in his researches among the splendid collections of the "Watkinson Library of Reference," in Hartford, has recently had access to some ancient manuscripts, furnished him by "one who knows *when* and *how*," as the phrase goes; and our readers may count upon both entertainment and instruction in the papers which will appear in this Journal.

Our subscription list has increased so rapidly since the contributions of Col. Olcott, Gen. Lippitt, and others began to be printed, that we have to request all who desire to possess the forthcoming numbers, to subscribe in advance. It is no longer safe to trust to obtaining copies at the book-stores, and we cannot promise to supply deficiencies.

We shall also begin at once the publication of a most important paper contributed by M. Wagner, Professor of Zoology in the University of St. Petersburg, and the Huxley of Russia; it gives the results of recent seances held with a French medium, named M. Bredif, by Prof. Wag-

ner and two other professors of equal eminence. The document, which will appear in three successive chapters, has been translated from the Russian language, for this paper by Madame Blavatsky, the accomplished lady, to whose trenchant pen several American journals are indebted for recent contributions which have elicited the highest praise for the elegance of their style and the vigor of their argument.

PROFESSOR BUCHANAN'S ARTICLE.

In another place in this issue, will be found a most important article by Prof. Joseph R. Buchanan, upon the connection between the Brain and Spiritualism. To no one man is the public under greater obligations for a scientific demonstration of the higher functions of the human brain than to the discoverer of Psychometry, the author of Anthropology, and the founder of the late "Journal of Man." As far back as 1840, he demonstrated the faults of the Gallian System of Phrenology, re-arranged and re-classified the organs of the mind in a more natural and philosophical grouping and furnished by excitations of the several portions of the brain by means inappreciable by the subject, irrefutable proof of the proper location of the intellectual faculties.

His researches early led him into the domain of spirit, and from the beginning of the modern phenomena, he has been a consistent and fearless expounder of the truth of spirit intercourse. His present contribution will be read with deep interest. It was prepared for Part II, of Col. Olcott's book, but, with other valuable papers, by some of our best writers and thinkers, was crowded out, by the necessary report upon the Holmes' embroglio; and now with the authors consent it is sent to us by Col. Olcott for publication.

BEHIND THE AGE.

"About the last of May," says the New Covenant, a Universalist paper published in Chicago, "we expect to begin a most interesting discussion on the Resurrection of the Body. Prof. Carpenter of Iowa affirms, and Rev. J. Hughes of Illinois denies." The subject is not one that will interest Spiritualists much, for to them the resurrection of the old physical body, when there is a cotemporaneous spiritual body to take its place, is simply an absurdity. Says Shakespeare,

"What damned error but some holy brow
Will bless it and approve it with a text!"

AN ARITHMETICAL MEDIUM.

The Boston Advertiser of May 19th, quotes the following account of a young arithmetical prodigy who has recently appeared:—

"Minnie Hipwood, a girl six years old in West Troy, can perform arithmetical feats reminding one of that youthful prodigy, Zerach Colburn. Minnie has attended school but about two weeks, merely knows her letters, and has no apparent knowledge of figures, written or printed. She has shown an uncommon aptitude for reckoning the cost of articles she was sent out to purchase, and her father found on questioning her that she could mentally multiply large numbers accurately and much more quickly than he could. The question must be asked in a peculiar way, for instance: "Two 65s," not "two times 65," "four 79s," not "four times 79." Put in the usual way she seemed to be confused. Her father asked her how she did it. She refused to say anything for sometime, but finally said, "God tells me." She apparently performs these feats without much thought and by the intuition of genius."

Spiritualists have the only intelligible solution for marvels like this. The child is probably a medium in her normal state; and when she says "God tells me," she simply means "some spirit tells me." Is she not quite as wise as some of the ancient theocrats who used to proclaim "Thus saith the Lord!"

THE MYSTERIES OF SPIRIT CONTROL.

"Further experiences in Spirit-Life" is the title of an inspirational address recently given by Mrs. Cora L. V. Tappan in London. The control is said to be the late Judge J. W. Edmonds, of Brooklyn N. Y., who has once before spoken through her on a similar subject. In the opening of the present address he refers to the first, and says: "It is now about twelve months since I addressed mortals THROUGH ANY MEDIUM AND THAT WAS MY FIRST ADDRESS after I left my mortal frame. I had then been in spiritual existence a little less than a month."

In the editorial columns of the Banner of Light, April 18th, 1874, we find the following words:—

"We append the following spirit message from the Judge, which was spoken through the lips of Mrs. Conant at our Free Public Circle Meetings, at the Banner Rooms, Thursday the 9th inst.:"

Here then is another of the "Mysteries of Spirit-Control;" it is not necessary at this time to comment on the message received through either Mrs. Conant or Mrs. Tappan, or to speculate as to which organism makes use of the language and ideas that best expresses our conception of the spirit of Judge Edmonds. We leave that to the careful reader to determine; the point we desire to make at the present time is this:—a spirit purporting to be Judge John Worth Edmonds speaks through Mrs. Conant at the Banner of Light, Free Public Circles four days after his death; he says:—

"On entering upon my new home in the spirit-world, I found nothing strange, nothing absolutely new, nothing but what I had seen before, and had been familiar with. I had been there again and again, and my spirit was familiar with the home that was prepared for me. I left an earthly home, and a body through which I had suffered intensely."

One month and twelve days later, a spirit purporting to be Judge John Worth Edmonds speaks through Mrs. Cora L. V. Tappan, in London, Eng. He says:—

"I may say I passed through the change called death without one pang of suffering . . . I say I passed away without pain; I was not even conscious of suffering."

"I say that I knew not only no interval of sleep or of lack of consciousness, but I sprang into my new-found existence, as one would leap forth from the bonds that had enchained them for years. I had felt fettered and shackled in the latter years of my life by physical suffering. I had felt bound and tethered somewhat by the chains of flesh that grew too weary to be borne. I sprang delighted as one would leap into a golden sea, as one might plunge into the atmosphere after having been immured in prison. I felt my youth, strength, vigor—everything return that had been mine. I felt individually more than this: that notwithstanding all my experiences in spiritual life, notwithstanding the visions, communions, and visitations between myself and departed souls, that I had never truly known the nature of spiritual existence until the final tie was broken that linked me to earth. To my utter amazement I beheld my form renewed utterly as the form of youth and strength."

Let us compare two other passages in these two remarkable addresses. Mrs. Conant, in closing, says:—

"I am here to announce that there is another life, that my faith was a reality, founded upon a truth old as God himself, and that the Spiritual Philosophy is destined to overwhelm all else, and finally to join hands with the Catholic religion, and go on to cleanse the race of superstition, of spiritual ignorance and priestly bigotry. Spiritualism will rid the Catholic church of its bigotry; the Catholic church will do something for Spiritualism; and the two great powers joined in one, will be a power on earth that shall be felt even unto the highest heaven."

Through Mrs. Tappan he closes with these sentences:

"And sometimes, with my loved companion by my side, we two alone sit in the sequestered silence of our spiritual abode and commune with loftier souls, with one whose living truth and whose perfect love mankind are familiar. Too little do they follow in his footsteps, too little does his guiding hand uplift and sustain. Far above all this throng of assembled spirits, of councillors great and wise and good, I can see a shining light, a glory more radiant than aught that earth could picture or words portray, and a love, a surpassing kindness, and radiant form whose words I now give to you: "A new com-

mandment I give unto you, that ye love one another;" and this word vibrates down through the hosts of angels and spirits and mortals until it reaches even your hearts, and casts out fear and hatred and malice and all strivings, and makes you one from this instant with the spirit of God."

So much from the two messages; even the contrast alone should be sufficient to awaken enquiry in the mind of the philosophical Spiritualist. But when a spirit purporting to be Judge Edmonds, speaks again through Mrs. Tappan, and after one year's existence, specifically declares that he has addressed mortals through no other medium than Mrs. Tappan, and only once through her lips—to what extremity are we driven for an explanation?

That a spirit could forget a portion of its existence, *might* be tenable in some cases; but in this instance he declares himself perfectly conscious, not only of every moment of his existence after the change, but of the final change itself; indeed he seems to have been selected for the very purpose of giving a narrative of the experiences of a spirit in spirit-life. That he should so soon forget the debt he owed to one through whom he first communicated with earth is not in keeping with the general teachings he seeks to enforce; if he did not care to recognize the favor, would he have forcibly expressed himself that he had spoken through no other medium.

The conclusion is inevitable, that a spirit, speaking through one of these mediums, wilfully falsifies, when he declares himself as Judge John Worth Edmonds, or else he makes a misstatement through one of them, when he declares he has spoken through no other?

"Try the Spirits." Once before we have presented this point for the consideration of those absolute duty it is to satisfy themselves that they are not misled and that the world is not being deceived, through them, by that which claims to be Spiritual. Here is a special case; it demands thoughtful attention; admit the honesty of these mediums and who will undertake to solve the problem?

PERSECUTION OF SPIRITUALISM IN PARIS.

Our latest news from Paris dates May 15, when M. Firman the medium was brought up handcuffed before the Judge for examination, and was remanded without being admitted to bail or allowed to see any one.

M. Leymarie is still in prison. His case also came before the Court on May 14, but we have not yet heard the results. Mr. Gledstones writes that this is a terrible state of things for these two men, because they are perfectly innocent. The same amount of sympathy is not felt for M. Buguet, as it is alleged that he has confessed to have mixed up imposture with real manifestations.

The clergy in Paris are angry with M. Leymarie for having inserted in the Revue Spirite a clever answer to the pastoral against Spiritualism issued by the Bishop of Toulouse; in fact, the clergy would like to annihilate both him and his journal if they could, and, as they have great influence, the proceedings against M. Leymarie are watched by Parisian spiritualists with some anxiety.

EDITORIAL PARAGRAPHS.

"PSYCHISCHE STUDIEN," a monthly magazine of psychological phenomena, edited by Mr. Alexander Aksakoff, and published at Leipzig, is a very carefully compiled production. Great attention is given to English investigations, particularly the researches of Mr. Crookes, and the writings of Mr. Wallace. In the April number, the writing through the mediumship of Mr. Jencken's baby is described and Mr. Wason's letter is given. The letter from Mr. Damiani to Mr. Burns is also quoted, and we observe a letter from Mr. Reimers, of Manchester, who speaks up for the personal investigation of Spiritualism, rather than a too close study of the works of others.

DR. TALMAGE, of Brooklyn, N. Y., "is one of those gushing, mercurial individuals, with wide mouth and a narrow brain full of energy and utterance, but deficient in caution and painstaking accuracy." So says James Burns editor of the London Medium, who is a professional phrenologist and whose attention was arrested by a photograph of that Reverend in the Christian Globe of London.

Written for the Scientist.
THE DOCTRINE OF "RE-INCARNATION."

BY EMMA HARDINGE BRITTON.

IN MY last article I gave a surface view of the necessity, if not the actual duty, imposed upon Spiritualists to investigate, and *prove* either the truth or falsity of the doctrine of Re-incarnation, if they would have acceptance from the world, as teachers of those principles of spiritual existence, which so pre-eminently distinguish the philosophy of Spiritualism from the dogmas of Theology.

The very corner-stone of Spiritualism is FACT, or the substitution of knowledge for faith. We who are Spiritualists do not surely believe, but absolutely *know* that the spirits of men once embodied on earth, live and communicate. We know this, first: from a set of sensuous demonstrations for which no earthly cause can be assigned, but for which the demonstrations themselves render us good and sufficient reason to attribute to spiritual beings. Next: because an immense mass of intelligence has been given through modes which mortals could not themselves have originated; and finally: because the intelligence so rendered has been identified with certain individuals once embodied upon earth and proving their claims to be acknowledged as its authors by the tests of special individuality which mark the communications.

Now if the mere philosophy of Spiritualism were to be arrayed against that of Christianity, Buddhism, or any other form of theologic faith, it would have to depend for its acceptance on the reasonableness of its theory or the credibility of its authors; but Spiritualism cannot thus be pitted against faiths whose existence is dependent upon a past record. The very lynch-pin of Spiritualism is its ability to supply those sensuous, demonstrable, and ever present facts, in which every form of mere credal belief is wanting, and for the lack of which they are crumbling into dust, and losing the adherence of the most analytical minds of the age. When therefore a mere theory is propounded from the very camp of Spiritualism, and those whom the world has been accustomed to look to as the apostles of a doctrine based upon facts, and presented with demonstrable evidences of its truth, undertake to use their facts as a cloak to cover their theories—Spiritualism retrogrades into the same realms of shadowy belief which enshroud so many forms of sectarian faith, and presents no more claims of acceptance from the reasoning mass of investigators than Christianity or Buddhism.

If Spiritualism is to advance beyond its phenomenal facts to the dignity of a philosophy, or the inspiration of a religion, it must not lose sight of its harmonious relation to its phenomena, nor descend from its lofty vantage ground of knowledge, into the vale of misty theory. Allan Kardec, the great apostle of the doctrine of Re-incarnation, while giving some of his opinions upon the authority of spirits, does not hesitate to base his central idea of Re-incarnation upon *theories*, which he commends to his readers' acceptance, because he deems them reasonable, and assumes that they alone can account for the order of creation. His devoted follower, Miss Blackwell, no less than his sympathizers in America (few though their numbers be), are for the most part mediums, and propound their Re-incarnation theory upon the authority of what they claim to be spirit teachings. The chief, in fact the only difficulty in this case, is this: Those who have been accustomed to find in the plain, demonstrable facts of spirit communion a complete solution to all their theologic problems, and an anchor of assurance on which to rest their hopes of immortal progress and happiness, find themselves again entangled in the mazes of contradictory theory by this new feature of spiritualistic revelation, and as remarked in my former paper, must either discredit the media whom they have been accustomed to rely upon as heaven-inspired messengers of truth, or question the worth of spirit communion as a source of information at all.

It is in answer to very many earnest souls, faithfully seeking for the truth and nothing but the truth, that I have been induced to call attention to the groundless character of the testimony which the apostles of the Re-incarnation theory rely upon, not one item of which affords the profound analyst a shadow of evidence that their theories are correct.

The few mediums through which this doctrine is now communicated, have been many years before the public, and their

earliest utterances imply a faith wholly at variance with their present creed. They used to teach the souls' progress in the spheres and not on earth. They used to teach, that knowledge came through inspiration from spirits—not that *spirits were obliged to come to earth to gain knowledge*. These, and various other items of a similar kind, should induce those who insist upon pinning their faith upon mediumistic utterances, to inquire which, is the most reliable,—the inspirations of young, untutored minds, which like tablets of virgin wax, are free from the lines of previous impressions, and ready to receive whatever the new and original ideality of the spirit would care to communicate; or the vague opinions which float in the air around the atmosphere of every new reform, and from time to time find lodgment in the minds of those psychologic subjects who are susceptible of impressions from any source—mundane or spiritual.

Again: which should the seekers for truth rely on,—the fantastic theories of a few, whose present teachings are antagonistic to their former utterances, or the world-wide realm of intelligence which has distinguished and characterized the communications of tens of thousands of spirits during the earlier years of the great American outpouring? What one can make out from the vague, incoherent, and inconsistent theories of the Re-incarnationists, is not very likely to make many converts to their doctrines, nor to embarrass, for any great length of time, the unity and proficiency of the spiritual movement; still most propagandists of an idea are enthusiasts, whom it may not be possible, even if it were necessary, to convert from error. Such was Allan Kardec, such do I firmly believe to be Miss Anna Blackwell. Both undoubtedly were, and are sincere; and all who are candid seekers for truth are not only justified in analyzing their doctrines, but in doing so, set an example which not a few of the fossiles of conservatism would do well to imitate.

Having done so myself and found the theory of Re-incarnation, to my apprehension, as well as that of hundreds perhaps thousands of others, a doctrine more loathsome, horrible, and repulsive than even annihilation itself, I, and those who think with me naturally begin to sift the evidences of its truth, and finding them theoretical merely, would gladly dismiss them all together as the unquiet dream of a fevered sleep, did we not find the hateful shadow thrown across the very path whose radiance has so lately beamed out upon our darkened way, from the sun of spiritual revelation. To disprove the doctrine of Re-incarnation, however, it does not seem necessary to sound its shallows, nor analyze its fallacies. Its chief enemy is Spiritualism—that is, Spiritualism properly understood, and its facts carefully separated from the theories of its adherents.

Before I close I shall ask permission to add a few citations from some of those records which, as being the first we have received from the spirit world in this generation, and coming when our minds were utterly unbiassed, in fact, in total ignorance of the spirit world altogether, or even what a spirit truly was, may be taken as of far more value than our present heterogeneous mass of revelation given on the authority of "thus saith the spirit" and uttered by those, who having grown familiar with spiritual things, think they can venture to interpolate where once they feared to tread.

In 1848, M. Alphonse Cahagnet published a work entitled "The Celestial Telegraph, or Secrets of the Life to Come," being a series of revelations given through several excellent somnambulists, whom M. Cahagnet magnetized for medical purposes, but with no view of obtaining the wonderful and startling intelligence which his subjects in the magnetic state volunteered.

M. Cahagnet's testimony is all the more reliable as he entered upon his work as a magnetizer with no preconceived ideas of spiritual existence, nor the slightest expectation of receiving the astounding views of spirit life which his "Ecstasies" communicated. All was new to him, and original with them. They often manifested in the presence of the most distinguished and learned visitors. They were tested severely, far more than any of our media in the present day, and while describing the spirits of deceased persons in such vivid terms and with such correct minutiae, as to convince every investigator of the truth of what they discredited, they also gave an abundance of detail concerning the life of the spirit, the

spheres of spiritual existence, the scenery, houses, occupation, and destiny of the human soul, the nature of God, &c.

In all these descriptions, not one word of Re-incarnation is ever hinted at; on the contrary, when believers, or possibly mere questioners on that subject, asked the communicating spirits whether it was a truth, or if the soul was ever again reborn in mortal clay, the answer of EVERY SPIRIT through every somnambulist, was invariably and emphatically in the negative. Some spirits, and especially those who had been for centuries in the spheres, or "in Heaven," (as the phrase went), laughed at the idea of Re-incarnation, argued against its possibility, and wondered why mortals would cherish such a ridiculous and unnatural theory. Like the great majority of the spirits who have subsequently communicated in the American outpouring, the intelligence, through Cabagnets' Ecstasies, taught that all knowledge *came from* the spheres of spirit life through inspiration; that progress was amply provided for in the spheres, and could be far better ultimated there, than on earth.

Not to elaborate farther on this one point of testimony, let us recall the teachings of Dr. Justinus Kerner's Ecstasies and we shall find them exactly to the same purpose. Similar views are propounded through the inspirations of Madame Hauffe, the celebrated Seeress of Prevorst, and lastly, when the spirits in America gave their first communications, and that to the most receptive, unbiased, and therefore reliable media of the day,—they taught universally, one mortal life and death for all; progress through the spirit spheres even for the very lowest and most degraded of souls. They frequently brought spirits to circles for teaching, and with a view of aiding them to progress. They constantly related the results of these progressions, and gladdened our hearts with narratives of progressive lives in which the spirits were represented as having undergone ages of experience in the spirit spheres, before the consummation of purification and happiness could be attained.

Let it be remembered that in our first communications with spirits we were far more critical in demanding tests and analyzing evidence than we are at present. Without citing farther authority, therefore, we who are Spiritualists, have the right to assume that Modern Spiritualism in its purest, most demonstrable and reliable phases, is a complete refutation of the assumptions of the Re-incarnationists, and without applying the scalpel knife of criticism to the many fallacies they teach, it is enough to say they pretend that the spirits know nothing and can learn nothing in the spheres, and have to be born again on earth to gain knowledge no less than to achieve happiness, that their temporary residences in spirit life are passed in spheres of erraticity or wandering, where *they only know enough to learn they must be born again before they can advance one step farther*. Comment on such a theory as this, in the light of our modern spiritual revelation is unnecessary.

It is almost humiliating to think that such stuff shall be put forth among our spiritual literature, enunciated from spiritual rostrums, and remain uncontradicted by writers on the spiritual philosophy, for fear of offending somebody, or stepping on some eminent Spiritualist's favorite corn. The history of civilization is the history of INSPIRATION. Poetry, painting, music, sculpture, the martyrs of religious history, the heroes of national history, all providential lives owe their genius, beauty, and strength to the light of Inspiration; and when inspiration comes from the earth to the spirit world, instead of from the spirit world to the earth, we may believe that the sun of our solar system derives his resplendent beams from the shimmer of our street gas lamps, and borrows the flicker of earth's tallow candles to feed the immensity of his realms of flaming glory!

In some future article I shall revert to this subject as an additional evidence of the folly—nay, the manifest injury—which Spiritualists perpetrate when they suffer their great and glorious revelation to be drifted about by the winds of idle, theoretical speculation; and that for fear the sovereign individuality of some great I, should be hurt by the presumption that Spiritualism needs any other definition or limit than his or her opinion. Already we have seen every folly under the sun, even vice and rude obscenity, thrust before the community under the garb of that Spiritualism which should be synonymous with purity; and now we are to see it mistaken

for a mass of stuff more abhorrent in many of its teachings than the demonic theories of Calvinism. Is it not time that we should begin to understand what Spiritualism *is not*, as well as what it is? Hasten true Spiritualists to the rescue, if you would be found worthy of the high and exalted privilege of ranking as soldiers in that army which does battle against folly, fanaticism, vice, and error, with the sword of Truth forged in Heaven, and lent by angels to mortals in the shape of Spiritualism.

PHENOMENAL

A SITTING WITH MRS. THAYER.

MR. ANTHONY HIGGINS, JR., of whose ability and sincerity as an investigator Spiritualists need no assurance, has made the *amende honorable* in the cause of Mrs. Thayer, the "flower-medium." About a year ago he threw discredit on her manifestations, but recently "the severe logic of the birch-rod of facts" has convinced him that in this he did her injustice. On the 9th instant he attended a sitting of the results of which he says:

Flowers, roots, mosses, mould mixed with clay, angle-worms and insects came upon the table; and said table was literally covered with fresh and dewy products of Flora, among them being many rarities. They seemed thrown from all directions, and struck the table with considerable force. One branch of fir struck me *a la* Donnybrook. It weighed at least between two and three pounds. My mental order for a rose-bush and roots was responded to by the mysterious agent at work. The amount of material on the table at the end of the sitting caused Mrs. Thayer to exclaim: "That's quite a load for one woman."

Whoever or whatever it is that commits petty larceny on the florists of Boston and suburbs, I am satisfied—though not applying the crucial-test of Storer, Wetherbee *et alii*—that Mrs. Thayer does not either through herself or confederates introduce or in anyway assist, save as a medium, in the production of flowers and plants at her remarkable seances.

Having doubted the lady's honesty I take this method of apologizing for an error of judgment and thank her for her courtesy, forbearance, and unexpected kindness.

THE NEW SOUTHERN MEDIUM.

DR. BENJ. F. SHEFTALL, a native of Savannah and belonging to one of the best known families of Georgia, is the gentleman of whose "impromptu mediumship" we recently gave some account. A correspondent of the Banner gives the following account of a sitting with the medium on the evening of April 4th.

The cabinet was examined by the audience, who pronounced it to be all right. The Doctor was then bound with ropes, his wrists were tied behind his back, and his arms also tied firmly. The gentleman who tied the Doctor is an old sailor, having followed the sea for fifteen years. He consumed twenty-two minutes in tying. The door of the cabinet was then closed, and in fifty-eight seconds the ropes were thrown out of the cabinet, and the medium walked out free.

The ropes were put back into the cabinet, the cabinet door closed, and in the short time of ten seconds—the door being re-opened—we found the medium firmly tied, hands under the chair, and feet to the spokes of the chair. The door was again closed, and the medium walked out free in the remarkable time of seven seconds. He returned into the cabinet and was tied in at least twenty different positions in about two minutes. The medium was tied down to a chair and the knots sealed with the private signet of one of the audience. Your correspondent was requested to go into the cabinet, which I did, when to my great surprise, the medium's coat was immediately placed on me and mine on him.

My right wrist was now handcuffed to the medium's left, and my left to his right; we then entered the cabinet together, and in about ten seconds the handcuffs fell off the medium, and yet he did not move, neither did I hear a sound.

Chains were next placed on the medium, locked with seven padlocks, and the handcuffs ran through the chains, and both of his hands were handcuffed. We then searched the medium (at his own request), but not a key could we find. We then formed a circle around him, but did not have to sit long, for in one minute we heard handcuffs, locks, and chains fall upon the floor. We carefully examined them all, but they were all unlocked and the medium free. I brought with me a solid iron ring, which I proposed for the medium to ask the spirits to place on his arm while I held his hand. He consented to make the trial, and in two minutes from the time I

made the proposition the ring was on his arm, and I holding his hand all the while. How this was done is beyond my comprehension, but it was done, and well done too. The Doctor is then firmly tied, hands behind his back, and a handkerchief placed over his mouth, so that it is impossible for him to write. A common school slate is placed on his lap, with a pencil one-sixteenth of an inch long; in this manner sealed letters and mental questions are answered.

A coat was then placed upon the Doctor, and sewed up at the neck, sleeves, and also under his legs, so as to make it impossible to remove it without breaking the stitches; yet the coat was removed in twelve seconds, and then replaced on him in six seconds, the stitches undisturbed and unbroken.

The next and last phenomenon was the materialization of hands. The Doctor was securely tied—hands, arms, and feet—to a chair, when instantly four materialized hands appeared at the aperture. The door being opened, the medium was found bound as before, and the knots undisturbed.

In conclusion I would state that Dr. Sheftall does not give seances for the general public or for money, but has several scientists investigating the phenomena, and has given every opportunity to them and others to investigate; he allows any one to enter the cabinet with him, who expresses a wish or desire so to do.

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Influenced by this idea, we take the liberty of calling your attention to this subject, sure that if we can realize our project, according to our conception, it will afford great and transcendent triumphs for the Truth which we defend.]

The moment has arrived for organizing ourselves so as to combine with unity of doctrine, unity of instruction.

We should present to this generation, hungering for truth and aspiring to gigantic enterprises in order to improve and ameliorate life—amid its manufactures and machinery, its productions of art, and of intelligence—this Truth for its meditation; revealing our communications with the invisible world, full of hope for the future, full of bright promises for

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For the accomplishment of this object and in order to adequately realize our idea, we have already addressed ourselves to the Spiritualists of Philadelphia, with whom all initiatory action should originate, and we purpose calling upon all the Spiritualist societies, to second our proposal to march united to the great meeting to which we are summoned by the superior intelligences which from other worlds and other spheres, are watching over the moral and intellectual progress of the planet we inhabit.

The committee of this society, appointed to promote the Spanish co-operation in the Spiritualist Exhibition, earnestly beseeches their fellow-countrymen to receive this idea with a zealous welcome, so that in our united strength we may exhibit in Philadelphia the progress already made by the sublime and consoling truth which at present offers the most powerful impulse in the physical, intellectual, and moral improvement of humanity.

In God's name, for Charity and for Science, Madrid, 31 March, 1875.—Viscount Torres-Solanot.—Manuel Corchado.—Dr. Huelbes Temprado.—Guillermo Martorell.—Daniel Suarez.—Francisco Migueles.—Pablo Gonzalvo.—Sanchez Escribano.—Eugenio Couillaut.—Jose Agramonte.

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Colonel H. S. Olcott:

I have to thank you for the honor you have done me in dedicating to me, jointly with my friend Mr. Crookes, the interesting record of your investigations. I have read it with very great pleasure, and only wish it could have as large a circulation in this country as it deserves. Its fair and impartial spirit, as well as its great literary merits, would greatly aid in that reaction of modern thought against modern materialism which is becoming every day more evident. I have myself seen nothing half so wonderful or perhaps half so convincing as you have seen, and I think you under-rate the value of your investigations at the Eddys' when you infer almost to the last that they *might* be imposters to some extent, and that anything is wanting to make the evidence conclusive. Whatever *was* wanting, however, is fully supplied in the case of Mrs. Holmes, and the one case supports the other. * * * Hoping that you may have further opportunities of investigating and popularizing this important subject,

Yours faithfully,

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The opportunity hoped for by my distinguished correspondent will be afforded in the organization of the "Miracle Club."

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It is the standing reproach of American Spiritualism that it teaches so few things worthy of a thoughtful man's attention; that so few of its phenomena occur under conditions satisfactory to men of scientific training; that the propagation of its doctrines is in the hands of so many ignorant, if not positively vicious, persons; and that it offers, in exchange for the orderly arrangements of prevailing religious creeds, nothing but an undigested system of present and future moral and social relations and accountability.

THE best thoughts of our best minds have heretofore been confined to volumes whose price has, in most instances, placed them beyond the reach of the masses, who most needed to be familiar with them. To remedy this evil, to bring our authors into familiar intercourse with the great body of spiritualists, to create an organ upon which we may safely count to lead us in our fight with old superstitions and mouldy creeds a few earnest spiritualists have now united.

INSTEAD of undertaking the doubtful and costly experiment of starting a new paper, they have selected the *Spiritual Scientist*, of Boston, as the organ of this new movement. Its intelligent management up to the present time, by Mr. E. GERRY BROWN, and the commendable tone that he has given to its columns, make comparatively easy the task of securing the co-operation of the writers whose names will be a guarantee of its brilliant success. Although the object has been agitated only about three weeks, the Committee have already received promises from several of our best known authors to write for the paper, and upon the strength of those assurances many subscriptions have been sent in from different cities. The movement is not intended to undermine or destroy any of the existing spiritualistic journals: there is room for all, and patronage for all.

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For the Committee of Seven,
BROTHERHOOD OF LUXOR. *

From the *Spiritual Scientist* (Editorial) April 29, 1875.
A Message from Luxor.

THE READERS of the Scientist will be no more surprised to read the circular which appears on our first page than we were to receive the same by post, since the appearance of our last number. Who may be our unknown friends of the "Committee of Seven," we do not know, nor who the "Brotherhood of Luxor," but we do know that we are most thankful for this proof of their interest, and shall try to deserve its continuance.

Can anyone tell us anything of such a fraternity as the above? And what Luxor is meant? Is it the ancient city of that name, whose majestic ruins, afford but a faint idea of the splendor of its prime? Once a metropolis whose smallest public building must have eclipsed in size any of modern times, it is now a desolate waste, guarded only by a handful of Arabs, whose flocks graze the avenues that in past ages glittered with wealth, and who dare not enter it by night for fear of the *Afrites*, or unprogressed spirits; who flit with noiseless footsteps through the deserted passages and chambers underground. Travellers tell us of grand rooms in the temples the walls of which are ablaze with frescoes of quaint device which looks as fresh as if the paint were laid on but yesterday. Can it be that shades of the departed Magi, banded together into a Council, meet there to rule the spiritual destinies of mankind?

It is time that some Power, terrestrial or supernal, came to our aid, for after twenty-seven years of spiritual manifestations, we know next to nothing about the laws of their occurrence. Have we learnt aught concerning mediumship, its cause, its perils, its possibilities, its advantages? Have we examples of the co-operation of spirits with mortals upon equal terms, or the subserviency of the latter to the former, as in some cases is meet and proper? Mediumship in our day seems to be synonymous with Slavery, and it really appears as if the medium class had had no rights that their invisible masters were bound to respect.

We cannot help regarding this as an evil of magnitude, and if we could only be satisfied that the appearance of this mysterious circular is an indication that the Eastern spiritualistic fraternity is about to lift the veil that has so long hid the Temple from our view, we in common with all other friends of the cause would hail the event with joy. It will be a blessed day for us when the order shall be, SIT LUX.

From the *Spiritual Scientist*, (Editorial), May 13, 1875.

A Hint to Spiritualists.

If a knowledge of facts ought to make a man earnest in the proclamation of the truth which he has attained to, then surely an intelligent Spiritualist ought to feel privileged in doing what he can for the spread of our cheering evangel. If the members of religious sects give oftentimes nearly a tithe of their incomes to the support of their various churches, surely, the sincere Spiritualist ought to emulate their liberality so far as to contribute something to that invisible but grand church Catholic which is to be found in the communion of those minds that recognize the great fundamental truth of Spiritualism. Surely a faith

based on the demonstrated fact, that man survives the dissolution of the physical body, and that there is an interchange of thoughts and affections between a vast spirit-world and the inhabitants of our planet, ought to awaken enthusiasm and prompt to a generous giving for the spread of so inspiring a truth.

Many of our Spiritualists, especially those in our smaller cities, attend no church or Sabbath meeting and contribute nothing of their means for any spiritual cause or instruction whatever. Does it never occur to such persons that a trifle contributed to the support of our spiritual journals would be no more than what they ought freely to give, exempted as they are?

Of the large number of Spiritualists in the United States there surely must be at least two hundred thousand who have the leisure, the intelligence, and the means, that should invite them to the support of the American Spiritual Press. There are now only three journals in the country, which can be said to be active representatives of Spiritualism. There is the "Banner of Light," the oldest and, we believe, the most widely circulated. But it has some peculiar features, which, though they may suit the majority of readers, are not wanted by the scholarly inquirers who look simply for spiritual facts and information. It gives long stories, and devotes much space to unconfirmed spirit messages. Then there is "The Religio Philosophical Journal," largely given to advertisements, records of meetings, lists of lecturers, accounts of seances, &c; it probably has the largest circulation. This too supplies undoubtedly a want, and commends itself to many inquirers.

We have no wish to detract from the merit or the subscription-list of either of these well-known journals. They have done valiant service for the cause when there were few to speak for it, and there is a large and increasing class to whose wants they are skilfully adapted.

But the "Spiritual Scientist," the youngest of the three, addresses itself more especially to that class of investigators who want no miscellaneous or extraneous matter mixed up with the one subject of Spiritualism. It aims to give the *pitch* of the spiritual news of the day, to avoid long-winded discussion, works of fiction, lengthy reports, &c., and to present, as far as possible, the purely scientific aspect of the great movement pregnant with such important results for the future.

We believe there is a place for such a journal, and we hope there are many subscribers to both the other spiritual weeklies, who without dropping them, will find it not too heavy a tax to add to their list the "Spiritual Scientist." The three together would not cost ten dollars a year, and surely that is an insignificant sum for a family to pay for that part of its instruction which pertains to the great truths that point us to the survival of relatives and friends in a life beyond the grave, and impresses upon us the great lesson of our own immortality. Surely three organs for a cause that numbers its adherents by millions will not be thought too many in a country like ours. We confidently appeal to Spiritualists generally to do what they can afford to do, to make our journal a success.

MEETINGS.**SUNDAY.**

ROCHESTER HALL, 554 Washington street. Morning Childrens Progressive Lyceum at 10.30, A. M.
INVESTIGATOR HALL. Peoples Meeting, Afternoon at 2.30. Evening, 7.30.
JOHN A. ANDREW HALL, CORNER CHURCHY and ENOX Street. Mrs. S. A. Floyd, lectures afternoon and evening. Excellent choir in attendance.

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THE READERS of the Scientist will be no more surprised to read the circular which appears on our first page than we were to receive the same by post, since the appearance of our last number. Who may be our unknown friends of the "Committee of Seven," we do not know, nor who the "Brotherhood of Luxor," but we do know that we are most thankful for this proof of their interest, and shall try to deserve its continuance.

Can anyone tell us anything of such a fraternity as the above? And what Luxor is meant? Is it the ancient city of that name, whose majestic ruins, afford but a faint idea of the splendor of its prime? Once a metropolis whose smallest public building must have eclipsed in size any of modern times, it is now a desolate waste, guarded only by a handful of Arabs, whose flocks graze the avenues that in past ages glittered with wealth, and who dare not enter it by night for fear of the *Afites*, or unprogressed spirits; who fit with noiseless footsteps through the deserted passages and chambers underground. Travellers tell us of grand rooms in the temples the walls of which are ablaze with frescoes of quaint device which looks as fresh as if the paint were laid on but yesterday. Can it be that shades of the departed Magi, banded together into a Council, meet there to rule the spiritual destinies of mankind?

It is time that some Power, terrestrial or supernal, came to our aid, for after twenty-seven years of spiritual manifestations, we know next to nothing about the laws of their occurrence. Have we learnt aught concerning mediumship, its cause, its perils, its possibilities, its advantages? Have we examples of the co-operation of spirits with mortals upon equal terms, or the subserviency of the latter to the former, as in some cases is meet and proper? Mediumship in our day seems to be synonymous with Slavery, and it really appears as if the medium class had had no rights that their invisible masters were bound to respect.

We cannot help regarding this as an evil of magnitude, and if we could only be satisfied that the appearance of this mysterious circular is an indication that the Eastern spiritualistic fraternity is about to lift the veil that has so long hid the Temple from our view, we in common with all other friends of the cause would hail the event with joy. It will be a blessed day for us when the order shall be, SIT LUX.

From the *Spiritual Scientist*, (Editorial), May 13, 1875.

A Hint to Spiritualists.

If a knowledge of facts ought to make a man earnest in the proclamation of the truth which he has attained to, then surely an intelligent Spiritualist ought to feel privileged in doing what he can for the spread of our cheering evangel. If the members of religious sects give oftentimes nearly a tithe of their incomes to the support of their various churches, surely, the sincere Spiritualist ought to emulate their liberality so far as to contribute something to that invisible but grand church Catholic which is to be found in the communion of those minds that recognize the great fundamental truth of Spiritualism. Surely a faith

based on the demonstrated fact, that man survives the dissolution of the physical body, and that there is an interchange of thoughts and affections between a vast spirit-world and the inhabitants of our planet, ought to awaken enthusiasm and prompt to a generous giving for the spread of so inspiring a truth.

Many of our Spiritualists, especially those in our smaller cities, attend no church or Sabbath meeting and contribute nothing of their means for any spiritual cause or instruction whatever. Does it never occur to such persons that a trifle contributed to the support of our spiritual journals would be no more than what they ought freely to give, exempted as they are?

Of the large number of Spiritualists in the United States there surely must be at least two hundred thousand who have the leisure, the intelligence, and the means, that should invite them to the support of the American Spiritual Press. There are now only three journals in the country, which can be said to be active representatives of Spiritualism. There is the "Banner of Light," the oldest and, we believe, the most widely circulated. But it has some peculiar features, which, though they may suit the majority of readers, are not wanted by the scholarly inquirers who look simply for *spiritual* facts and information. It gives long stories, and devotes much space to unconfirmed spirit messages. Then there is "The Religio Philosophical Journal," largely given to advertisements, records of meetings, lists of lecturers, accounts of seances, &c; it probably has the largest circulation. This too supplies undoubtedly a want, and commends itself to many inquirers.

We have no wish to detract from the merit or the subscription-list of either of these well-known journals. They have done valiant service for the cause when there were few to speak for it, and there is a large and increasing class to whose wants they are skilfully adapted.

But the "Spiritual Scientist," the youngest of the three, addresses itself more especially to that class of investigators who want no miscellaneous or extraneous matter mixed up with the one subject of Spiritualism. It aims to give the *pitch* of the spiritual news of the day, to avoid long-winded discussion, works of fiction, lengthy reports, &c., and to present, as far as possible, the purely scientific aspect of the great movement pregnant with such important results for the future.

We believe there is a place for such a journal, and we hope there are many subscribers to both the other spiritual weeklies, who without dropping them, will find it not too heavy a tax to add to their list the "Spiritual Scientist." The three together would not cost ten dollars a year, and surely that is an insignificant sum for a family to pay for that part of its instruction which pertains to the great truths that point us to the survival of relatives and friends in a life beyond the grave, and impresses upon us the great lesson of our own immortality. Surely three organs for a cause that numbers its adherents by millions will not be thought too many in a country like ours. We confidently appeal to Spiritualists generally to do what they can afford to do, to make our journal a success.

MEETINGS.**SUNDAY.**

ROCHESTER HALL, 524 Washington street. Morning. Childrens Progressive Lyceum at 10.30. A. M. INVESTIGATOR HALL. Peoples Meeting. Afternoon at 2.30. Evening, 7.30.
JOHN A. ANDREW HALL, corner Chancery and Essex Street. Mrs. S. A. Floyd, lectures afternoon and evening. Excellent choir in attendance.

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 manifestation, but an acrid feeling against them is a weakening influence.

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

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

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

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

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

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

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

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

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