

SPIRITUAL SCIENTIST

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SPIRITUALISM.

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

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SPIRITUAL SCIENTIST.

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E. GERRY BROWN, EDITOR.

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PROF. CROOKES' NEW DISCOVERY.

LIGHT A MOTIVE POWER.—THE ROYAL ACADEMY ASTONISHED.—HUXLEY AND CARPENTER ADMIT THE DEMONSTRATION.—THE BORDER LAND OF THE SPIRITUAL.—A DISCOVERY MADE THROUGH SPIRITUALISM.

WE are indebted to Benjamin Coleman, Esq., of Upper Norwood, Eng., for a copy of the London Daily Telegraph, of April 30th, containing the following account of a very remarkable discovery (referred to in our last) illustrating the mechanical power of light, made by Prof. William Crookes, F.R.S., and communicated to the Royal Society at one of its late weekly meetings.

The importance of this discovery may be estimated when the reader learns that Messrs. Huxley and Carpenter, who have long been among the most active opponents of Spiritualism, were compelled to admit that, in the experiments presented to them by Mr. Crookes, and fully tested, "the demonstration of a great and amazing discovery stood perfect." And it will be a satisfaction to Spiritualists to learn that in this great discovery, in which as the savants we have quoted admit, "the results obtained were inexplicable by any known theory," Mr. Crookes was indebted to Spiritualism for the initiation which led him on. In endeavoring to obtain instrumental evidence of the existence of the assumed psychic force, and to test mediumistic power by causing it to move a few grains in a glass vacuum tube, he discovered a motion produced by an unknown cause, but finally traced to radiant heat, and in working further at the new discovery he has been able to make a fresh and momentous revelation to the world relating to light.

Light a motive power! The most immaterial of agents, the one approaching so near to pure spirit, that God himself is represented in the Scriptures as covering himself with light "as with a garment." This wonderful force, traveling with the speed of thought, is a mechanical power, and can be made to turn a mill! But we will not detain our readers longer from the account which we quote from the Telegraph.

Amid all the varied topics—political, imperial, social, and general—which filled our columns on Tuesday morning last,

it is possible that by far the most important, in ultimate consequences, was enshrined in the report of the proceedings of the Royal Society at its last weekly meeting. That report was brief, but it described a scientific demonstration which may yet turn out to be one of the most wonderful and far-reaching by which human knowledge has been enriched.

The experimentalist on the occasion in question was Mr. William Crookes, F.R.S., to whose genius and subtle skill in questioning Nature we already owe the discovery of the metal thallium, along with a complete establishment of its atomic weight. For some time past this accomplished physicist has been investigating the action of heat and light upon bodies suspended in a vacuum; and so far back as in August, 1873, he communicated some curious facts on the subject to the Royal Society. But those which he exhibited upon the evening of the last meeting, to an audience composed of many among the most distinguished of living philosophers, were of an entirely new character, and such as combined the greatest simplicity of apparatus with astonishing results.

It had been always thought, and Dr. Balfour Stewart had even stated it as certain, that light apart from heat exercised no mechanical action; so that the spectacle of luminous rays driving round and round a suspended bar or vane would have been called a miracle in times by-gone. Yet this is what Mr. Crookes showed to his audience. He suspended a bar of pith upon a silken fibre in a bulb at the bottom of a tube from which the air had been exhausted to complete rarefaction, and a lighted candle placed near the outside of the bulb forthwith set this bar turning round. By a second ingenious apparatus he showed how the intensity of this action of light could be measured, a glass thread as fine as a spider's web being here used.

But it will be justly objected that the candle radiates heat as well as light, and meeting that Mr. Crookes exhibited an arrangement wherein four discs of pith upon cross pieces of straw, delicately balanced on a point in the exhausted bulb, were subjected to light from which the heat had been sifted away by a screen of alum. When the light thus purified fell on the blackened side of each disc it drove it more and more rapidly round, but had no such effect upon the white sides of the pith. So perfectly can this mechanical force of light be measured that the lecturer circulated a card containing the rates at which different mediums of light at different distances would drive his fairy mill. At twenty inches one candle takes 182 seconds to move the vane round, at five it accomplishes a revolution in 11 seconds; but diffused daylight sends the little vanes spinning in less than two seconds, and full sunshine drives them merrily along yet more quickly.

Green glass greatly diminishes the action, as also blue; while yellow and light red glass retard it much less. The stronger the luminous source the more vigorous is the impelling power; the electric and magnesium lights whirl the tiny vanes very rapidly, and thus this radiometer exhibited may be developed into an accurate measurer of actinic force, affording us—to come out of fairyland into practical life—an excellent gauge for the illuminating power of our gas burners.

There was still, however, one objection to meet before the learned men assembled could safely allow that they saw before them light, pure light, set to work at the treadmill and exhibited as a motive power. Professor Osborne Reynolds,

when these researches first became known to him, had suggested that the discs of pith went round because there was latent moisture in them, which, being evaporated in the experiment, gave a resilient impulse to the little apparatus. The lecturer, however, exhibited a bulb containing platinum vanes suspended on a platinum thread, which had been heated to redness while under continuous and absolute exhaustion; yet this, too, which could hardly contain any latent moisture, obeyed the invisible push of the light rays as completely as the other contrivances. The opinion expressed by such savants as Professors Stokes and Huxley, Doctors Huggins and Carpenter, Messrs. Norman-Lockyer, De la Rue, Siemens and Galton was that the demonstration of a great and amazing discovery stood perfect, and it was generally agreed that in the present position of scientific knowledge the results obtained were inexplicable by any known theory.

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After Thomas Rolands had retired three different female figures appeared, all with distinct characteristics. Mr. Bastian was a good deal exhausted after the sitting.

Mr. Charles J. Hunt of 47 East Street, Baker Street, London, gives in the same paper an interesting account of phenomena through Mr. C. E. Williams. While the hands of Mr. Williams were held John King appeared, and saluted the company affectionately, shaking each one by the hand. "When he was within about a foot of my face," writes Mr. Hunt, "and while touching my hand with his lamp I asked if he could show himself near the ceiling. This was quickly done by his floating over our heads and over the cabinet." Mr. Hunt concludes his communication appropriately as follows:

Well, sceptical reader, what have you to say to all this, and to greater wonders weekly reported in the Spiritualistic press? Do you say that on this particular evening, we, the sitters were imposed on by our credulity—the emotional part of our natures, overpowered—ignored reason and common sense? Or were we one and all, so completely biologised by each other, or by the spirits, that what we saw, heard, and felt, was only fancy? Or did the medium, when he could not move without being detected, agile-like, leap all over the room, in the twinkling of an eye? Or did our worthy host go to the expense of having invisible wires, &c., introduced into the apartment, and hire attendants to operate? Or was it all the work of the devil?

Some of us, after having been forced out of the hard, stern materialism; after thorough investigation, and the sternest criticism: inventing and supposing all kinds of theories to account for the phenomena, are constrained, by an overwhelming mass of evidence, to acknowledge that Spiritualism, as now developed and understood, can alone explain this meeting of two worlds.

Therefore, it is not surprising that I, for one, with uplifted heart, should say, "Thank God for this revelation!" My parent, my child, my once dearest friend, whispers to me from across the stream of death, and assures me, in language that cannot be misinterpreted, that they *live* and *love* me still. And as I listen to these "messengers divine," and reflect on what it all means, there seems to come over my soul a holy calmness, a perfect peace, a joy unspeakable; then is heard "the still small voice," "In My Father's house are many mansions." Yes:

"Thou Spirit of my spirit, and my Lord,
Thy light, Thy love, in their bright plenitude,
Filled me with an immortal soul, to spring
Over the abyss of death, and bade it wear
The garments of eternal day; and wing
Its heavenly flight beyond this little sphere,
Even to its source, to Thee, its Author there."

SPIRITUALISM was recently the subject of a debate at the Trinity College, Dublin.

THE WRITING MEDIUMSHIP OF A BABY.

BY HENRY D. JENCKEN, M. R. L., BARRISTER-AT-LAW.

I THINK it may interest you to be furnished with the particulars of the remarkable fact of writing by a medial child only nine days old. To me the corroborative evidence furnished by Baron Seymour Kirkup is of exceptional interest; for you may recollect that I published last year an account of what had happened in my own home, the writing medium being my little boy, then only five months and a few days old.

The letter to me from Baron Kirkup, of Leghorn, furnishing the interesting information, is accompanied by photographs of the writing, the *proces verbal* of the witnesses, seven in number, and a very beautiful photograph of the spirit-form of the baby's grandmother, the well-known "Regina." We have in this instance medial powers descending from mother to daughter and grand-daughter—facts opposed to the theory which I ventured to suggest in the paper I read at the Dalston Institute of Spiritualists, that mediumship does not belong to families, that it comes and goes, governed by laws we as yet but little understand. The letter of Baron Kirkup, so far as it bears upon the facts I am dealing with, is as follows:

"My daughter was a medium when two years old, and saw spirits; she is now twenty-one, and her daughter was a writing medium at nine days old. I have preserved her letter, and will send you a photograph. Four spirits had promised to make the infant write to enforce some advice they had given me. It was a seven-month's child, and smaller than usual. Her mother held it on a cushion on her arm, and in the other hand a large book, with a sheet of paper on it; a pencil was put into the child's hand by an invisible agent, and Valentina (the child) held it dagger-fashion. She first wrote the initials of the four spirits, namely, R. A. D. I., when the pencil was dropped, and I thought it was over. The spirits were Regina, Annias, Dante, and Isacco. My daughter Imogen (called Bibi) exclaimed "She has got the pencil again," and she wrote in a rambling manner over the former writing these words, '*Non mutare questa e buona prova fai cosa ti abbiamo detto addio.*' You will distinguish it all in the photograph. I likewise made a *proces verbal*, which I send you. The child went into the country the next day, by advice of the spirits, to nurse, but we sent for her back again to try for a photograph, as I knew a medium photographer. We went to him, and I tried to make the child take the pencil, but she threw it away, and I send you the portrait as it is, with the child not writing, but it contains the figure of the child's grandmother, the famous Regina, who died twenty years ago at the age of nineteen, a perfect likeness, but too dark, owing to transparency over a dark ground. Bibi is very like, and the infant too."

I cannot conceal that the particulars stated in the letter have given me unfeigned pleasure. Whenever new facts arise, startling in their nature, it is but natural that doubts should be suggested: the repetition only of them, under different circumstances, can lift the isolated fact into the nature of an accepted truth. Infantine writing is of so rare occurrence, that any well-authenticated record is of value. Apart, however, from the unusual character of these phenomena, they merit earnest attention. Certainly the brain cerebration and the psychic theories do not aid us in understanding the laws which regulate their productions. The thoughts of a child nine days, or even five months, old, could not be its thoughts, if possessed of faculties which only maturer age and a higher state of development can command. Who, then, influenced the hand of the baby child? No other theory indeed, solves the difficulty save that of a spiritual, intelligent being operating through the instrumentality of the hand and nervous system of the child, controlling the motor nerves of the infant, and producing the writing. If through the instrumentality of your valuable journal public attention was drawn to the importance of other instances being known, I feel certain that valuable facts, corroborative of those I have not hesitated to place before the public, will be furnished to you.

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

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The spirit then took up the scissors from the table and cut from his long white robe three different pieces of cloth, which were handed to three of the witnesses. In the remark being made that no hole was seen where the pieces were cut, the spirit shook his skirts; and then holding up the garment no hole was to be seen. The cloth is very fine and soft in quality, and an engraving of a photograph of a piece of it, showing the extreme fineness of the texture, is published.

After Thomas Rolands had retired three different female figures appeared, all with distinct characteristics. Mr. Bastian was a good deal exhausted after the sitting.

Mr. Charles J. Hunt of 47 East Street, Baker Street, London, gives in the same paper an interesting account of phenomena through Mr. C. E. Williams. While the hands of Mr. Williams were held John King appeared, and saluted the company affectionately, shaking each one by the hand. "When he was within about a foot of my face," writes Mr. Hunt, "and while touching my hand with his lamp I asked if he could show himself near the ceiling. This was quickly done by his floating over our heads and over the cabinet," Mr. Hunt concludes his communication appropriately as follows:

Well, sceptical reader, what have you to say to all this, and to greater wonders weekly reported in the Spiritualistic press? Do you say that on this particular evening, we, the sitters were imposed on by our credulity—the emotional part of our natures, overpowered—ignored reason and common sense? Or were we one and all, so completely biologised by each other, or by the spirits, that what we saw, heard, and felt, was only fancy? Or did the medium, when he could not move without being detected, agile-like, leap all over the room, in the twinkling of an eye? Or did our worthy host go to the expense of having invisible wires, &c., introduced into the apartment, and hire attendants to operate? Or was it all the work of the devil?

Some of us, after having been forced out of the hard, stern materialism; after thorough investigation, and the sternest criticism: inventing and supposing all kinds of theories to account for the phenomena, are constrained, by an overwhelming mass of evidence, to acknowledge that Spiritualism, as now developed and understood, can alone explain this meeting of two worlds.

Therefore, it is not surprising that I, for one, with uplifted heart, should say, "Thank God for this revelation!" My parent, my child, my once dearest friend, whispers to me from across the stream of death, and assures me, in language that cannot be misinterpreted, that they live and love me still. And as I listen to these "messengers divine," and reflect on what it all means, there seems to come over my soul a holy calmness, a perfect peace, a joy unspeakable; then is heard "the still small voice," "In My Father's house are many mansions." Yes:

"Thou Spirit of my spirit, and my Lord,
Thy light, Thy love, in their bright plenitude,
Filled me with an immortal soul, to spring
Over the abyss of death, and bade it wear
The garments of eternal day; and wing
Its heavenly flight beyond this little sphere,
Even to its source, to Thee, its Author there."

SPIRITUALISM was recently the subject of a debate at the Trinity College, Dublin.

THE WRITING MEDIUMSHIP OF A BABY.

BY HENRY D. JENCKEN, M. R. I., BARRISTER-AT-LAW.

I THINK it may interest you to be furnished with the particulars of the remarkable fact of writing by a medial child only nine days old. To me the corroborative evidence furnished by Baron Seymour Kirkup is of exceptional interest; for you may recollect that I published last year an account of what had happened in my own home, the writing medium being my little boy, then only five months and a few days old.

The letter to me from Baron Kirkup, of Leghorn, furnishing the interesting information, is accompanied by photographs of the writing, the *proces verbal* of the witnesses, seven in number, and a very beautiful photograph of the spirit-form of the baby's grandmother, the well-known "Regina." We have in this, instance medial powers descending from mother to daughter and grand-daughter—facts opposed to the theory which I ventured to suggest in the paper I read at the Dalston Institute of Spiritualists, that mediumship does not belong to families, that it comes and goes, governed by laws we as yet but little understand. The letter of Baron Kirkup, so far as it bears upon the facts I am dealing with, is as follows:

"My daughter was a medium when two years old, and saw spirits; she is now twenty-one, and her daughter was a writing medium at nine days old. I have preserved her letter, and will send you a photograph. Four spirits had promised to make the infant write to enforce some advice they had given me. It was a seven-month's child, and smaller than usual. Her mother held it on a cushion on her arm, and in the other hand a large book, with a sheet of paper on it; a pencil was put into the child's hand by an invisible agent, and Valentina (the child) held it dagger-fashion. She first wrote the initials of the four spirits, namely, R. A. D. I., when the pencil was dropped, and I thought it was over. The spirits were Regina, Annias, Dante, and Isacco. My daughter Imogen (called Bibi) exclaimed "She has got the pencil again," and she went in a rambling manner over the former writing these words, '*Non mutare questa e buona prova fai cosa ti abbiamo detto addio.*' You will distinguish it all in the photograph. I likewise made a *proces verbal*, which I send you. The child went into the country the next day, by advice of the spirits, to nurse, but we sent for her back again to try for a photograph, as I knew a medium photographer. We went to him, and I tried to make the child take the pencil, but she threw it away, and I send you the portrait as it is, with the child not writing, but it contains the figure of the child's grandmother, the famous Regina, who died twenty years ago at the age of nineteen, a perfect likeness, but too dark, owing to transparency over a dark ground. Bibi is very like, and the infant too."

I cannot conceal that the particulars stated in the letter have given me unfeigned pleasure. Whenever new facts arise, startling in their nature, it is but natural that doubts should be suggested: the repetition only of them, under different circumstances, can lift the isolated fact into the nature of an accepted truth. Infantine writing is of so rare occurrence, that any well-authenticated record is of value. Apart, however, from the unusual character of these phenomena, they merit earnest attention. Certainly the brain cerebration and the psychic theories do not aid us in understanding the laws which regulate their productions. The thoughts of a child nine days, or even five months, old, could not be its thoughts, if possessed of faculties which only maturer age and a higher state of development can command. Who, then, influenced the hand of the baby child? No other theory indeed, solves the difficulty save that of a spiritual, intelligent being operating through the instrumentality of the hand and nervous system of the child, controlling the motor nerves of the infant, and producing the writing. If through the instrumentality of your valuable journal public attention was drawn to the importance of other instances being known, I feel certain that valuable facts, corroborative of those I have not hesitated to place before the public, will be furnished to you.

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

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 reincarnation 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 reincarnation 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 standpoint of their own philosophy; finding, as they will, in every new investigation, fresh proofs of the goodness and wisdom of the Creator.

DISEASES FROM EXTERNAL CAUSES.

Good for one disease, you will tell me; good for the disease from moral causes . . . I told you three classes may be admitted; moral, intellectual, and physico-chemical laws. The three classes are reduced to two, for the intellectual laws indicate whether or not a person is conscious of his fault, that is to say, if he have failed knowingly, voluntarily or through ignorance. The intellectual laws serve only to fix the degree of culpability. But, strange to say, diseases from physico-chemical causes produce in the organism, in an inverse sense, the same effect as diseases from moral causes: general uneasiness, troubles of secretions, nervous troubles, typhoid state and delirium. Yet this similitude should not surprise us, for they are both manifested in the same organs.

The typhoid state is certainly not insanity, but the patient is, so to say, beyond this world; one must speak loudly in his ear to attract his attention; from his brief answer you know if you have been heard, if reason is not wholly gone, but it is also known that it cannot manifest itself through the organism, become a discordant instrument in the hands of a Spirit. In insanity it is a discordant Spirit who has untuned the instrument . . . It is thus possible for physico-chemical causes to reproduce in the body general effects similar to those produced by moral causes.

This proves that the organism is one, that it possesses a dynamism of its own,—a dynamism that can be nought else but the animal fluid of that organism—a fluid whose existence is demonstrated by animal magnetism. Again, this proves that the spirit is one, that the perisprit and divine fluid constitute a unity of just so great elevation as the divine fluid was the ascendancy. The human soul, its existence, its hurtful or beneficent properties are demonstrated by human magnetism. This again proves that the tie connecting the soul with the body can be constituted only by sympathy of the perisprit of the Spirit with the animal fluid of the organism.

This bond recognized, it can be understood that in man—Spirit incarnated in a body—all holds together, all is *in solidum*, so much so that touched in the clay or touched in the soul, the commotion—the shock—is felt through the whole being. It is the realization of Jacob's ladder which leads from the earth to heaven, and from heaven descends to earth.

ROLE OF MEDICINE AND OF THE PHYSICIAN.

The origin of diseases—their divine nature (*Quid divinum*), thus being known, the role of the physician and the intervention of his art can be defined. In physico-chemical diseases, if they are from external causes, there is nothing to do but withdraw the patient from them, to assist nature to react in order to annul the effect produced; then we succeed easily and promptly in curing them.

But the moral causes cannot be relieved by the physician; he can very truly point them out—recognize them . . . Then the physician becomes truly a priest, then medicine is a sacrament. To grasp the cause of the evil, to make the patient understand it, make him accept it, lead him into the good road,* persuading him to pray, praying for him and will him

* In examining with care what we, improperly perhaps, call "passions", we discover for each of them an opposite sentiment, which is found localized, if one may so speak, in the same point of the cerebral organ, and whose results differ completely; their development, in most cases, depends upon a good direction impressed upon the faculties of the child—Revue, 1872, page 136.

if possible, asking the assistance of good Spirits, praying to God to enlighten you, that you may enlighten him, to guide you to cure him—this is the imperative duty, the only one possible; without this no medicinal action, no magnetic action, either personal to the doctor, or to the magnetizer, or to the magnetized, or to the healing medium, can succeed.

It should never be lost sight of that being free, we are but relative beings, deriving all from the absolute; all spirit phenomena, to speak plainly, should clash neither with our liberty nor with the absolute liberty of God; nor with our relative state in regard to God and all his creatures. We should never lose sight of the fact that, making a part of *God's plan* in the creation He asks of us only our good-will; like a good father he says to us: "My son, give me thy heart." Christ himself in raising Lazarus cries: "I thank thee, oh my God, that thou hast heard me." God alone is sovereign master; every knee should bend before Him, to him alone belong the glory and the power.

DR. D. G.

The following reply to the foregoing article is from another correspondent of the Revue:

APROPPOS TO QUID DIVINUM.

In the chapter entitled: *what is the substratum of the Quid divinum?* we read these words: "The perisprit, its formation beginning with the first vital cellule and developing with the organism, becomes successively: instinct, intelligence, then under the influence of the Divine fluid, A HUMAN SOUL," etc., and the author adds, "It will be seen in the sequel that this series is natural, logical," etc.

Dr. D. G. derives the human soul from the organism—otherwise from matter—while the "Book on Spirits" (page 34) tells us that the Spirit or the Soul is formed from the universal intelligent element; this is very clear. (The universal element is composed of the intelligent element and the material element.) This instruction was given to us by the superior Spirits who established the "Book on Spirits"; to wish to seek another source is to desire to heap hypothesis upon hypothesis without attaining the end.

In the "Book on Spirits", page 34, the question is asked: "Are Spirits created spontaneously, or do they proceed from each other? *Answer.* God creates them as he creates all other creatures, by His will; but once again, their origin is a mystery: I add, it is not given to man here below, to know things in their first principles."

It is certain that the organism from whence Dr. D. G. derives the soul, is the result of a combination of molecules more or less fluidic, more or less material, and which, thus combined, produce tangible matter; it is not then rational that a Soul or Spirit, who must have his individuality and his tendencies toward God, which is the aim of every Spirit or Soul that is in progress, should spring from inert matter, which is moved solely by the vital principle; when this principle the motor of this organism, shall have disappeared because the end or death has come, what becomes of this organism which Dr. D. G. would transform into a soul? . . . The Soul or Spirit being immortal, cannot proceed from a perishable source.

Dr. D. G., our brother in Spiritism, has committed an oversight in giving a substitute to the organism of which he would make a soul, at least in giving it multiple functions. . . . The perisprit of which he would make a soul is only an instrument or the conducting agent of this Soul or Spirit.

We are taught in the "Book on Spirits," in regard to this, that the Spirit draws his perisprit from the universal fluid; thus the soul exists before being clothed with the perisprit, which D. G. makes a soul.

The soul having reached the point in which it can be clothed with the perisprit, already existed and had been for a long time unconcious, itself working in the grand laboratory of space under the direction of a guide, when the moment came for the formation of the perisprit; which indicates a certain degree of progress. This soul, which still cannot act alone in this formation, is plunged into a mass of matter: his guide assisting him to make a choice from these elements; then comes the moment when free-will is conferred upon him. Later is the advancement of the Spirit, who by his will, long directed towards good, attracts to himself better fluids which increase his spirituality, until he reaches the rank of superior Spirits.

A Spirit who labors to spiritualize his animal body, given

as an instrument for progress, who attains a certain degree of purity, gives this matter back to space, in disintegrating, much more purified than when it served for the formation of his body. This purification of human bodies, on a large scale, improves the atmosphere, and must by continued succession produce great physical progress on the planet. I think such must be the material progress of our globe.

As to hereditary diseases of which Dr. D. G. speaks, he forgets that we voluntarily accept our trials and the sphere in which we are to live, before being reincarnated; that it often enters into these proposed conditions for our advancement that a reincarnated Spirit will accept and be born in a body having a diseased constitution. The Spirit charged to watch over the accomplishment of the voluntarily accepted trials, will have only to introduce some unhealthy molecules into the organism of the newly incarnated, while still in the maternal bosom, for the accomplishment of the accepted trials. Here, then, is an ill health that cannot be classed with hereditary diseases. Apropos to his quotations of the Christ's words to Thomas, he adds, "this in a general point of view is what we mean by humanitarian disease, and how we understand the *Quid divinum*." These last words without further development teach nothing. The Christ said, and the invisibles have since told us, that the time would come, and now is, when we should be taught without parables, without metaphors, with clearness. This humanitarian disease, of which Dr. D. G. speaks, should be translated by these words: Thomas did not believe without having seen and felt, because he was not an advanced nature; at his birth he had not brought with him an intuition of spiritual things, and those who believe without having seen are most frequently advanced souls who have already known. Ignorance may be called humanitarian disease, as Dr. D. G. names it, but an explanation is yet necessary in order that it may be comprised in the list of material diseases.

Dr. D. G. often quotes the words of St. Paul, always on the subject of the soul. St. Paul, a speaking medium, apostle of Christ, and all the prophets of old, speaking mediums all were inspired only according to the places, the times, and the more or less backward Spirits they addressed.

A. C.

A CARD.

To the Editor of *The Spiritual Scientist*:

I earnestly plead in behalf of Mrs. Jennie Holmes' appeal for pecuniary assistance in the Banner of May 8th inst. I have satisfied myself, by a long and thorough investigation that she and her husband have been the victims of a wicked conspiracy, the object of which was to break down Spiritualism itself. I know her, moreover, to be a kind hearted, generous woman. I write this Card without her solicitation or knowledge, from a simple sense of duty.

MAY 13, 1875.

FRANCIS J. LIPPITT.

LOOKING-GLASS.

To break a looking-glass is accounted a very unlucky accident. Mirrors were formerly used by magicians in their diabolical operations; and there was an ancient kind of divination by the looking-glass: hence, it should seem, has been derived the present popular notion.

The breaking of a looking-glass betokens that its owner will lose his best friend. (See the Greek Scholia on the Clouds of Aristophanes). Potter, in his "Antiquities of Greece," says, "When divination by water was performed with a looking-glass, it was called Catoptromancy," sometimes they dipped a looking-glass into the water, when they desired to know what was become of a sick person; for, as he looked well or ill in the glass, accordingly they presumed of his future condition. Sometimes glasses were used without water.

Grose tells us, that "Breaking a Looking-glass betokens a mortality in the family, commonly the master." Bonaparte's (Napoleon I.) superstition upon this point is often recorded. "During one of his campaigns in Italy," says M. de Constant, "he broke the glass over Josephine's portrait. He never rested till the return of the courier he forthwith despatched to assure himself of her safety, so strong was the impression of her death upon his mind."

SPIRIT TEACHINGS.

COMMUNICATIONS received at a circle in Melbourne, Australia.

Divine truth will always flow more freely to minds where the love and practice of good already predominate. Light shows most conspicuously in dark places, but darkness has no affinity with light. The light that adjoineth to disorderly minds is perverted and without heat. Love and wisdom immediately from God are heat and light. The love of God is always the same to all his creatures, but all his creatures are not in the same state to be sensible of it, or receive it; and in regard to the reception of truth it is the same. Teaching truth agreeably to the divine will is our object, when we find fit and willing subjects.

God's will be done on earth as in heaven, you say. God's will do ye, say we. How can his will be done on earth but by man, and most by those who profess to seek to learn and know his will. He rules the hosts of heaven, but man rules the armies of earth. See how love abounds with one, see the absence of it with the other. Let men strive to do his will, and it shall be done: then shall the present wilderness blossom as the rose. We can look upon the inconsistencies of professing good men, who with the mouth say, "Praise God," but in heart are cold towards him. 'Tis an easy thing to read pious books, and say devout things, but beware of resting there. God's service is not so done; by the heart, soul, and purpose are his servants known. We would not say, do this, and do that, nor leave undone this or that, but we do say, Love God and man; this in active every day life includes every duty. You could no better see the force of what has been advanced, than by God's constant love to man; rebellious man, who know him not, they are in many ways blessed, and in every respect have manifestations of his love and care. Man, you will see, cannot destroy the love of God, nor his power and will to bless.

To be godly is to be God-like. Can man, torn by passion, be like him? Love God, love also to diffuse good. This is not done by talking piously, but by living holily. Your light should so shine among men that they should so glorify your Father who is in heaven. There is very great necessity that truth be known, but more, if possible, that men should do it. Whatever love man may have for truth, heavenly and divine, should be to enlighten him for his duty. Those who know the laws and break them shall be beaten with many stripes. If ye pray to your heavenly father, pray ye not that his will be done. Ye seldom ask wisdom without help to apply it. When the throne of heaven is approached by the man you have no doubt it is mediately, your request reaches by a (spiritually speaking) natural process.

We do not purpose extending our writing beyond merely practical injunctions. Seeing you have laid hands on the plough, look not back. When in yourselves you have advanced, it will be less necessary that we enjoin the practice of these rules of life that we so frequently have done. We write for your good, not to gratify your eagerness for novelty. Were your circle very large, or in the midst of other circles, we should and shall at some future time write by you to the age you live in, and to succeeding ages. But say you are not those we now read, given or adapted to man in the aggregate? do not practical truths need to be brought before his mind? We say yes; but these would be treated as other plain but good things have been before. "Can any good thing come out of Nazareth." Were we writing sublimely in strain, and equally so in matter, it would lead your minds (and justly as far as you are concerned), from those truths that cannot be too often urged upon your notice. Truths that lay the foundation of your permanent heavenly-mindedness. Truths which to those not desirous of becoming recipient of God's abiding grace would be distasteful, were we writing regardless of your welfare we should leave these homely matters, but they are necessary, as you are aware. The ground must be prepared for the seed sowers; if good seed is sown in good ground ye shall reap abundantly, your harvest shall be long. We have our purpose fixed, our standard is a high one for you. We would say—"Come ye up hither," but make every step of your climbing secure. Do not mount insecretly; do not rise but to fall ignominiously.

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

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INDIVIDUALISM VERSUS ORGANIZATION.

In one respect Spiritualism is different from all other forms of faith. It has no central creed—is devoid of any dogma. Hence it presents the appearance of lacking coherency. In place of being required to assent to any creed its adherents often set up one on their own account, persistently maintain it, and decline to alter or modify it in any respect. Coming from out the churches, missing the accustomed guides and fences, they often refuse to form any union, preferring to work out their Spiritualism in their own manner.

This spirit of individualism, if pushed to its extreme, will develop a deep-rooted selfishness, far more disastrous to humanity than can be seen by those who profess it. No great work is ever accomplished unaided. Alexander conquered the world; his soldiers did the fighting though! Jesus preached in Judea, but his disciples and their descendants spread the teachings of the church through the world. In either case unity,—organization—was the means whereby the results were wrought out.

It is urged that if we organize, our cause will degenerate into a fossil sect. Jealousies will be engendered. Peace and pelf will take the place of Principle and Truth. Lines will be drawn tight and close; and that we shall get so respectable that spiritual asphyxia will ensue. Choked by our self-importance,—being our epitaph!

Granting all the above, what will the advocates of Individualism do if the field is surrendered to them? Gather facts; collate experiences; allow the spirits to tell their tales, preach their discourses; and do our best, individually, to live our highest life. All of which is exceedingly useful work, but is far removed from being all that is required. Local, individual effort always requires to be assisted by resident friends; as its existence is of a spasmodic character, when that effort has been accomplished its results often wither and die for want of organized assistance to perpetuate and add to them. Thus individualism nullifies the good it accomplishes by lack of means to perpetuate it.

Spiritualists, if they do not want a creed, do need a common acceptance of the scope and aim of Spiritualism, upon which all may unite. Our best interests demand it. Our future, politically and socially, require it. If we are to set the world an example in reform, we must obtain it. The "I" must be subject to the harmonic laws of life. The "me" and "mine" must be merged into "you" and "ours," for while true individualism is correct, its exaggeration will inevitably lead to disaster. We have relied upon individual and local effort long

enough. Our adherents are indeed numerous in all lands, but our institutions—moral, educational, or scientific—where are they? Here in Boston until quite recently we were split up into several sections. Instead of one really good association, several poor ones existed. Evidently another order of things must be shortly established. Union is strength. Let us unite, or else our Spiritualism will fulfil its present indications and be split up into as many sects as is the orthodoxy of to-day.

The British National Association of Spiritualists, London, Eng., is an example of what can be accomplished by organization. If then an organization is practical and beneficial for one city, or another country, would it not be just as practical, and quite as beneficial if applied to Spiritualism throughout the Union?

Nature moves through appointed laws; collectively she is an organization. Yet, trees, beasts, birds, and men have all their needs require. Each develops in his or its peculiar manner, but is ever subject to the laws around. Life teaches us the usefulness of order, and the scheme presented is a mutual co-operation in the several departments of Nature.

The kind of organization advocated, in opposition to the previously discussed individualism, is a co-operative union locally and nationally—thus bringing Spiritualists of all classes and shades of thought, into closer union than obtained at present. If we are to perpetuate our labors, produce any effect on the community at large, and place our phenomenal facts above suspicion, we can only do so through institutions adapted to cultivate, and bring those matters forward. If we are to have the required institutions they can only come as the results of a co-operative union, both local and national among Spiritualists. Individualism may succeed for a time; co-operative union is the only basis of permanent success.

BE BRIEF! Correspondents will bear in mind that our space is limited and our type large. We would enjoin upon them the importance of compression and brevity. "Why was your sermon so long?" asked some one of a famous preacher. "Because I did not have time to make it shorter," was the truthful reply. We always recall the remark when we receive a long-winded communication that would occupy three times the space we could afford. The telegraph has been a blessing in compelling people to study brevity in what they have to say. It is when we doubt any one that we become garrulous. In our case brevity is a necessity, and those who would be our correspondents must bear this in mind. There is something of artifice in the use of superfluous words. Genuine conviction throws off all loose drapery and goes straight and quickly to the point. Take time, then, and be brief.

AN IMPROMPTU MEDIUM.

Mrs. Efiza Wheelock Ruggles, writes to the Banner, from Janesville, Wisconsin, April 18th, 1875, giving an account of a medium she encountered a few months since in Savannah Ga. We quote this passage from her letter:—

"The medium is a Dr. Sheftall, a young man and a resident of Savannah, whom the people know to be wholly ignorant of the philosophy of Spiritualism, or of the principles of mediumship, except as he has been instructed recently through his own manifestations. Without the slightest warning, or knowledge that he possessed mediumistic gifts, upon one occasion—for merriment more than anything else—he entered a cabinet where there was experimenting of that kind, and to the astonishment of himself and all the witnesses, he was entranced and securely tied, in a manner impossible to perform with his own hands.

Again and again this was repeated, and still more wonderful, when thus tied, his own coat was taken off and the coat of another man put upon him. Seated still, hands and garments were materialized, and distinctly seen by those present.

I had the pleasure on two different occasions of witnessing some of these remarkable manifestations, and do not hesitate

to say that I believe Dr. Sheftall will with proper conditions and assistance, develop into one of the most convincing and remarkable mediums in the country."

To the above we may add that Thomas J. Sheftall who we presume is the medium referred to, writes from Savannah, Ga., under date of April 13th, 1875,—“Six months ago four of us commenced investigating Spiritualism; to-day we can boast of at least thirty circles and a large number of believers.”

LAKE PLEASANT CAMP MEETING.

By the official announcement of the managers of the Lake Pleasant Camp-meeting we learn that the meeting will commence Aug. 4th and continue four weeks—the first public exercises occurring on Monday, the 8th of that month. The Fitchburg Band will be at the Lake the 13th and remain three weeks. A number of the best speakers have already been engaged. Further particulars will be given in advertisements and future issues of the Scientist.

Persons desirous of bringing business matters to the notice of the managers of the grounds can address Harvey Lyman, Esq., Springfield, Mass.

EDITORIAL PARAGRAPHS.

In another column Gen. Lippitt makes an appeal in behalf of Mr. and Mrs. Nelson Holmes who have been peculiarly unfortunate during the past few months. Gen. Lippitt would not so lend his endorsement if he were not sure that the case is a deserving one. Mr. Holmes, we understand, has been under several surgical operations, though at present convalescent. He is at Vineland, N. J., and cannot resume seances for many weeks.

ON PAGE 128, Mrs. Emma Hardinge Britten takes issue against the doctrine of “Re-incarnation,” and makes strong arguments in support of her position. We have another article on the same subject which will appear in our next issue.

PHYSICAL MANIFESTATIONS THROUGH MRS. TAPPAN.

WE find in the last London Medium and Daybreak an account of some remarkable flower materializations in which Mrs. Tappan was the medium. On several occasions during the month of March, and in the presence of eleven witnesses, whose names are given, very beautiful lilies were materialized in Mrs. Tappan's presence and as ornaments for her hair. Mr. Webster Glynes, a well-known investigator, writes under date of April 10th, 1875:

“The lilies were each time clearly visible; I could distinguish the leaves and the petals. We were allowed to approach to about the distance of one yard.”

“On the first occasion the flowers appeared like small water lilies placed in the hair, rather on the left side; the second time the flowers were more numerous, and appeared to consist of an eucharist lily in front, and of water lilies behind. The third time we saw, besides the lilies, a bright, fine-pointed star-shaped flower, which glistened as though of silvery hue.

“On the fourth occasion the flowers almost formed a complete wreath, commencing on the left side, and passing round the back of the head to the right. There was no star, but I observed a large white Easter lily on the right side.”

Mrs. S. C. Burke gives a description of Mrs. Tappan's appearance with a garland of pure white Madonna lilies, which had been materialized in three or five minutes. We quote the description of the wreath:

“It was formed of the white blossoms of the virgin lily; some fully open, others only partially so, and those that were the most fully blown were at the back of the head, diminishing in size as they met in a point a little above the forehead. I believe there were twelve in number. I must here also remark that the transparent glistening, the sparkling whiteness of the flowers, struck me very forcibly; they looked as if they had that moment been brought in from some lovely parterre, and we all know that natural white, garden lilies are not to be had at any price at this season of the year. On this occasion the anthers displayed the bright golden pollen which characterizes the Madonna lily, and which actually seemed to move before our eyes.”

It will be seen by the critical reader that these descriptions have been written for believers rather than for skeptics. We

wish the writers had told us some particulars in regard to the actual proofs of the materialization and dematerialization of the lilies. In recording these phenomena for the press, correspondents should be always careful to include all those particulars without which, little impression is made on a skeptical mind. In this case we do not question either the integrity of the medium, or the intelligence and sincerity of the witnesses; but the public at large want fuller satisfaction before they can admit the credibility of wonders now so familiar to investigators.

PERSONAL

BOTH Dr. Geo. Sexton and Mr. James Burns have made elaborate replies in England to the rhodomontade against Spiritualism, uttered in the form of a sermon by the Rev. DeWitt Talmage, D.D., at the Brooklyn, N. Y. Tabernacle. Our friends over the water, if they had known what a really unimportant personage this Doctor of Divinity is, would hardly taken up the cudgels against him. But his sermon had been reprinted and circulated in England, and this perhaps is why it was thought proper to answer it.

MESSRS. BASTIAN AND TAYLOR were to sail from Liverpool for the United States on the 18th of this month. Their time was so fully occupied that they had to announce the 30th of last April, that they could enter into no more engagements for sittings.

MR. J. M. PEEBLES is fulfilling an engagement at Lynn, Mass., during the present month. His interesting work “Around the World,” published by Colby & Rich, is valuable not only as an entertaining book of travels, but for the facts it gives in regard to Spiritualism among the Chinese and other people of Asia. Everything from the pen of Mr. Peebles attracts numerous readers, but his latest volume is perhaps that by which he will be most widely known.

MR. JOHN WETHERBEE always writes pithily and well when Spiritualism is his topic. “If Modern Spiritualism,” he says, “is not founded in truth, the whole system of the Christian religion is an illusion. The new explains and rationalizes the old.”

MRS. ANNA DENTON CRIDGE, who died in California March 27th, 1875, was not only a gifted medium but a profound, original thinker. “She united,” says her husband, “the intuitional with the scientific to an extent almost unequalled. Her psychometric studies resulted in establishing not only a bridge between the present life and the future, but in making it all present—proving that we are even now, here in this mortal form, spirits, having spiritual senses corresponding to the corporeal.” Mrs. Cridge was not quite fifty years old. She was a native of England.

COL. OLCOTT, according to a writer in the Religio Philosophical Journal, ought to have exacted conditions from the Eddy Brothers, instead of putting up with such conditions as he could get. Or to quote the writer's words, “Mr. Olcott could not obtain what he desired in the manner he desired, hence, accepted what was allowed him in its own time and manner.” This is tantamount to saying he ought not to have investigated the phenomena at all. Spiritualists generally have, hitherto, found fault with the Tyndalls, Huxleys, and Carpenters, because these great physicists, being unable to prescribe conditions, refuse to look into certain well authenticated phenomena. It seems to us a trifle inconsistent and unjust now to turn upon Col. Olcott, and blame him for a course which we have found so much fault with Tyndall and the rest for not pursuing. Fair play, friends!

AMERICAN SPIRITUAL INSTITUTE.

THE American Spiritual Institute met for election of officers at Rochester Hall, Sunday afternoon, at 2.45, P. M. H. S. Williams officiating as president and E. Gerry Brown as Secretary. An informal ballot was taken and announced after which a formal vote was taken and the following were declared elected: President, H. S. Williams; Vice President, J. B. Hatch; Treasurer, Wm. H. Durell; Financial Secretary, M. T. Dole; Recording Secretary, F. J. Blank. Ten additional managers, whom together with the above constitute a Board of Managers: Chas. Houghton, E. Gerry Brown, Dr. H. B. Storer, S. A. Wing, Mrs. A. A. Woods, H. D. Simonds, Stephen Webster, Geo. Woods, F. L. Union, Mrs. Alfred Nash. The meeting then adjourned until Sunday afternoon next.

THE DOCTRINE OF "RE-INCARNATION."

BY EMMA HARDINGE BRITTEN.

To the Editor of The Spiritual Scientist :

In compliance with the wishes of numerous of my own correspondents and your admiring readers, I ask the privilege of presenting a few thoughts on a subject which has of late been, like many other obnoxious and repulsive *side issues*—ruthlessly engrafted upon the pure and fruitful soil of Spiritualism. Excepting perhaps the infamy of what is popularly termed "Free love," no other theory seems so irrelevant, and certainly none more fraught with baneful tendencies than that of which I write, namely, the doctrine styled "Re-incarnation."

It may be asked, what have any side issues to do with Spiritualism at all, and why should any irrelevant vagaries of modern idealism be foisted on the world as the outgrowth of the Spiritual movement? To the latter question I reply,—because the side issues of which the earnest and thoughtful Spiritualist has the most cause to complain, have chiefly been promulgated by spiritual mediums, speakers, and writers, and hence, both within and without the ranks of Spiritualism their expression has naturally been identified with that of communion of spirits, which is authoritative only because it is based upon facts, but which may become as mischievous as any other fantastic creed or man-made dogma, when it is suffered to drift into the sphere of unsupported theory. To my apprehension, Spiritualism, in its strictest sense, is a demonstration of the soul's continued existence after death; a series of facts proving that under favorable circumstances, the disembodied spirit can communicate with the embodied; the disclosure of an immense range of new powers common to the human soul in both spheres of existence and the opening up of a vast vista of glorious possibilities concerning that soul's future destiny, entirely at variance with man's preconceived opinions of the hereafter as derived from creedal faiths, or theologic teachings.

That these sublime revelations—based as they are on stubborn facts, and verified by the experiences of the best minds of the age—must involve the most radical and momentous changes of opinion concerning human law and conduct, no analytical thinker can deny, but that they necessarily imply that those who have been privileged in their reception shall unhesitatingly discard all that they have previously deemed true and sacred, and forthwith accept all the wild schemes and disruptive propositions which fanaticism or iceatiousness may think proper to announce as an "inspiration from the spirits," is an idea so transcendent of the modesty of nature and subversive of that order which has hitherto been regarded as Heaven's first law, that it seems a duty devolving upon those who have hoped most from Spiritualism, labored most faithfully in its behalf, and suffered most from the follies which have deformed its beauty and perverted its uses, to unite in the demand that its true nature and functions shall be more carefully analyzed, and its true genius more thoroughly defined and understood.

Leaving other "side issues," however, for the present, and limiting my attention to that one, which, above all seems most calculated to shake the Spiritualistic theory to its very foundation, and substitute in its place a doctrine as doleful and repulsive as the theologic faith in a final Heaven and Hell, I turn to the subject of Re-incarnation, which however innoxious it might be when presented to the world as the dream of a speculative theorist, startles us out of our brightest hopes and fairest prospects, when it comes to us from the lives of those who claim to speak from the very self same authority upon which our superstructure of Spiritual faith is upreared.

Besides the voluminous writings of Allan Kardec, Miss Blackwell, and others claiming to be media for spirit teachings in Europe, we have in America the utterances of some of Mrs. Coe's spirits in the Banner of Light communications, and last but not least, our much admired fellow-worker in the spiritual vineyard, Mrs. Cora Tappan.

Some twenty years ago, when Mrs. Tappan (then Cora Scott) became entranced, under the influence of spirits who manifested their claim to credence by an eloquence, power, and wisdom, far beyond the young medium's capacity, she taught the doctrine of endless spiritual progression; the impossibility of any retrogression and repeatedly declared in

her inspired trance speeches, that there were various spheres of spiritual being in which all the requirements of the human soul for reform, purification, and development, would be fully satisfied. Among a vast amount of spiritualistic literature now in my possession, I have an abundant record of this lady's past utterances, and in not one is to be found the least allusion to the doctrine of Re-incarnation, or any return of the soul to earth except in the character of a ministering and communicating spirit. Judging by the superior excellence and marvellous character of her earliest addresses, these statements are fully as worthy of credit as those of her more mature years, and yet the latter wholly contradict the former, and that on a point so infinitely important as an item of religious belief, that I must be pardoned for citing them as startling illustrations of the shape in which this Re-incarnation theory is suddenly cropping up among us.

In some discourses given by Mrs. Tappan in London within the last few months, the controlling intelligences announce the doctrine of Re-incarnation in the broadest sense. In one address, of quite recent date, uttered in irregular rhymes, far inferior in style and tone to many of this lady's published poems, the speaker claims to be influenced by a spirit who alleges that he had first appeared on earth in the most ancient period of the Hindoo dynasty. After describing several consecutive "twelve births," in what we must infer were different forms of humanity, he proceeds to declare that he became an Egyptian, the one who planned and helped to build the Pyramids.

Then he appears as one of Egypt's Shepherd Kings, and after another succession of births, is re-incarnated in the person of Saul, Israel's rebellious king.

More successions of "twelve births" follow, after which the wandering soul becomes a Jewish child encountering and being blessed by Christ in Jerusalem, then a martyr to the Christian faith, then a Christian priest, then somebody else, and somebody else still, then Michael Angelo, busy in building St. Peter's at Rome, and after sundry other transmigrations not clearly stated, he becomes a poet and the author of those exquisite lines on God, so familiar to all readers of spiritualistic literature commencing,—

"O, Thou eternal one, whose presence bright
All space doth occupy, all motion guide,
Unchanged thro' time's all devastating fight,
Thou only God, there is no God beside."

After sundry other wanderings detailed in rhymes, which too surely prove that his poetic effluvia has not improved since the above quoted sublime lines were written, the text goes on to say that through all these long centuries of re-incarnation, the main object of the pilgrimage has been to discover his twin soul, counterpart, or affinity; a final union with whom, completes his destiny, revolves him into a fully perfected being, and henceforth he becomes a saviour and tutelary spirit to the human race. Now if this remarkable address were put forth as a mere poetical rhapsody, the hearers and readers thereof might accept it for its simple worth in a literary point of view, but as I understand it, it is given as a statement of facts on the authority of a spirit controlling Mrs. Tappan, and not only giving through her lips, his own autobiography, but weaving it into a series of addresses preceding and succeeding it, all of which claim to teach, upon spiritual authority, the same doctrine of Re-incarnation.

If we are to lose our belief in the existence of the soul after death, upon the communion of spirits, and one of those methods of communion is trance speaking, mark the dilemma which the acceptance or rejection of this one medium's utterances alone would place us in?

Either we must believe that Mrs. Tappan or her spirits are deceiving us. If the medium is false, whom can we trust? If the spirit, are we in any better plight? Allen Kardec is alleged by his admirers to be no less trustworthy than Mrs. Tappan. Miss Blackwell is equally regarded as a mediumistic oracle. If they are false; why are not all media the same? If the media are all unreliable from whence comes our Spiritualism, and what becomes of our authority?

All our knowledge of spirit life and being, all that we have learned or think we have learned, during the last eventful twenty seven years, of what we have fondly deemed communion with the beloved ones gone before—depends for its acceptance on

the integrity of the media through whom the communications are received, on the truthfulness of the beings who actually do communicate. There can be no half-measure about this proposition; as on a careful review of the characteristics which mark spirit communion, since its first advent through the Rochester knockings, it is a simple impossibility, I believe the mediums capable of originating all the immense mass and variety of test facts that have been given through them, often involving the private histories of thousands of persons with whom they could have had no acquaintance: either we must invalidate the authority of the communicating spirits, or come to the conclusion that we have not yet arrived at a sufficiently definite standard of truth in spiritual communion—that we are at fault in the matter of what to reject and what to accept, and we are too often priding ourselves, upon having progressed beyond the ABC of our spiritual faith, we have not in reality learned fairly how to recognize the A when we see it.

Apologists for contradictory communications are perpetually reminding us that the immense diversity of life, character, and condition in the spirit world, like that upon our earth, is amply sufficient reason to account for contrariety in the communications. In matters of opinion and theory, even in descriptions of the spirit life and land itself, this is certainly true; but when media undertake to give us consecutive biographies of the spirit speaking through them, and boldly proclaim their identity with divers of earth's deceased notables, are we to believe or disbelieve them—which?

If we disbelieve—the whole fabric of our faith, as built upon the integrity of our media, is shaken. If we accept—human individuality, identity, together with the whole realm of earthly loves, friendships, and ties of kindred melt into the illusion of a fleeting dream. There is nothing real, nothing permanent; self-consciousness itself is a myth. Every successive death is an annihilation; and instead of a long and shining list of immortal saints and philanthropists, poets and painters, martyrs and heroes—earth's history is made up of the biographies of a few wandering sprites who keep stretching out their histories through all time, and reproducing themselves under all manner of protean forms and circumstances.

The hapless believer in Re-incarnation can be as little sure of himself or his own identity, as his most intimate acquaintances are for him. He has not a chance to know who he is himself; who he was yesterday or who he will be to-morrow: and as to the precious ties of parentage, or the divine impulses of family love, kindred and friendship, they are all floating emotions to be blotted out in the grave, and lost in new successions of new lives, new relationships, new deaths, and succeeding oblivions. The most remarkable and certainly not the least indefensible part of the Re-incarnationist's theory is, however, not only that they have no facts on which to ground their assertions, like the majority of their fellow believers in Spiritualism, but that they infer there must be countless millions of spirits communicating through other channels who have no knowledge of Re-incarnation, and even emphatically deny its truth.

Can the controlling spirits of the Re-incarnationists be the only ones enlightened on such a stupendous item of the soul's destiny?—an item, which if not common to all, must be known to all—and that in realms where such changes must be perpetually going on as would render ignorance of the subject impossible?

If we may trust other media as reliable as those whose authority we have cited, Michael Angelo has been just as busy in America as in London; and yet, when questioned on the subject by his American friends, he can only remember having been engaged in building the Pyramids and fighting the battles of the Israelites as King Saul, when he vacillates through the lips of one medium in London. Were I disposed to treat this subject from a ridiculous rather than a serious stand-point, I should find food enough for my purpose, even in the hazy attempts at a theory put forth by the best defender of the doctrine—Allan Kardec himself. As it is, I only desire to remove this fungus from the pure and wholesome soil on which we as Spiritualists have upreared our beautiful temple of faith, so fraught with hope in eternal progression, eternal love, individuality, and self-consciousness. It is with him alone, Mr. Editor, that I shall ask leave to offer a few more arguments on this subject in a future paper.

Written expressly for the Spiritual Scientist.

A TEST.

BY C. A. CORSON.

The extreme caution practised of late by investigators against imposition in spiritual manifestations seems almost to have o'er leapt itself and fallen on the other side. It were perhaps well if a portion of the attention could be directed to the communications themselves rather than to their *modus operandi*. Communications may sometimes appear very trifling when well weighed and considered under their various phases. They might present truths unsuspected before, and well worthy of study. In our eagerness to get the house clean we sometimes sweep clean out of doors with the rubbish, pearls which often are discovered and forthwith appropriated by the meanest passor-by.

Apparent trifles become often the most significant facts in supplying the link to a chain of evidence; thus a message like the following for example, which was given sometime last winter at a seance at Cascade, and through the mediumship of Mrs. Mary Andrews, brings with itself such incontrovertible proof of spirit-life and continued activity of memory after death, that we hardly need further assurance of genuineness,—the thing speaking so absolutely for itself.

Among the usual manifestations that generally take place in Mrs. Andrews dark circles—spirit lights, voices, raps touches, etc a voice was heard, addressing a member of the circle, and purporting to come from a lately deceased relative, saying: "tell—that peddlers are not as troublesome here as they are with you." The message was at first a perfect riddle, both to the medium and the party addressed, and was allowed to pass by almost unheeded. The person in charge of it delivered it however to the absent one to whom it was sent and the mystery was explained. It seems that between the deceased relative and that member of the family whom the message concerned there had been a short, time before his death a discussion about the annoyance peddlers occasioned and by what means they might be got rid of. "They come so often," was the complaint, and are so persistent in obtruding themselves with their sordid wares, that I don't know what to do. "Why——" was the reply, "just ask them if they have a license, and you will see how fast they will make off." The advice was followed and with signal success; the whole circumstance meanwhile causing but a moment's merriment at the expense of discomfited and unlicensed peddlers. In fact the occurrence seemed of such little import that no farther mention was made of it, and it would probably have been entirely forgotten but for the subsequent communication reverting to it again.

Here then we have a case wholly unknown to the medium through whom it became manifest, and to the party in whose charge the message was given, and which can be laid neither at the door of mind-reading, doppelganger power, odic force or confederate help. It illustrates moreover the more serene view Spiritualism takes of after-life, namely that the human soul is merely translated from the realm of the visible to the realm of the invisible with unimpaired memory and all its mortal and mental faculties. Viewed rightly, this apparently trifling occurrence, which sceptics might sneer at as too unimportant to occupy the attention or memory of an immortal spirit, becomes of great moment when we consider that the deceased relative could not have chosen a more convincing proof of his after-life-interest in the welfare of those he loved on earth, than just that seemingly trivial fact known only to him and to her to whose mind he wished to recall it. Ponderous truths pompously delivered and generalities which can be made to fit almost any case are alike suspicious; they may be spirit-messages or not; there is nothing to assure us of it whilst a simple incident like the above, carries conviction with its self-evidence.

In all warfare a change of tactics becomes sometimes advisable; if instead of gagging, tying, caging, mediums which of itself must be a hinderance to pleasant conditions, we would let them alone and give them free play, relying a little more upon their honor, willing to accept the heap of sand the gold mine must of necessity give out, for the sake of the small parcel of pure metal it may contain, and from cavillous investigators become silent and careful observers, watching attentively all the peculiarities of a seance, we might perhaps glean truths which from mere sparks might become stars and grow a world to us.

What we just now stand in particular need of, is a little less

talk, and a little more matter. The public cannot be particularly benefited by the multitudinous and all too circumstantial reports of all sorts of seances—successful or not. Those worth recording even ought to be rigorously run through a close sieve and reduced to their minimum, there ever remaining sufficient alloy to allow their being worked up to a "ring thing" fit for use.

THE ORIGIN OF SPIRIT.

BY HUDSON TUTTLE.

THE Spiritual Philosophy has not met with a perfectly harmonious growth. In most of its fundamental principles there is an astonishing unity. Whether the spirit-power writes crude and ungrammatical sentences with a piece of charcoal, on a pine board in the wilderness of the North-West or rhetorical paragraphs on scented note in the homes of Eastern opulence: from the New World of its birth, over all Europe and remotest Asia, in a hundred dialects, to the antipodes in Australia and New Zealand, its utterance is the same. In this is indicated its super-mortal origin, and that the power behind the conflicting phenomena,—which, like the flood-tide, underlies the innumerable surface-waves,—is of the Spirit World.

American Spiritualism may be regarded as a unit. It stands, and has ever stood, on a broad, rationalistic and scientific basis. But in Europe, especially in France, a different direction has been given to its investigation, and the result is an antagonism in the first proposition of spiritual science, which stands to-day as its most anomalous feature. If American Spiritualism leaves in abeyance the primary problem of the origin of spirit, the Kardec school, cut the Gordian knot by claiming that the human spirit has existed for the preceding eternity as it is to exist for the succeeding. It is a fragment of the Divine, and is eternal by its constitution. This view seems peculiarly pleasing to the Celtic race. France and Spain are its strongholds, and their dependencies in South and Central America, and Mexico, have received unquestioningly this doctrine. It requires no scientific knowledge or training for its reception. It calls to its aid the imagination of metaphysics, and substitutes its conjectures for the more wearisome investigation of facts. It is a theory many thousands of years old, conceived in the very childhood of the Race,—a fact urged in its support, but really opposed; for we may accept this proposition as true: *The older an idea, the greater probability that it is false.*

It is not my purpose to point out the many vital objections to the doctrines of Preexistence, and its extension in the Kardec theory of reincarnation. The one great objection which renders even allusion to all others unnecessary, is, that it substitutes *Miracle* for Law. It is a system of arbitrary dictatorship of a personal God immediately supervising the reincarnation of every individual spirit. In this it is directly opposed to the tendency of scientific thought of the day, and affiliates with the past centuries of theological nightmare and metaphysical dreams.

If there be a spiritual existence, that existence must be evolved and sustained by as fixed and determinate laws as our physical state. It cannot be bestowed; it must be inherent in the constitution of things. But it is objected, if spirit-beings have a beginning, they must have an end: If they are to exist forever in the future, they must have existed through the past eternity. We by no means grant that such is necessarily a correct conclusion, and it is not essential to disprove it, for the existence of man after death as a spirit by no means proves his immortality. At best, it is only inferential evidence. As long as there is not a shadow of proof that the spirit existed before the period of germinal growth, the question, however pleasing to the metaphysical mind, has no place in a positive study of the origin of spirit. Physically and mentally, man is the culmination of the vast series of organic changes since the dawn of life. Organs faintly shadowed forth in them, or indifferently formed, in him are perfected, balanced, and brought in harmony with the perfection of others. He thus is the perfected type of the animal world.

But we cannot limit this progress. Having reached its highest point in physical Man, it seeks a new channel through his spiritual nature. In the human form we observe no imperfectly-fashioned or illy-executed functions, prophesying

more perfect performance, but in the mental realm we do find this state of things. Compared even with his own ideal, the man of profoundest thought is a child. The possibilities of God are his, and yet he actualizes how little! Nor is it possible for man, in the short space allotted to human life, to do more. Then what is gained by this long and never-remitting progress? What is gained by mastodon taking the place of the saurians of the primeval slime, or man of the mastodon? If the production of mortal beings is the end, the process would be as perfect at one stage as another. We consider it perfect in proportion as the typical structure is attained, and that structure is one which most completely embodies the possibilities of the elements. Physically considered, man is the nearest approximation to this result. The great plan of creation, as revealed in animal life, comes to fruition in him. He is the result of countless millenniums of evolution.

But this progress must extend further. Having reached its terminus physically, it must take a new direction through man's spiritual being. There has been a continuous evolution from the earliest forms of life to man; and man is the means whereby the possibility of spirit existence is realized. Without this result creation is a failure; and man, with his instinctive longings, his noble aspirations, his infinite capabilities, is the veriest sham blotting the fair face of the world.

Immortality is the result and highest aim of creative energy, admitting of no mistakes. Man's spiritual state must surpass his mortal, which is its prototype—extending and consummating the mortal life. Whether the separation takes place when drawing the first living breath, or after a full century, cannot have the least influence on the final growth and attainments of the spirit.

As the physical germ is originated and sustained by its parents, its spiritual portion is derived from their spiritual being. The physical and spiritual bodies are subject to a parallel growth, which continues until the death of the physical body breaks the silver cord which unites them.

That this view of the origin of spiritual beings has objections to meet, is not denied; but it must be admitted that it is the only safe ground on which to rest the new science of spirit. Materialists have studied physical matter, scorning the dreams of those who claimed to be Spiritualists. As long as spirit was considered distinct and foreign to matter, nothing accurate could be recorded. If superior to the laws of the world, spiritual science is impossible. Accepting this view, then the theory elaborated by the indefatigable Darwin, and originated by the profound Wallace, becomes the pedestal on which the temple of the New Science is reared, and the wonderful theory of correlation and persistency of force its tower of strength. Every flower that blooms, every insect that crawls, every bird that sings, has new significance. Its acceptances necessitate a complete change in the nomenclature of Psychology. The New is as positive in its statement of facts as the physical sciences, studying its occult subject in the same critical manner. It frees it from tradition, superstition, and the clouds of ignorance; tears away its habiliments of myths, and although the spot of firm ground remaining is small, it there commences the conquest of the Unknown Spiritual Universe, which permeates, and is the vital reality of the Physical World.

From the Boston Herald.

"ASK FOR FLOWERS AND GET STONES."

MRS. THAYER, the floral medium, on the occasion of a friendly visit, Thursday evening at the Spirituallists' Home, on Beach Street, consented to sit for a manifestation. In this instance, however, instead of flowers, the table was liberally sprinkled with pebbles, and among them was found a piece of Quincy granite, which would weigh about two pounds. This was asking for flowers and getting stones, but the freaks of the invisible are beyond explanation. In the course of the seance the medium shrieked out, "They have dropped a worm down my back!" but a light being produced, it was found that the door key had been taken from the lock and inserted between the dress of the medium and her neck.

THE Brothers Davenport were in Spain early in April, and were to leave for France and Belgium early in the present month. They had been five weeks in Portugal, where they had met with extraordinary success.

Important to Spiritualists.

THE spiritual movement resembles every other in this respect: that its growth is the work of time, and its refinement and solidification the result of causes working from within outward. The twenty-seven years which have elapsed since the rappings were first heard in Western New York, have not merely created a vast body of spiritualists, but moreover stimulated a large and constantly increasing number of superior minds into a desire and ability to grasp the laws which lie back of the phenomena themselves.

UNTIL the present time these advanced thinkers have had no special organ for the interchange of opinions. The leading spiritual papers are of necessity compelled to devote most of their space to communications of a trivial and purely personal character, which are interesting only to the friends of the spirits sending them, and to such as are just beginning to give attention to the subject. In England the London Spiritualist, and in France the Revue Spirite, present to us examples of the kind of paper that should have been established in this country long ago—papers which devote more space to the discussion of principles, the teaching of philosophy, and the display of conservative critical ability, than to the mere publication of the thousand and one minor occurrences of private and public circles.

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.

THE price of the *Spiritual Scientist*, is \$2.50 per annum, postage included. A person sending five yearly subscrip-

tions, is entitled to a copy for himself without extra charge. Subscriptions may be made through any respectable agency, or by direct communication with the editor E. GERRY BROWN, 18 Exchange Street, Boston, Mass.

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.

MEETINGS.**SUNDAY.**

ROCHESTER HALL, 554 Washington street. Morning. Children's Progressive Lyceum at 10.30. A. M. Boston Spiritualists Union. Lectures and trance addresses, Evening.

INVESTIGATOR HALL. Peoples Meeting, Afternoon at 2.1-2. Evening, 7.30.

JOHN A. ANDREW HALL, corner Chauncy and Essex Street. Mrs. S. A. Floyd, lectures afternoon and evening. Excellent choir in attendance.

SEANCES.

FOR TESTS, Sunday Evening, Miss S. F. Nickerson, 608 Tremont Street.

FOR PHYSICAL MANIFESTATIONS, Sunday evening and every evening during the week. Mrs. Maud E. Lord, 26 Hanson Street. Direct voices. Spirit touch.

A WORD TO INQUIRERS.

"Is there another state of existence beyond the present? Do those we call dead still live?" are questions which occur at some time or another to all in every condition of life. To the educated and the ignorant—the happy and the wretched—rich and poor—high and low, the change which men call death, comes and removes some one from their midst, leaving those who are thus bereft in the deepest sorrow. To many the dead are indeed dead. They neither know when and how they will meet the departed one again; nor what the state is in which they now exist, if there is even a continued existence, of which they are not sure. Which one of us has not lost some loved one—a father, mother, sister, brother, husband or wife; and which one of us has not wished for some intelligence of the departed one? Yet many would be surprised if told that such is possible, and that the so-called dead are living in a world of their own—and still possess their individual loves and affections for those they have left behind. The method of communication will be found described in another column.

REST FOR THE WEARY.

No mortal lives who does not yearn for the spiritual; who losing a friend, does not long for some positive evidence of immortality and the reappearing. What beseeching at the gates of heaven!

In the effort to supply the fainting pilgrims, the popular church digs up old dead roots from Judean dirt for food. They give a serpent for a fish. Hence almost everybody is sick—wrecked in hope—bewildered in darkness.

But there is a rest. At the inspirational founts of pure Spiritualism is rest for the weary. They who have felt the magnetic currents of spirit-life coursing in body and mind, drinking deep at the springs of God do enter into rest. And what a rest! How unspeakable—how ineffable—how full of glory, is this rest of soul!

SPIRITUALISM TRUE.

How do we prove this? You enter any court of justice to take human evidence, to assemble a certain number of witnesses three of whom shall be acknowledged as wholly unreliable—wholly untruthful; you examine these separately, and despite their unreliability, they shall each separately confirm each other's statements; and this is evidence which no court of civilization can reject—evidence which for hundreds of years has been accepted as testimony in all courts of judicature. Now enlarge upon your position; let your three witnesses be truthful; the fact that they shall confirm each other is no additional weight—none at all. It is deemed by the keenest analyst of human nature impossible that three persons separate from each other shall represent the same circumstances exactly, unless those circumstances have a common origin in truth, no matter whether the witnesses be reliable or not. But double the number of witnesses treble it, multiply it by hundreds, by thousands, by millions—remove your witnesses to every part of the world, separate them by oceans and continents and spaces of time that it is possible to bridge over and when, instead of three millions, you have three times told three millions of persons, each testifying to the same general points of faith, that is authority which we think we are justified in presenting to you and it is upon such authority Spiritualism rests. EMMA H. ARDINGE

How To Form A Spirit Circle.

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We have now the prospect of valuable editorial assistance not only from the most cultivated inquirers in America but from eminent men of science in Europe who have become convinced of the amazing phenomena, now becoming so common, and who are ready to do battle for the truth.

We ask then the co-operation of all friends of the cause here and in Europe in strengthening our hands, that we may make the "Spiritual Scientist," what we hope to make it, and what it ought to be—the organ of the best and highest thought on the great subject that is destined to have such a leavening effect upon all existing systems and creeds. Now is the time for effectual aid.

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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 psychiality 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-

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