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ANOTHER EMINENT CONVERT.

REPORT OF PROFESSOR WAGNER, OF THE IMPERIAL UNIVERSITY OF ST. PETERSBURG, RUSSIA, UPON THE RESULTS OF RECENT SEANCES.

From the Russian, of the "Messenger of Europe," of St. Petersburg. Translated for the Spiritual Scientist, by Mme. H. P. Blavatsky.

We had ten seances, all of which took place in Mr. Aksakoff's house, and with different tables. Generally we used a small, square table, with four legs but without any brace or cross-piece. The room was lighted with one wax candle, but as it seems that the spiritual phenomena, with not very powerful mediums, succeed better in a partial darkness, we sometimes screened the candle, and sometimes remained in the dark; but in such cases we always held the medium's legs and hands. I usually placed myself at the mediums' right side.

Generally about five minutes after the formation of the circle the manifestations began. The power and intensity of the latter depended on different reasons, in the majority of cases unknown, or very indefinite. Thus, the presence of certain persons *outside* the circle interfered a good deal with them, but what obstructed their power the most was the presence of individuals whose organization offered some strange antagonism to such manifestations and made it impossible for them to sit with us. The predisposition or qualities of the individuality evidently play here an important part, and the above is proved most undoubtedly by the existence of the medium class.

The movements of the table can be divided thus: trembling; its change of place, or its moving towards some of the circle; balancing, bending, tipping, and levitations. The tremblings or shakings of the table appear most frequently at the beginning of a seance. Sometimes they are so strong that the flame of the candle, placed on it, trembles and flickers very violently. I do not give a great importance to the above mentioned movements, as they can be easily simulated by rapid and clever contraction of the muscles of the hand. In short, I am obliged to confess here, that I never could have taken upon myself the responsibility of answering for the genuineness at all of such manifestations, had not I been thoroughly convinced of their reality, with the help and in company of a small circle of persons, all of whom were perfectly known to me, and every one of whom was as anxious as I was to convince himself of the truth of the phenomena. Our little seances went on at first without any recognized or paid medium, and the manifestations were undoubtedly produced through someone whose power, unbeknown to himself, compelled him to play the physiological part of a medium.

The balancing and moving of the table is one of the most common and ordinary manifestations. Generally it moves towards the medium, as if some mysterious, attractive power was inherent to him, and developing itself, communicated this movement to the table. But very often it shows no such partiality, but moves in every direction alike. These movements, especially the balancing, nearly always are the forerunners, and precede some extraordinary manifestations. For instance, the levitation of the table with all its four legs in the air; this latter kind of movement belongs undoubtedly to the class of most extraordinary and conclusive proofs. First of all, the table begins violently balancing, and bending in every way, after which it rests on the floor but on one of its legs, and then suddenly redressing itself begins to rise slowly and deliberately in the air. I must here remind my reader of the fact that the hands of every person are at that moment on the table. If all the other movements of the table can have some chance of being explained—hypothetically of course—by an unconscious contraction of the muscles, which passes like a current from one person to another round the circle, such levitations as these cannot be covered by such a convenient hypothesis. The table rises first an inch [illegible] then several inches; sometimes it hangs in the air [illegible] tance of half a yard from the floor, and then falls [illegible] suddenly. But sometimes it will remain in such a [illegible] for several instants, and once it remained suspended [illegible] the air for the space of twelve seconds. Twice I saw it [illegible] up completely to the ceiling. Both times these occurences took place the room was not totally dark, but partially so; for it was lighted only through the opened door leading into the adjoining room. At such a levitation as that, very naturally every one had to rise from his place. The first time it happened Bredifi, the medium, hastily put both his hands on my head, shouting, "There's where my hands are!" naturally anxious, of course, to convince me that he had nothing to do with this manifestation. The second time it happened I rapidly passed my hand on that leg of the table which was nearest to Bredifi; his hand was not near it, and besides the weight of the table was such that to lift it up, and hold it by one leg in the air, even with the help of both hands was simply impossible. The table weighed nine kilos.

Not less extraordinary is the phenomenon of increasing or diminishing the weight of the table, in obedience to the desire of those present. To one of its four sides was a screwed dynamometer, and the weight of this side alone was equal to 7 *kilos*. When the table increased its weight, dynamometer showed from 25 to 30 *kilos*. In order to prove that this extra weight had nothing to do with the hands of those present, we all of us held our hands *above* the table without touching it.

The most convincing of all the proofs though, is the motion of objects which are at a certain distance from the table around which we sat. For instance, a very large table, which stood beside me and at a distance of more than half a yard from our little *seance* table, moved sufficiently towards me, and struck my chair with such force, that it left marks on its back.

Very remarkable too, are the noises and raps, which take place at nearly every spiritual seance. They are generally in accord with the movement of the table in such way that the one performs the office of the other. The more powerful the mediumistic manifestations, the louder and more noisy are the raps. Weak minds are unable to produce them, and they begin to be heard only after the table has commenced moving.* The intensity and character of these raps are exceedingly various. Sometimes they are very dull, indefinite, vague, as if produced by something very soft, and are heard proceeding from the table, the walls, the bookcases and from the floor. In other cases, they are sharp, determined knocks, as with a hard object, and they are heard in all parts of the table, but always from its inner fibers. In some cases, they remind you of the tapping of finger nails against a board or the under side of the table. The most interesting, of these manifestations are the imitations of various noises. If some one present thumps the table, with a key for instance, or, making with it a circle, gives a low knock in the centre of the same, immediately you will hear beneath the table-top the same noise, only more dull.

But the most astonishing of the mediumistic phenomena are those intelligent signs prepared and agreed upon before hand, which constitute the substance of table-talking. To myself, as I said before, this phase of manifestations, was perfectly incredible, and only a long series of careful experiments and tests led me to the firm belief in its reality and existence. The table is as evidently the instrument of some *intelligent power*, which talked with us more or less reasonably and had answered our questions. We had agreed that one rap should mean "*no*;" two raps a "*doubt*" and three an emphatic "yes." Our questions were to be answered either by raps in the table, or by the tipping of its legs. Very often the table used to approach the place where Dr. A. was sitting, and knock with its leg against the Doctor's chair. He tried to avoid such a troublesome neighbor, but the table followed him obstinately about the room, and seem decided to have its own way. At the request of this table, one of us began to read the letter of an alphabet, either Russian, French or German, and the table tipped as the desired letter was pronounced. Very often we used to put aside such a tedious method of talking, and to respite the tired reader of the alphabet we got hold of a printed A B C, the letters of which were slowly pointed out by one of us. Very often, also, the table would at our special desire tip out very long phrases in reverse, or, beginning with the last letter of the word, and concluding with the first letter, or spell with Russian letters sentences in French or Italian. Once it spelt out with Russian letters a whole verse from Dante's poem:

"Nessun maggior dolore
Che ricordarsi del
Tempo felice nella miseria."

which I give as a good specimen of table talk. I will present here a conversation that we had with it at one of our first sittings. The table asked for the French alphabet, which desire was complied with by Brediff, and it spelt perfectly, grammatically and correctly the following German words:

"Licht mehr licht!" (Light more light!) to the utmost astonishment of every one of us, who knew perfectly well that the medium Brediff did not know a word of German. We understood this injunction literally, and taking up the candle that stood at one side placed it on the table. Only at the end of the seance we remembered that those words were the last pronounced by Goethe when dying.

"Goethe hergehen," spelt the table.

"Do you want the works of Goethe?" asked Prof. Boutleroff, in German; and the table said "Yes."

"Which volume?"

The table tipped three times.

"Which them, poetry or prose?"

"Poetry."

"On which page shall we read?"

The table indicated the twenty-first page.

"From the beginning?"

"Yes."

"To whom do you address what you find therein?"

Dr. A——'s name was immediately spelt out. After we had read aloud the poetry that had been indicated, the table spelt out:

"Du zollst der wissenschaft mit zait und geduld!"

From the above specimen one can have a correct idea of the general character of the communications that one gets at such seances. In such conversations one is constantly groping his way in the mysteriousness of vague and illusive answers. If you ask a direct question, you will seldom get a direct answer. Dr. A. had prepared a whole list of questions, on the answers to which he had reckoned to help in clearing up some of the mystery. The table either answered him evasively, or did not answer at all. True enough, all those questions were offered mentally, having been first written out. But the same occurs with verbal questions. For instance, on being asked what was the cause of this power which produced the spiritual manifestations, the table replied thus:

"Geist und stoff." (Spirit and matter.) To Dr. A——'s suggestion that the word "geist" (spirit) was the synomyn in this case of "force," the table said:

"Kraft ist nicht immer Geist; Geist ist immer Kraft." (Force is not always Spirit; Spirit is always a force).

Several times the phrases spelt out, exhibited evident signs of childishness, sometimes, even of absurdity. These interviews with the table remind me wonderfully of those other incoherent conversations, with no head or tail to them, that we follow up sometimes in our dreams.

Allow me here a short digression, for I now want to say a few words about the universality of these mediumistic phenomena, and discuss it as well as any slight knowledge of the subject will permit. I repeat again, I am thoroughly convinced of the reality of these manifestations, for my conviction formed itself slowly, was brought about by reasoning, and enforced itself upon me by a long series of individual proofs, all of which were carefully revised, verified and examined by myself under every aspect. When some manfestation happened to leave me at the time of one seance in the slightest doubt, I watched it more carefully than ever at the next one; and if its genuineness offered the slightest ground for suspicion, I never recorded it with the rest of those which remained in my eyes indisputable. Therefore, I do not mention here any of those manifestations that I could not most positively vouch for.

All these phenomena have most certainly their origin in general physical laws and therefore are subordinate to the latter. Certain outward conditions must influence them, undoubtedly. For instance, the cold or the dryness of the atmosphere affect their progress. That the power, which calls out these manifestations is centred in the mediums is another undeniable fact, as the mediums present to us individuals in whom the activity of the nervous system has peculiarities which are not to be found in others. By this I do not mean to imply that the said action differs substantially from the same action in other nervous people. Not at all! It even seems to me probable that all such persons are more or less mediumistic: but developed mediums are apt to display the manifestations of this action in a maximum degree. In their presence especially in the presence of such strong mediums as D. D. Home for instance, the manifestations can be produced unconditionally, without either spiritual apparatus, seances or tables. But the occurrence of this action evidently is subject to variations. That is why spiritual seances very often turn out to be so fruitless. Home told me himself that his mediumistic powers left him altogether for months at a time.

This power is supported, strengthened and develops

itself *by* and *through* the persons forming the circle,—and the parties included in it, are drawn into a peculiar state of disposition according to the condition of the medium himself. Undeniable facts go towards proving to us that the nervous disposition of the latter is communicated to the former.

Thus, we find in the chronicles of Spiritualism several recorded cases, where the most *anti*-mediumistical persons received the gift of mediumship after having been present at several seances, with a very powerful medium. It becomes evident thus, that this faculty can become contagious, like many nervous diseases. I am perfectly aware of the fact that from a physiological standpoint the above explanation is deficient; but it is hard to think of any other which could better describe the existing facts. I cannot accept the explanation of it, which Faraday attempted, some twenty years ago,—that it is simply an unconscious action of the muscles; or the profoundly absurd theory of "unconscious cerebration," offered us by Carpenter; a theory that explains nothing at all.

Music, it appears, helps much towards bringing into *rapport*, or perfect harmony of disposition, the persons present with their medium. At the seances at which I was present, we usually had a small music-box. The manifestations never failed to grow stronger and more definite, when it played, and generally decreased in power when it stopped; with the exception, of course, of those periodical ebbs and flows to which they are subject. Very often we found that the raps followed, or kept time to the airs played by our box, and once I witnessed how the table actually and literally jumped for some moments, keeping time, as in a dance, to the sounds of a *Allegro* March. Very naturally, then, anything that will throw the harmonious relations of the circle into disorder, will arrest also the progress of the mediumistical phenomena.* Loud talking, quarrelling, some unexpected noise, or rapid, sharp, angular movements, all interfere with the phenomena or stop them altogether. I suppose it must be one of the reasons why nearly all spiritual seances are held in the evening, at which time all confusing outside noises die out.

The predisposition and state of mind of the persons forming the circle, have an enormous influence on its success, especially at the beginning of the seance, when the manifestations are in what might be termed a state of initiation or preparation. In such cases as I had the opportunity to observe, persons who are the most mediumistic should sit opposite each other, after which, those who are the more so must sit in turn opposite those who are most deficient in that power, thus establishing an equilibrium. I noted more than once how the manifestations were difficult to develop, or events produce themselves at all if the parties present were not carefully selected and placed each at his proper post. Spiritualists commonly leave the settlement of this question to the table itself, but at the beginning of a seance, its directions are frequently very ambiguous, and understood with difficulty.

Why is it that the table, this strange mediator of spiritual seances, is so necessary for the phenomena? This question can be answered only hypothetically, like everything else connected with Spiritualism. Of course, the table cannot be an indispensible thing for such manifestations. It can be easily replaced, and, it seems to me, with more advantage, by some other apparatus with a level surface, on which might be laid the hands of the persons present. As far as I could learn, very few experiments have been made in this direction. Heat, or perhaps the electricity of the investigators sitting in the circle, must concentrate itself in the table, and gradually develop into motions. At the same time, or a little afterwards, the psychic force unites to assist the two other powers. By the "psychic force" I mean that which forms itself out of all the other forces of our organism, the combination into one general something, of several separate forces, and capable when combined of manifesting itself, in degrees, according to the individuality.

The mediumistical manifestations force us to the conclusion that this force, like all the other physical forces, can act at a distance; and that its effect, is not only able to detach itself from its original source, but can also act in its turn, as something which is in a certain sense independent. I will illustrate my words by an instance which may be easily understood. Heat coming out of some source gradually enters into other bodies, which are conductors of it. Once that the process is performed, this same heat can act in its turn in those bodies, independently of its original source. I do not see why we may not admit the possibility that the psychal force, which, according to all evidence, is but the combination, or a sort of mixture of different, general, physical forces, can emanate from a person as from its fountain, and act to some extent at a distance. Until now we have had no instances of such phenomena, and such an hypothesis or juxtaposition rather of the general, physical forces to the psychal forces might have been considered perfect nonsense. But now the mediumistic faculty appears and in these phenomena we see the conclusive evidence of its existence.

I understand very well, that the above explanation is extremely insufficient, but I offer it as an attempt to describe the manifestations that I have seen in psychological and physiological language. The fact is that the phenomena are all of so peculiar a character, so capricious, and so incongruous with any precedents within the domain of science, that any conjecture or discussion about this question seems at present premature; our hypothesis must of necessity be totally unsatisfactory. One thing at least seems certain—all these phenomena present us the evidences of a psychic activity in the persons composing the spiritual circle, and especially of the medium himself.

I will turn now to a description of the phenomenal manifestations that I witnessed personally at spiritual seances, which in our case were formed quite differently from what they usually are.

In London, as in America, Spiritualists have come to the conclusion that the mediumistic manifestations are more intense and far more successful in cases where the medium sits apart from the rest of the circle, in total darkness, behind some partition or curtain, and falls very soon into a magnetic sleep (a trance). We tested this with Brediff, our medium; the idea having been suggested to us by some Spiritualists who had witnessed mediumistic manifestations under such conditions at Paris and London.

I will here proceed to describe one of such seances that took place in the presence of the regular members of our circle of investigators, namely, Boutleroff, Aksakoff, his lady, Dr. A——, and myself. The seance, as usual, took place at the private house of M. Aksakoff. On one of the doorways of his library, cut in the centre of a thick wall, and having a very deep recess, was selected as the place where our medium should sit. A heavy hanging of gray cloth on this door separated the recess from the rest of the library room, and formed a very dark "cabinet." I must here remark that darkness is considered one of the best conditions for mediumistic manifestations, and for the phase I am now going to describe—materialization—this condition seems indispensible. At such seances we used but one single wax-candle, which was placed in a corner, and sometimes screened.

As a preliminary performance, we had the usual light seance around the table. Most probable such a sitting is necessary, with a view to bring all the company into a congenial and harmonic state of mind. During this sitting we got the usual raps, jerks of the table, levitations, and so forth. Half an hour or so after, that we began preparing for the formation of the circle for a semi-dark seance. Having well examined the door with the dark cabinet, and carefully locked it up, I put the key in my pocket, and we proceeded at once to the secure tying of the medium, precluding by every possible caution, any means on his part to perform fraud.

Concluded in our next. The back number can be had if applied for immediately.

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* The honorable and erudite Professor seems determined to avoid giving these manifestations the name of spiritual, and consistently enough, in this, as in the more prudent one of mediumistic. We will have to bow to it, as to the rest.
H. P. Blavatsky.

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 to 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 endorsed by the majority among us, the prerequisite being the reincarnation of the soul through various human bodies, either in this or in other worlds, until the soul's purification has reached an highest degree. They, however, expressly repudiate the ancient idea of the human soul entering the body of an inferior animal. Everything progresses to good, no backward steps 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.

THE INSTINCTIVE ANIMAL FLUID.

IN my last letter, we have seen how the vegetal functions, examined in the series of living beings, from plants up to, and including man, produce a liquid called sap in plants and blood in animals.

We have shown that this liquid is proportionate to the number of these functions, to the integrity of the organs, and of the tissues composing the organs. We have seen that this liquid, sap or blood, becomes itself an organ, for it serves to nourish the organism that formed it. We have, in considering the animal function separately, seen an instinctive passional individuality arise, also proportionate to the number of animal functions, their mode of grouping the sphere in which their functions are exercised, whether on land, in the air or in the water, and that they follow an ascending series up to man.

We have seen also how these two orders of functions, separated for study, are so strictly united, that their solidarity comprises not only the functional organs, but the tissues, and the two products of these two orders of functions. We have seen that their union forms a new compound being, which, though bound to the organism that formed it, is a being apart, and which I have called *instinctive organic animal* fluid.

By the analysis of the qualities of this fluid we have separated the organic fluid which we believe to be the perisprit.

It now remains to examine the *instinctive animal* fluid.

1. To study the instinctive animal fluid let us see what happens in any animal. It is a want, a desire, a passion manifested by an organism, and this same organism working for the satisfaction of the want, the accomplishment of the desire, the gratification of the passion.

2. The want, the desire, the passion are inherent in the organism. Thus, the organs drawing their nourishment from the blood, the blood must recruit its losses, and hunger, which is the consequence, forces the whole animal to seek its food.

3. It is the same for a desire, a passion. Well, this desire, this passion, this want are what I call the animal fluid; a fluid which is always the same in the same animal, because it pertains to the invariable nature of the organism that manifests it. It is it that speaks, and in a language that cannot be eluded, for its existence depends upon it.

4. This animal fluid, though the same in a species, varies from one to another, not in nature, but in complication. This complication increases with the progress of the ascendant animal series, according to the grouping of the organs of the senses, and according to the sphere. All have not the same motility, the same generating sense; all have not sight, hearing, taste, smell, tact equally developed.

5. This complication does not change the acting nature (allow me the expression) of this fluid, whichever be the sense that gives the impulsion, it is always a want, a desire or a passion to satisfy.

6. Thus the animal fluid perceives the want of the whole body of the animal, and of each organ in particular.

7. The animal fluid is not intelligent, it transmits faithfully all the emotions given to it: it is like the telegraphic wire.

8. As the organism gives the emotions, and even each organ can give its own, as the animal fluid is not intelligent and can only transmit the emotion, there must be another fluid that perceives the emotion: this is the instinctive fluid.

9. It is incontestable that these two fluidic currents must exist, for the want being within the organism and what is to satisfy it being outside of it, there must be a fluidic current that manifests the want and a fluidic current that satisfies it.

10. They cannot be of the same nature, for the one has its source in the organism and the other takes its inspiration in the animal fluid and in the sphere in which the organism lives and moves.

11. Thus the instinctive fluid must have; First, the property of perceiving the emotion transmitted by the animal fluid; Second, the property of perceiving in the surroundings what would satisfy the emotion; Third, the property of commanding in the organism all the organs of the will, to make them assist in the accomplishment of the acts which would satisfy the emotion.

12. By reason of this triple property of putting the organism *en rapport* with the surroundings and these with the organism, and to make the organism work for the accomplishment of its desires, I propose to call it *harmonic fluid*.

13. This harmonic fluid is always in intellectual proportion to the animal fluid, that is, its intellectual power is adequate to the want.

But as the wants increase with the progress of the anima series, so the intelligence of the harmonic fluid increases progressively and proportionately up to and including man.

14. Whence comes the intelligence of the harmonic fluid? Grave question. Can a fluid be intelligent? Let us look the question in the face and without disquietude. Is there intelligence in the organic development I have described, from the plant up to man? Is there intelligence in the sphere in which this organic development operates? Had He who created the organism and this sphere and their relations, a view, a project, a plan? Is the intelligence manifested by this plan in the plan or in Him who conceived it? Doubtless you will answer like the Master: "Every effect has a cause, every intelligent effect has an intelligent cause, the power of the intelligent cause is in proportion to the greatness of the effect."

But the organism and the fluids it develops in the surroundings, are the effects of a great intelligent cause, themselves not intelligent. We have eyes and we see not; we have ears and we hear not; the harmonic fluid then is not intelligent, it manifests the intelligence of its Creator. A fine role! Let the proud humble themselves. But let us not discourage the humble, the poor in spirit, the peacemakers, who must some day leave the world; let us not irritate those who suffer, those who weep, those who hunger and thirst after righteousness. We hasten to say to them: the fluids that we are now studying are not the only fluids that constitute the human soul. We are just now studying only those furnished by the organism. Beyond these fluids the human soul encloses divine fluid—in another letter, which we shall devote to it, we shall endeavor to show its role and its influence.

15. At the death of the organism, the animal fluid no longer exists, it dies with it, the source of the emotions is dried up, the telegraphic wire no longer transmits; but the harmonic fluid survives, by its nature, it lives rather from the sphere than from the body, it receives perfectly the motions of the body, but it is in the surrounding sphere that it seeks what the emotion requires. There is what constitutes its life. In my next letter on the anatomy of the fluids, this will be shown by the tissues themselves, though the source of the emotions may be dried, it cannot forget the impression of those it has received, the very character of these emotions remain to it, with the degree of intelligence it has displayed in satisfying them.

16. If you examine the harmonic fluid throughout the whole animal series, you will see it becoming more and more intelligent as the wants increase and the emotion is more complicated.

17. The harmonic fluid is not the only one that survives. We understand that the animal fluid ends with the organism, it survives in the impression it has produced. But the organic fluid composed only of material elements, drawn from the universal fluid, from the atmospheric fluid, from the earth fluid, only passes through the organism; carried along by the

current of the animal fluid, it reaches the harmonic fluid with the emotions. It is with these molecules with which it is impregnated, that the harmonic fluid manifests the impressions of which it has retained the remembrance. Such is my idea of the mechanism of the spirit manifestations. In the study of the divine fluid, we shall enter into further details on this subject.

It is very certain that the importance of these phenomena increases with the development of the functions, with the development of the animal fluid and of the harmonic fluid.

And the psychic nature of these manifestations can, in the beginning, consist only in true relations of the organism with the sphere, and of the animals with each other.

Having reached the human development, the harmonic fluid is sufficiently intelligentiated to grasp other relations, it feels God; but it does not yet comprehend him: then come new lights, truths of a higher order are manifested: we will study them with the divine fluid.

May I be allowed to quote St. Paul, I. Corinthians xv., 46: "But that is not first which is spiritual, but that which is natural, afterwards that which is spiritual."

It is not enough to have analyzed the spirit phenomena physiologically, they must be demonstrated anatomically. This will be the subject of another letter.

PRE-EMINENCE OF JOURNALISM.

SAYS Lamartine, "before this century shall run out, journalism will be the whole Press. Mankind will write their book day by day, hour by hour, page by page. Thought will spread abroad with the rapidity of light: instantly conceived, instantly written, instantly understood at the extremities of the earth—it will spread from pole to pole, suddenly burning with the fervor of soul which made it burst forth—it will be the reign of the human mind in all its plentitude: it will not have time to ripen, to accumulate in the form of a book: the book will arrive too late: the only book possible from day to day is a newspaper." This prediction is in the high road to fulfilment.

SPIRIT TEACHINGS.

LET the churchmen show us, if they can, from the whole literature of the Church, past and contemporaneous, anything higher and holier, nobler in style, or more uplifting in thought, than these simple but grand utterances by a spirit, through an obscure medium in Belleville, Illinois. And yet, the next ignorant defamer who throws a stone at Spiritualism will proclaim that *all* the communications professedly spiritual are low and illiterate, commonplace and worthless.

THE GENUINE AND THE FALSE.

We do not include in our definition the abortive offspring of pretended Spiritualism—those impositions and falsehoods which arise from the perversion of the genuine and holy faith—any more than you charge Christianity with the crimes and follies which abound in every Christian community. No. We mean by Spiritualism that doctrine which presents the inspiration of the Angel World; which comes on the wings of angel messengers to tell you your loved ones departed are not dead, nor unmindful of their earthly friends; which awakens anew your faith in immortality, and robs death of its terrors; which reveals the truth and confirms the sacredness of religion; which, in all its teachings and all its aspirations points only to the highest goal; which has enshrouded the past in glory, fills the present with hope, and points to a future of yet more successful endeavors.

We mean the secret whisper which speaks to the heart of a higher life, the efforts of the genuine spirit, those outgushing springs in the desert of humanity and living embodiments of angel thoughts; we mean the inspirations of science, when after years of study, a sudden flash enlightens all the depths of mind. Spirit is at work when the soul, bowed down beneath the burdens of earth, finds consolation in religion: when, bruised and torn, the fainting pilgrim of life throws himself at the feet of Jesus, and hears those words of ineffable compassion, "Neither do I condemn thee. Go, and sin no more." We mean that sacred ministration which is not too high to stoop from the highest heaven, and bear witness in unnumbered acts and utterances of charity, to the undying love which belongs to God and his holy angels. We mean those qualities of goodness, honor, integrity of purpose, fidelity and truth, which inhere in every noble child of earth. We do not merely require you to say in words that you believe in Spiritualism. You may think that you hold communion with departed friends, and yet be as destitute of true Spiritualism and as ignorant of its real meaning as though you had never heard its name.

ANGEL TRUTHS.

That which is highest, holiest, truest, and best—that only is Spiritualism, and nothing else holds any relation to it, whether new or old. Its facts are all glorious, and it includes the highest revealments of truth to man, under whatever name they have been promulgated. It proclaims God as the Father of Humanity, the Creator and Ruler of the Universe—the soul as his image, divine, immortal, which is placed in the human form that it may attain to an individuality of eternal consciousness, and go on and on through the ages of eternity, reaching after higher truths, and achieving new conquests over error and imperfection. To this it adds the great fact of communion with departed friends, and the theory of unseen angel visitors speaking sometimes audibly to the material sense, sometimes to the consciousness of the soul, but ever hovering near, guiding the steps of mortals, and inspiring poets, sages, and statesmen with their happiest conceptions. It teaches that angels and human beings are allied by common sympathies, and fitted for mutual intercourse.

It declares that all men are immortal—that the soul, in its essence, is pure and unstained by earthly sin, and whence shall have outgrown the weakness of immortality, is destined to an eternal progression in happiness and virtue. It says that all souls are alike dear to God, and that every heart is as near to his life as are the pulsations of his own infinite being. Hence there is no distinctions of high or low among his human creatures, save such as are external and temporary, and due merely to circumstances of birth and education, and the conditions of earthly life. Therefore it tells you no man should condemn his brother, but deal with him in the spirit of charity and forbearance, which is the only true justice. It paints no revolting or terrible pictures of futurity and the character of God, but in all its features and presentments will bear the most fastidious scrutiny of the skeptic, while it satisfies the most ardent longings of the devotee. This we affirm to be a faithful definition of Spiritualism, as handed down by spirits to mortals. No true Spiritualist can contradict this, though all may not succeed in illustrating it in their practice. And it is what all human beings, in every age and country, at the highest point of cultivation, and in their hours of loftiest meditation, would approve and long for.

Spiritualism presents to humanity its highest possible standard of attainment in faith and in practice. This which we have given is the only true definition. Reject all others as counterfeits or forgeries. Turn from those who seek to palm off strange and mysterious theories—the product of their own perverted fancies and impure desires—as the true inspiration from on high. Believe that only which is genuine and perfect—that and nothing else.

Spiritualists, remember every step you take outside the strict path of truth and justice—though you boast ever so loudly of angel communication—will lead you further away from genuine spiritual faith, and brand you with deeper reproach than attaches to the crimes of others, who know not the light which you acknowledge.

And I would say to those who do not yet profess this belief receive not any doctrine which does not wear the holiest aspects and breathe the atmosphere of heaven around your souls. Better to possess unconsciously "the light that lighteth every man," than embrace darkness and corruption in the name of truth. Better cherish in ignorant simplicity your unperverted affections than sacrifice all that is pure and holy in your being on the altar of a false divinity. * * *

Cherish in Spiritualism only what is noble, lofty and divine, and it will bring you all that your soul desires, when angel music shall salute you at the midnight hour, and waft to your enraptured spirit the soothing messages of the loved ones that will visit you from the eternal shore.

L. S. G.

SUBSCRIPTIONS AND ADVERTISING RATES.—

Subscriptions.—The Spiritual Scientist is published every Thursday by the Scientific Publishing Company, and can be obtained of any newsdealer; or will be sent at the following rates:

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SPIRITUAL SCIENTIST.

VOL. II. *JUNE* 10. No 14.

ROCK BOTTOM.

We are happy to announce that, in consequence of the receipt of a considerable sum of money this week, and security for more, the Scientist is placed beyond the contingency of failure. Friends have been raised up to us in a most unexpected and gratifying manner, and we have received the kindest words of encouragement and promise of assistance. The policy of this paper, as we have heretofore remarked, is one of perfect comity and fraternity with its sister publications. If we have been betrayed upon one or two indiscretions of language at times of great depression and under circumstances of apparent provocation, we are safe in promising that there will be no recurrence of the same. We aim to fill an unoccupied field of labor, and to attract the support of a class of Spiritualists who need an organ of a character different from any heretofore existing in this country. While other journals devote themselves mainly to recording the phenomena of Spiritualism, we desire more especially to discover and expound the philosophy which lies back of them. The attention of the Scientific world must be arrested and its opposition overcome; the misrepresentations of the church must be exposed and its power over Human Thought regulated and curtailed. If we would deserve the respect of the world for our Science, we must prove that it is a science. If we would be regarded as philosophers, we must show that we are not charlatans. Our phenomena must be scrutinized, arranged, classified and tested. Imposture among mediums must be exposed, and the cheats handed over to the law for punishment. A spirit of union and mutual helpfulness must be fostered among us, and the truths sent to us from the other world imparted by degrees as the public is prepared to receive them. This is the work to which this journal is devoted: thank Heaven! it will survive to help its accomplishment.

PROFESSOR WAGNER'S REPORT.

The second installment of the report of Professor Wagner, the great Russian Zoologist and philosopher appears in this number, and fully sustains the interest awakened by the opening paragraphs. The candor, the scientific precision, the philosophical analysis and synthesis displayed by its author, the impartial weighing of evidence, the fearless adoption of conclusions when made inevitable by the results of the seances make this paper one of the most notable in the literature of Spiritualism. It will have great weight with those who are familiar with Professor Wagner's attainments, and rank in the Republic of Science.

It will not escape the observation of Spiritualists that our distinguished investigator shows great reluctance to calling the phenomena by their right name; but the materializations witnessed by him, and fully described in the concluding chapter (which will be published next week) supply all that is lacking to settle the spiritual origin of the manifestations. It will be worth our while to watch the movements of the pseudo-scientists, here and in Europe, who assume, with impertinent audacity, to pronounce upon the nature of phenomena they never saw, and facts they never investigated. Such "scientific" bantam cocks as our Beards have now the opportunity to cackle, and so attract general notice to their intellectual insignificance.

A GOOD MOVE.

Doctor Newbrough, Mr. Newton, and other well-known Spiritualists of New York city, have issued the following circular, which will be read with attention.

It is quite time that some committee entitled to public confidence, should put the claims of mediums to the test, and make known the results. It would be an excellent idea for such a committee to be organized in every large city. If their work were done thoroughly, without fear or favor, it would not be long before the traveling impostors who are now trading upon the credulity of Spiritualists, would be driven to seek their livilihood in more honest ways or take the alternative of a prison cell and prison fare.

NEW YORK, 1ST JUNE 17. S. S.

Dear Friend:

It being known quite well that there is at this time, throughout this country, a great waste in spiritual manifestations, being frequently exhibited before illiterate and unappreciative audiences, the spiritualists of this city, desiring to make the most of these God given truths, in a moral and intellectual way, have after due notice elected a standing committee to recieve and introduce genuine mediums to their society, to assist them at their public seances by preserving order and applying necessary tests against imposture.

We, the committee, therefore send forth this invitation to mediums who desire to entertain and instruct the people with either physical or intellectual manifestations, to meet with our societies in this city, and they shall be provided with halls cabinets, and such other things as may be necessary for their illostrations of spirit power.

[Signed by J. B. Newbrough; E. D. Culver; H. J. Newton; E. P. Miller; Mrs. Jewett; Mrs. Lane, and others.]

A NEW CONTRIBUTOR.

We welcome to our columns a new and most acceptable writer—Mr. Charles Sotheran, an English author of repute, and now the editor of the American Bibliopolist. Mr. Sotheran is a gentleman of extensive reading and ripe culture, who is well-known abroad as the author of several works upon the genealogies and antiquities of the English counties. He has also paid great attention to the literature of the occult sciences, and the article from his pen which appears in this week's Scientist, is a brief summary of a most valuable historical paper which he read before the New York Liberal Club, week before last.

The story of Cagliostro's life, as now given, affords us a glimpse at a personage whose deeds and learning were the wonder of his contemporaries—a man of pure life, active benevolence, and, especially, of the strangest psychological powers. He could not only read the lives of those with whom he came in contact, but prophesy their future, heal their diseases, no matter how desperate they might seem, and call up at his pleasure the shades of

whomsoever in the spirit world any person desired to see.

He was a philosopher of the highest rank, a friend of human progress, and a most determined enemy of the Papal establishment. It is not surprising that, having once put himself within the jurisdiction of such a merciless government as the latter, it should adopt the flimsiest pretext to arrest and condemn him to punishment; nor, even, that it should seek to blacken his memory by circulating falsehoods about him, which should make his name synonymous with charlatanism and dishonesty.

Thanks to the labors of Mr. Salgeran, among the archives of the French government, the real character of this prodigy of the last century is now apparently displayed for our wonder and instruction.

For the Spiritual Scientist.

CAGLIOSTRO.

ALLESSANDRO DI CAGLIOSTRO: IMPOSTOR OR MARTYR?

BY CHARLES SOTHERAN.

[Secret: Rosie Crucis]

[Editor of the "American Philosopher," and author of several genealogical works.]

THE LIFE of Cagliostro is one of the most wonderful, and yet least understood, in the annals of biography. This is owing to the fact that the Roman Catholic Church, having sacrificed him as a victim of her tyranny, has endeavored to falsify his character and labors, by an officially published, untruthful memoir, from which all of his biographers have taken their materials for compilation.

From having made his life a study, and had access to many unpublished documents, I am enabled to confidently assert that, instead of being a quack, charlatan and impostor, he was a philosopher, scientist, philanthropist, and one whom Spiritualism and Free Masonry should regard as a shining, eighteenth century light of their own peculiar doctrines.

He was a son of Emmanuel de Rohan, was brought up in Asia, in the palace of an Eastern monarch, and was at an early age doctrinalized into Oriental Illuminism, Theurgic Magic and Spiritualism. After a long series of travels through the principal countries of Europe, he was ordered by the political secret societies to assist in bringing about the destination of the French monarchy, which he effectually did, being furnished with ample funds by those societies. This circumstance being unknown, his wealth was attributed to other sources by his enemies, as was not unnatural to expect.

Contemporary accounts concur in stating that the noblest, most learned and richest men in Europe fairly worshipped him on account of his almost miraculous cures of apparently hopeless diseases, his benevolence and his knowledge of Spiritualism, mesmerism, and the occult sciences generally; also that his assistance in movement towards political regeneration endeared him to the common people.

The most notorious circumstance in his beneficent and eventful career, was his connection with the "Affair of the Diamond Necklace," in which Mme. de la Motte figures, and from all nefarious participation in which he was, with his friend, the Cardinal de Rohan, honorably acquitted. While in Strasburg previously, the King of France and his Government, ordered that every attention should be paid him, and in Bordeaux, the Magistrates, to show their appreciation of him, had a military guard stationed in front of his house, night and day.

His hatred of religious and political tyranny having come to light, owing to his connection with the secret societies having been exposed, made him a marked man, and so great was the fear of his presence, that the Emperor of Austria and King of Sardinia banished him from their dominions. In 1789, boldly planting himself in the Papal Territory, he had the temerity to practice Spiritualism and Masonry. The Inquisition discovered him guarding a Masonic lodge, and for this *crime*, and for *sorcery*, he was sentenced to death; but the Pope commuted the nefarious verdict to perpetual imprisonment in the Castle of St. Leon, where, in 1795, he died from the effects of torture and starvation.*

The biographies of this great man, published by the Inquisition and other authorities, are worthless in every respect and the statement of his real name being Balsamo or Cicho, false.

Cagliostro is charged with charlatanism, quackery, imposture and the use of jargon. Are these allegations proven? What was Alchemy? The foster-mother of Chemistry, or the Chemical Science of the Medical Ages. Nobody can deny that it it had not been for Alchemy, Bacon would never have discovered gunpowder, nor Van Helmont, the properties of gas. Nor is this all we owe to Alchemy, for it conserved for the scientists of to-day all their bases of knowledge for the pursuits of further discoveries and inventions. Alchemy and Theurgic Magic still exist in the East, and when brought, as it frequently is, into contact with modern science, the devotees of the latter are powerless to explain results easily practicable to Oriental chemists and mediums. How can we be certain that the Transmutation of Metals and the Rosicrucians' discovery of the Elixir Vitæ are myths? But a few days ago, I read that a European chemist had found the secret of the manufacture of diamonds from *sugar*; yet this "discovery" appears to have been known to Cagliostro. Science is only in her swaddling clothes to-day, and who can tell that she will not have to change her front in regard to Rosicrucian lore, as Lyell and Murchison were compelled to in the matter of geology? The "jargon" of Rosicrucianism, Spiritualism and Alchemy is perfectly explicable to their disciples of to-day. I have no doubt that if we were to bring together a modern Greek and an Irishman from the wilds of Connemara, each would fancy the other was talking jargon, and yet neither Celtic nor Greek, as we know, are anything of the kind. Is not the Astronomy of to-day based on the Astrology of the past? Is Astrology, too, all untrue? It would seem not, for a very short time ago, in the action brought by "Zadkiel,"—Lieut. Morison of the British Royal Navy—against Admiral Belcher, I find that numbers of English noblemen, scientists and men of letters came forward, and, in the "broad daylight of the nineteenth century," swore in open court to an unwavering belief in the astrology of the past. Are the Spiritualists, Magnetists and Mesmerists, too, all charlatans, impostors and quacks? If I had the effrontery to make so uncharitable and false a statement, men of science, and of real science, would throw the assertion back into my teeth, as Cagliostro did in the case of his envious detractors. Is Spiritualism really a delusion? If so, how is it that the Dialectical Societies and Prof. Crookes and Col. Olcott are confounded by the phenomena, and obliged to confess their utter incapacity to solve those problems, by aid of their knowledge of the ramification of the laws of nature and science.

The philanthrophy of Cagliostro alone entitles him to a pedestal by the side of John Howard and Wilberforce; he, this man whose benevolence filled hospitals of his own creation, where his profound medical knowledge was given without stint to those who needed it, and who, when cured, were not sent away empty-handed. His acquaintance with geology and the learned and abstruse sciences should place him in the ranks of the eighteenth century pioneers of this century's discoveries; notwithstanding the fact that his disciples unhesitatingly in their reverence, but ignorance accredited him with miraculous cures and effects, which to-day are quite explicable, but were then exaggerated to lengths as absurd as the miracles we read of in Buddhist and Xtian Hagiologies.

The assistance he gave to Free Thought, and his aid towards political reorganization, testified in the dissemination of the principles of "*Liberte, Egalite, Fraternite*," should endear him to our gratitude, equally with those other patriots to whom the people of Europe and America owe the blessings enjoyed to-day.

In conclusion: if we have as his inventive calumniators, a blaspheming editor and a Jesuit biographer, have we not in his record with others in his favor, the names of Lavater, Cardinal de Rohan, Mirabeau, Lord George Gordon, Talleyrand, Lord Lytton, Swedenborg, Lafayette, the jurists of Bordeaux, the Masonic Brotherhood, and last, not least, Louis the Sixteenth and the Government of France.

[*Greatly abridged and extracted from a Lecture delivered before the Liberal Club, N. Y., May 28, '75.*]

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* Voluntarily? It was the boast of the Rosicrucians that none had entered under their own control the time when they should die; they could exist for centuries, or pass away like a breath.—EDS. SCIENTIST.

PHENOMENAL.

A SEANCE, AND WHAT IT SUGGESTED.

The May number of Human Nature contains some interesting comments by Mr. St. George Stock, of Oxford, England, on a materialization seance in London, where Bastian and Taylor were the mediums. Mr. Stock is one of the best and most earnest writers that we can point to among the representatives of Modern Spiritualism. The testimony of such a man carries great weight: and we regret we have not space for his entire article. We subjoin such extracts from it as are likely to be most interesting to our readers.

On Wednesday, March 31, I was furnished by Mr. Burns with a card of introduction to Messrs. Bastian and Taylor, which procured me free admission to their seance and the polite attention of Mr. Taylor throughout the evening. Mr. Bastian is a slight, delicate-looking man, with thin, pensive face, sallow complexion, and long, black moustaches. He has a sweet expression of countenance, and is altogether about the last man whom one would pick out as a professional imposter. Mr. Taylor is a person of very good address, and gives one the impression of being well educated. He is one of more robust build than his partner, unlike whom his face wears a slightly unquiet expression, which I have seemed to notice as a characteristic of other mediums. The marvel is that any medium should look calm, considering the amount of badgering he has to undergo from mortals and spirits alike. Before the seance commenced I was allowed to search the rooms carefully, to see that the doors were locked. . . .

Of the male heads only one was recognized with any degree of precision: but this was so distinct and lifelike that I felt, if I had only known the person whom it purported to represent, I could at once have satisfied myself as to the truth of the likeness. It was a large head—very much larger than the medium's, and of a totally different shape—the face broad and massive, with dark, bushy whiskers—the very antipodes of the medium's thin, pointed face, void of hair, save for the drooping moustaches. Mr. Ronalds, who sat behind me, assured me that this was his brother. On presenting himself at the aperture the spirit said, in a manly voice, "How are you, Peter? Thank you, Peter." To which Mr. Ronalds replied, "Yes, I did what you asked me." Again, before disappearing, the face said, "God bless you, Peter." It was explained to me afterwards that this brief conversation had reference to a previous appearance of the same spirit at a private circle which holds sittings with Bastian and Taylor, and is known as "Mr. Ronald's circle." At the last meeting the materialized spirit walked out into the room, clothed in long white drapery, sat down at a table, and imitated a letter of some length to his brother, which he carefully folded up and sealed, instructing his brother not to show it to any one till he had brought it home and read it himself.

After the heads had ceased to appear, there was something like a wave of an arm through the opening. Then the voice of the controlling spirit, "George Fox," was heard behind the curtain, and the proceedings were brought to a close by his pitching his speaking-trumpet out into the room. So ended the most remarkable seance which I have yet had the opportunity of witnessing.

In reflecting on it since, nothing has struck me more than the general apathy that appears to exist with regard to these startling manifestations.

"Can these things be,
And overcome us like a summer cloud,
Without our special wonder?"

The phenomena I have described seem to be as uninquiringly acquiesced in on the one side, as they are uninquiringly scouted on the other. . . .

Either there is gross imposture—which is surely discoverable—somewhere, or else we have in such a seance as that I have described a fact of more permanent importance than all the sermons that are delivered on all the Sundays in the year. Strange mechanical creatures that we are! The ears of the town are filled to-day by two Americans with the well-worn tale of faith in the crucified; and there are two others among us, unnoticed—I had almost said unknown—who, if they, and those like them, can established their claims, must render faith itself superfluous, supplant credance by conviction, and convert the existence of man beyond the grave from a tenet of theology into a fact of experience. Either that, or—for this alternative, too, must be faced—*we are mocked by a power behind the screen of our world.* The same country and the same city which has sent us Moody and Sankey has sent us also Bastian and Taylor. I mean to draw no parallel between the two couples: it is the contrast which most forces itself upon the observer's mind. In the latter we have no zealous propagandists, but men quietly effecting a livelihood by the exertion of abnormal gifts; no violent storming of the heart by love, or, if not, by fear, but facts submitted to the understanding of the inquirer. Facts are not showy, but they prevail in the long run; and their gospel is the one that is needed in our day. We may regret the change, some of us; but we must all acknowledge it. . . .

Though it is clear that it well doing be better than ill-doing, and love than selfishness, considerations of time are beside the point, yet the average human being is sure to argue that if life lasts only for a day, he had better enjoy himself as well as he can, even if it should be at the expense of his fellows. So that if the doctrine of a future life be not true, it is at least a fiction imperatively demanded for the welfare of society.

It becomes then a question which far-sighted thinkers, like Mr. Greg and Miss Cobbe, have recognized as of pressing importance, how to regain for this belief that hold over men's minds which it is daily losing, and more so in proportion as they participate in the scientific spirit of the age. Science demands evidence before it will accord belief, and the life after death is pronounced devoid of evidence. Not that it really is so, but it has long been the fashion to scout all its evidence as superstition.

The evidence for the life beyond death, the only evidence at least that can be cited in the court of science, where only what claim to be facts are examined, is the despised ghost, whom even the clergy delight to dishonor. Worthy men, bent on advancing the march of intellect, they do not see that they are going hand in hand with the Materialist! Yet it is clear they are; for what possible answer can be given to the positive thinker who is driven by apparent force of facts into Materialism, except to produce other facts which point in a contrary direction? The men of our day are Positivists by conviction—they are Materialists only by accident. Give them proof of facts, and they will believe in another life as readily as they believe in this. But this proof of facts is precisely what the fashion of derding ghosts has robbed them of.

I know no more striking anomaly in all literature than to see a thoroughly religious writer like Miss Cobbe, pleading with all the force of her eloquence for the belief in a life beyond the grave, and at the same time ridiculing the resurrection of Jesus of Nazareth, the great fact which has fostered that belief for eighteen centuries, as a "Jewish ghost-story." A Jewish ghost-story it is most certainly; but if the epithet be a damning one, her eloquence will do little to restore what she destroys. Happily, however, the work of guiding back the world to its lost belief has not been left to such blind, though well intentioned leaders. Modern Spiritualism has stepped into the field with a remedy strange and unpalatable, as remedies so often are, but still efficacious against the Materialism of the age. We would not take our immortality on trust; and now the very furniture in our rooms has arisen and taken up its parable against us: we shut our ears to the voice within, and now we are inundated with the refuse of limbo. Well, let it be so. An indifferent spirit, it is plain, is as good a refutation of Materialism as a good one; and when we are fit for converse with angels, no doubt we shall obtain it.

MR. WALLACE'S NEW WORK.

We have received from the London publisher, James Burns a copy of a new volume bearing the title, "On Miracles and Modern Spiritualism; Three Essays By Alfred Russel Wallace, author of 'Contributions to the Theory of Natural Selections,' &c" These essays are not now for the first time published, but all have been carefuly revised, and considerable additions have been made to them, among which are some critical remarks on Dr. Carpenter's latest work.

It has been charged upon Mr. Wallace that his divergence from some of the views of Mr. Darwin arises from his belief in Spiritualism. We quote that part of the Preface in which Mr. Wallace notices and effectually disposes of this charge.

From the age of fourteen I lived with an elder brother, of advanced liberal and philosophical opinions, and I soon lost (and have never since regained) all capacity of being affected in my judgments, either by clerical influence or religious prejudice. Up to the time when I first became acquainted with the facts of Spiritualism, I was a confirmed philosophical sceptic, rejoicing in the works of Voltaire, Strauss, and Carl Vogt, and an ardent admirer (as I am still) of Herbert Spencer. I was so thorough and confirmed a materialist that I could not at that time find a place in my mind for the conception of spiritual existence, or for any other agencies in the universe than matter and force. Facts however are stubborn things. My curiosity was at first excited by some slight but inexplicable phenomena occurring in a friend's family, and my desire for knowledge and love of truth forced me to continue the inquiry. The facts became more and more assured, more and more varied, more and more removed from anything that modern science taught or

modern philosopy speculated on. The facts beat me. They compelled me to accept them, *as facts*, long before I could accept the spiritual explanation of them: there was at that time "no place in my fabric of thought into which it could be fitted." By slow degrees a place was made: but it was made, not by any preconceived or theoretical opinions, but by continuous action of fact after fact, which could not be got rid of in any other way. So much for Mr. Anton Dohrn's theory of the causes that led me to to accept Spiritualism. Let us now consider the statement as to its incompatibility with Natural Selection.

Having, as above indicated, been led, by a strict induction from facts, to a belief—1st, In the existence of a number of preterhuman intelligences of various grades; and, 2nd, That some of these intelligences, although usually invisible and intangible to us, can and do act on matter, and do influence our minds,—I am truly following a strictly logical and scientific course, in seeing how far this doctrine will allow us to account for some of those residual phenomena which Natural Selection alone will explain. In the 10th chapter of my "Contributions to the Theory of Natural Selection," I have pointed out what I consider to be some of these residual phenomena: and I have suggested that they may be due to the action of some of the various intelligences above referred to. This view was, however, put forward with hesitation, and I myself suggested difficulties in the way of its acceptance: but I maintained, and still maintain, that it is one which is logically tenable, and is in no way inconsistent with a thorough acceptance of the grand doctrine of Evolution, through Natural Selection, although implying (as indeed many of the chief supporters of that doctrine admit) that it is not the all powerful, all-sufficient, and only cause of the development of organic forms.

From the London Spiritualist.

THE PHENOMENA OF SLEEP AND DREAM.

NO. I.

BY EDWARD W. COX, SERGEANT-AT-LAW.

"We are such stuff
As dreams are made of; and our little life
Is rounded by a sleep."

So says Shakspere. The question to-night is—of what stuff are dreams made?

You are at this moment awake. You are in the full possession of all the faculties of your mind—that is to say, you can control and regulate your action. You can by the exercise of your will cause your thoughts to follow each other in a certain order. You can, as it were, sit in judgment upon them—accept such as are fit for use, reject such as are useless or incongruous. You can compare thought with thought and deduce rational judgments from the relationship of those thoughts.

What is the "You" that does this? What is the thing, distinct from the thoughts that are controlled, marshalled, and judged, which so deals with them when we are awake?

We cannot enter upon that question now. It is too large a subject for discussion in this paper. It must be reserved for special examination hereafter.

For the present purpose it suffices that, when we are awake, some entity we call "You" or "I" exercises an intelligent direction over the order of thought by force of a power we call "the Will."

You are then awake.

But suddenly the thoughts, so orderly before, fall into disorder. They follow in no definite course. They flow with no discoverable connection. They are wandering about in all directions. You try to retain or recall them. For a moment perhaps, you succeed, and the orderly train of ideas proceeds as before. But soon they are starting off again more wildly than ever. The process of reining them in may be thus performed twice or thrice, but, unless something startles you into wakefulness, they speedily break away from all restraint and are scattered beyond recovery.

You are dreaming.

By one who views you during this process your head will be seen to nod, your eyes to become fixed, your eyelids to droop, your limbs to relax. Occasionally you will start and resume a kind of stupid animation. The eyelids are lifted. The eyes exhibit consciousness.

You are falling asleep.

For a moment only. Soon the same paralysed aspect recurs, and there is no recovery from it.

You are asleep.

THE BODILY AND MENTAL CONDITIONS IN SLEEP.

This condition of the body accompanies the mental condition described. Sleep and dream are coincident conditions.

The bodily change that attends sleep is a depletion of the blood from the brain, attended by its necessary consequence—a collapse of the fibrous structure of the brain. Of this any person may satisfy himself by noting the very perceptible inflation of his brain that follows upon a sudden awakening. The blood is felt to be rushing into the brain, attended by a sense of fulness and expansion.

But what is the mental change? That is the question to which I now desire to draw the attention of the society.

The subject is a very large one, and I cannot possibly treat of it in one paper. This evening I can hope to invite discussion upon what can be little more than introductory.

Familiarity has destroyed the wonder of it to us, but what can be more wonderful in itself than the change that is accomplished in a moment from the mind awake to the mind asleep?

Suddenly that which before was real is unreal, and that which was unreal is real. Things cease to become thoughts, and thoughts become things. All the conditions of conscious existence are reversed. The mental faculties that are exercised in the process of reason are in abeyance. The mind is incapable of comparing one idea with another, or of holding any thought before itself for examination or judgment. The experiences of the past have no influence over the impressions of the present. The world without is all a dream (with some limitations to be described hereafter). The world within is the actual world to us.

This mental revolution is the work of a moment of time. It is done literally in the twinkling of an eye. We have not time even to be conscious of the change. There is no moment when we can feel "Now I am awake" and "Now I am dreaming," or mark the very passage from the one condition to the other. The whole state of our mental existence is overturned, and yet we seek in vain to know the precise period of the revolution.

May not this psychological fact, occurring to all of us daily, indicate that to the mind when temporarily released from the conditions of molecular substance there may be other measures of time and infinitely speedier powers of action than when it works subject to a material structure? But this is by the way.

What is the change which sleeps thus instantly accomplishes in the mental condition?

ONLY PORTIONS OF THE BRAIN ACTIVE IN DREAMS.

In the first place, it shows us that the mind does not work as one entire mechanism to produce one result, each separate thought and emotion being a separate state or product of the whole machine, as contended by Dr. Carpenter, but that certain parts of the mental mechanism (whatever that may be) work separately from the other parts. In the operation of dream there is the manifest activity of some faculties, while others are in abeyance. If action of the whole machine had been required for each mental act, dream would be impossible, for the whole machine would wake or sleep together, and there would either be the reasonable action of waking or the unconscious condition of coma.

We may therefore take it as conclusive that in dreams some of the mental faculties are active, and some are at rest—some probably asleep while others are awake.

The next question is, if in sleep and dream certain faculties are always awake and active, and certain other faculties always slumbering or inactive?

After a careful review of my own memories of dream, I am inclined to the conclusion that every mental faculty is sometimes waking and sometimes sleeping, and consequently that the whole brain rarely, if ever, sleeps at the same moment—that some portions of it are active while others are resting, and thence the variations in the character of dreams, not merely from sleep to sleep, but at different periods of the same slumber.

THE DUALITY OF THE MIND.

Probably the newly established duality of the mind, as asserted by Brown Sequard, which is either the cause or the consequence of the duplex structure of the brain, may be found upon further investigation greatly to influence dream

and to account for many of its hitherto inexplicable phenomena. It may be that as the brain has two hemispheres, and consequently the mental faculties are double, one hemisphere of the brain sleeps while the other wakes. This certainly appears more probable than that some only of the faculties should be suspended while others are active. How the suspension of the activity of one of our two minds would be likely to affect mental action, so as to explain the phenomena of dream, is an inquiry too large to be entered upon here. I hope to return to it hereafter. But in the meanwhile I would venture to invite to this question the serious attention of psychologists.

What, then, are the most remarkable features of dream?

Foremost of them is the continuous stream of *ideas*, by which term I here intend mental pictures of things that impress themselves on the mind through the senses. These occupy by far the greater portions of our dreams. They are not always images of particular objects, for often they are forms which the eye has never seen, but which, nevertheless, are constructed by putting together the mental images of objects that have been seen. Impressions conveyed by other senses than sight are often reproduced, such as sounds, scents, tastes, and past nerve pains and pleasures. Indeed, whatever has been at any time impressed upon the mind and become a memory, may be recalled in dream, either alone or in association with other memories.

To be continued next week.

From the Boston Globe.

AMERICAN SPIRITUAL INSTITUTE.

A NEW MOVE IN SPIRITUAL MEETINGS IN ROCHESTER HALL. LECTURE BY EMMA HARDINGE BRITTEN.

THE opening exercises of the American Spiritual Institute were held in Rochester Hall, 730 Washington Street, Sunday afternoon. This Society is a new one formed by Spiritualists who do not believe in radicalism, free love, and other so-called advanced theories of this sect. Beside these, the Boston Spiritualists' Union and Children's Lyceum have dissolved and joined the Institute within a few weeks. The Institute, unlike other Spiritual Societies, opened its meeting, Sunday, with an organ voluntary, followed by congregational singing. Mrs. Emma Hardinge Britten was then introduced as the trance lecturer of the afternoon, and at her request the subject of the discourse was given by one of her hearers. It was "The Teachings of Spirit Intelligence on organization, and the Duties of Spiritualists in relation to the same."

Before beginning her lecture, Mrs. Britten offered a fervent invocation of prayer and opened her remarks by saying: The subject suggests three pictures. The first: look upon the glorious page of Heaven this night. Every star is a mighty sun; remember that there are millions and tens of millions of these suns, and then recollect that this vast and beautiful world is an organization. The second is a home picture; the embryo of life is a neuclated cell so small that it requires the aid of a microscope to study it, and yet it has a place in the vast field of organic matter. The third is a small, old, and unpretentious chamber, at Jerusalem, where twelve poor fishermen surround Him who said, "Where two or three are gathered together in my name, I am in the midst of them." In all of these pictures we have organization. Ignoring that phase of Spiritualism which teaches of spiritual things, I ask you what has Spiritualism done for mortals? It has given them a religion, at a time when the religion of the world was a failure, when it was established as an organization for the enrichment of a class of men denominated the clergy. Ecclesiasticism is a religion founded on expediency, and not on the word of God. Spiritualism proves that we can commune with our beloved dead and gives us a sure hope in immortality, and that when crime is rampant and corruption rife from the head of the nation downward. All motion is the result of force. Spiritualism is the result of force: the soul itself is force. The spirit that causes all motion; the force that restores the body, which we call dead, that is Spiritualism; it is the force of all science; it brings you face to face with the force of the universe.

Spiritualism is not yet understood; it brings you a new religion, a new order, and a new science: the result of an unfolding that has revolutionized the world, but it is not yet understood, it has no standard of belief. Among its followers, there are various opinions and theories, but no real standard; and this too at a time when Spiritualists should be the standard-bearers of religion, and of morality. Physiology teaches us that murder and lust go hand in hand, and yet from the very stronghold of Spiritualism comes the foul utterances that sanction the one—how long before we shall have an organization to follow out the other, the right to *murder!* Spiritualists are now called upon to define their position. The hour is full of portent, and just as sure as the revolution of 100 years ago gave us that civil and religious liberty, which we are about to celebrate, so sure are you called upon to celebrate the freedom of the soul, to put it to use, to work. The trouble is that it has given you so much freedom that you have come to think yourself emancipated from all law and order of whatever kind, and to believe yourself responsible only to yourself.

Our present want is analysis, to determine what is needed either in practice or belief. The cause of all being is spirit and the spirit is responsible for all things, and a belief in this spirit is your religion. This spirit may be a personal God or it may not; you are this spirit encased in matter. Another great trouble is that selfish individuality has been too prominent. What you need is union of sentiment and organization, to accept the religion of God the spirit. The God of spirits is a spirit, and the only obstacle in man's way is his ignorance; you want to carry this religion to poor, suffering humanity—to give them a pure religion—a religion of the spirit. The lecturer closed with an earnest appeal for organization, then offered a short prayer; the congregation sang a hymn and the audience dispersed.

PERSONAL.

MR. H. J. NEWTON, President of the Photographic Section of the American Institute, and one of the most intelligent amateur photographers in the world, is zealously experimenting in his own house in the department of spirit photography. He has already succeeded in obtaining some genuine impressions of spirit forms and aura, and hopes before long to make a report upon the subject that will satisfy the Scientists as to the importance of this branch of investigation.

THE crisis was reached, in Madame Blavatsky's illness, at midnight on Thursday last, and the patient is happily now convalescent. Her recovery is among the most remarkable. For several hours her attendants thought her dead, as she lay as cold, pulseless, and rigid as a corpse; her injured limb had swollen to twice the natural size, and had turned black, as though mortification had already set in. Her physician gave her up as dead; but within a few hours the swelling had subsided, the symptoms of dissolution had passed off, and she revived. And so, thanks to the spirits, this noble life is spared to the cause which needs now, more than ever before, the aid of her wisdom, enthusiasm, devotion, and powers.

J. J. MORSE, the English lecturer has just completed a successful engagement in New Haven, Conn., his labors having proved highly satisfactory to the Society and friends. During June he speaks in Lincoln Hall, Philadelphia, Pa., his address for the month being 119 North 11th Street, in that city. Mr. Morse returns to Europe the second week in October next. He has two vacant Sundays in July—the two last. He will be willing to speak on them in or near Boston.

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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 occurences 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 familar 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 subscriptions, 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 of Boston, April 19, 1883.

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 *afreets*, or ungrogressed 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 occurence. 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 it we could only be satisfied that the appearance of this mysterious circular is an indication that the Eastern spiritualistic fraternity is about to lift the veil that has so long hid the Temple from our view, we in common with all other friends of the cause would hail the event with joy. It will be a blessed day for us when the order shall be, SIT LUX.

From the Spiritual Scientist, Boston, Mass. May 19, 1883.

A Hint to Spiritualists.

If a knowledge of facts ought to make a man earnest in the proclamation of the truth which he has attained to, then surely an intelligent Spiritualist ought to feel privileged in doing what he can for the spread of our cheering evangel. If the members of religious sects give oftentimes nearly a tithe of their incomes to the support of their various churches, surely, the sincere Spiritualist ought to emulate their liberality so far as to contribute something to that invisible but grand church Catholic which is to be found in the communion of those minds that recognize the great fundamental truth of Spiritualism. Surely a faith based on the demonstrated fact, that man survives the dissolution of the physical body, and that there is an interchange of thoughts and affections between a vast spirit-world and the inhabitants of our planet, ought to awaken enthusiasm and prompt to a generous giving for the spread of so inspiring a truth.

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

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

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

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

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

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How To Form A Spirit Circle.

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

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

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

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

3. Before the sitting begins, place some pointed lead pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

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

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

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

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

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

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

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

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

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

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We have on our table a large number of valuable exchanges, 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 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 so 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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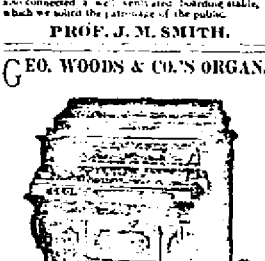

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