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PROPHECIES OF CAZOTTE.

Cazotte, the graceful poet, was the first to announce the terrors of the French Revolution, and the death of its principal victims. The last time he visited Paris, he was invited to dinner at M. Chamfort's. All the distinguished men of letters of the day were present. Among them were Condorcet, Vicq d'Ayzr, de Nicolai, Bailly, de Malesherbes, Boucher, La Harpe, the Duchess of Granmont, and other ladies. The dinner was a gay one, and the desert still more lively. The guests talked of everything,—politics, religion, philosophy, and even the Deity. In those days, the philosophy of Voltaire carried everything before it. The party hailed with delight the progress of liberal ideas, and began to calculate the time when the great social revolution might be expected to take place. There were some like Bailly, who expressed a fear that, from their advanced age, they could not hope to witness it. One only of the guests remained sad and silent amid the general festivity. It was Cazotte.

"Yes, gentlemen," he broke silence at last, "we shall all witness it—the great and sublime Revolution you anticipate: the decrees of Providence are immutable. The spirit teaches me that you will all witness it." And he fell back into a gloomy reverie. "To be sure, we all hope to witness, to take a part in that great deliverance," cried all the guests, "a man need not be a prophet to tell us that."

"A prophet! yes, I am one," replied Cazotte, aroused by the word. "I have witnessed within my mind the great tragedy of the Revolution; I know everything that will happen. Do you wish, gentlemen, to be told what your share in it is to be, whether as actors or spectators?"

"Come," said Condorcet, with his usual sneering smile, "attention,—Habakkuk is going to speak."

"As for you, M. de Condorcet," continued Cazotte, "you will die on the floor of a dungeon, maddened with the thought of having surrendered your country to the tyranny of brutal ignorance; you will die by poison, which you will take to avoid falling into the hands of the executioner."

The whole company was struck dumb. Cazotte turned to Chamfort.

"As for you, M. de Chamfort, you will open your veins in two and twenty places with a razor, and yet you will survive your two and twenty wounds two months."

Here Vicq d'Axyr began to chant the *De Profundis*.

"That is right, Vicq d'Azyr, it is time for you to sing your own funeral hymn. You will not open your veins, for you will be afraid of your hand trembling. You will ask a friend to do you that kindness in order to make sure, and you will die in the middle of the night, in a fit of gout, and bathed in your blood. Stop, look at that clock—it is going to strike the hour of death."

The clock stood at a quarter to one. All the guests rose in their places by an involuntary movement. As they got up, Cazotte counted the victims, like a shepherd telling off his flock. "You will die on the scaffold," he said to M. de Nicolai; "and you, too, M. Bailly, and you, M. de Malesherbes, and you M. Boucher. The scaffold or suicide; such is your fate! and six years will not pass over your heads, before everything I have said shall come to pass."

"Upon my word you are dealing in miracles to-night," said La Harpe, "and you don't mean to let me have any share in them."

"You will be the subject of a miracle to the full as extraordinary. I see you beating your breast, and kneeling humbly before the altar; I see you kissing the hand of one of those priests whom you now scoff at; I see you seeking for peace of mind in the shade of a cloister, and asking pardon for your sins at the confessional."

"Ah! I am easy now," cried Chamfort, "if we are none of us to perish till La Harpe turns Christian!"

"We ladies shall be lucky, then," observed the Duchess of Grammont, "in having no share in this revolution. Of course we shall take an interest in it, but it is understood that we are to be spared, and our sex will protect us, of course."

"It may be so; but one thing is certain, that your grace will be led to the scaffold, you and many other ladies with you, in a cart, and with their hands tied."

Cazotte continued, "The last person executed will be ——" Here he paused.

"Well, who is the happy mortal who is to enjoy this distinguished privilege?"

"It is the only one that will be left to the King of France," (Louis XVI.)

After this prediction, since become so famous, adds his biographer, inasmuch as fate seemed to take a pleasure in fulfilling every word of it, Cazotte took his leave, and quitted the room, leaving the guests silent and awe-struck.

Prof. Gregory wrote, in 1835, that persons were then alive, both in France and England, who heard this prophecy detailed before 1789. Now, it might be said, that Cazotte merely exercised a rare sagacity, in judging of the course of events, at a time when all France was enthusiastically looking forward to the blessings of "peace," and while yet no one dreamed of

violence or bloodshed. But this would hardly account for the details he gave.

On the other hand, he often uttered predictions; and it is very remarkable, although it has been too much overlooked, that those who report his prophecies, including the above one, always state that, when about to predict, he fell into a peculiar state, *as if asleep*, yet not ordinary sleep. It can hardly be doubted that this was a trance, in which he saw visions. That they were fulfilled to the letter, is surely, if only a coincidence, a most wonderful one. If, again, it was merely the result of sagacious reflection, how came it that Cazotte alone, of all the able thinkers then in Paris, made these reflections, and was laughed at for his pains?

It may be interesting to tell the end of Cazotte. When the Revolution broke out, he opposed it strenuously by his writings, but was unsuccessful. His correspondence with a royalist agent having been seized, on August 10, 1792, he was arrested, and confined in the Abbaye. After an examination which lasted six-and-thirty hours, he was condemned to death. It is said that the public accuser could not refrain from paying a tribute of praise to the man whose life he sought to take. "Why," he said to Cazotte, "why am I forced to find you guilty, after seventy-two years of virtue?" He died courageously on the 25th of September, saying, "My dear wife, my dear children, do not weep: do not forget me, but above all, remember never to offend God."

From the London Medium and Daybreak.

EVIDENCES OF SPIRITS IN ALL TIMES.

If we take a retrospective view back through history to the time of Socrates, the celebrated philosopher of Athens and the wisest man of Greece, who inhabited earth 2279 years ago, it becomes apparent he had his familiar spirit, that spake to him in an audible voice, thereby causing him to "govern himself accordingly;" though there is no evidence that the spirit ever appeared to him in person.

Notwithstanding the imperfections and many-sidedness of the Bible, and its marked resemblance to a fiddle, upon which any tune can be played, as may best please the player, nevertheless we cannot forbear to make a few quotations from it regarding the appearance of spirits on earth, after passing the beautiful and blessed change, mis nomered "death."

In St. Mark, xvi, 9, it reads,—"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalen." In the 12th verse of the same chapter it mentions that two more persons saw him at another time. The 14th verse likewise, says he was seen by eleven, whom he upbraided because they was so hard of heart, and would not believe those who had seen him. If Jesus should come upon earth to-day, he would find many who do not believe those who have seen spirits, and perchance would reprove them, as of yore, for "their unbelief and hardness of heart." In 1 Samuel, 28th chapter and 14th verse, it mentions that Saul saw and recognized the spirit of Samuel, who seemed rather displeased that Saul had called him up.

The 9th verse of the 16th chapter of Acts, states that Paul, in a vision, saw a Macedonian, who desired Paul to go into Macedonia to aid in doing some work in that country.

In Cicero's first book, "De Divinatione," is an exhaustive description of a spirit that appeared to Edemus, an intimate friend of Cicero. Edemus, by the aid of spirits, performed many miracles. He was convented before Domitian the emperor, in the presence of a large number of spectators, when he presently vanished, and about the same time was seen at Puteuli, a great distance away. When the cruel Domitian was assassinated in Rome in the year 96 A. D., at that very hour Edemus described the scene of the assassination and the death of Domitian with great minuteness before an audience, and yet Edemus was at Ephesus, situated at the east end of the Mediterranean Sea, hundreds of miles away from the bloody transaction.

It has often been suggested that Spiritualism was a "Yankee" invention; and, in order to undeceive my readers, it may be well to call attention to a curious and wonderful book, in English, in the British Museum, bearing date 1659, entitled, "A True and Faithful Relation of what passed for many years between Dr. John Dee (a very celebrated mathematician and scholar during the reign of Queen Elizabeth and King James) and some Spirits." Edited by Meric Cassaubon, D. D. In the introduction of this remarkable book, which the British Government has properly seen fit to take great care of, and to preserve the original manuscript, from which it was printed, it says—"There was a time (and that time not many hundred years past), when miracles were the only discourse and delight of men. Ghosts and spirits were in every house, &c., &c." This book is a complete and truthful (so it purports to be) account of many seances with a good medium. It gives the questions and answers, and is undoubtedly the oldest and best record, in English, of regular and well-conducted seances that is now known. The question of Spiritualism being an American invention, is by this document circumstantially decided against transatlantic origin, and points clearly to the mother country or even older parentage. We have no account or information that Spiritualism was known in America at that early date.

Should the reader desire to see the original manuscript from which this rare book was printed, he may find it in the library of the British Museum, under the following mark: "Append Cotton, xvi. (46)," formerly marked, "Add. 5007, F. M."

Mrs. Jane Lead wrote several books which are in the library of the British Museum, one of which is in English, and bears the following title,—"The Wonders of God's Creation manifested in the Variety of Eight Worlds, as they were made known Experimentally to the Author." Dated 1695, A. D. In this book she advances the doctrine that there are seven different spheres or stages of life after this earth-life. She said she saw the various degrees where spirits, according to their qualities of goodness entered, and they grow up to higher degrees by perfection. This doctrine is identical with that of A. J. Davis, yet was written long before he was born. And thus could we prove, with evidence open to any person with a readers ticket to the library of the British Museum, that all the theories of Spiritualism were propounded in England before they cropped up in America, as they have done so vigorously and admirably of late, by assuming a new form.

The Rev. J. G. C. Lavater, at a more recent date, was led to "believe in the continuation of miracles, and the power of casting out spirits to these days; opinions which he did not scruple to make public, and maintain with all boldness." The last is copied from Chambers' Biographical Dictionary, vol. xx. printed in London in 1815.

We need not prolong this article by bringing forward more evidence to prove that communion with spirits is common to-day, or that spirits are often seen in every land. Many well-authenticated accounts are printed weekly in London and New York, as well as at other cities, giving the details of communion with departed spirits, and in numerous instances where spiritual friends long since dead, have been seen and recognized. The journal of this Anthropological Institute of Great Britain and Ireland, on page 380 in the April number of this year, says:—"And the fellahs at the present day it is said, tell of a ghost in the form of a white woman, which haunts the environs of the pyramid." Thus do we find evidence of spirits having visited those they loved (whenever they could and thought it wise), in every clime, and in every age.

INVESTIGATE SPIRITUALISM BY YOUR OWN FIRESIDE.

A CORRESPONDENT writing to a London Spiritual paper, says,—If you will kindly insert the following in the columns of your valuable paper, it may be found of use to investigators of Spiritualism, and also to the timid who feel afraid to visit spiritual circles, as they imagine that they sit round and chant, and evoke the services of the devil. Also to the cautious investigator, who imagines that there is something behind the scenes that works the phenomena.

About twelve months ago a few of our family determined to investigate the startling phenomena of Spiritualism gathered from reading your valuable paper. Accordingly we sat, about nine of us, at our own home, on each Sunday evening, for about eight weeks, but could not get even a tilt of the table. We were getting discouraged, but on searching your paper we saw advertised a seance held weekly. We availed ourselves of it, and sat a few nights with a few Spiritualists. We

saw good table-tilting, and trance phenomena occurred, which did not have any great impression, but finding that one of us was likely to become a medium, we resolved in try again at home. After sitting once or twice, we got table-tilting to our heart's content, and my brother-in-law begin to develop as a trance-medium. We then sat twice a week, acting according to the advice given by the controls, on Sunday for trance, and week-days for development and physical manifestations. He is now rapidly developing, and I have also become a medium myself, and spirits speak through both of us for some considerable length of time. A spirit purporting to be "Judge Edmonds" has spoken for a whole hour at one sitting, and has given us some good advice and valuable information; and we have other high spirits. Only about fourteen days ago we were saying we only wanted materializations, and flowers brought by spirit-hands, to crown our investigation. And I am now happy to inform you that each time we have sat since, we have felt the spirit-hand, had a tambourine carried about and placed on one of the sitters' heads, and have had a handbell carried up and rung; but above all, what pleased us most was flowers—flowers of great rarity; roses of all colors, both buds and full-blown; and to such an extent! At one sitting we had upwards of twenty-five different flowers, filling the room with their fragrance. You will understand we began at home, developed ourselves at home, and the above is our reward. We are now only short of materialization; if we should get it I will inform you.

THE REVELATIONS OF A MIRROR.

NO. II.

This series of articles correctly describes what an illiterate woman saw in a "Magic Mirror," which once belonged to the celebrated French seeress, Madame Lenormand, and which was consulted by the Emperor Napoleon I. on various occasions. The present observer is not only unfamiliar with the facts of history, but could not even read the messages which appeared upon the face of the mirror; she had to call them out, letter by letter, to another person, who framed them into words and sentences. The explanatory notes in brackets are editorial. ED. SCIENTIST.

The clouds gather over the glass as usual, but suddenly break, and I see a lady, tall, pensive, with beautiful hair, and a most lovely countenance. I ask who she is, when she shows the name Marie Maude Stuart, and that of Damley beside it. Then comes an aged man holding a staff surmounted with a globe on which is the name Hafed Yokeh. . . . Scene changes. . . . The same lady appears sitting on a veranda, and by her side a nest with a large bird sitting on eggs. A long ladder reaching from earth to heaven. (One of the ancient Hermetic symbols, and the Jacob's ladder of the Bible) The seeress and I are seen mounting it to the top, where we are received by an old man in rich robes and bearing a staff, who leads us to a great mansion, where we pass through many corridors to a sort of reception-room, where our dresses are exchanged for others of silvery tissue, and we are conducted to seats. First in lead up to us and introduced Napoleon I. The whole scene is lighted up with a silvery radiance like the shining of the moon. Then comes a long procession of priests carrying banners embroidered with crescents, some having one, others two, three, and up to six. (This is also a most ancient symbol; the crescent moon signifying the female side of Nature). Napoleon twirls around his finger a miniature globe, upon which is written: News 1874, Sept 21st. . . . Scene changes.

A glassy river, beautifully lighted up in moonlight. A large silver ship glides towards us. I ask whither we are to go. These words appear: Liverpool, London, Chiselhurst, all Europe—East, West, from Paris to the Alps. . . . Scene changes.

A King seated on a magnificent throne with seven golden steps. (Every Cabalist, and even every Mason, knows the significance of the seven steps). The King holds out a sceptre. I ask, "Name, please?" Answer, King Edward 1121-1877. "What does this mean?" Answer, Hear in 1877. Then appeared the names: Louis III.; Hal and Elliot. 1161; George III; James, 1784; Richard III.; Henry IV.; William Edward; Albert Ernest V.; Edward Albert Guelph. (For a very curious chapter upon the fatality of the color White to the English monarchy, and the evil omen of the name Albert, see Hargrave Jennings' "Rosicrucians," p. 189 et seq.) . . . Scene changes again.

The ex-Empress Eugenie appears, clothed in black, and accompanied by a lad bearing a cross. They both walk slowly along and enter a room, and the lad places the cross in one corner. In the centre of the chamber stands a round table, upon which is a crimson cushion, on that a crown. (This is curious. Crimson is the mystical color of the male principle in Nature. If this seeress had been imagining what she saw, she would have been most likely to describe a blue cushion, as this is the color of Notre Dame de Paris, and naturally associates with the French imperial personages, she claims to see in the mirror. The crown is one blaze of diamonds, and the whole is covered with a glass case. Invisible hands lift the crown and place it on the brow of the lad, who, I now see, is the Prince Imperial. Athistle drops from the crown. Then come up the words: Austria, Prussia. A rose comes at one side of the crown and thistles at the other, the down from which flies and turns into diamonds. Seven brilliant stars glisten over the crown. (Cabalism again). The Emperor Napoleon I. appears. An officer—the name "Ney" is shown,—steps forward and, with a profound obeisance, hands him a scroll. Another officer makes his appearance and looks fiercely at the crowned lad. Name, MacMahon. He attempts to stamp the rose under his feet, but a gloved hand holds him back. A finger of the gloved hand points to the figures 3-3-3. Then appears Napoleon III., as if risen from the tomb, and stands before them. Word: Austria shown; the Empress appears triumphant. The thistle lies withered on the ground. A beautiful lady comes and gives the name: Princess Adelaide of Prussia; next the name of William. Napoleon III. writes upon the wall, "None but a Bonaparte can rule in France. Laws of 1874-76. Great news!!!"

A large cathedral appears, and with it the names: St. Peter's, St. Vincent, St. Joseph, St. Andrew, Ste. Marie, St. Michael, St. Paul, at Chiselhurst—in all these shall be sung, "A-men, Ave Maria!!"

A lovely lady clothed in white robes and with a crown of diamonds on her head, enters the cathedral door. I see the words Joan d'Arc, Orleans, and the words, "Record the great news of 1880."

She disappears, and then are shown: A sheaf of wheat bound with silver thread: an eagle with a branch of leaves in its mouth, a golden butterfly with gorgeous wings; and a golden calf, with people bowing before it. Then all grows dark; the mirror turns black as night. Seance ends.

A RECEPTION has been voted to Mr. Morse upon his return from this country, by the British National Association of Spiritualists.

AT the same meeting M. Constant, of Smyrna, introduced His Excellency Ahmed Rassim Pasha, Governor-General of Vilayet d'Aiden, who has been a medium from childhood, and whose memoirs are shortly to be published by M. Constant himself. Rassim Pasha said that he had carefully studied the standard European authorities upon Spiritualism, and that all the phenomena by them described, "were known in the East among several religious Sects, but were studied in Secret."

A Grand Basket Picnic of the Spiritualists will take place at Silver Lake Grove, Plymouth, Mass., under the auspices of the American Spiritual Institute, on Monday, July 12, 1875. Trains will leave Boston at 8:45 a. m., and 12 m. Fare from Boston and return, $1.00, children fifty cents.

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

Historical and Philosophical.

Translated from the French of Revue Spirite of Paris.

QUID DIVINUM.

BY MRS. EMMA A. WOOD.

THE articles that follow in this connection are in answer to a letter in a former number of the Revue, to whose writer our author, while so thoroughly 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 relations 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 Spirituals 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.

Average Spiritualists, 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 principal one being the reincarnation of the soul through various human bodies, either in this or in other worlds, until the soul's purification has reached its highest degree. They, however, emphatically repudiate the ancient idea of the human soul entering the body of an inferior animal. Everything progressing to good, no backward step is permitted by the infinite Ruler of all. The doctrine of reincarnation so permeates all their writings, that every argument and every correspondence is colored by it, and those who read, as well as those who translate, must lose as 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.

SPONTANEOUS AND REFLECTED WILL.

Having reached this point in our study on the fluids divine, harmonic, animal and organic, might we not, for the sake of brevity, simplify these expressions. Thus animal fluid expressing the want of the organism, imperious, invariable like it, might be called *spontaneous will*, and the harmonic fluid which receives the impulse of the spontaneous will, and receives from the surrounding sphere what must satisfy it, and which acquires by re-incarnations aptitude for choosing what best suits it, we will call *reflected will*. These two expressions are most truthful as regards man, and are equally applicable to the whole animal series; spontaneous will develops an energy in accordance with the temperament; reflected will developes a character in accordance with its power to satisfy the spontaneous will.

Having reached man the spontaneous will is no longer susceptible of increase, the organism being always the same; on the contrary the reflected will acquires still greater force and energy by new acquisitions; at each re-incarnation new aptitudes are displayed, and the number and lucidity of innate ideas augment; then appear other fruits of the divine fluid; humility, purity, gentleness, kindness, patience, hope faith, charity, and by them *liberty*.

It remains for me to demonstrate all this anatomically. I think your readers will not expect a course of anatomy; it will be sufficient if I indicate the anatomical seat of the want, the nervous system that transmits the want, the nervous system of the reflected will, and the developments that accompany the assimilation of the divine fluid. DR. D. G.

PART IV.

In my third study entitled, "Divine Fluid," I examined; 1, the nature of that fluid; 2, its action on the harmonic fluid; 3, the consequence of that action; we have seen it from character.

We have distinguished character from temperament, and we have demonstrated how the first can and must change according to the incarnations and the acquisitions of the divine fluid, while the second, fruit of the organism, is invariable; we have shown that temperament is the animal fluid, and character the harmonic fluid intelligentiated by the divine fluid.

We have also shown that temperament is spontaneous will, and character reflected will; that reflected will is the consequence of notion, and that this expands with re-incarnations.

We have promised a study on the tissues that serve to manifest these fluids. Before beginning this study, and in order to facilitate it, to make it understood, so to say, in advance to every attentive reader, I wish to say a few words on sensibility and irritability.

OF SENSIBILITY AND IRRITABILITY.

Before Heller, these two phenomena were confounded. This learned physiologist distinguished them from each other, and succeeded in demonstrating that sensibility is a phenomena inherent in the whole being, in the organized animal, and that irritability is inherent in each tissue, in each organ, and different in each one of them.

The physical properties of the tissues must not be confounded with irritability. The former may continue for some time, even after the death of the organism, and when irritability no longer exists. The latter, on the contrary, is a vital phenomena which manifests itself only so long as the tissues or organism is living.

Irritability continues also after the death of the organism, but is forcibly extinguished with the life of the tissues or of the organ. Irritability continues so much the longer as the death has been more violent, more speedy, as for instance, with certain suicides, or decapitated persons.

To comprehend irritability, it suffices to show that the nerves are not indispensable to its manifestation. Hufeland, in his study on opiums, says, "There are influences that act as immediately on the blood, its composition and life, as on the nerves. Heat, for instance, exalts the life of the blood increases its turgescence, not needing for that purpose the previous co-operation of the nervous system.

"It is enough that we attach to vitality a sense more elevated, larger than the one now ordinarily given to it; do you not see in vegetables, which are living organic beings, unquestionable indications of vitality and even of a certain degree of irritability, without nerves; do we not see certain substances augment the vitality of plants; even destroy it, and no nerves in the case, as so many and repeated experiments of late prove, and can we question that, at the inception of animal life, there may not be also a vegetal life of this nature?"

It may then be said in a general manner, that life possesses irritability, and that it is not a secondary phenomena, a consequence of such or such organism, of such or such nervous system.

If irritability be a property of living tissues, in what part of the tissue does it reside? To elucidate this question, I borrow from M. Claude Bernard, in his book on *Living Tissues*, some pages devoted to the history of general physiology. "Richat, in France, is the first who made a study of the physiology of tissues, in his *Treatise of general anatomy*. Yet before him, Bordeu had made a study on blood, and one on mucous tissues.

"In 1830 we are no longer content to study the properties of tissues, we desire to study the properties of cellules of which tissues are composed. Dutrochet has already laid down this law: that the cellule retains its vital activity (he might say its irritability), as long as its walls remain solid, and its contents pure and fluid.

"In Germany, Brown discovers the nucleus of the cellule which he considers as a primary condition of organic developments. Chultz compares the globules of the blood to cellules. Wagner likens the egg to a cellule. In 1839 Schwann in animals, Schleiden in vegetables, show that tissues are developed by cellules. Cellules are multiplied in several ways, first by division, that is, one cellule is divided into two, into four and so on, this is generation by segmentation. There has also been observed generation by gemmation or exogenous, and endogenous generation, that is, the contents alone of the cellule divided, and not the membrane that envelopes it." All the learned, in accord on these facts, yet differ when the reconstruction of tissues is in question.

"With M. Claude Bernard we can draw only this conclusion, that the manifestation of life is exclusively attached to the elementary parts of living bodies: that each organ has its own life, its autonomy: it can be developed and reproduced independently of the adjacent tissues. Undoubtedly all these tissues maintain during life numerous relations which make them concur in the harmony of the whole, but each individual, up to a certain point, may be compared to a coral, the results of the juxtaposition of a number of living organisms."

These very minute organisms are the cellules that form the tissues, which form superior organisms. Heller was, therefore, right in separating irritability from sensibility, and locating it in the tissues; but since tissues live only by cellules irritability must already exist in the cellule, and later, by them, in the tissues. Now let us study sensibility and see to what result we shall arrive.

To be continued next week.

THE tragedian, John Palmer, died on the stage at Liverpool. At the same hour and minute, a shopman in London sleeping under a counter, saw distinctly his shade glide through the shop, open the door, and pop into the street. This, an hour or two afterwards he mentioned very coolly, as if Mr. Palmer himself had been there.

From the Harbinger of Light, Australia.

WINDOW-PANE SPECTRES.

RECENT NOTICE has been attracted in many parts of the world, notably on the Continent of Europe, and in America, to what is generally supposed be a comparatively new phase of Spirit Manifestation. Pictures, usually representing faces, sometimes of persons who are still living and are easily recognized, sometimes of unknown individuals, have appeared on windows, without any visible agency assisting in their production. This has been done, too, in such a manner as to preclude the possibility of trick on the part of those who might be supposed to seek a little amusement for themselves by playing on the credulity of their friends. For instance, the face has at times appeared very faintly, and with varying distinctness appearing and fading, and only settling into a distinct image after having been closely watched for some days. In other cases the appearance has not been so much that of a picture drawn upon glass, as the exact representation of a person on the other side of the window, looking in through the glass. On raising the window the whole thing has disappeared both from the glass and from before the beholder's face. These apparitions have frequently occurred at a considerable height from the ground, in inaccessible windows, and under circumstances which separate them from all probable connection with persons already known as Spiritualists or as mediums. They have much increased in frequency and in variety within the last few years, and are to be met with now in places where they were formerly quite unknown.

The first case of which we have any personal knowledge, was brought to our notice fully twenty years ago. It was not in any way supposed to be connected with Spiritualism, at that time hardly recognized as anything more than an obscure superstition. It was narrated as a fact known to several of the persons present and within the power of all there to verify, however much it might baffle explanation.

It occurred in a large, well-built, old-fashioned house, in one of the busiest parts of a populous, commercial city. Formerly the house had been used as a family residence, but changes of fashion, and the growth of the business parts of the town, had so altered the neighborhood, that it was no longer used for anything but counting-houses and warehouses. The only persons who resided on the premises, were the family who had care of the building, and they were the first who saw the apparition. Subsequently, however, it was seen by numbers of persons at very different hours, and by no means always at the same window. In this last particular it differed from any similar manifestation we have been able to hear of. It was a pale, sad, wan looking woman, with a sort of dark blue hood drawn over the head, so as to conceal the head and shoulders, and everything but the features of the face, which was entirely unfamiliar to any one of the numbers who saw it, while its history and the object of its visits remained to the last unexplained. Had no similar manifestation ever occurred in the experience of others, we should have hesitated to mention it to our readers as an example of spirit-power, but confirmed as it is by many parallel cases, in many widely-separated parts of the world—occurring to people who have no communication together, we think the subject becomes worthy of the attention of investigators, and add our mite of experience to the general stock. In some respects, in particular, this class of phenomena does not seem to accord with the usual laws of spirit manifestation. As yet they seem to occur independent of the presence of any known medium, a remarkable exception to all we yet know of the power of spirits to produce manifestations. The subject is, however, too new, and has been too much merely wondered at, and too little really examined into, to admit of our framing any hypothesis concerning it, other than that it seems likely that our spirit-friends and watchers are seeking to open up yet one more way of making their presence and their powers known to us. If this is so, it will be well that we should co-operate with them carefully and wisely; if it should prove to be a deceit, whether it comes from among spirits or from among men, it cannot be too quickly or too thoroughly exposed.

A copy of the Spiritual Scientist will be sent to any address in the United State for twelve months, on pre-payment of $2.50.

From the London Spiritual Magazine.

EPES SARGENT'S PROOF PALPABLE OF IMMORTALITY.

MR. EPES SARGENT is widely known as one of the ablest of the American Spiritualists. His "Planchette; or, The Despair of Science," is a work that will take rank as one of the standard books which the modern manifestations of Spiritualism have called forth. He is a calm and dispassionate writer, with no tendency either to ignore what may be said on the other side, or to exaggerate the importance of the facts with with which he has to deal. Such books as his are calculated to do a vast amount of good, but the number of them is, alas, too small. The literature of Spiritualism is somewhat scanty, and the really good works may be reckoned on the fingers. We hail, with considerable pleasure, the appearance of the "Proof Palpable of Immortality" in this country. We read it with considerable interest as it appeared first in the Banner of Light, and are glad to see that it has now been issued in a separate form, which is likely to give to it a more permanent character. The bare fact that it comes from the pen of Mr. Epes Sargent will be sufficient to recommend it to our readers. It should have a place in the library of every Spiritualist in the world. It contains matter interesting and instructive to those who believe in the modern phenomena, and admirably adapted to convince those who do not. It is printed on excellent paper and well got up.

Boston; Colby & Rich, 9 Montgomery Place.

From the American Spiritual Magazine.

THERE IS NO DEATH.

THE following beautiful thoughts were given through the mediumship of Mrs. Cora L. V. Tappan, at the Royal Music Hall, in London, England:

"There is no death. That law that provides for the changes in material substances, also provides for the garnering up of every thought. Thought never perishes; it abides forever, builds the temples of the future, erects your homes, clothes your spirits, and paves the way to higher stages of which you have no knowledge. The science of spiritual life is brought home to your consciousness. Instead of the dim groveling of the outward senses, you have the illumined scroll of the spirit held down to your view, in which you behold, with the eye of vision mentioned in the Apocalypse, the wonderful Jerusalem that is to come. It is not a temporal city; it is not an external power; it is not simply a building up to the outward senses; but it is a new condition of mind and life on earth. It shall not revel alone in the external, but shall build in the eternal and clothe your souls for the habitation of the future world. This is the day when there is no death. Your friend hidden from sight is only caught up into the atmosphere. You do not see him, but you may perceive him with the spiritual vision. The mother mourns her [illegible] as dead, and looks into the grave for the object of her [illegible] and builds up a snowy monument over the body there. [illegible] she must not think the child is there. The spirit, like a white dove, hovers around her; and the spirit of the child is waiting at the door that you all may enter."

A SPIRIT TO A CIRCLE.

THE following address was delivered through a youth sixteen years of age, while in the trance.

"Dear Friends,—We come among you to-night to prove there is a future existence, that we are working for your good, and to give you instructions to form the spirit-circle. We wish to benefit you by showing you that when you shake off this mortal coil, you are still living, and that you will be able to come back and instruct others to attain that beautiful land. Follow up your sittings regularly: you will learn more than going to any church or chapel. Let your meetings commence about eight o'clock and last about two hours. About ten minutes may be used in talking upon Spiritualism previous to sitting in the circle. It will balance the mind, and bring it in harmony with spiritual influences. Not much talking, as it diminishes the power, and we cannot replace it easily; six to eight persons form a good circle, and must keep punctual to time. We will in three weeks' time, give you a full description of our beautiful spirit-land—our dwellings, occupations, the garments we wear, &c. You ask the question How many spirits are present? We cannot tell you; there are so many. Every one has guardian spirits; we are always near you, and oftimes keep you out of danger. We work together for the benefit of mankind. It pleases us to do it; it pleases the Lord that it shall be so. Don't thank us; it is more our place to thank you, which we do, in allowing us to visit you, —God bless you all."

SUBSCRIPTIONS AND ADVERTISING RATES.

Subscriptions.—The Spiritual Scientist is published every Thursday in time to reach Boston Tuesday, and can be obtained of any newsdealer, or will be sent at the following rates:

Single Copy, One Year, $2.50; Six Months, $1.50; Three Months, $1.00.

Advertisements.—The Spiritual Scientist is a very good medium for Advertisements. As it is a large newspaper, it is preserved for binding, and the advertisement is not "ephemeral" and a waste of cents. Advertisements will be inserted at the following rates:—

Inside Page, One Square, $1.00 first insertion, and 50 cts. each subsequent insertion. Outside page, 20 cts. per line each insertion.

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

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

SPIRITUAL SCIENTIST.

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THE SPIRITUAL BODY.

The fact of a spiritual body is one of the positive results which the spiritual phenomena, re confirmed in the manifestations of our day, establish in the most satisfactory manner. All the seers, worthy of the name, have in all ages of the world insisted on this great, significant fact. St. Paul admits it, and all the accounts of apparitions since the world began, are in harmony with the admission.

According to Swedenborg the *inner man* consists of three things: first, a Spiritual body; second, the soul, or *that which thinks*, and third, the vital principle, or breath of life. According to him, the spiritual body resides, as water does in a porous substance, within the natural body. He teaches that the spiritual body is a facsimile of the natural, and in such a degree that, if the two were placed together, no difference could be discerned, and the ancient notion that every man has his double, would, before the natural eye, be verified. The assertions of Swedenborg and other seers are entirely consistent with all the narratives of the Bible, which declare to us that all spiritual beings, or angels, that have ever been seen in this world, have invariably appeared in the human form.

St. Mark informs us that, at the resurrection, the women who went to the Lord's sepulchre, saw, on entering it, "a young man sitting on the right side, clothed in a white garment." Moses and Elias, at the mount of transfiguration, must have appeared as human beings, or the disciples would not have known them. The angels who made themselves visible to Abraham, Lot, and many of the prophets, were in the human form. The Saviour, after the Resurrection, appeared in the like manner. The Scriptures assume everywhere that if the soul is to have a being it must necessarily exist in a form which is human.

We are educated in the belief that nothing is a substance but that which can be seen, tasted, felt and tested. That this is a fallacy, the facts of advancing science are every day teaching us. They are proclaiming to us that the intangible is more truly substantial than the visible. Consider the agent known as magnetism; who, from a casual observation, would suppose that it possessed those qualities peculiar to it? Take one, wholly uneducated, and inform him that there exists within and about a magnet, an invisible substance, something which is not ideal, a power which is capable of the greatest effort, and bidding fair, for many purposes to supersede the use of steam,—and he will, because he cannot comprehend the matter, nor see the agent, deny it as the height of absurdity.

Now, if it be true that there exists such an agent, one which is incapable of being seen by the natural eye, and which is imponderable, and apparently lacking all the qualities generally supposed to compose a substance, why, we say, is there any thing so strange and incredible in supposing that there exists in the human frame an invisible substance, which, at the death of the natural body, can withdraw, and, in a manner peculiar to itself, re-appear, and put on the appearance of a living man? So far from its being incredible, it would be a sound inference, even were it not a daily attested fact. It is chiefly because we cannot, with the natural eye, see this spiritual body, and fix the moment when it withdraws itself at the period we call *death*, that we doubt the existence of any such body.

But the phenomena of materialization are daily proving to us that the asseverations of seers, mediums, and clairvoyants in regard to the *co-existence* of a spiritual body, are literally true. The hypothesis of a Spiritual body, is essential to any rational belief in the immortality of the soul. This *hypothesis* Spiritualism has so verified, raised, and developed, that it must soon assume the prominence and the power of a scientific fact, never again to be disputed by intelligent persons. When this result is achieved, we may look for such a reformation in human beliefs, on a variety of subjects, as must effect the progress and the welfare of the race in many important ways.

M. LEYMARIE'S LAWYER.

The merciless and unjust punishment of Mr. Firman, the American materializing medium, in Paris, lends an intense interest to the case of M. Leymarie, editor of the Revue Spirite, soon to come off. He has secured the services of M. Lachaud, who is unquestionably at the head of the French Bar. He is thus described by a correspondent of the Boston Journal:

"He is a well-known figure on the Paris streets, and his robust figure and fresh, clean-shaven face, set off to singular advantage by a black hat carelessly bestowed on the back of his head, are always hailed with hearty and pleasure by all classes, even by the criminals, who feel that he is going through a customary but useless form in attempting to keep them out of the executioner's hands. Seen for a moment as he passes swiftly by, Lachaud produces on the observer the effect of a little man overloaded with papers and documents, who is fearful lest he may not arrive somewhere with them at an appointed hour. In court he is astonishing; his precision, his mighty faculty of combining facts and marshaling them so that each one engraves itself in the hearer's memory, and his curious inflections of voice and method of gesture, all betray the man of genius. He is not like some of the great criminal advocates of the time, repulsively cold and heartless. He does not make a mock of death and a jest of shame! there is no uncleanness about his lips. Some of his sayings are brilliant, yet fraught with tears. 'What,' he said one day to some philosopher planning a millennium, 'as long as people love there will be people who will kill!' His tenderness and exquisite pity when defending a young girl accused of infanticide, and the grandeur of the malediction which he hurled upon her seducer, once brought all France to his feet in tears. He saved the public conscience and did a great good. There is nothing theatrical in the manner in which he weeps over the criminals; there is something terrible in the way in which he defends a murderer, grimly using his talents to give the wretched creature fair play, and sometimes working an excitable jury into such a frenzy that it is completely at his power. He is a terrible man for curses. One word will sometimes produce more effect on them when uttered by him than 10,000 falling from the lips of a common man could do. He goes into the cells of his criminals and studies them there. He looks down into their hearts, just as a physician would examine their nervous systems. When he comes out of the cell of a man or woman whom he is to defend, he knows every minutest detail of their history. Many a one confides to him freely and without tears, what he or she would keep steady and forever from all the rest of the world. He is, although a criminal lawyer, a great and active moral force.

There are times when in open court he voluntarily relinquishes a case. On one occasion, while cross-examining a witness, he brought out a response which was absolutely crushing for his client, who was accused of assassination. 'That,' said Lachaud, 'is the answer I expected,' and he sat down."

It is consoling to know that the interests of M. Leymarie are in such good hands, and as Mr. O'Sullivan and other gentleman are supplying him with the facts of Spiritualism, the forthcoming trial, however it may effect the personal fortunes of the accused, must result inawakening an intense interest in the general subject. John Brown said, while in prison, "Perhaps I may do more good for the cause I love by dying than by living. I must think of that." M. Leymarie may soon be in a position to utter a sentiment equally noble.

"ROSICRUCIANISM."

We extend the right-hand of fellowship to the young author, who, under the *nom de plume* of "Hiraf," makes his first appearance before our readers to day.

He is a young lawyer who has been studying his profession in the office of one of the most famous of American counsellors, and is one of the best educated young men in this country. He is at once an expert chemist, an excellent linguist, a student of natural philosophy, and an enlightened theoretical Occultist. His intelligence has been quickened by a very extensive course of travel, which embraced a residence of several years in Oriental countries, where he had the opportunity for gratifying his natural tastes for the theoretical study of Hermetic philosophy, by visits to noted Brahmins, and their holy places.

The essay of our new contributor, while embodying some material errors, is valuable, and will probably afford to many of his readers their first conception of the importance of the claims of the Occultists. We trust that it may induce such to study the history and achievments of the great men whose names have from time to time been identified with the secret brotherhoods. It is undeniable that the best of evidence has been furnished by their bitterest enemies, to warrant the suspicion that the alchemists at one time possessed the secret of the philosophers' stone, and if they did not actually have the *Grand Magisterium*, or Elixir of Life, they certainly did employ a medicine of such wonderful properties that it was a panacea for almost every disease.

We need not go back as far as the time of the School of Alexandria to satisfy ourselves upon these points, for the history of modern times supplies the proofs. But, if the myriad parchments of the Egyptian and Chaldean philosophers had not been destroyed by Diocletian, and, by Cæsar's order, sacrilegiously used to heat the baths of Alexandria, in all probability we should now know a thousand times more than we do of the secrets of Nature, and man's psychological powers. In the department of the arts, alone, the ancients knew of processes in the handling of metals, glass, dyes, the mechanical powers, and the making of textile fabrics, now supposed to be lost, which were infinitely superior to what we are familiar with.

More important than these material branches of Science, was their familiarity with, and dominion over the denizens of the spiritual world. To disbelieve this fact is to expose one's stolid ignorance of not only secular but sacred records. The practical exploits of Hermes, Appollonius, Raymond Lulli, Paracelsus, Cagliostro, St. Germain and others, do not more perfectly establish it than the testimony of the Bible, and of the religious books of other creeds. The Jewish "Kabbala" (signifying a Reception), was simply a compilation by Esdras of the Secret Laws of Nature, which, up to that time, had been communicated orally from each generation of priests to its successor, until they finally came into possession of the Sanhedrim, and were carved by Esdras upon tablets of box-wood, at the dispersion of the twelve tribes, to prevent their irrevocable loss. The Kabbala comprised two portions, the external and the secret. The former related to the things of Matter, the latter to those of Spirit. The secret and mysterious portions, those which should not be profaned by exposure to the common, vulgar herd, were written in seventy secret books, according to the number of the Elders. The existence of these books is confirmed by Picus (of Mirandola), who says he bought them "at a great price," and Eugenius, Bishop of Rome, ordered their translation, but [illegible] before the work was undertaken.

Since that time all trace of these precious writings is lost, and unless they are in the hands of some secret fraternity of the East, we may never hear of them again. The Kabbala of more modern times is a mere sham of alphabetical quips and quirks, which is little better than a treatise upon punctuation, and should not be confounded with the real Kabbala.

As knowledge was originally confined to the priestly order, so after the lapse of time it passed into the hands of secret *hermanidades*, or fraternities, of philosophical students, and the various sects known as Rosicrucians, Gnostics, Paracelsists, etc., were more or less in possession of the knowledge which is synonymous with power.

It is a most interesting study to compare the latest discoveries in physical science with the writings of Philalethes, Lulli, Arnoldus de Villanova, Robertus de Fluctibus, and other Hermetic philosophers. Tyndall's flourish of trumpets over the discovery that "in matter is contained the promise and potency of every form of life," is but the echo of the announcements of the alchemists as to the nature of the "Heavenly Chaos," or primordial matter.

Of the philosophy of spiritual phenomena, we neither have nor can have the remotest idea until we retrace the steps of the Occultists, and find the paths which led them through the Elementary Sphere to the Æthereum and Empyreum, where the angels and archangels dwell around the throne of God.

"Hiraf's" essay being too long for insertion in one number, will be continued and completed next week, and it will be immediately followed by a reply, from a most competent hand, which will point out the errors into which Hiraf has fallen, by reason of his unfamiliarity with the practice of the Occultists.

NOTICE.

The papers relating to the Russian investigations of the spiritualistic phenomena, comprise an "Appeal to Mediums," in the French language; a letter in Russian from Counselor Aksakoff to Madame Blavatsky; and a joint card by that lady and Col. Olcott to American mediums, stating the terms upon which names will be forwarded to the St. Petersburg Scientific Commission. The letter was handed to the Russian Consul-General, for official comparison, but, owing to his absence from his office, it has not yet been forwarded. We will, therefore, postpone publication of the papers until next week.

The British National Association of Spiritualists, at its meeting of June 8th, passed a resolution making Col. H. S. Olcott, of New York, M. Bassompere, President of the Spiritist Society of Brussels, the Baroness von Guldenstubbe, and Mr. Beverly, of Dunredin, Scotland, Honorary Members.

The British Spiritualists have determined to give a public reception to the Hon. Alexandre Aksakoff upon his arrival in England.

PHENOMENAL

CURIOUS PHASES OF WITCHCRAFT.

"A chronicle
Of strange, and curious, and forgotten things."
—Shelley.

IN THE first dim light of history the idea and belief in the possibility of close communion between the inhabitants of the earthly and spiritual worlds is found prevalent—such communion as Genesis describes. All know how much of the Greek religion and worship was based on the intercourse of gods and mortals; the heroes and semi-divine personages, around whom the most glorious poetry in the world has crystallized, were the offspring of the gods by mortals. The Greek mind saw nothing strange in the spiritual inhabitants of the Olympian sphere seeking the daughters of men, nor in children springing from such union. Men pre-eminently great were indeed certain to have an origin ascribed to superhuman parentage. Alexander of Macedon claimed Jupiter for his sire. Plato was reputed the child of Apollo, born of the virgin Pericitione. Who can surmise in what events, or tradition of events, reaching backwards—perhaps to the unknown prehistoric times, perhaps of nearer date—such beliefs had their root and warrant.

Such ideas, however, seem confined to the Aryan and Semitic races, and to be strange to the Red Men of America and the black nations of Africa. In India and Scandinavia no less than in old Greece, sages and heroes sprang from the gods, but a strange transmutatation has passed over European conceptions since the triumph of Christianity.

As is ever the case the bright deities of the old religions become the hideous fiends and demons of the new. The solemn oracles and mysteries that stood for the highest national ceremonials shrank and darkened into witchcraft and necromancy, practised by the lowest, most ignorant classes, and commerce with Satan and evil spirits took the place of the loves of the "sons of God" with mortal women. For more than a century Europe has agreed to look upon witchcraft as a huge delusion, the result of popular and scientific ignorance, and to point to the records of witch trials with pity and a sense of humiliation that such follies and cruelties could have been countenanced by the best understandings of the day. It does not seem improbable that the immense records of witchcraft and trials connected with it, existing all over Europe, may be reopened and scanned with different eyes and conclusions. Jean Paul Richter remarks that "ordinary minds make everything in the trials of witchcraft to be the work of imagination. But he who has read many such trials finds that to be impossible," and modern spiritualistic experience throws a strange and startling light upon those dismal records. Preternatural strength and alteration of weights are frequent features, and when to-day we hear of baby mediums, some explanation, though little excuse, may be offered for what has always seemed the incredible barbarity of burning children as witches. One feature runs through all these trials: intercourse between witches and Satan, or the imps he sent, was always assumed and generally admitted indeed, as the seal and completion of their initiation. Moreover, the offspring of such intercourse were not unfrequent—sometimes Calibans, "oafs," deformed, malignant wretches; sometimes persons of distinguished beauty and genius.

Doctor Martin Luther relates in his "Table-talk" that he personally knew well one of these "devil's children," and evidently saw nothing wild or incredible in the idea.

In the "Lady of the Lake" the wierd, grisly priest Brian the Hermit was of no mortal parentage; strange tales were told of his birth—how his mother had watched a midnight fold by an ancient battle-field covered with the bones of men, and the "spectre's child" that was born, beheld the future, and was familiar with the disembodied world.

The literature of two or three centuries ago is full of popular accounts of famous witches and "wise women," who would now very probably be ranked as very powerful mediums. The names of several still linger in popular remembrance. To select one—"Mother Shipton" now only suggests a bent, old woman with a steeple-hat and nose and chin meeting together; perhaps to Londoners some further notion of a favorite inn. She seems, however, to have been a woman of extraordinary spiritualistic powers.

A curious tract printed in London in 1686, relates that she was born in Yorkshire, and

"as the common story is, that she never had any father of human race or mortal wight, but was begot (as the great Welsh Prophet Merlin was of old) by the Phantasm of Apollo or some wanton aerial demon, in manner following:—Her mother Agatha being left an orphan about the age of sixteen, and very poor, was once upon a time sitting bemoaning herself on a shady bank by the highway side, when this spirit appeared to her in the shape of a handsome young man, tempted her, and prevailed so far as to gain her. He was as cold as ice or snow." (A similar statement was very generally made in the witchcraft trials). "From this time forth she was commonly once a day visited by her hellish gallant, and never wanted money."

The tract goes on to relate how Mother Shipton was born, and was christened by the name of Ursula by the Abbot of Beverly, how her mother becoming sensible of her evil course retired to a convent; how as the child grew up it was often visited by the fiend its father, and performed many amazing exploits and manifestations. The tract contains a list of her most notable prophecies, and states that "she was advised with by people of the greatest quality," among them Cardinal Woolsey, of whom she prophesied that he should never come to York; and indeed, when within eight miles of it, he was suddenly recalled by the king, and died at Leicester. She also foretold the Great Fire of London, many events of the Reformation, the reigns of Elizabeth and James I., and the execution of Charles I. Luckily for herself she lived before the times of the witch-terror, and appears rather to have been regarded as an oracle. At the age of seventy-three she foretold the day of her death, and at the hour predicted lay down on her bed and died. This remarkable woman left an abiding impression on the popular remembrance. Even now a little day-dying moth, common next month in hay-fields, the dark markings on whose wings present something like the profile of a face with hooked nose and chin, is known to the keen working insect-hunters of Spitalfields and the East-end as the "Mother Shipton." The idea of such unearthly connections has never quite faded away.

William of Malmesbury has a story truly mediæval in its wildness, how a young man of Rome, wealthy and noble, having newly married a wife and given a grand banquet, did after the feast propose a game at ball, and taking off his finger his betrothed ring put it upon that of a brazen statue of Venus which chanced to be standing near. After the game he went for it but found the finger of the statue, that before was straight, bent round into the palm of the hand, and that his ring could not be got away. Not liking to say anything, he went away, and returned at night with his servants, intending to break the hand, but to his amazement found the finger straightened again, and his ring gone. In confusion he returned to the bridal chamber, but on lying down he felt something like a dense cloud tumbling about, something that could be felt but not seen; and also heard a voice that said, "Stay with me, for thou hast exposed me this day! I am Venus, on whose finger thou didst put thy ring: I have got it, and will not give it back." He astounded, dared not reply, and spent a sleepless night. In his "Earthly Paradise," Mr. W. Morris has told this strange story at length, as he only can tell it; and in "The Ring given to Venus" the reader may learn by what terrible and perilous means the young man was delivered from his unwelcome visitant and recovered his ring.

These marvellous old stories may perhaps be read with different thoughts to what they would have awakened twenty years ago. A spirit teacher asserts that the present is one of those epochs of special spiritual activity for which the mind of man may be hoped to be better prepared than in days when popular ignorance and terror could only be expressed in witch-burnings and murderous violence; though he warns us "the full time is not yet."

Finally, to show how the notion dealt with in this paper still exists, and is familiar to other races in distant lands, the following extract from an account of village superstitions in Southern India, written by a native in the present year, is subjoined, quite as wild and grotesque as anything mediæval:—

"A few demons are so voracious that they snatch up with

avidity, balls of rice and curry thrown into the air; some have human mistresses and concubines, and even outrage the modesty of their occasional fair worshippers. At Bodinaikeanur in the Madura District, a certain Chetty bought of a magician a Malabar demon, for Rs. 90, it is said; but ere a day had passed since the transfer, the undutiful spirit fell in love with his master's wife, and succeeded in its nefarious purpose. A pious Hindoo assures me that the woman still lives, leading a very unhappy life with the demon, the husband being long dead and gone."

This would be an aspect, undreamed of by Coleridge, of "Woman waiting for her demon lover."

HYGIENIC CLAIRVOYANCE.

THE subject of Hygienic Clairvoyance, however novel it may appear to modern readers, is not new to the world.

The ancient Grecian philosophers, Pythagoras and Plato, and their successors, who discoursed of Hygiene as a department of human wisdom, had recourse to clairvoyance—the clear sight of the magnetic sleep. They regarded the clairvoyant, or clear-see-er, as a living entrance door to the sacred temple of Inner Realities. They knew that to such an one the Internal becomes, without the use of the outer senses, more perceptible than the External is to us by the ordinary mode of objective perception.

Pythagoras received his instruction in this subject in the temples of Egypt, in which, as well as in those of ancient India, there are representations of individuals being put into the magnetic sleep by the same simple process which we moderns have, of late years, discovered to be effective.

The family of Hippocrates, "the father of physic," were, it is recorded, ministers in the temple of Æsculapius. Hippocrates' knowledge of Clairvoyance is shown by the following passage—now no longer obscure—in his writings: "The sight being closed to the external, the soul perceives truly the affections of the body." This exactly states the case of the clairvoyant. He used to treat some disorders by the application of the hands; in other words, he used to magnetize—or as we, in these days, would say, mesmerize the patient, probably under clairvoyant indications. Pythagoras himself, Iamblichus says, used this means to procure quiet sleep, with good and prophetic dreams. He even says, probably from analogous knowledge, that the art of medicine originated in this "divine sleep," for Iamblichus speaks of being himself a subject of the magnetic sleep. Æsculapius is said, according to Cicero who wrote on this subject, to have uttered oracles in the temple of sleep, for the cure of the sick.

If we turn to the sacred Scriptures, we there learn many things in relation to this subject. Moses, it may be inferred, with other lore of the Egyptians, was instructed by their wise men in this magnetic science. We read of a youth being restored to life by a prophet; of an angel indicating the means of Tobias' recovering his sight, &c. But the Scriptures being accessible to all, we need not refer further to them.

The Jewish philosophic sect, the Essenes, it is matter of history, also taught the system, and practiced it, of healing by "laying on of hands." It may be inferred that they knew also of Hygienic Clairvoyance, which is but an advanced chapter out of the same book.

The Romans, who received their philosophy from Greece, could not but be acquainted with this department of it; and so we read without surprise that with them, as with the Greeks, the sick used to be brought to the temples, where remedies were revealed by this means for their disorders.

Celsus, the great Roman physician, according to Asclepiades, was familiar with the science. Tacitus records that, in obedience to a vision of the god Serapis, two men, one blind, and the other lame in the arm, had recourse to the Emperor Vespasin, at Alexandria, and they were cured by simple processes which we should call magnetic. Suetonius relates the same fact, circumstantially. Strabo speaks of a certain place on the Asian shore, consecrated to Pluto and Proserpine, to which the sick were brought to be prescribed for by the priests during the sleep. The Sibyls—virgin prophetesses of the Temple of Jupiter, in other phrase, clairvoyantes under care of the priests of the temple, according to Saint Justin, declared many true things, and when the intelligence which animated them was withdrawn, remembered nothing of what they had said. This describes clairvoyance.

We might also quote authorities to show that the Druidesses of Britain and Gaul were clairvoyantes, having among their functions the hygienic one of discriminating and prescribing for diseases.

There has been, indeed, no nation, from the earliest times without this science. But the knowledge of it was not solely in the possession of temples and schools; but, wherever deposited, this knowledge could only be expected to be found in the records of philosophy. But when younger and barbarous nations overrun Europe, philosophy was put into abeyance, and its records passed out of the light of day. From the darkness consequent upon their incursions, slowly emerged other philosophies, all exhibiting incompleteness, until at length Europe is practically under the sway of one which is distinctively styled the "Natural," from which the subject on which we are engaged is excluded. Of course, this "Natural" philosophy is the opposite of a "Spiritual" philosophy, of which clairvoyance is an item and exponent.

But parallel with the decadence of ancient philosophy and worship, there arose the new Christian religion, and some thing of that which the former lost was saved by the latter. The records, therefore, of our subject, which then became wanting in philosophy, are to be looked for in the archives of churches and religious institutions. And thus, as Alphonse Teste remarks, we find this subject, in the middle ages, intimately blended with that of religion in all the Christian nations. "The churches," says the historian Mialle, "in this matter succeeded the temples of the ancients, in which were consigned the traditions and processes of magnetism. There were the same customs of passing the nights in them, the same dreams, the same visions, the same cures."

The church, in those days, recognized practically "the gifts of healing," as among those other gifts of the Spirit (1 Cor. xii. 7–11), of which it held itself to be sacred custodian.

But whatever our subject gained, under, the sanction of the church, was associated with religious faith rather than with science. Hence the disfavor in which the records of it, by ecclesiastics, are held by our modern scientific professors.

And when philosophy did find its way among churchmen, it was of the one-sided and skeptical kind which prevailed among the laity of the time: and thus with them also the subject fell into discredit. They agreed, with the lay philosophers in regarding all such records (to borrow David Hume's words in commenting upon Vespasian's marvellous cures) as the "palpable falsehoods of an exploded superstitution." But however ready the general mind to ignore, or deny, the fine truths involved in this subject, there were facts of continual occurrence which could not but attract the attention of independent and original observers; and who, from time to time, endeavored to claim for them a place in the philosophy of their day. A century before Mesmer's discovery, Van Helmont wrote, "Magnetism is in action everywhere; there is nothing new in it but the name; it is a paradox, strange and fantastical, only to those who are skeptical of everything, or who attribute to the power of the devil that which they themselves cannot render account of."

It is to the resuscitation of magnetic science, under the auspices of Mesmer and his school, that the revival of the philosophic study and application of hygienic clairvoyance is due. It is this school which furnishes modern testimony, abundant and varied, to the value and importance of our subject. Excellent contributions have been furnished to it of late years by Ennemoser, Maro, Townshend, Haddock, Davis, Dods, Cahagnet, Dupotet, Teste, and others, too numerous to mention, both in Europe and America. The advocates of mesmeric science, having established for it an acknowledgment of its applicability in numerous disorders, the writers just named, as some of the advanced of that school, seem to have come forward to vindicate, in due course, the higher claims of clairvoyance to scientific and public recognition.

IT is said of the Countess of Shrewsbury, that a fortune-teller had told her that she should not die while she was building. Accordingly, she bestowed a good deal of the wealth she had obtained from three husbands in erecting large seats at Hardwicke, Chatsworth, Bolsover, Oldcotes, and Worksop; and by a singular coincidence her Ladyship died in a hard frost, when the workmen could not labour.

For the Spiritual Scientist.

ROSICRUCIANISM.

BY HIRAF

In response to a request made by the editor of the Spiritual Scientist, the author, who is but a novice in the Rosicrucian mysteries, proposes a series of brief papers on a subject which has begun to excite the interest of the more advanced Spiritualists throughout the country. The "shot fired round the world" at Rochester thirty years ago has not yet lost its momentum, but still shows its force in the millions of believers to-day through all Christendom.

In spite of fraud and corruption among self-styled Spiritualists, in spite of the jeers and ridicule of pseudo-scientists, the movement has progressed to gigantic proportions. To this vast audience the author addresses himself, trusting that their charity will excuse any and all of his short-comings, and that their interest in so profound a subject may enable him to enter with them into a pleasant, intellectual communion.

Yet he feels much diffidence in approaching his theme. Conscious that his work will come under the gaze of adepts of higher orders, to whom it may seem as the mere alphabet of knowledge, or of critics and cynics to whom it may appear as an idle jargon of empty words, he almost hesitates at putting the plow to the furrow.

He is emboldened, however, in the hope that through his humble instrumentality many a believer may be assisted in advancing towards the higher realms of thought and wisdom and that a few more rays of light from the archaic altars may illumine the shadows of today.

Within the past few years some attempt has been made to solve the mystery of life by scientific investigation. The facts and theories in regard to the correlation and conservation of force, advanced by Count Rumford, Grove, Faraday, and Liebig have started new methods of investigating life. It is determined that light, heat, electricity, and motion are all convertible material affections; assuming either as the cause, one of the others will be the effect. So much electricity produces so much heat, so much magnetism so much light. This has lead to the generalization that no force is ever annihilated—forces may change, or rather interchange, amid all these energic transmutations, but no force is ever lost. All matter now existent has been from time everlasting. What in reality matter is has not as yet been shown by science or speculation. Of late the theory, first enunciated by the genius of Boscovitsh, that all matter is a static combination of forces has justly engaged the attention of philosophers. It will be thus seen that the law of dynamic conservation embraces the universe. It directs the movements of the stars and holds in ordered activity the procession of the firmament: all force is, was, and is to be—and is "portion and parcel of the dead unknown."

From the ultimate essence have sprung or evolved the countless varieties and concatenations of force and matter, all interdependent, and all cognate with the unknown centre. Thus do the latest researcher and doctrines but echo the utterances of the teachers of old.

The oriental philosophers taught the same dogma but in grander forms; to them the universe was of God, was God—there was no God but the combined forces and laws manifested in the great universe. Their pantheism has endured and perdured through the ages. The Greek sages in the early purity of their faith like Pope's Indian, saw God in clouds and heard him in the wind.

The philosophy of Pythagoras and Plato permeated Gnosticism in their interpretations of Scripture,—when they taught that all natures, intelligible, intellectual, and material are derived by successive emanations, or constrictions, from the ever-welling fountain of deity.

Through all ages and in every land there have been those who saw and wrote in eternal words the oracles of the infinite. Few indeed they were,—few indeed can be those, who deny to themselves the pleasures of this world to revel in the joys of the soul. To them the words of Zarathustra were, no mere symbols,—nor meaningless were the sacred sentences of the Vedas. The Mischna and Gemara, the old and new testaments,—all of the ethnic songs of the race spoke to them in a hidden tongue.

Therefore we claim, that at this day, when the whole scientific world is awakening at new and startling revelations, because of the magnitude of the field we are in danger of passing over the greatest of great mysteries. There are a few minds, which, either in their greatness or happy in the secret possession of the richest wisdom, are awaiting their time, when scientific turbulence shall have subsided, to give unto the world the fruits of their ripest knowledge. Like the ancient gymnosophists, who invented the ever-burning mystic lamp, they are still unwilling that the world should share with them the secret of secrets. Like the alchemists, to them the splendor and tawdriness of human life have no charms. Having rent the curtains of the inner temple, they laugh at the vanities of bookish science, and are immeasurably above earth and its pettiness, until, as Jennings has said, "the very possession of the heights of knowledge induces them rather to stay up there amidst the stars than descend." These men have for us words of fire struck out from the eternal rock of absolute truth. The Darwins and Spencers of today are but their servants who have helped the halt and the blind up one step on the great stairway of knowledge. The theory of evolution presents but a fragment of the truth, and the same law, which in their blindness evolutionists refuse to follow beyond the material, should serve to carry them into the realms of the spiritual, where it works out its greatest justification and its noblest triumphs. For the leading fault of our times is a dogmatic littleness which persistently declines to open its eyes least it should be forced to see. But even the blindest are becoming conscious that, in the history of the human mind Cabalism, Alchemy and Rosicrucianism have not been accorded their proper place, and that the great nursing-mother of all later intelligence, Ancient Egypt, has been overlooked with a rare perversity. Many are conversant with the Solotic liturgical formulas, but a knowledge of the esoteric religious ideas within these as symbolic manifestations is confined to a remarkably small circle. For the intricate by-ways of religious hermeneutics need the profundity and continuous thought of the greatest minds;—no mean soul can ever scale the stairway of the Divine.

Who can trace the central solar conception through the length and breadth of those radiant ideas and ceremonies? Can we look the great Ra in the face and not be blinded by his splendor? Can we raise the dim veil from Isis and Osiris?

If pre-christian Rome has perpetuated herself by the adoption of a new religion from the East, we can see shining through as a germinal principle the cultus of Elagobal, and the measure of its inherent truth is the measure of its inheritance from the Cabala and the mystic learning of the Orient. The scientific presumption that the end has been reached is as sadly ludicrous and as unphilosophical as the cosmic myth of the World-tortoise. Sabaism converted christianity, and cabalism shall convert science. As the christian "Dies Natalis" is nothing more than the "Dies Natalis solis invicti," so the discovery of heat as a mode of motion and of life will be found to be the basic idea of the ancient system of the Sunrise. The modern thinker iterates in English prose the wondrous melody of Chaldea's greatest son, but O! with far less discernment, dignity or truth, when he proclaims "Glorious Apollo is the parent of us all: Animal heat is solar heat; a blush is a stray sunbeam; Life is bottled sunshine, and Death is the silent-footed butler who draws the cork."

Before the Ain-sopa (En-sophi) whom Spencer has unwittingly discovered, the thought of India, the formulas of Egypt, and the science of modern christendom stand forever reconciled, in perfect harmony.

If, then, the Cabalista who stood nearest to creation, saw and explained the causes of all life, all form, all law almost in the words of Spencer, so far as they go,—if the world, having forgotten them for ages, now awakens to the truth of a part of their teaching, where is the logic in denying the truth of the remainder? Or, if such remainder flows naturally from what precedes? Now that it has taken thousands of years to prove to our satisfaction the truth of these premises, and if we now at least find therein no error, nor law, is it not more than irrational, worse than suicidal to reject the deductions that logically ensue? These teachings can alone explain the great central truths of the universe, developed already in Brahmanism, Zarathustrism, Islamism, Mosaism, Christianity, and the goddess science of the latter-day enquirers.

Continued next week.

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 (Editorial) April 29, 1875.

A Message from Luxor.

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

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

It is time that some Power, terrestrial or supernal, came to our aid, for after twenty-seven years of spiritual manifestations, we know next to nothing about the laws of their 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 if we could only be satisfied that the appearance of this mysterious circular is an indication that the 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, SET LUX.

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

A Hint to Spiritualists.

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

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

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

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

But the "Spiritual Scientist," the youngest of the three, addresses itself more especially to that class of investigators who want no miscellaneous or extraneous matter mixed up with the one subject of Spiritualism. It aims to give the *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 believed that one person in every school might become a medium by observing the proper conditions. The thousands of Spiritualists have in most cases developed through the agency of circles, and have established themselves in faith independently of each other and of the mediums of professional mediums. Every Spiritualist is [illegible] that all may become mediums. The phenomena [illegible] are presented as those under which the phenomena in all cases have occurred.

1. Inquirers who are Spiritualists should begin by forming a circle of [illegible] with a Spiritualist or professional medium present. Should no results be forthcoming in one sitting, or even in a few sittings, [illegible] persons possessing mediumistic powers without knowing it, may be found in such early introduced.

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

3. Let the circle consist of from three or five persons individuals, about the same number each sex. Let round an uncovered wooden table, with all the palms of the hands [illegible] the table. 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.

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

5. 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. Regard or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.

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

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table 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 repeat the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

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

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

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

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

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

MEETINGS.

SUNDAY.

Robinson Hall, 546 Washington street. Morning, 3 children's Progressive Lyceum at 10 a.m., A. M.

Afternoon and Evening. American Spiritual Institute.

Investigation Hall. Peoples Meeting, Afternoon at 1:45 P. Evening, 7:45.

Union Association Hall, corner Chandler and Berkeley Street. Mrs. S. A. Hood, lectures afternoon and evening. Lyceum at 10 a.m. Free admittance.

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[illegible] Tuesday Evening, Mrs. S. F. Nickerson, 1 [illegible] Street.

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We have [illegible] the principal of valuable editorial [illegible] in America and from [illegible] of science in Europe, who has [illegible] to [illegible] the [illegible] phenomena, [illegible] lecturing, [illegible], and [illegible] ready to take [illegible] the truth.

We ask the [illegible] Friends of the cause here and in Europe to strengthen our hands, that we may make the [illegible] what we hope to make it, and should [illegible] the organ of the best and highest [illegible] the great subject that is destined to have such a [illegible] effect upon existing systems and creeds. Now is the time for efficient aid.

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