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A FEW QUESTIONS TO "HIRAF" * * *

AUTHOR OF THE ARTICLE "ROSIKRUICIANISM."

BY MDME. H. P. BLAVATSKY.

AMONG the numerous sciences pursued by the well-disciplined army of earnest students of the present century, none has had less honors or more scoffing than the oldest of them,—the science of sciences, the venerable mother-parent of all our modern pygmies. Anxious, in their petty vanity, to throw the veil of oblivion over their undoubted origin, the self-styled, positive scientists, ever on the alert, present to the courageous scholar who tries to deviate from the beaten highway traced out for him by his dogmatic predecessors, a formidable range of serious obstacles.

As a rule, Occultism is a dangerous, double-edged weapon for one to handle, who is unprepared to devote his whole life to it. The theory of it, unaided by serious practice, will ever remain in the eyes of those prejudiced against such an unpopular cause an idle, crazy speculation, fit only to charm the ears of ignorant old women. When we cast a look behind us, and see how, for the last thirty years, modern Spiritualism has been dealt with, notwithstanding the occurrence of daily, hourly proofs which speak to all our senses, stare us in the eyes, and utter their voices from "beyond the great gulf," how can we hope that Occultism, or Magic, which stands in relation to Spiritualism as the Infinite to the Finite, as the cause to the effect, or as unity to multifariousness, how can we hope, I say, that it will easily gain ground where Spiritualism is scoffed at? One who rejects *a priori* or even doubts, the immortality of man's soul can never believe in its Creator, and blind to what is heterogeneous in his eyes, will remain still more blind to the proceeding of the latter from Homogeneity. In relation to the Cabala, or the compound mystic text-book of all the great secrets of Nature, we do not know of any one in the present century who could have commanded a sufficient dose of that moral courage which fires the heart of the true adept with the sacred flame of propogandism—to force him into defying public opinion, by displaying familiarity with that sublime work. Ridicule is

the deadliest weapon of the age, and while we read in the records of history of thousand of martyrs who joyfully braved flames and fagots in support of their mystic doctrines in the past centuries, we would scarcely be likely to find one individual in the present times, who would be brave enough even to defy ridicule by seriously undertaking to prove the great truths embraced in the traditions of the Past.

As an instance of the above, I will mention the article on Rosicrucianism, signed "Hiraf." This ably written essay, notwithstanding some fundamental errors, which though they are such would be hardly noticed except by those who had devoted their lives to the study of Occultism in its various branches of practical teaching, indicates with certainty to the practical reader that, for theoretical knowledge, at least, the author need fear few rivals, still less superiors. His modesty, which I cannot too much appreciate in his case, —though he is safe enough behind the mask of his fancy pseudonym—need not give him any apprehensions. There are few critics in this country of Positivism, who would willingly risk themselves in an encounter with such a powerful disputant, on his own ground. The weapons he seems to hold in reserve, in the arsenal of his wonderful memory, his learning, and his readiness to give any further information that inquirers may wish for, will undoubtedly scare off every thedrist, unless he is perfectly sure of himself, which few are. But book-learning—and here I refer only to the subject of Occultism—vast as it may be, will always prove insufficient even to the analytical mind, the most accustomed to extract the quintessence of truth, disseminated throughout thousands of contradictory statements, unless supported by personal experience and practice. Hence, Hiraf can only expect an encounter with some one who may hope to find a chance to refute some of his bold assertions on the plea of having just such a slight *practical* experience. Still, it must not be understood that these present lines are intended to criticise our too modest essayist. Far from poor, ignorant me, be such a presumptuous thought. My desire is simple to help him in his scientific but, as I said before, rather hypothetical researches, by telling a little of the little I picked up in my long travels throughout the length and breadth of the East,—that cradle of Occultism—in the hope of correcting certain erroneous notions he seems to be laboring under, and which are calculated to confuse uninitiate sincere inquirers, who might desire to drink at his own source of knowledge.

In the first place, Hiraf doubts whether there are in existence, in England or elsewhere, what we term regular colleges for the neophytes of this Secret Science. I will say from personal knowledge that such places there are in the East—in India, Asia Minor, and other countries. As in the primitive days of Socrates and other sages of antiquity, so now those who are willing to learn the Great Truth will ever find *the chance* if they only "try" to meet some one to lead them to

the door of one "who knows *when and how*." If Hiram is right about the seventh rule of the Brotherhood of the Rosy Cross which says that "the Rose-cruz *becomes* and is not made," he may err as to the exceptions which have ever existed among other Brotherhoods devoted to the pursuit of the same secret knowledge. Then again, when he asserts, as he does, that Rosicrucianism is almost forgotten, we may answer him that we do not wonder at it, and add, by way of parenthesis, that, strictly speaking the Rosecrucians do not now even exist, the last of that Fraternity having departed in the person of Cagliostro.*

Hiram ought to add to the word Rosicrucianism "that particular sect," at least, for it was but a sect after all, one of many branches of the same tree.

By forgetting to specify that particular denomination, and by including under the name of Rosicrucians all those who, devoting their lives to Occultism, congregated together in Brotherhoods, Hiram commits an error by which he may unwittingly lead people to believe that the Rosicrucians having disappeared, there are no more Cabalists practising Occultism on the face of the earth. He also becomes thereby guilty of an anachronism by attributing to the Rosicrucians the building of the Pyramids and other majestic monuments which indelibly exhibit in their architecture the symbols of the grand religions of the Past. For it is not so. If the main object in view was and still is alike with all the great family of the ancient and modern Cabalists, the dogmas and formula of certain sects differ greatly. Springing one after the other from the great Oriental mother-root, they scattered broadcast all over the world, and each of them desiring to outrival the other by plunging deeper and deeper into the secrets jealously guarded by Nature, some of them became guilty of the greatest heresies against the primitive Oriental Cabala.

While the first followers of the secret sciences, taught to the Chaldeans by nations whose very name was never breathed in history, remained stationary in their studies, having arrived at the maximum, the Omega of the knowledge permitted to man, many of the subsequent sects separated from them, and, in their uncontrollable thirst for more knowledge, trespassed the boundaries of truth, and fell into fictions. In consequence of Pythagoras—so says Iamblichus—having by sheer force of energy and daring penetrated into the mysteries of the Temple of Thebans, and obtained therein his initiation, and afterwards studied the sacred sciences in Egypt for twenty-two years, many foreigners were subsequently admitted to share the knowledge of the wise men of the East, who, as a consequence, had many of their secrets divulged. Later still, unable to preserve them in their purity, these mysteries were so mixed up with fictions and fables of the Grecian mythology that truth was wholly distorted.

As the primitive Christian religion divided, in course of time, into numerous sects, so the science of Occultism gave birth to a variety of doctrines and various brotherhoods. So the Egyptian Ophites became the Christian Gnostics, shooting forth the Basilideans of the Second century, and the original Rosicrucians created subsequently the Paracelsists, or Fire Philosophers, the European Alchemists, and other physical branches of their sect. (See Hargrave Jennings' Rosicrucians). To call indifferently every Cabalist a Rosicrucian, is to commit the same error as if we were to call every Christian a Baptist on the ground that the latter are also Christians.

The Brotherhood of the Rosy Cross was not founded until the middle of the thirteenth century, and notwithstanding the assertions of the learned Moseheim, it derives its name, neither from the Latin word *Ros* (dew), nor from a cross, the symbol of Lux. The origin of the Brotherhood can be ascertained by any earnest, *genuine* student of Occultism who happens to travel in Asia Minor, if he chooses to fall in with some of the Brotherhood, and if he is willing to devote himself to the head-tiring work of deciphering a Rosicrucian manuscript,—the hardest thing in the world, for it is carefully preserved in the archives of the very Lodge which was founded by the first Cabalist of that name, but which now

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goes by another name. The founder of it, a German Reuter, by the name of Rosencranz, was a man who, after acquiring a very suspicious reputation through the practice of Black Art, in his native place, reformed in consequence of a vision. Giving up his evil practices, he made a solemn vow, and went on foot to Palestine, in order to make his "amende honorable" at the Holy Sepulchre. Once there, the Christian god, the meek, but well-informed Nazarene, trained as he was in the high school of the Essenians, those virtuous descendants of the botanical as well as astrological and magical Chaldeans, appeared to Rosencranz,—a Christian would say, in a vision, but I would suggest, in the shape of a materialized spirit. The purport of this visitation, as well as the subject of their conversation, remained forever a mystery to many of the Brethren; but immediately after that, the ex-sorcerer and Reuter disappeared, and was heard of no more till the mysterious sect of Rosicrucians was added to the family of Cabalists, and their powers aroused popular attention, even among the Eastern population indolent, and accustomed as they are to live, among wonders. The Rosicrucians strove to combine together the most various branches of Occultism, and they soon became renowned for the extreme purity of their lives and their extraordinary powers, as well as for their thorough knowledge of the secret of the secrets.

As alchemists and conjurers they became proverbial. Later, (I need not inform Hiram precisely when, as we drink at two different sources of knowledge), they gave birth to the more modern Theosophists, at whose head was Paracelsus, and to the Alchemists, one of the most celebrated of whom was Thomas Vaughn, (XVII Cent.) who wrote the most practical things on Occultism, under the name of Eugenius Philalethes. I know and can prove that Vaughn was, most positively, "made before he became."

The Rosicrucian Cabala is but an epitome of the Jewish and the Oriental ones, combined,—the latter being the most secret of all. The Oriental Cabala, the practical, full, and *only* existing copy, is carefully preserved at the head-quarters of this Brotherhood in the East, and I may safely vouch will never come out of its possession. Its very existence has been doubted by many of the European Rosicrucians. One who wants "to become" has to hunt for his knowledge through thousands of scattered volumes, and pick up facts and lessons, bit by bit. Unless he takes the nearest way and consents "to be made" he will never become a practical Cabalist, and with all his learning will remain at the threshold of the "mysterious gate." The Cabala may be used and its truths imparted on a smaller scale now than it was in antiquity, and the existence of the mysterious Lodge, on account of its secrecy, doubted, but it does exist and has lost none of the primitive secret powers of the ancient Chaldeans.* The lodges, few in number, are divided into sections and known but to the adepts; no one would be likely to find them out, unless the sages themselves found the Neophyte worthy of initiation. Unlike the European Rosicrucians, who, in order "to become and not be made," have constantly put into practice the words of St. John who says, "Heaven suffereth violence, and the violent take it by force," and who have struggled alone, violently robbing Nature of her secrets, the Oriental Rosecrucians (for such we will call them, being denied the right to pronounce their true name) in the serene beatitude of their divine knowledge, are ever ready to help the earnest student struggling "to become" with practical knowledge, which dissipates, like a heavenly breeze, the blackest clouds of skeptical doubt.

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*For those who are able to understand intuitively what I am about to say, my words will be but the echo of their own thoughts. I draw the attention of such only, to a long series of inexplicable events which have taken place in our present century: to the mysterious influence directing political catclysmas; the doing and undoing of crowned heads; the tumbling down of thrones; the thorough metamorphosis of nearly the whole of the European map, beginning with the French Revolution of '93, predicted in every detail by the Count St. Germain, in an autograph MS., now in possession of the descendants of the Russian nobleman to whom he gave it, and coming down to the Franco-Prussian war of the latter days. This mysterious influence called "chance" by the skeptic and Providence by Christians, may have a right to some other name. Of all these degenerated children of Chaldean Occultism, including the numerous societies of Free Masonry, only one of them in the present century is worth mentioning in relation to Occultism, namely, the "Carbonari." Let some one study all he can of that secret society, let him think, combine, deduce. If Raymond de Lull, a Rosicrucian, a Cabalist, could so easily supply King Edward I. of England with six millions sterling to carry on war with the Turks in that distant epoch, why could not some secret lodge in our day furnish, as well, nearly the same amount of millions to France, to pay their national debt—this same France, which was so wonderfully, quickly defeated, and as wonderfully set on her legs again. Idle talk!—people will say. Very well, but even an hypothesis may be worth the trouble to consider sometimes.

MRS. SEAVER'S BABY.

Last week, in commenting upon the "Seaver Baby" affair, we were guarded in admitting the truth of the alleged exposure of fraud. But, unless a number of ladies and gentlemen, apparently reliable, have conspired to commit perjury, the evidence now seems completely inculpatory of Mrs. Seaver. The proof begins as far back as last March, when Mrs. Carpenter made the discovery as stated in the following certificate:

CERTIFICATE OF MRS. CARPENTER.

This is to certify that, on or about the 30th of March, last past, at the house of Mrs. Seaver, 133 Elliot Street, in the City of Boston, I attended a so-called spiritual seance; and that, not being satisfied as to the genuineness of the manifestations occurring, I was permitted upon demand to search the person of the said Mrs. Seaver, and that, by making the said examination thorough, despite the resistance of that person, I discovered, concealed between her under-clothing and her body, masks and a quantity of jute such as is used in the manufacture of false hair. I felt three paper masks, and a mass of jute that would weigh as much as a pound or more. The search was made in a private room, and in the presence of Mrs. P. C. Drisko, of 366 Parker Street, Boston.

JULIA M. CARPENTER.

We next have the following letter from the husband of the lady into whose lap the rag-baby, seized by Mr. Goodrich, at the seance of June 30th, fell during the melee:

Boston, July 2, 1875.

F. C. Goodrich, Jr.: I saw by the Herald this morning your statement in relation to the seance at Mrs. Seaver's Wednesday evening, and being present myself, I can vouch for its truthfulness. In the statement of the other side they say, "the figure retreated from the opening taking the child with it." If they refer to the figure behind the curtain I pronounce it false, for I saw what was claimed to be "Laureka's" baby myself, after leaving the seance. It was made from a wire mask, a skirt such as ladies wear for an underskirt, and a pocket-handkerchief. It was taken away in the confusion by a person in the material body. I do not wish nor am I willing to have my name made public in this matter, but if you care to know more about the sequel, if you will call and see me I can satisfy you.

Mr. Goodrich called upon the writer of the above and found that the rag-baby seized by him had been captured by the gentleman's wife, and carried off by Dr. Robinson, who certifies as follows:

CERTIFICATE OF DR. ROBINSON.

Boston, July 12, 1875.

This is to certify that on the evening of June 30th, ultimo, I attended at the house of Mrs. Seaver, to witness an alleged spirit-materialization; that while a so-called "spirit-baby" was being exhibited, I saw the same seized by a Mr. Goodrich; that thereupon a great tumult arose, during which the said baby fell into the lap of a lady present; that the said baby was a "dummy" consisting of a rude wire-mask, stuffed with a pocket-handkerchief, and wrapped in a woman's soiled skirt and that the said "dummy" was handed to me by the lady in question, and that it is now in possession of the said Mr. Goodrich.

No. 46 Carver Street.

J. G. ROBINSON, M. D.

Thus the chain of evidence is apparently complete, and unless it can be contradicted by equally strong proofs, it appears that a more impudent swindle was never perpetrated upon a credulous public. As we said last week, we are heartily glad that this exposure has been made, and we would be only too happy to publish a similar case every week, until the last of the gang of trickster mediums was driven into the penitentiary. If these mortifying occurrences will only serve to make Spiritualists demand test-conditions from every medium as the rule and not the exception, they will prove eventually to have been a blessing in disguise.

MR. R. WAITZ has peculiar powers as an artist; by receiving a slight description of a deceased person he can produce a likeness astonishingly exact, and of course the result is surprising to the one who had no picture of some dear friend and relative, and once again sees the familiar features on canvass. Mr. Waitz's studio is in room 24, at No. 28 Winter Street, Boston.

AMERICAN SPIRITUAL INSTITUTE.

Like all other meetings and gatherings of the American Spiritual Institute since its establishment, the Basket Picnic, which was given Monday July 12th, was a perfect success in every respect. No fairer day could have been wished for, the bright sunshine being tempered by a cool and pleasant breeze. The special train carried out over 600 people, and subsequent trains arriving at the grove increased the number. Dancing and the varied enjoyments occupied the major portion of the day, and in the afternoon formal exercises were opened at the pavillion. H. S. Williams, the president of the Institute, called the assemblage to order, and after doing himself credit in a poetic effusion, introduced several other speakers who were present. The Institute was accompanied by Boad's Band.

A SHORT SPEECH IN SHORT WORDS.

At Mrs. Tappan's recent meetings in Liverpool, Dr. William Hitchman of that city has presided. The newspapers having twitted him on the profound character of his utterances on these occasions, and the inexplicably long words used by him in his opening addresses, he gave vent to a piece of exquisite humor by composing a speech in words of one syllable, hinting that he would suit himself to the comprehension of the junior newspaper scribes. He said:—

Friends,—This is the time to say that I wish you to hear, in peace, a speech from one whose fame is wide, in fact, all through the world. Yes, all through the world she is known to be just to the truth of God and the cause of man, which you may call flesh, soul, mind, or brain, just as you please, so long as you do that which is right and true for this life and the next. I need not speak her name—there she is, true to her own soul now as she has been far, far o'er yon sea—in the old world, as in the new; her name is known, I say, to those who are in the flesh, aye, and to those who are out of it. I have made a speech from time to time for the sake of aid to new truth for four times ten years—in short, since I was a child of ten years and no more. Then I spoke; yes, in Greek at school for a prize, and won it too; the name of it was and is, not a "Walk up Bold Street," but the joy of each age or time, that loves good and great souls, namely, "Not Paul but Christ." Now, I say, you are to have a great treat this night, I doubt not, when our guide or friend will rise to speak of form and soul in the next stage of life, the Morse wire, as it were, at this end; and that, I am sure, will prove a sure test, or guide to truth, in all that we ought to know. All the old or young men of the press, I dare say, have not read a "Walk up Bold Street," in its *prime* tongue; still, when they write in this hall, or out of it, let them be so kind as to state the truth of our friend—I do not care for one's self—when she says, as she does, great and good things of soul, flesh, mind, or what not. Call a spade a spade, if you like; I call things in that way, too, with tongue, pen, and ink to boot. I like the truth, in sight, sound, or form, the facts of soul, flesh, mind, and books—some, I think, are not yet ripe to learn or know all the truth in height, length, breadth, and depth, of the will of God to man; still, let them be more just than they have been when they write or speak of the things of this world and the next. I have made speech and speech from time to time, and I do so in the hope that the young or old men of the press will not go home with false words or wrong verbs, or to the shop where they print, and send forth a sheet we buy and read from day to day, and say of us, who live new truth, those things we do not say or write, but tell the plain tale of soul, flesh, or form in this world, or out of it, such as, this night, one dear soul on that side will give to our friend with a large brain and mind on my right hand. I call and I say to each one here now, List in peace; be still, and may God bless you with more truth in your hearts and lives. Yes, give us more light, more light, more light.

PHENOMENA IN ENGLAND.

MISS SHOWERS, of London, has lately given several important seances. The manifestations were of the nature so often described. Some curious tying tests were given, the hands of Miss Showers being firmly bound, by the spirits, to the back of a chair by means of a piece of rope, which was elaborately fastened with hard double knots—no twists. These knots Mrs. Schietter, at the first seance, spent some time in examining and untying, after the manifestations were over. While the arms of Miss Showers were thus firmly bound together and to the back of a chair, another chair was threaded in the dark room on to her arms, and after being examined was taken off by the spirits; about fifteen seconds were occupied in putting it on and taking it off, thus presenting an example of the passage of matter through matter.

the door of one "who knows *when* and *how*." If Hiram is right about the seventh rule of the Brotherhood of the Rosy Cross which says that "the Rose-cruz *becomes* and is not made," he may err as to the exceptions which have ever existed among other Brotherhoods devoted to the pursuit of the same secret knowledge. Then again, when he asserts, as he does, that Rosicrucianism is almost forgotten, we may answer him that we do not wonder at it, and add, by way of parenthesis, that, strictly speaking the Rosecrucians do not now even exist, the last of that Fraternity having departed in the person of Cagliostro.*

Hiram ought to add to the word Rosicrucianism "that particular sect," at least, for it was but a sect after all, one of many branches of the same tree.

By forgetting to specify that particular denomination, and by including under the name of Rosicrucians all those who, devoting their lives to Occultism, congregated together in Brotherhoods, Hiram commits an error by which he may unwittingly lead people to believe that the Rosicrucians having disappeared, there are no more Cabalists practising Occultism on the face of the earth. He also becomes thereby guilty of an anachronism by attributing to the Rosicrucians the building of the Pyramids and other majestic monuments which indelibly exhibit in their architecture the symbols of the grand religions of the Past. For it is not so. If the main object in view was and still is alike with all the great family of the ancient and modern Cabalists, the dogmas and formula of certain sects differ greatly. Springing one after the other from the great Oriental mother-root, they scattered broadcast all over the world, and each of them desiring to outrival the other by plunging deeper and deeper into the secrets jealously guarded by Nature, some of them became guilty of the greatest heresies against the primitive Oriental Cabala.

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As alchemists and conjurers they became proverbial. Later, (I need not inform Hiram precisely when, as we drink at two different sources of knowledge), they gave birth to the more modern Theosophists, at whose head was Paracelsus, and to the Alchemists, one of the most celebrated of whom was Thomas Vaughn, (XVII Cent.) who wrote the most practical things on Occultism, under the name of Eugenius Philalethes. I know and can prove that Vaughn was, most positively, "made before he became."

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*For those who are able to understand intuitively what I am about to say, my words will be but the echo of their own thoughts. I draw the attention of such only, to a long series of inexplicable events which have taken place in our present century: to the mysterious influence directing political cataclysms; the doing and undoing of crowned heads; the tumbling down of thrones; the thorough metamorphosis of nearly the whole of the European map, beginning with the French Revolution of '93, predicted in every detail by the Count St. Germain, in an autograph MS., now in possession of the descendants of the Russian nobleman to whom he gave it, and coming down to the Franco-Prussian war of the latter days. This mysterious influence called "chance" by the skeptic and Providence by Christians, may have a right to some other name. Of all these degenerated children of Chaldean Occultism, including the numerous societies of Free Masonry, only one of them in the present century is worth mentioning in relation to Occultism, namely, the "Carbonari." Let some one study all he can of that secret society, let him think, combine, deduce. If Raymond de Lull, a Rosicrucian, a Cabalist, could so easily supply King Edward I. of England with six millions sterling to carry on war with the Turks in that distant epoch, why could not some secret lodge in our day furnish, as well, nearly the same amount of millions to France, to pay their national debt—this same France, which was so wonderfully, quickly defeated, and as wonderfully set on her legs again. Idle talk!—people will say. Very well, but even an hypothesis may be worth the trouble to consider sometimes.

MRS. SEAVER'S BABY.

Last week, in commenting upon the "Seaver Baby" affair, we were guarded in admitting the truth of the alleged exposure of fraud. But, unless a number of ladies and gentlemen, apparently reliable, have conspired to commit perjury, the evidence now seems completely inculpatory of Mrs. Seaver. The proof begins as far back as last March, when Mrs. Carpenter made the discovery as stated in the following certificate:

CERTIFICATE OF MRS. CARPENTER.

This is to certify that, on or about the 30th of March, last past, at the house of Mrs. Seaver, 133 Elliot Street, in the City of Boston, I attended a so-called spiritual seance; and that, not being satisfied as to the genuineness of the manifestations occurring, I was permitted upon demand to search the person of the said Mrs. Seaver, and that, by making the said examination thorough, despite the resistance of that person, I discovered, concealed between her under-clothing and her body, masks and a quantity of jute such as is used in the manufacture of false hair. I felt three paper masks, and a mass of jute that would weigh as much as a pound or more. The search was made in a private room, and in the presence of Mrs. P. C. Drisko, of 366 Parker Street, Boston.

JULIA M. CARPENTER.

We next have the following letter from the husband of the lady into whose lap the rag-baby, seized by Mr. Goodrich, at the seance of June 30th, fell during the melee:

Boston, July 2, 1875.

F. C. Goodrich, Jr.: I saw by the Herald this morning your statement in relation to the seance at Mrs. Seaver's Wednesday evening, and being present myself, I can vouch for its truthfulness. In the statement of the other side they say, "the figure retreated from the opening taking the child with it." If they refer to the figure behind the curtain I pronounce it false, for I saw what was claimed to be "Laureka's" baby myself, after leaving the seance. It was made from a wire mask, a skirt such as ladies wear for an underskirt, and a pocket-handkerchief. It was taken away in the confusion by a person in the material body. I do not wish nor am I willing to have my name made public in this matter, but if you care to know more about the sequel, if you will call and see me I can satisfy you.

Mr. Goodrich called upon the writer of the above and found that the rag-baby seized by him had been captured by the gentleman's wife, and carried off by Dr. Robinson, who certifies as follows:

CERTIFICATE OF DR. ROBINSON.

Boston, July 12, 1875.

This is to certify that on the evening of June 30th, ultimo, I attended at the house of Mrs. Seaver, to witness an alleged spirit-materialization; that while a so-called "spirit-baby" was being exhibited, I saw the same seized by a Mr. Goodrich; that thereupon a great tumult arose, during which the said baby fell into the lap of a lady present; that the said baby was a "dummy" consisting of a rude wire-mask, stuffed with a pocket-handkerchief, and wrapped in a woman's soiled skirt and that the said "dummy" was handed to me by the lady in question, and that it is now in possession of the said Mr. Goodrich.

No. 46 Carver Street.

J. G. ROBINSON, M. D.

Thus the chain of evidence is apparently complete, and unless it can be contradicted by equally strong proofs, it appears that a more impudent swindle was never perpetrated upon a credulous public. As we said last week, we are heartily glad that this exposure has been made, and we would be only too happy to publish a similar case every week, until the last of the gang of trickster mediums was driven into the penitentiary. If these mortifying occurrences will only serve to make Spiritualists demand test-conditions from every medium as the rule and not the exception, they will prove eventually to have been a blessing in disguise.

Mr. R. WAITZ has peculiar powers as an artist; by receiving a slight description of a deceased person he can produce a likeness astonishingly exact, and of course the result is surprising to the one who had no picture of some dear friend and relative, and once again sees the familiar features on canvass. Mr. Waitz's studio is in room 24, at No. 28 Winter Street, Boston.

AMERICAN SPIRITUAL INSTITUTE.

Like all other meetings and gatherings of the American Spiritual Institute since its establishment, the Basket Picnic, which was given Monday July 12th, was a perfect success in every respect. No fairer day could have been wished for, the bright sunshine being tempered by a cool and pleasant breeze. The special train carried out over 600 people, and subsequent trains arriving at the grove increased the number. Dancing and the varied enjoyments occupied the major portion of the day, and in the afternoon formal exercises were opened at the pavillion. H. S. Williams, the president of the Institute, called the assemblage to order, and after doing himself credit in a poetic effusion, introduced several other speakers who were present. The Institute was accompanied by Boad's Band.

A SHORT SPEECH IN SHORT WORDS.

At Mrs. Tappan's recent meetings in Liverpool, Dr. William Hitchman of that city has presided. The newspapers having twitted him on the profound character of his utterances on these occasions, and the inexplicably long words used by him in his opening addresses, he gave vent to a piece of exquisite humor by composing a speech in words of one syllable, hinting that he would suit himself to the comprehension of the junior newspaper scribes. He said:—

Friends,—This is the time to say that I wish you to hear, in peace, a speech from one whose fame is wide, in fact, all through the world. Yes, all through the world she is known to be just to the truth of God and the cause of man, which you may call flesh, soul, mind, or brain, just as you please, so long as you do that which is right and true for this life and the next. I need not speak her name—there she is, true to her own soul now as she has been far, far o'er yon sea—in the old world, as in the new; her name is known, I say, to those who are in the flesh, aye, and to those who are out of it. I have made a speech from time to time for the sake of aid to new truth for four times ten years—in short, since I was a child of ten years and no more. Then I spoke; yes, in Greek at school for a prize, and won it too; the name of it was and is, not a "Walk up Bold Street," but the joy of each age or time, that loves good and great souls, namely, "Not Paul but Christ." Now, I say, you are to have a great treat this night, I doubt not, when our guide or friend will rise to speak of form and soul in the next stage of life, the Morse wire, as it were, at this end; and that, I am sure, will prove a sure test, or guide to truth, in all that we ought to know. All the old or young men of the press, I dare say, have not read a "Walk up Bold Street," in its *prime* tongue; still, when they write in this hall, or out of it, let them be so kind as to state the truth of our friend—I do not care for one's self—when she says, as she does, great and good things of soul, flesh, mind, or what not. Call a spade a spade, if you like; I call things in that way, too, with tongue, pen, and ink to boot. I like the truth, in sight, sound, or form, the facts of soul, flesh, mind, and books—some, I think, are not yet ripe to learn or know all the truth in height, length, breadth, and depth, of the will of God to man; still, let them be more just than they have been when they write or speak of the things of this world and the next. I have made speech and speech from time to time, and I do so in the hope that the young or old men of the press will not go home with false words or wrong verbs, or to the shop where they print, and send forth a sheet we buy and read from day to day, and say of us, who live new truth, those things we do not say or write, but tell the plain tale of soul, flesh, or form in this world, or out of it, such as, this night, one dear soul on that side will give to our friend with a large brain and mind on my right hand. I call and I say to each one here now, List in peace; be still, and may God bless you with more truth in your hearts and lives. Yes, give us more light, more light, more light.

PHENOMENA IN ENGLAND.

MISS SHOWERS, of London, has lately given several important seances. The manifestations were of the nature so often described. Some curious tying tests were given, the hands of Miss Showers being firmly bound, by the spirits, to the back of a chair by means of a piece of rope, which was elaborately fastened with hard double knots—no twists. These knots Mrs. Schietter, at the first seance, spent some time in examining and untying, after the manifestations were over. While the arms of Miss Showers were thus firmly bound together and to the back of a chair, another chair was threaded in the dark room on to her arms, and after being examined was taken off by the spirits; about fifteen seconds were occupied in putting it on and taking it off, thus presenting an example of the passage of matter through matter.

HISTORICAL AND PHILOSOPHICAL

Translated from the French of Revue Spirite of Paris.

QUID DIVINUM.

BY MRS. EMMA A. WOOD.

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

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

PART V. THE ESSENCE OF IRRITABILITY AND SENSIBILITY.

From what has already been said, can we not form an idea of what must be understood by essence of irritability?

Here again, to solve this problem, we must turn aside, for it can not be directly studied by the elementary cellule.

We must see what happens in a complete organism, and it is even best to choose among the most elevated in the scale: therefore, let us take man.

We know that each organism, however complicated it may be, can be considered as a cellule,—since organism, and cellule are two vital individualities,—this cellule, like all others, has its sensibility and its irritability. To study their nature we have only to observe what impresses them, develops them, transforms them. The means are perfectly scientific, they are the same employed in chemistry to distinguish one body from another. But here the reactives are not at our disposal in a laboratory, we must see the organism itself at work in its own sphere and ask: What impresses it?

The certainty we have that this organism is composed of several organs which all have their own irritability and sensibility, leads us to say: 1. It is impressed by all the special sensibilities and irritabilities of the organs which help to form the complex individuality; 2. The wants inherent in the whole complex cellule; hunger, thirst, cold, heat. 3. All that outside of it, is capable of impressing it by the senses of sight, hearing, taste, smell and touch.

Is it not true that all these sensations internal and external, indicate the nature of the sensibility and irritability? This, indeed, is not all; the study of man's life, his scientific progress, his civilization, prove that his sensibility is capable of acquiring notions; his religious ideas, true or false, palpably demonstrate that this sensibility is capable of being impressed by ideas of cause, very superior in their nature, despite their uncertainty, to those of relation notwithstanding their exactness. His ideas of future life, when everything around him is dying and being transformed, plainly prove that this sensibility feels that it lives with a life different from the organism, so plainly that in spite of the imperious wants of the body, sensibility silences them to pursue the wants of eternal life.

These notions of eternal life, different from the life of the organism, show that sensibility, that the harmonic fluid, born of organic life, live by a different life, are two beings distinct from the organism; that one lives by bread, the other by truths. These truths, among spirits, cause the general interest to predominate over private interest. We see solidarity, fraternity, love, successively appear. From these facts, which cannot be gainsaid, we may conclude that sensibility and irritability, which, at their first appearance in the cellules and primary organisms, seem to be a property of the cellules and organisms, may be considered, as to their essence, as vital properties of a nature superior to the nature of the physical and chemical properties of the cellule, of the organs and organisms which they help to form.

Now, if I ask you what is life, will you answer me: It is what is manifested by the vital properties of the cellules which constitute the tissues of which an organ is composed? Would you have a true definition of life? Has God made organisms only to manifest the vital properties of the cellules

that compose them? Assuredly not; if you remember that the ray of sensibility in the cellule is very short, that it extends more and more as the organisms become complicated; if you remember that with man this ray is not only prolonged beyond our earthly sphere, as a study of relation, but that it rises to notions of cause, it is very natural to think that organisms stand for something in the prolongation of this ray of sensibility.

God, after having created sensibility and irritability, that is, the elementary phenomena of life in the cellules, has manifested another thought by organisms.

THE DUALITY OF THE MIND.*

BY E. W. COX, SERJEANT-AT-LAW.

TAKING for my standpoints the facts—

(1.) That we have two distinct and perfect brains united for common action, perhaps by the bands that pass between them, certainly by the common base upon which they rest.

(2.) That the brain being the material organ by means of which the individual Conscious Self maintains its communication with the material world without, and performs its function in its present state of existence, such a double brain conducts to the inevitable conclusion that we have two minds that act in perfect harmony in the normal condition of the organism, but which can and do act separately in many of its abnormal conditions and under special circumstances.

These conclusions of Gall, Spurzheim, Wigan, Sir Henry Holland, and Brown-Sequard being accepted as the actual form of our mental structure, there remains to us the important and interesting inquiry—

What are the consequences of such mental structure?

To what extent are those anticipated results ascertained by observed mental phenomena?

These questions will occupy the remainder of this paper, and probably two or three more which I hope to have the honor to submit to the Society during the next session; for they will certainly demand, and doubtless will then receive, the most ample consideration and discussion by the members. My present purpose is to direct their thoughts into a channel probably new to most of them, but which, carried to their consequences, will work a revolution in Psychological and Mental Science; namely, I propose to follow very nearly the division of the subject adopted by Dr. A. Wigan, to whose admirable treatise I must express my obligation for some of the cases I shall have occasion to cite. But it is also fair to state that I had never seen this book until the present paper had been commenced. The conception of the Duality of the Mind suggested in the little treatise on "What am I?" was deduced entirely from the teaching of Dr. Gall that the brain is duplex. Brown-Sequard had not then confirmed the fact which was denied by the physiologists and mental philosophers who held themselves to be authorities.

The first proposition to be submitted is—

1. That each of our two minds can and does work as one whole and complete Mind.

This follows as the necessary result of the brain structure. If the brain be the mental machine, and if the brain be double, and if each part of that double brain be a complete organ, there must be a double action of the mental machinery. But of that double action there is but one consciousness. How can this be?

The mechanism of the organ of vision shows us how it can be. We have two eyes. Two distinct pictures of the one object of sight are depicted upon those eyes. But we are conscious of one picture only. Why? Because the two branches of the optic nerve which carries the impressions of them to the brain, to be there communicated to the Conscious Self, are so adjusted that the two pictures blend and form one picture, as is proved by the stereoscope. So the two brains are adjusted. By reason of their having a common centre at which all impressions are received from without, and to which all internal action is conveyed from within, and at which the Conscious Self exercises over the brain, and the nerves below the controlling power of the Will, the same action is usually set up by the same cause at the same instant in both the brains—that is in both minds. Their common action consequently appears to the Conscious Self (or *Soul*) as one act,

* A portion of a paper read at the meeting of the London Psychological Society June 7, 1875.

impression, or emotion. Only when something occurs to disturb that community of action is there any consciousness of the double process. Precisely as with the two eyes we discover their double image when by force or disease they are thrown out of focus, so the Mind is, in such cases of temporary or permanent disarrangement, unfocussed, as it were, and the Conscious Self receives two impressions instead of one, as will be instanced in a subsequent part of this investigation.

A multitude of undisputed facts prove that one brain can be destroyed, or its action paralyzed, and yet the other brain preserve its power and perform all the mental functions. As already stated, this result may be witnessed in cases of paralysis. One-half the body has lost sensation by reason of disease in one brain only; the other side of the body continues in full possession of its powers of sensation and action, because the other brain is uninjured. Dr. Wigan tells us of a boy who, climbing a tree, fell on a sharp edge of iron, which sliced off a large portion of the skull and brain on one side of his head; 4 oz. of his brain were thus lost. His mental faculties remained uninjured until his death from hemorrhage many days afterwards. In another case, one hemisphere of the brain was wholly destroyed by disease, but the man conversed rationally. Dr. Conolly records the case of a man of family, one side of whose brain was found on examination to have been annihilated by an abscess, and in its place was "a yawning chasm." His mental faculties were apparently quite perfect to the moment of death. Dr. James Johnson reported another case of a man who preserved his mental faculties, although, on a *post mortem*, it was found that one hemisphere of the brain had been reduced to a thin membrane, the whole solid contents of one-half of the cranium having absolutely disappeared. A similar case is recorded by Cruveilhier, of complete atrophy of the left side of the brain without apparent injury to the intellectual powers, proving conclusively that the functions of the mind were performed wholly by the right side of the brain.

These are but a few of a multitude of cases reported by medical observers, and they are adduced here merely as illustrations of the evidence upon which the great physiologists named have based their contention that each brain is a complete machine, capable of performing alone the work of mind.

But I must accompany this proposition with a slight reservation. Neither Dr. Wigan nor Brown-Sequard recognizes the existence of distinct faculties as being located in distinct parts of the brain. Neither of them, therefore, appears to have studied the bearing of the dual mind upon the various mental operations, and the effect of the destruction of one brain upon the action of the other. Caution is therefore necessary in subscribing to their unreserved assertion that in all the cases, noted by them, the entire mental operations were unaffected. It is almost certain that with the two brains, as with the two eyes, the double action causes more completeness in the mental view. Vision with the two eyes gives to objects the roundness wanting in vision by one eye, an effect distinctly discovered by the stereoscope. It is probable that the double brain operates in the same manner. It is also more than probable that certain mental operations require the assistance of both brains, such as the process of reasoning, which is the work, not of one faculty only, but of many, and for its perfect accomplishment probably acquires the co-operation of the two minds. But this is a question that must hereafter be considered by the Society. It is here referred to as a reservation from the too general assertion that one brain can perform the functions of mind perfectly though the other brain be destroyed. Dr. Wigan, indeed, recognizes the fact that the highest exertions of mind require the concentration upon them of the exertions of both brains, and he has noticed in all cases of extensive disease of one brain an "inability to exercise continuous study, or to learn by heart," although the one healthy brain may exercise the ordinary functions of mind.

It is, perhaps, necessary to prevent possible misconception by stating once for all that, when the terms "mind" and "brain" are here used, it is not in the sense in which they are used by the Materialists, who contend that the brain is the mind, and deny the existence in man of anything other than brain. The proposition I venture to advance is that the brain is the material mechanism by which the operations we call

mental are conducted, and that "the *Mind*" is the name given to the sum of these operations viewed as a whole. But besides this material mechanism there is the *Conscious Self*, that takes cognizance of the conditions and actions of the brain—the mind—and controls them by that *Psychic or Soul Force* we call the Will.

Dr. Wigan presents the argument in this conclusive form:—"One of two things must be: either each hemisphere is a perfect whole, capable of exercising all the functions which in the aggregate form the mind of the individual, or else each half must exercise some of those functions, and the other half the remainder, so as between them to make up a *mind*."

The exact resemblance of the two hemispheres at once negatives the suppositions that they perform different offices. If the functions of mind were performed cumulatively by the two, it is clear that, on being destroyed, portions of the mind only would be annihilated, and not the whole."

The propositions sought to be maintained in this paper are:—

1. That the brain is constituted of two hemispheres.
2. That the brain is the mechanism by which mental operations are conducted.
3. That one hemisphere of the brain may be injured or destroyed without seriously impairing the operations of the other hemisphere.
4. That in such cases the mental operations also proceed without serious impediment.
5. That, therefore, each hemisphere of the brain is a complete and perfect mental machine, capable of performing alone most, if not all, mental operations.
6. That, therefore, we have *two minds*.
7. That this is proved abundantly by recorded cases of persons who have exercised the ordinary mental faculties when one brain has been destroyed.

The serious attention of Psychologists is invited to this subject, for it would be impossible to exaggerate its importance to our Science.

[From the Chicago Tribune.]

ROBERT DALE OWEN'S INSANITY.

A USEFUL LIFE BLASTED BY SPIRITUAL HUMBUGS IN PHILADELPHIA.

"A dispatch of this morning tells a sorrowful story. Robert Dale Owen has become insane. After a long life of earnest, unselfish effort for the good of mankind, this terrible infliction comes. The cause of it, probably, does not lie many months back. When the heartless imposture of the Holmes mediums, the Philadelphia conspirators with "Katie King," was exposed, the shock to Mr. Owen was tremendous. He had accepted the pretended "manifestations" of these rascals with implicit faith. He lived some time in Philadelphia in order to miss none of the seances. The repeated apparitions of "Katie" were to him conclusive proof of immortality. He pinned his faith in the life hereafter, in reunion with his father and his wife, on what Spiritualism, and especially upon what his pretended spirit showed him. Readers of his article in the Atlantic Monthly upon "Katie King" will remember the syllogism which the good old man painfully constructed therein, by which he proved, to his own perfect satisfaction, that the visitor was indeed a disembodied bit of supernaturalism. The day before the article appeared the fraud was exposed. Mr. Owen wept bitterly, it is said, when a conviction that he had been made the dupe of a trio of knaves forced itself upon him. He telegraphed to Boston to cut out the article, but it was too late. The magazine was already printed. A thin slip of paper, disclaiming any editorial responsibility, and thus ruthlessly increasing that of the author, was prefixed to the sketch. And thus it came to pass that Robert Dale Owen's syllogistic proof that "Katie King" was a spirit, and "Katie's" own confession that she was a fraud were published together throughout the country. The mind once so vigorous could not stand the blow that shook the faith of half a lifetime. The insanity feared at that time has at last come. The sun that rose in splendor sets in gloom.

The life so sorrowfully ended—for insanity is death, or worse than death—began in 1804, at New Lennark, an industrial settlement near Glasgow, Scotland, which was long a monument to the philanthropy of his father, Robert Owen. The son's fame has never equalled that of his sire, but he has been even more self-sacrificing in his efforts to benefit mankind. When the father came to America, in order to carry out his communistic dreams, the son was his faithful assistant. He edited the paper that served as the organ of the "New Harmony" colony. When that brave, foolish experiment failed, and the elder Owen returned to England to conduct like failures there, to sow the seeds of co-operation, labor leagues, and Chartism, to found infant schools, and to preach Spiritualism, Robert Dale remained in America.

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A RICH REWARD.

Week after week, when the last form of our paper goes to press, and we sit down for a few minutes of rest, we cannot avoid thinking over the *pros* and *cons* of the problem, how it is all coming out. An editor's life is one of toil and care at best. Graver responsibilities rest upon him than other men, for he is constantly shaping the opinions of his fellow-men, and thus indirectly forming events, as consequences of those opinions which may affect the welfare of generations yet unborn. But upon religious leaders devolve the greatest responsibilities of all, for the things of earth are of momentary and fleeting importance, while the things of the Lord are eternal and all-embracing.

On the other hand, since the Divine Law of COMPENSATION runs throughout the Universe, in proportion as our responsibilities are grave, so must our reward be richer. Philosophers are never worthy of recognition, as such, unless they subordinate present advantage to future well-being. He, who, with his sword, carves grand victories out of circumstance, may win a fading laurel and a crumbling column; but he who puts into his brother's hand a spiritual sword, by which he may subjugate evil propensities, the lusts of the eye and the lusts of the flesh,—who gives into his possession a lamp of knowledge to light his way through error, ignorance and worldliness, shall win a wreath that never withers, and be emblazoned on the scroll of those who have won the immortal crown.

Such, in a time of materialism, prejudice, skepticism and superstition like the present, is the position of the Spiritualist philosopher and teacher. It is enough for us to feel that every number of our young journal may, under the Providence of God, be the means of enlightening the soul of some fellow-man which has hitherto been in darkness. Our anxieties for the firm establishment of the paper,—now happily an assured fact, thanks to the friends raised up around us by the good spirits,—have been mainly caused by the thought that its discontinuance might result in misfortune to truth-seekers. The Scientist was established by us not so much for personal advantage, as in obedience to an overmastering sense of duty. We have sacrificed to it time, labor, means, and in the darkest hour, when tired nature seemed to cry out against further exertion, we felt an assurance that, in God's own time, help would come, and our victory would be won.

Help has come now, and as, like the foot-sore traveler who from an eminence retraces his path, we look back over the way we have come, we feel that to enjoy our present sense of the full realization of our hopes,

our past troubles, labors and difficulties were none too great a price to pay. We ask readers who approve of our work to aid us by getting new subscribers, and of those who are blessed with knowledge and gifted with the ability to communicate the same, that they will send us their best thoughts in proper shape for publication. Let such reflect how great, how sublime is the work of those through whom thousands of minds are enlightened as to their spiritual capabilities, their faith strengthened, and the immortal happiness of the future life demonstrated with mathematical certitude. To help in such a work is indeed a rich reward.

Mr. OWEN'S INSANITY.

If the secular press would imitate our fairness, by printing what we say about Spiritualistic matters, instead of falsifying our words, we would hold them in more respect than we do. We ask those who are familiar with the Philadelphia fiasco to read the article which we copy from the Chicago Tribune, on page 221, and say if any more malignant tissue of falsehoods ever disgraced an American newspaper. Scarcely one fact is truthfully stated. Mr. Owen's alienation began before he went to see the Holmeses, as his present calamity distinctly proves; the bogus expose by the suborned agents of the Young Men's Christian Association, did not upset his reason, but, on the contrary, he seemed unconscious of its even affecting his standing as an investigator; he did not weep when he found he had been duped, as he supposed, by three knaves, if Doctor Child is meant by this editor as the third person in the trinity of alleged swindlers, for he stayed in his house and implicitly believed in him long after the fiasco; and he expressly repudiated the idea that his belief in immortality was pinned on the skirt of "Katie King" or any one spirit. The truth is, (if, indeed, this whole story is not a base lie) that Mr. Owen's mind was long ailing, and that the final catastrophe was due to the gradual decay of his mental and physical powers, in consequence of his advanced age. However he may be regarded as a competent and trustworthy investigator during recent years, he leaves behind him a reputation for integrity, high-mindedness and scholarship which may well be pointed at as a model for American journalists to imitate.

MUTTERINGS OF A STORM.

Several months ago, it was prophesied that American Spiritualism was approaching one of those crises, which, in public affairs equally, as in the physical body of man, indicate the final struggle upon which depends a favorable or unfavorable issue to the morbid condition. The person to whom this warning was given, was told that the future of the Cause, in this country, depended upon the fidelity, unity and courage of a chosen few. Exposures of cheating mediums, the defection and treachery of trusted leaders, changes in the forms of mediumship, a revulsion of popular feeling culminating in what was termed "a hurricane of opposition," were all foreshadowed. At that time, the prediction seemed unwarranted; everything was quiet, proselytes were being reported every day, the secular press showed a general leaning towards our Cause, and for the first time since the Hydesville Annunciation there was a prospect of its claims being fairly discussed.

How altered the face of things now! How one catastrophe has trodden upon the heels of another! The Katie-King fiasco; the insane card of Mr. Owen repudiating his most solemn asseverations as to his methods of investigation; the self-exposed bogus biographies, contradictions, and bad faiths of Doctor Child; the charges of his swindling the public, in the affair of the Eliza

White,—Katie-King photographs preferred against him by the Holmeses; the circulation of false accusations of trickery against the Eddys; the reaction against Spiritualistic tendencies in the secular press; the alleged exposure of fraud in Mrs. Hardy's seances; the charges against Firman; the affair of the English photographer, Hudson; the iniquitous conspiracy of Buguet and the Jesuits against Leymarie and Firman; and, latest of all, the baby capture.

The Jeremiahs among us are already prophesying dire disaster to the Cause. The outlook is bad to them. Shaky ones are beginning to apologize for having taken so much interest in the question of Immortality. True mediums are growing disheartened, and false ones more brazen than ever. The publishers of Spiritualistic books and newspapers seem gloomy and despondent. No one appears to know just what to think, or say, or do.

Now, for our part, the situation suits us to a nicety. We welcome the crisis for we know that it will bring convalescence and health to this sick body of Spiritualism. Our patient is gorged with sugary speeches, mediumistic effusiveness, tales of wonders teeming with credulity; the offensive effluvia of cheats, tricksters, and frauds advertising as mediums, and with a fatuous literature which is calculated, (as Professor Buchanan so wisely phrases it), to cultivate a taste for superficial thought at the expense of the solid and practical. We want a healthy and normal condition of American Spiritualism brought about, or we want to see it die away. We want to see so many exposures of cheats that no more of them will dare show their rag-babies and jute tresses, their masks or their bogus spirit-firms, for fear of the penitentiary. We want to see Spiritualist newspapers, lyceums, institutes and committees doing right by the public, and joining to drive these heartless swindlers into the work-house or into some honest calling.

We care not what others may do; this paper will do its duty. It was established because there was a call for a journal that would dare to tell the truth; that would not conceal it; that would serve as a standard, around which, good men might rally; that would denounce false mediums and false leaders, whenever and wherever they might be found; that would never make patronage of its advertising department the passport to its editorial columns.

Thank Heaven, we are beginning to see the dawn breaking over these hill-tops of ignorance, fraud and prejudice that have been piling up these last twenty-seven years. Already some of the best and brightest minds among our psychologists have come to our assistance, and no paper in the world has a more talented corps of contributors. Already friends gather around us, send us money, exert themselves, without our solicitation, to get subscribers, and our young enterprise stands upon "rock bottom."

MEDIUMISTIC PAINTINGS.

There's a deal more truth than poetry in this paragraph from the London Daily News, bitter and unfair as its spirit is. If there is anything more exasperating than the average spirit poetry that is exuded like perspiration from the inner psychic cuticle of mediums, it is the average "spirit drawing," which does violence to the feelings of the mere tyros of an art-school:

"What notions of art soever may prevail in the spirit world, nobody short of a trance medium can be qualified to say, but from a quite terrestrial point of view it may be noted that the pictures here exhibited are one and all bare daubs, utterly and completely void of any approach whatever to artistic sentiment or handling. There is a large and ambitious work executed under spirit influence by Miss H. Wiffin, a young lady who is so happy as to labor under her own mediumship

(whatever that may mean), and who has depicted 'The outer court of a spirit home.' The spectator has some trouble in dissuading himself from the belief that Miss H. Wiffin has found her inspirations in a transformation scene at old Drury, rather than in any regions beyond human ken. From the spirit-atelier of the same lady came a number of spirit flowers and mythic fruits. It appears that the spirits who guide the artist's hands select their own materials, and it may gratify certain much-decried members of the old and new water-color societies to know that these authorities are in favor of the use of body color.

MR. OWEN'S CONDITION.

The insanity of Mr. R. D. Owen has naturally been construed by the enemies of Spiritualism, as an evidence that his disappointment in the case of the Holmeses,—for the genuineness of whose manifestations he had vouched so strongly,—was the immediate cause of his mental aberration. But the truth is far otherwise. His sons, Julian Dale and Ernest Dale, attribute his insanity to a nervous fever by which he was prostrated some six weeks ago. Ernest states that his father's insanity disclosed itself in conversation rather than in conduct. He imagines himself immensely wealthy and sole heir to the estate of the Earl of Bredalbane, and is constantly telling how he will dispose of his property by endowing colleges, etc. He is restless and desires to be travelling, and seems to have lost all idea of space and time. He speaks of going to New York in an hour and walking over to Philadelphia in a few minutes. The physicians think he can be cured provided there is no incipient paralysis.

Dr. Jackson of the "Home" at Dansville, N. Y., where Mr. Owen had been staying, writes under date of July 11th, to a friend of the Scientist as follows: "At the time Mr. Owen left us he was decidedly insane. His insanity came upon him in consequence of over-mental taxation from literary and lecturing labors. He had a fever for eleven days, and during his illness a letter came, announcing that he had a legacy of \$3000 left him, which so affected him in his exceedingly weak state, that his mind became unsettled, and when his physical strength returned sufficiently to enable him to leave his room, his excitement took the form of a hallucination under which he imagined he had become the possessor of great wealth, and could buy horses, carriages, lands, whole blocks of houses, and the like.

"I think his derangement had nothing at all to do with his philosophical and speculative ideas of religious faith. I am not a modern Spiritualist, and am therefore perhaps not the less fitted to judge as to the fact whether or not his relation to his own particular belief had anything to do directly as a predisposing or an approximate cause of his insanity. My opinion is that it had no more to do with it than Vice President Wilson's abolitionism had to do with his paralysis. I think it is, therefore, only due to Mr. Owen that his numerous friends, who agree with him in the main in his idealisms should feel relieved from any attempt on the part of anybody to make his philosophy of life, responsible for his aberration."

At the last accounts Mr. Owen appeared to be failing, and it will not surprise us to hear very soon of his death. All who knew him must recall the singularly calm, gentle, and well-balanced tone of his conversation. He gave no evidence of a temper that could ever fall into the delusions of insanity. His, was a singularly clear, temperate, judicial mind; though his own guileless nature made it too easy for him to trust others. As in the case of the poet Southey, his insanity seems to have been the result of too much mental labor, resulting in fever and a failure of the digestive powers. It had nothing whatever to do with his notions in regard to Spiritualism.

New readers of the Scientist should not overlook page 227.

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

FRIENDS in the various parts of the country will oblige the editor by forwarding to him newspapers issued in their respective localities that may happen to contain any matter likely to prove interesting to Spiritualists, or in which statements may have appeared of an incorrect character—a very common occurrence—regarding Spiritualism. The paragraph to which attention is called should be marked to save trouble.

[CONTINUED FROM PAGE 218.]

mysteries, if divulged, in the present chaotic state of society, would produce mere confusion and death," they shut up that knowledge within themselves. Heirs to the early heavenly wisdom of their first forefathers, they keep the keys which unlock the most guarded of Nature's secrets, and impart them only gradually and with the greatest caution. But still they do impart sometimes! Once in such a *cercle vicieux*, Hirañ sins likewise in a certain comparison he makes between Christ, Boudha, and Khong-foo-tsee, or Confucius. A comparison can hardly be made between the two former wise and spiritual *Illuminati*, and the Chinese philosopher. The higher aspirations and views of the two Christs can have nothing to do with the cold, practical philosophy of the latter; brilliant anomaly as he was among a naturally dull and materialistic people, peaceful and devoted to agriculture from the earliest ages of their history. Confucius can never bear the slightest comparison with the two great Reformers. Whereas the principles and doctrines of Christ and Boudha were calculated to embrace the whole of humanity, Confucius confined his attention solely to his own country; trying to apply his profound wisdom and philosophy to the wants of his countrymen, and little troubling his head about the rest of mankind. Intensely Chinese in patriotism and views, his philosophical doctrines are as much devoid of the purely poetic element, which characterizes the teachings of Christ and Boudha, the two divine types, as the religious tendencies of his people lack in that spiritual exaltation which we find, for instance, in India. Khong-foo-tsee has not even the depth of feeling and the slight spiritual striving of his contemporary, Lao-tsee. Says the learned Ennemoser, "the spirits of Christ and Boudha have left indelible, eternal traces all over the face of the world. The doctrines of Confucius can be mentioned only as the most brilliant proceedings of cold human reasoning." Harvey, in his "Universal History" has depicted the Chinese nation perfectly, in a few words: "Their heavy, childish, cold, sensual nature explains the peculiarities of their history." Hence, any comparison between the first two reformers and Confucius, in an essay on Rosicrucianism, in which Hirañ treats of the Science of Sciences and invites the thirsty for knowledge to drink at her inexhaustible source, seems inadmissible.

Further, when our learned author asserts so dogmatically that the Rosicrucian learns, though *he never* uses, the secret of immortality in earthly life, he asserts only what he himself, in his practical inexperience, thinks impossible. The words "never" and "impossible" ought to be erased from the dictionary of humanity, until the time at least, when the great Cabala shall be all solved, and so rejected or accepted. The "Count St. Germain" is, until this very time, a living mystery; and the Rosicrucian Thomas Vaughn another one. The countless authorities we have in literature, as well as in oral tradition, (which sometimes is the more trustworthy) about this wonderful Count's having been met and recognized in different centuries, is no myth. Any one, who admits one of the practical truths of the Occult sciences taught by the Cabala, tacitly admits them all. It must be Hamlet's "to be or not to be," and if the Cabala is true, then St. Germain need be no myth.

But I am digressing from my object, which is, firstly, to show the slight differences between the two Cabalas,—that of the Rosicrucians and the Oriental one; and, secondly, to say that the hope expressed by Hirañ to see the subject better appreciated at some future day than it has been till now, may perhaps become more than a hope. Time will show many things; till then, let us heartily thank Hirañ for this first well-aimed shot at those stubborn scientific runaways, who, once before the Truth, avoid looking her in the face, and dare not even throw a glance behind them, lest they should be forced to see that which would greatly lessen their self-sufficiency. As a practical follower of Eastern Spiritualism, I can confidently wait for the time, when, with the timely help of those "who know," American Spiritualism, which even in its present shape has proved such a sore in the side of the materialists, will become a science and a thing of mathematical certitude, instead of being regarded only as the crazy delusion of epileptic monomaniacs.

The first Cabala in which a mortal man ever dared to ex-

plain the greatest mysteries of the universe, and show the keys to "those masked doors in the ramparts of Nature through which no mortal can ever pass without rousing dread sentries never seen upon this side her wall," was compiled by a certain Simeon Ben Iochai, who lived at the time of the second Temple's destruction. Only about thirty years after the death of this renowned Cabalist, his MSS. and written explanations, which had till then remained in his possession as a most precious secret, were used by his son Rabbi Elizzar and other learned men. Making a compilation of the whole, they so produced the famous work called *Sohar*, (God's splendor). This book proved an inexhaustible mine for all the subsequent Cabalists, their source of information and knowledge, and all more recent and genuine Cabalas were more or less carefully copied from the former. Before that, all the mysterious doctrines had come down in an unbroken line of merely oral tradition as far back as man could trace himself on earth. They were scrupulously and jealously guarded by the Wise Men of Chaldea, India, Persia and Egypt, and passed from one initiate to another, in the same purity of form as when handed down to the first man by the angels, students of God's great Theosophic Seminary. For the first time since the world's creation, the secret doctrines, passing through Moses who was initiated in Egypt, underwent some slight alterations. In consequence of the personal ambition of this great prophet medium, he succeeded in passing off his familiar spirits, the wrathful "Jehovah," for the spirit of God himself, and so won undeserved laurels and honors. The same influence prompted him to alter some of the principles of the great oral Cabala, in order to make them the more secret. These principles were laid out in symbols by him in the first four books* of the Pentateuch; but for some mysterious reasons he withheld them from Deuteronomy. Having initiated his seventy Elders in his own way, the latter could give but what they had received themselves, and so was prepared the first opportunity for heresy, and the erroneous interpretation of the symbols. While the Oriental Cabala remained in its pure primitive shape, the Mosaic or Jewish one was full of drawbacks, and the keys to many of the secrets,—forbidden by the Mosaic law,—purposely misinterpreted. The powers conferred by it on the initiates were formidable still, and of all the most renowned Cabalists, King Solomon and his bigoted parent, David, notwithstanding his penitential psalms, were the most powerful. But still, the doctrine remained secret and purely oral, until, as I have said before, the days of the second Temple's destruction. Philologically speaking, the very word Cabalah is formed from two Hebrew words, meaning *to receive*, as in former times the initiate received it orally and directly from his Master, and the very Book of the "Sohar" was written out on received information, which was handed down as an unvarying stereotyped tradition by the Orientals, and altered through the ambition of Moses by the Jews.

CALCULATION AND MEMORY.

WILLIAM LAWSON, teacher of mathematics in Edinburgh, who died in 1757, when employed about twenty years before his death as preceptor to the sons of a gentleman, was induced by his employer to undertake an extraordinary piece of mental calculation. Upon a wager laid by his patron, that the numbers from 1 to 40 inclusive could, by memory alone, be multiplied continually—that is, 1 multiplied 2; the product then arising 2, by 3; the next product 6, by 4; the next, 24, by 5; and so on, 40 being the last multiplier—Mr. Lawson was, with reluctance, prevailed upon to attempt the task. He began it next morning at seven o'clock, taught his pupils their Latin lessons in the forenoon as usual, had finished the operation by six in the evening, and then told the last product to the gentlemen who had laid the wager, which they took down in writing, making a line of forty-eight figures, and found to be just. The shortness of the time rendered the work the more difficult, as each multiplication was in its turn so far to be forgotten as not to interfere with those that succeeded. When the operation was over, he could perceive his veins to start, like a man in a nervous fever; the three following nights he dreamed constantly of numbers; and he was often heard to say that no inducement would ever again engage him in a like attempt. A fair copy of the whole operation, attested by the subscriptions of three gentlemen, parties in the wager, was put into a frame with glass, and hung up in the patron's dining-room.—*Chambers's Journal*.

Written expressly for the Spiritual Scientist.
MEDIUMSHIP AND SCIOLISM.

BY PROF. J. R. BUCHANAN.

[CONCLUDED FROM LAST WEEK.]

Passing over her imaginative sketch of the spirit-world,* (for the sake of brevity) let us consider how the reliability of supposed supernal communications is affected by certain fundamental laws of Pneumatology, which have not been heretofore properly developed, the laws of subjectivity and objectivity.

In this material world the subjective and objective are clearly defined and contrasted. It is only in a few rare instances, such as the illusions of mirage or of disordered nerves, that the subjective and objective are confounded in perception, although in matters of belief the subjective and objective are very frequently unfounded.

In pneumatology, the distinction of subjective and objective is never a contrast, as in physical science. The spiritual things discerned are familiar in their nature to the spirit which discerns them. Moreover, the life of the spirit-world lies along the remote horizon of dim perception, losing itself in clouds and distant haze. It is only the highly gifted medium who has the telescopic power of bringing these remote and shadowy forms within the grasp of clear and positive perception.

But while the spirit world so often evades the perceptive power, and its forms are lost in nebulous vagueness, its own Protean power is an additional source of confusion. Spirits exercise a semi-creative power; they bring before the observer dramatic scenes which he cannot distinguish from reality, and they evoke by their demiurgic power forms which are absolutely real, while sustained by that will. Moreover the observer himself shares in some degree these powers of the spirits, and projects from himself the phantasmagoria which often rival in their vividness the beings of perception.

Hence, setting aside all the delusive appearances of the spirit world itself, the mediumistic observer is ever liable to doubt and error, in judging between the rival vividness of his own sphere of subjective appearance and the brightness or dimness of objective spiritual realities, which approach or recede from his observation. It is, therefore, not surprising that we have so many imaginative descriptions of spiritual scenes which never had aught but a subjective existence, the character of which we recognize by observing that they are evident transcripts of the mind of the visionary seer, and limited in their details to the range of his own familiar knowledge.

These appearances originating entirely in the mind of the seer are often to him of the most unquestionable objective reality. The faculty of spectral perception or illusion, which is the highest form of imagination, is possessed by some in such a degree as entirely to mislead their judgment, unless they have learned by experience to criticise and test their perceptions.

Many, however, never apply any crucial test, and live in confusion between objective spiritual realities and purely subjective apparitions, which are sometimes mingled in a way that defies analysis. The late Judge Edmonds, to whom we owe so large a debt of gratitude for his brave defense of the truth, was a spirit-seer to whom the spirit world was a familiar reality, and yet I cannot doubt, often confounded the subjective and objective. When I first met him, about twenty-five years ago, I asked him frankly if he had any means or power of distinguishing between his spiritual perceptions and his own subjective conditions, and he as frankly confessed that he had not.

There are some, however, so happily organized and so philosophically cautious, that they seldom fall into confusion, their imagination being kept under proper regulation, from which it too often breaks loose when the seer becomes an essayist or orator. The habitual employment of the psychic powers in scientific investigations or in the practice of medicine, is highly favorable to their healthy discipline and practical truthfulness. Hence, the clairvoyant practice of medicine is destined to play a very important part among the agencies of human progress.

In our criticism of mediumship, in rejecting its very fre-

*Prof. Buchanan is referring to Mrs. Tappan's recent address in London, under the alleged influence of the spirit of Prof. J. J. Mapes.

quent sciolism, and in attempting to distinguish between four classes of phenomena, viz: 1, perfect obsession; 2, dramatic clairvoyance; 3, clairvoyant perception; and 4, sympathetic impressions from surrounding influences, we should bear in mind that we have but little to do generally with the question of the integrity of the mediums, and should not, therefore, approach them in a spirit of vigilant suspicion, which is highly embarrassing and injurious to the very phenomena which we are seeking.

Mediums are sensitive to every influence or sphere, and when we approach them, strong in our own integrity and animated by the friendly regard we should feel for those who help us to ascend to a higher communion, they will seldom fail to sympathize with our own sincerity, and aid us in the discovery of truth, so far as it lies in their power. The demoralization of mediums is due to the unfriendly and malignantly suspicious bearing of one class of visitors (who are greatly in want of moral education themselves), and the imbecile credulity of others, which welcomes every subjective conception, every conjecture or casual remark, as a supernal revelation.

The management of private interviews is not so important to the public; but the copious effusion of mediumistic thought in literature, unrestrained, unproved, and unscientific, begins to amount to an evil, by cultivating a taste for superficial thought to the neglect of the solid and practical.

In conclusion, we may consider it wise not to accept, as a supernal communication, anything which does not in some way distinguish itself from the knowledge and intellectual powers of the medium. When the spirit communicates in a language unknown to the medium, or communicates intelligence far beyond his attainment, or writes without human aid, we know that we are hearing from "beyond the river," and not merely being entertained by dramatic clairvoyance or subjective illusion.

When I received recently the first announcement of the death of a friend, whose fate was for more than thirty years unknown, conveyed in her old familiar Spanish phrase, and written by no material hand, it was very impressive to observe how distinct, characteristic and unmistakable was her expression—how different from the vaguely verbose communications of imperfect mediumship.

Doubtless, as mediumship is cultivated we shall have hereafter, this clear, crystalline, well-defined and perfect expression from our departed friends, in public as well as private; but from the rapid progress of materialization it seems very probable that we shall, ere long, see our departed friends on the public platform, and hear from their own lips what they have striven in vain to express through mediums.

If the world were under the dominion of true religion, this public advent of the denizens of Heaven would begin at once. It cannot long be delayed. The prayer of millions for 1800 years "Thy kingdom come," is about to be answered through the self-sacrificing agency of mediumship—the humble herald for these many years of the most glorious events of all historic progress,—now approaching their consummation in this Republic.

THE SUICIDE OF ANIMALS.

A recent number of the *Revue Spirite* contains an interesting article on the "Suicide of Animals." It states: "The evening before last a little dog was seen to descend to the banks of the river near the Pont-Royal, and eagerly look about as if interrogating the waters. Presently the form of a man was seen but soon sank out of sight. The dog no longer hesitated, but swam to the spot, dived down, returned, dived again, and returned no more. He had joined his master."

"Madame B——, of Rue St. Anne, had a dog she dearly loved, and who dearly loved his mistress. Madame B., died, and the utmost care could not assuage the grief of her pet. Plaintive cries and a refusal of food expressed his sorrow, and when one day he was in the lap of Madame B.'s niece at an open window, he leaped out and was killed." Montaigne records two cases: "When Lysimachus died his dog obstinately remained with him on his bed, refusing food; and when the body of the King was burned his dog threw himself into the fire and perished there with his master. The dog of a man named Pyrrhus did the same."

From All the Year Round.

COUNT SAINT-GERMAIN.

THIS famous adventurer is supposed to have been a Hungarian by birth, but the early part of his life was by himself carefully wrapped in mystery. His person and his title alike stimulated curiosity. His age was unknown, and his parentage equally obscure. We catch the first glimpse of him in Paris, a century and a quarter ago, filling the court and the town with his renown. Amazed Paris saw a man—apparently of middle age—a man who lived in magnificent style, who went to dinner parties, where he ate nothing, but talked incessantly, and with exceeding brilliancy, on every imaginable topic. His tone was, perhaps, over trenchant—the tone of a man who knows perfectly what he is talking about. Learned, speaking every civilized language admirably, a great musician, an excellent chemist, he played the part of a prodigy, and played it to perfection. Endowed with extraordinary confidence or consummate impudence, he not only laid down the law magisterially concerning the present, but spoke without hesitation of events 200 years old. His anecdotes of remote occurrences were related with extraordinary minuteness. He spoke of scenes at the court of Francis I., as if he had seen them, describing exactly the appearance of the king, imitating his voice, manner, and language—affecting throughout the character of an eye witness. In like style he edified his audience with pleasant stories of Louis XIV., and regaled them with vivid descriptions of places and persons. Hardly saying in so many words that he was actually present when the events happened, he yet contrived, by his great graphic power, to convey that impression. Intending to astonish, he succeeded completely. Wild stories were current concerning him. He was reported to be 300 years old, and to have prolonged his life by the use of a famous elixir. Paris went mad about him. He was questioned constantly about his secret of longevity, and was marvellously adroit in his replies, denying all power to make old folks young again, but quietly asserting his possession of the secret of arresting decay in the human frame. Diet, he protested, was with his marvellous elixir, the true secret of long life, and he resolutely refused to eat any food but such as had been specially prepared for him—oat meal, groats, and the white meat of chickens. On great occasions he drank a little wine, sat up as late as any one would listen to him, but took extraordinary precautions against the cold. To ladies he gave mysterious cosmetics, to preserve their beauty unimpaired; to men he talked openly of his method of transmuting metals, and of a certain process for melting down a dozen little diamonds into one large stone. These astounding assertions were backed by the possession of apparently unbounded wealth, and a collection of jewels of rare size and beauty.

From time to time this strange being appeared in various European capitals, under various names—as marquis of Montferrat; Count Bellamare, at Venice; Chevalier Schoening, at Pisa; Chevalier Weldon, Milan; Count Soltikoff, at Genoa; Count Tzarogy, at Schwabach; and finally as Count Saint-Germain, at Paris; but, after his disaster at the Hague, no longer seems so wealthy as before, and has at times the appearance of seeking his fortune.

At Tournay he is "interviewed" by the renowned Chevalier de Seingalt, who finds him in an Armenian robe and pointed cap, with a long beard descending to his waist, and ivory wand in hand—the complete make-up of a necromancer. Saint-Germain is surrounded by a legion of bottles, and is occupied in developing the manufacture of hats upon chemical principles. Seingalt being indisposed, the count offers to physic him gratis, and offers to dose him with an elixir which appears to have been ether; but the other refuses, with many polite speeches. It is the scene of the two augurs. Not being allowed to act as a physician, Saint-Germain determines to show his power as an alchemist; takes a twelve-sous piece from the other augur, puts it on red-hot charcoal, and works with the blow-pipe. The piece of money is fused and allowed to cool. "Now," says Saint-Germain,

NOTE.—We print this interesting sketch just as it appears in the English periodical, but we enter our protest against the epithets applied to the marvelous Rosicrucian whose life is the text of the article. It is very convenient for skeptical editors to call men of superior learning adventurers and charlatans, and stigmatize what is beyond their own knowledge as trickery and fraud. "St. Germain" was one of the wonders of the human race. We will have something to say of him hereafter.

ED. SPIRITUAL SCIENTIST.

"take your money again." "But it is gold." "Of the purest," Augur No. 2 does not believe in the transmutation, and looks on the whole operation as a trick; but he pockets the piece, nevertheless, and finally presents it to the celebrated Marshal Keith, then governor of Neuchatel.

Again in pursuit of dyeing and other manufacturing schemes, Saint-Germain turned up at St. Petersburg, Dresden, and Milan. Once he got into trouble, and was arrested in a petty town of Piedmont, on a protested bill of exchange; but he pulled out a hundred thousand crowns' worth of jewels, paid on the spot, bullied the governor of the town like a pickpocket, and was released, with the most respectful excuses.

Very little doubt exists that during one of his residences in Russia, he played an important part in the revolution which placed Catharine II. on the throne. In support of this view, Baron Gleichen cites the extraordinary attention bestowed on Saint-Germain at Leghorn, in 1770, by Count Alexis Orloff, and a remark made by Prince Gregory Orloff to the margrave of Anspach during his stay at Nuremberg.

After all, who was he?—the son of a Portuguese king or of a Portuguese Jew? or did he, in his old age, tell the truth to his protector and enthusiastic admirer, Prince Charles of Hesse Cassel? According to the story told his last friend, he was the son of a Prince Rakocz of Transylvania, and his first wife a Tekely. He was placed, when an infant, under the protection of the last of the Medici. When he grew up, and heard that his two brothers, sons of the Princess Hesse-Rheinfels, of Rothenburg, had received the names of St. Charles and St. Elizabeth, he determined to take the name of their holy brother, Sanctus Germanus. What was the truth? One thing alone is certain, that he was a protegee of the last Medici. Prince Charles, who appears to have regretted his death, which happened in 1783, very sincerely, tells us that he fell sick, while pursuing his experiments in colors, at Eckrenforde, and died shortly after, despite the innumerable medicines prepared by his own private apothecary. Frederick the Great who, despite his skepticism, took a queer interest in astrologers, said of him, "This is a man who does not die." Mirabeau adds, epigrammatically, "He was always a careless fellow, and at last, unlike his predecessors, forgot not to die."

UNPRINCIPLED ADVENTURERS.

DR. H. B. STORER, widely known among the liberal minds of the country, not only as a sincere and ardent Spiritualist but as a careful investigator, in speaking of unprincipled adventurers, says:—

Now that the phenomena of materialization are upon the increase, and public interest and curiosity have been intensely stimulated by the careful statements of many trustworthy observers of these wonderful manifestations, it is not strange that unprincipled adventurers should take advantage of this interest, and seek to impose fraudulent representations upon the public. Several impostors, who have been traveling about the country as expositors of Spiritualism, finding that role of business unprofitable, now profess to have been recently developed as wonderful physical mediums, and announce genuine phenomena, religious seances, &c., taking public halls, or theatres, and hoping to impose successfully upon an ignorant but curious public.

It would seem to be the simplest dictate of common sense, to say nothing of the imperative demands of scientific investigation, that all media for physical manifestations be put under absolute test conditions, *i. e.*, conditions that shall render imposture, on their part, impossible. What may occur under such conditions is of inestimable value in aiding us to study the relations of disembodied spirits to the forces and laws of the material world; unprotected by such conditions, the phenomena, even though genuine, are valueless, and tend to depreciate the importance of the claims which Spiritualism is to-day making upon the world. Such media as are unwilling to submit to test conditions, ought not to be sustained by the patronage of Spiritualists; and these public exhibitions of so-called materializations and physical manifestations, by irresponsible and untested parties, should be discredited by every true Spiritualist.

THE lecture of Mr. Charles Sotheran, co-editor of the American Bibliopolist, upon Cagliostro, before the N. Y. Loyal Club, which was recently briefed in this paper, has been printed by D. M. Bennett, 335 Broadway, New York, of whom it may be had at ten cents per copy. This is something that every Spiritualist should have, as justice has, for the first time, been done to the character and psychological gifts of one of the most remarkable men and mediums who ever lived.

Important to Spiritualists.

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

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

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

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

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

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

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

For the Committee of Seven,
BROTHERHOOD OF LUXOR. * *

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

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

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

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

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

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 discussions, works of fiction, lengthy reports, &c., and to present, as far as possible, the purely scientific aspect of the great movement pregnant with such important results for the future.

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

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How To Form A Spirit Circle.

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

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

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

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

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

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

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

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

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

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


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

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

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

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

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The most eminent writers of the day are now contributing regularly to this paper. Among these are Prof. J. R. Buchanan; Col. Henry S. Olcott, author of "People from the Other World;" Gen. F. J. Lippitt; M. A. (Oxon), of London; Dr. Wm. Hitchman, of Liverpool, Eng; Mme. H. P. Blavatsky; Charles Sothran, Editor of The Biblioplist; Emma Hardinge Britten; Hon. Alexander Aksakoff, of St. Petersburg; Prof. N. D. Wagner, University of St. Petersburg; Mrs. Emma A. Wood, translator of Kardec's works; "Hirat," the eminent Oculist; Prof. S. B. Brittan, and others.

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

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