

moves the body; that the soul's existence does not depend upon its connection with the body, while that of the body *does* depend upon its connection with the soul; that the soul may exist without the body; that it is in itself a substantial organization, sufficiently so to give identity, mind, vitality, and immortality to man.

The body of man as a whole being one, and that an effect; the soul of man as a whole being one, and that a Cause; the body being a result and a recipient of the soul; the body dying and crumbling to pieces as soon as the soul leaves it, and the soul still living and conscious after it leaves the body, it follows that in the lifetime of the body there is a link which unites the body and soul.

The body is the machine, the soul is the force, and now it is desirable to know something of the medium that connects the force to the organic machine. One question, though, before the nature of the link is presented. What evidence has the psychologist that the soul and body are connected by a medium? By the aid of the physical senses perception informs the mind about the material world. It is limited to the cognizance of outer things, properties, and phenomena; consciousness has a different office. It is limited to the mental world. It has an altogether new theatre of action. It informs the intelligent being of what its own mind is doing now at the present time. Man's knowledge of his own mind comes through consciousness. Hence, in psychology we have no compass but consciousness. The facts of mind are obtained by her. With her, facts, judgment and reason obtain opinions and inferences. What is psychology but universal science concentrated! The study of consciousness is the study of humanity. If man sums up in himself the entire world as the entire world reflects God; if all the movements of the divine essence pass into the world and return into the consciousness of man, we may judge of the high rank of man in the creation.

"So long as man knows not himself," says Victor Cousin, "he knows nothing; for we can know nothing, only so far as we know that we exist. All knowledge whatever implies the knowledge of self; not, without doubt, a developed knowledge; but that knowledge which consists at least in knowing that we exist. So long as man knows not himself, he is as if he existed not; but from the moment that he knows himself, he knows himself only on condition of knowing every thing else in the same manner as he knows himself.—All is given in all; and man, in perceiving himself, perceives already all that he will afterwards reach by the closest inspection." One of the announcements which consciousness makes is, that each faculty of the mind possesses an agency. During any efficient, vigorous action of the mind, this faithful cognizer of mental action will reveal this agency. And as every effect has a cause, it depends upon an agent—a medium.

Again, the body is one, the soul is another; the former receives the latter; hence there must be a uniting medium.

Every machine has its points of influence for the force which moves it. The body is a machine; it has its points of

influence for the incoming of life and mind. They are in medical language called ganglia, or nervous centres of the nervous system. Every force that plays upon artificial machinery has a medium through which it reaches the machine. The water wheel is turned upon its axis by gravity. This force requires the aid of water—a factor—a medium to enable it to influence the machine. Caloric is the force that propels the steamboat, but does it through steam. So life,—the great sub-stratum of body and soul—reaches out and takes hold of the body through a medium—the spirit.

Machine and force are never one and the same thing, but are two, and distinct; consequently the force does not depend upon the machine, while the function of the machine does always depend upon the force.

Every science has its axioms, and one of the axioms in psychology is, that the soul is immortal. No sane human mind we believe ever judged otherwise, whether civilized or not, whether pagan or christian, whether lettered or unlettered, whether superstitious or philosophical; for it is contrary to the first acts of conception and judgment.

No theory of the soul can be true that antagonizes this intention. This axiom is sustained by a medium that links body and soul. It shows how the body may be separated from the soul, and it remain in the possession of all its consciousness, identity, intelligence, power of judgment, and free-agency.

The advocacy of spirit medium, that in this life unites soul and body, is in harmony with the teaching of the fathers of mental philosophy;—a fact that should recommend it to the favorable consideration of every lover of letters and philosophy. This theory of the connection of soul and body is in sweet concord with the Bible. It accords with the ideas there of this life, and the one that is to come. It, in a scientific manner, proves that the faith of all men has been correct; that this life is not the end of man; that a higher, better one is in reserve for the truthful and righteous.

Separating body and soul, and then uniting them by the spirit, enables the psychologist to scientifically explain physical life, physical death, the link that connects the dual organization, the incoming of mental phenomena and sleep, life to come, the immortality of the soul, the free agency of man, and many other equally interesting subjects.

According to the teaching of Dr. Carpenter and others, the periphery of the nervous system—that is, the papillary origin of the afferent and efferent nerves is in structural elements the same as the centres of the nervous system. In either are found cells, nervous fibres and blood vessels. They differ in number, arrangement, and quantity, but not in chemical composition, nor in anatomical appearance. Now, we find that the cells in the periphery receive the mediums outside of the body. The material world flows by the aids of air, odors, flavors, heat, and solid objects into these papillary cells. Nervous cells, then, connect the outer world to the body, through the agencies of mediums. Physiologists also tell us that the cere-

brum, cerebellum, spinal marrow and ganglia possess similar cells; and as the outer are played upon by a medium, the inner may be. The peripheral cells connect the body to the material outer world, while the central cells connect the body to the spiritual, and mental, and vital world—to the world of substance.

The body, as a whole, and each part, are proofs of a force, sui generis; one having not a feature in common with caloric, gravitation, cohesion, chemical affinity, electricity, magnetism, light, or any other known imponderable. The body never was the result of any one of these, or their associated action. Not a fact in the rich domain of anatomy and physiology that will justify the philosopher in the conclusion that the body is the fruit of any or all of the inanimate forces of nature. But they all with alacrity come to the aid of the vitalist in the rational conclusion that the physical organization of man is the handiwork of a great principle, known as life or spirit. Every perception, each act of consciousness, every feeling, every volition, each conception, every decision, each influence, and each recollection is a proof of mind. Not only does each of these acts prove the existence of a mind, but each act is peculiar, and so peculiar as to require a distinct faculty to produce it.

Again, each act proves the existence of a separate faculty for its production. For every effect must have a cause; and each of these effects are generically different.—Besides, consciousness—the highest possible authority—testifies to the same thing.

Mind, then, embraces nine elements or faculties, seven of which are nominative, are actors, produces and comprise the intellect. They are perception, consciousness, reason, judgment, conception, conscience and memory; one of which is royal—is chief; one of which presides over the others, and gives to man his free agency. This is Will—the great element of liberty when once properly awakened. And lastly one of the nine of objective—is dependent wholly for its action upon its associates. This is feeling—sometimes termed heart. It may be in a figurative sense. This gives to man his joy and his sorrow, his mirth and his grief, his misery and his ecstasy. From her all happiness flows, and from her all suffering springs. Consciousness and reason also show that the mind has an agency—an office that renders the edicts of will and the causative commands of life efficient. This is performed by a medium which we call the spirit, and constitutes the link which unites the soul to the body—which plays between them and renders the former the efficient cause and supporter of the latter. Through this intermediate inter-nuncio—passes streams of life into the organization; and also streams of thought, feeling and volition into the expressive of man. Thus we are able to note facts of life, of intellect, of will, of feeling, and of spirit.

In conclusion, let me say, it doth not appear what we shall be in the future, but let us invoke the assistance of Providence to guide and protect us in our mortal pilgrimage here below; so that we may at last enter the "spirit land"—the haven of eternal repose.