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CHRISTIANITY:

ITS DIVINE AND HUMAN ELEMENTS.*

"But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of."—LUKE ix. 55.

THE word Christianity bears two meanings and conveys two distinct ideas, agreeably to the context with which it is associated. Speaking of the English as a "Christian people," the idea conveyed would be that the English nation believed in the tenets of dogmatic Christianity. On the other hand, if it were said of any particular individual, "He is a Christian man," it would be understood that the person alluded to was Christ-like in spirit, *e.g.*, that he was kind, sympathising, and self-denying. To rightly distinguish between the two meanings attached to this word involves a perception of the difference between the human and divine elements in conventional Christianity.

Eighteen hundred years ago, in a little obscure village in Palestine, was born a child whose fame and influence have extended to the present day. Amongst the most highly civilised nation of the earth, the religion associated with the name of Jesus is professedly believed in and accepted as a revelation from God Himself. Here is a fact to be accounted for by those who reject the orthodox explanation. The secret of the spread of Christianity among the most enlightened races of the world—what is it? Wherein consists the power of that religion which spreads its branches far and wide? Surely its roots must have penetrated deep down into the heart of humanity to make such a result possible! The question demands a solution at the hands of "unbelievers" which shall be at once reasonable and adequate.

Jesus was a Jew, born of Jewish parents, and early instructed in Hebrew theology. It is no presumption to suppose that he was a precocious child, with a tendency to thoughtfulness and

* By the author of "Truth *versus* Ecclesiastical Dogma," "The Philosophy of Inspiration and Revelation," and other Essays. London: Trübner & Co.

piety. His questioning the doctors in the temple at an early age leads fairly to the inference that his tastes lay in the direction of spiritual philosophy and religious literature. It may also be inferred that during the time Jesus was "subject to his parents" at Nazareth—increasing in wisdom and stature—and previous to his baptism by John (by far the larger part of his life), his studies lay in the direction of his predilections. The sacred books of the Hebrews were undoubtedly well known to Jesus at the time he commenced his ministry.* The tendencies which prompted Jesus to make himself acquainted with the philosophy and theology of his own countrymen would naturally lead him to search into the philosophies and theologies of other nations.

The Jews at the time of Christ's advent, as now, were looking for their "promised Messiah," who should deliver them out of all their troubles, and restore them to their former greatness. Jerusalem was to be the city of the great King, before whose sovereignty all the nations of the earth were to bow down and worship. Among the Jews of that day, although, perhaps, not altogether of them, lived a sect of ascetics known as

THE ESSENES.

These people corresponded in some respects to the Quakers of the present, or rather past, day. They engaged in the ordinary occupations of life, but lived in a higher sphere, counting earthly things of little worth in comparison with the higher life of communion with God and the spiritual world. In many respects they resembled the Therapeuts of Alexandria, and both sects had points of likeness with those Indian ascetics who were known to the Greeks as Gymnosophists. In a volume recently issued by Mr. Lumisden Strange, late a Judge of the High Court of Madras, entitled, "The Sources and Development of Christianity,"† there are some most interesting details of the teachings and practices of this ancient sect. Speaking of their identity with the Gymnosophists, Mr. Strange says:—

"These Gymnosophists, who were formerly in great favour in the island of Meroe, giving laws to the kings, became afterwards the Essenes or Carmelites, and their books, which they were bound with such solemn vows to keep secret, must have been the Vedas, or some

* The Lord's Prayer was derived from the older Jewish prayer, which was as follows:—"Our Father which art in heaven; hallowed be thy name, and let the remembrance of Thee be glorified in heaven above, and upon earth here below. Let thy kingdom reign over us, now and for ever. The holy men of old said, remit and forgive unto all men whatsoever they have done against me. And lead us not into temptation but deliver us from the evil thing. For thine is the kingdom, and thou shalt reign in glory for ever and for evermore."—(The Works of Rev. John Gregorie, p. 160. London, 1685.)

† Trübner & Co., London.

Indian books, containing their mythological traditions. The idea of Pliny was that the sect had existed thousands of years. . . . The Essene customs of abstaining from animal food in order to maintain spiritual purity, resorting to oblations before meals, or when tainted by contact with those of a lower class, and undergoing death by starvation rather than submitting to the defilement of taking the food of those who were accounted impure, are characteristic of the Hindus of the present day. . . . Josephus says these men live the same kind of life as do those whom the Greeks call Pythagoreans (*Ant. xv., x. 4*). The Essene principles are connected in a multitude of instances with the speculations of the school of Pythagoras. . . . There was in both an ascetic habit of life; a rejection of flesh, wine, of marriage, and of sacrifice of animals; both prescribed the wearing of white garments, purifications, a sacerdotal tone, a moral life, a refraining from oaths and slavery, an organisation into ranks, silence and the observance of mysteries, belief in divine destiny and intermediate beings; both taught reverence for the sun and retreat from the world, as well as the immortality of the soul, allegorical interpretation" (*Keim's Hist. of Jesus*, cited by Mr. Strange).*

The practices and beliefs of the Essenes are set forth at some length in Mr. Strange's profoundly interesting work, to which the reader is referred. It will be necessary here to give only a few additional characteristics of this sect. Mr. Strange observes :

"They (the Essenes) literally had all things in common. According to Philo and Josephus they were 'despisers of riches,' they ate only so far as not to be hungry, and drank just enough to escape thirst; they had no certain city, and a member of their sect, although a perfect stranger, would at once be received and entertained as a brother. They, therefore, carried nothing with them when they travelled. They were good citizens, eminent for fidelity; they avoided swearing, and it was a saying with them that 'he who cannot be believed without swearing by God is already condemned.' They were noticed for their silence and their sobriety. They rejected pleasure as an evil, but esteemed continence and the conquest of the passions as a virtue. A priest said grace before meat, and it was unlawful to taste food before grace had been said. In every house there was a sacred shrine which was called the holy place, in which they retired by themselves and performed all the mysteries of a holy life, studying the laws and the sacred oracles of God, enunciated by the holy prophets, and hymns and psalms and all kinds of other things, by reason of which knowledge and piety were increased and brought to perfection. The seventh day was counted sacred, on which they abstained from all employments and frequented the synagogues, and there sat, according to their age, in classes—the younger sitting under the elder—and listening with attention in becoming order. One of the elders read from the holy volume, and another of the greatest experience stood forth and explained what was not very intelligible, for a great many precepts were delivered in enigmatical modes of expression and allegorically as the old fashion was; and thus the young were taught the love of God, the love of virtue, and the love of mankind. They laboured

* A translation of Keim's "Jesus of Nazara" is published by Williams & Norgate.

till the fifth hour, after which they assembled in one place, and when they had clothed themselves in white veils, they bathed their bodies in cold water. When this purification was completed they assembled in the dining-room as in a holy temple, and quietly sat themselves down. They considered themselves citizens of heaven and of the world. Their doctrine was, that their bodies were corrupt, and that the matter they were composed of was not permanent but that their souls were immortal—that the souls came out of the most subtile air and were united to their bodies as in prisons, into which they were drawn by a certain natural enticement, but that when released from their bodies the souls rejoiced and mounted upwards. They contemned the miseries of life and were above pain, and as for death, if it were for their glory, they esteemed it better than life. There is abundant evidence how great were the souls of these men, for although in the war with the Romans they were tortured, burnt, and torn to pieces, and went through all kinds of instruments of torture, that they might be forced either to blaspheme their legislator or to eat what was forbidden them, yet could they not be made to do either. No one, not even of their immoderately cruel tyrants, nor of the more treacherous and hypocritical oppressors was ever able to bring any real accusation against the multitude of those called Essenes or Holy.*

From these illustrations it seems impossible to avoid perceiving the points of identity between the views and practices of the Essenes and the character and teachings of Christ. Much that is difficult to understand in Christ's teaching is explained by this reference to the usages of the Essenes. The communism advocated by Jesus, the contempt expressed for earthly grandeur and riches, the disregard of the body that the soul might be elevated, the injunction to the disciples to take neither purse nor scrip in their travels, to avoid swearing, the purification by water, &c., are all in keeping with the distinctive features of Essene practices and teachings. Philo says the Essenes derived their name from their piety:—

“That the teachings of the Essenes (continues Mr. Strange) were anterior to Christianity is indicated by Philo Judæus—a contemporary of Christ who died about A.D. 60—referring to their writings as of ancient men. Josephus speaks of an Essene named Judas who prophesied the death of Antigonius, the predecessor of Herod, and of another, Manahem, who, when Herod was a child, predicted that he should be king of the Jews. (Ant. xiii. xi. 2.)

That the teachings of Jesus closely corresponded to the views and practices of the Essenes seems to be self-evident, and that a natural explanation of many of the characteristic features of the Christ of the Synoptics is afforded by this insight into the spirit of Essene modes of life and thought seems equally clear. In the case of Jesus, it is suggested, these Essene influences operated

* The materials from which Mr. Strange has drawn are to be found in Philo, iii. 523-526; iv. 4-9, 15-20, 220, 221; and Josephus, Ant., xviii. 1-5; Wars, ii. viii. 2-11.

upon, and were assimilated by a mind prepossessed with a firm belief in Hebrew theology, and well versed in the testimony of the law and the prophets.

THE GOSPELS.

On the question of the historical trustworthiness of the Gospels, the author of a recent and very remarkable work, entitled "Supernatural Religion," commits himself to the statement that—

"After having exhausted the literature and the testimony bearing upon that point (the evidence for the Synoptic Gospels), we have not found a single distinct trace of any of those Gospels during the first century and a half after the death of Jesus."*

Speaking of the Fourth Gospel the same author says—

"We have seen that for some century and a half after the events recorded in the work, there is not only no testimony whatever connecting the Fourth Gospel with the Apostle John, but no certain trace of the existence of the Gospel. There has not been the slightest evidence in any of the writings of the Fathers which we have examined even of a tradition that the Apostle John had composed any evangelical work at all."

Further, we read †—

"The facts stated by Papias fully justify the conclusion that our first and second Synoptics cannot be the works said to have been composed by Matthew and Mark. The third Synoptic is an avowed compilation by one who was not an eye-witness of the occurrences narrated, and the identity of the writer cannot be established. As little was the supposed writer of the second Synoptic a personal witness of the scenes of his history. The author of the Fourth Gospel is unknown, and no impartial critic can assert the historical character of his narrative. Apart from continual minor contradictions throughout all these narratives it is impossible to reconcile the markedly different representations of the Fourth and of the Synoptic Gospels. They mutually destroy each other as evidence. These Gospels themselves do not pretend to be inspired histories, and they cannot upon any ground be regarded as more than mere human compositions. As evidence for miracles and the reality of a Divine Revelation they have no weight, being merely narratives written long after the events recorded by unknown persons who were neither eye-witnesses of the supposed miraculous occurrences, nor hearers of the statements they profess to report."‡

Internal evidence indicates an identity of origin for the Synoptics, whilst the Fourth Gospel is undoubtedly the work of an independent writer—one who had become strongly imbued with

* Vol. II. p. 248. (The reader is referred to Canon Lightfoot's criticisms of this work in the *Contemporary Review* as to the value of this negative evidence).

† S. R. p. 48.

‡ It is but fair to state that Canon Lightfoot in his elaborate criticism of "Supernatural Religion" (*Contemporary Review*) controverts the conclusions of its author. A careful perusal of the arguments, *pro* and *con*, can hardly fail to show the doubtful character of the testimony relied upon as sufficient to prove the authenticity and trustworthiness of the Gospel records.

the philosophy of Philo, and at the same time profoundly impressed with the Messianic claims made for or by Christ. The author of the Fourth Gospel—whoever he may have been—took the first step towards the deification of Jesus by identifying him with the Logos—the Word or Wisdom of God, “Who in the beginning was with God, and was God.”

PHILO.

Again, referring to Mr. Strange’s volume, we read—

“Philo Judæus lived in an important time, covering the whole period ascribed to the founder of Christianity. He was of Alexandria, and wrote to about A.D. 60. Philo was much occupied in interpreting the Jewish Scriptures, which he allegorized with the utmost freedom, and being so imbued with Grecian doctrines as to be accounted a follower of Pythagoras and Plato (Euseb. Ec. Hist. IV. 4). We have in him that combination of Jewish and Grecian sentiment which enters so largely into the composition of the Christian Logos. His studies led him to dilate upon the attributes of the Divine Logos, or personified Word of God, a position Jesus is said to have filled. That Philo should be attracted to the operations of the imaginary Grecian Logos, and model this object on a Jewish Messianic form was a result natural to such a writer at such a time. But what becomes of the authority of the Christian canonical record when we find the attributes of its central figure, in all their high and very remarkable specialities, anticipated and drawn by the pen of a fanciful writer such as this, himself standing absolutely free of Christianity? I take advantage (continues Mr. Strange) of Mr. Bryant’s labours in presenting the following compendium of Philo’s views of the Logos in their bearing upon the canonical representations.”

A few extracts from Mr. Bryant’s work are appended. The reader is referred to Mr. Strange’s book itself for the complete selection.

THE LOGOS.

“Philo states the Logos to be the Son of God. The Second Divinity. The first-begotten of God. Superior to angels. Superior to all things in the world. The instrument by whom the world was made. The light of the world. The Logos only can see God. He has God for his portion, and resides in Him. The most ancient of God’s works, and before all things. Esteemed as God. Free from all taint of sin. The fountain of wisdom. A messenger sent by God to man. The advocate and intercessor for mortal man. The shepherd of God’s flock. God’s beloved Son. The true High Priest. The Mediator, &c. (Bryant on Philo).*

These quotations indicate the materials out of which the history of the Christ of the Fourth Gospel has been constructed. It was undoubtedly the profound conviction of the author of the Fourth Gospel that Jesus was himself the Logos; and thus

* “Philo’s birth is dated at least 20 to 30 years before our era, and his death about A.D. 40. His principal works were certainly written before his embassy to Caius.” (Note to p. 264, “Supernatural Religion.”)

believing, it was natural he should invest Jesus with the attributes which belonged to the personified Wisdom of God. In the person of Jesus, to this Christian Jew and philosopher, would be combined—the Logos and the Messiah. The distinctive features of the Fourth Gospel, including the basis of the doctrine of the Deity of Jesus, are thus readily accounted for. To a writer so impressed, what more natural than that he should adapt his history to the requirements of his prepossessions, and, out of the mass of floating traditions, select those which best harmonised with the attitude of his own mind with respect to the nature and person of Christ? The prophecies of his sacred books must agree with the history of Christ's life and teaching. Bearing this in mind, the growth of the Fourth Gospel, with its distinct and special features, is not by any means incomprehensible.*

MIRACLES.

Passing on to the consideration of the miracles attributed to Christ, the writer by no means denies the possibility of inter-communion between the natural and the spiritual worlds through the medium of certain "gifted" persons, and the phenomena arising out of such connection. On the contrary, the occurrence of supra-mundane phenomena, under certain conditions at present but little known, is admitted. That Jesus was one of these "gifted" or "mediumistic" persons of whose existence modern Spiritualism amply testifies, appears to be reduced almost to a certainty.†

The phenomena occurring in the presence of seers, sensitives, or mediums are of the most diverse and complex nature, depending upon certain physical or mental idiosyncrasies, the nature of which we are at present unable to determine.‡ Phenomena which are *apparently* miraculous are not necessarily without the *pale of law*. The remark applies equally to ancient and modern "miraculous" occurrences. When we consider the ignorance of past ages in matters relating to physical and psychological phenomena, contrasted with the light which modern Spiritualism is throwing upon kindred manifestations, we have no difficulty

* This subject is exhaustively treated in the works before referred to ("Supernatural Religion," and "The Sources and Development of Christianity"). It need hardly be urged that, in order to do full justice to questions of such deep interest, it is necessary to weigh carefully whatever can be urged on the other side. The impartial investigator will be amply repaid for the trouble involved, by having his eyes considerably opened, and his sympathies much enlarged.

† See "The Identity of Primitive Christianity and Modern Spiritualism." Dr. Crowell. (Trow & Son, New York.)

‡ In proof of this, the reader is referred to such works as "Researches in the Phenomena of Spiritualism" (William Crookes, F.R.S.); "Miracles and Modern Spiritualism." (Alfred Russell Wallace, F.R.S.)

in tracing a basis of truth in the reported "miraculous" events of those times; nor can we escape the conclusion that occult phenomena of this kind occurring, as they did for the most part, amongst the most illiterate of the people, would naturally be exaggerated, and, it may be, unconsciously multiplied, in conformity with the tendency we find amongst the ignorant and superstitious to intensify and, in transmitting, to add to the marvels which were fairly presumed by them to be supernatural. Differing, as the writer does, on this point, with the author of "Supernatural Religion," there is nevertheless much truth in the following paragraph:—

"The world is full of illustrations of the rapid growth of legendary matter; and it would indeed have been little short of miraculous had these narratives (the Gospels) been exceptions to the universal rule, written as they were under the strongest religious excitement, at a time when almost every ordinary incident became a miracle, and in that mystic period in which reality melted into fable, and invention unconsciously trespassed on the province of history."^{*}

Suppose a person at the present day to be possessed of the gift of healing—one phase of mediumship—and to confine his labours chiefly to the lower classes, is it not almost certain that, in the course of time, and especially after his death, he would be credited with many cures which he had never effected, and that there would be many sayings imputed to him which he had never uttered, and that those cases in which his healing powers had undoubtedly been exerted beneficially would be exaggerated, and, unconsciously (it may be), added to, and this in the exact ratio of the ignorance of those among whom this mysterious power had been exercised?

Bearing these thoughts in mind, let us go back eighteen centuries, and consider the probabilities that such exaggerations and additions were actually made in the case of Jesus. There was no press to criticise, neither were there any scientific checks, such as would undoubtedly be applied at the present day before like events would obtain credence among the intelligent and educated classes. We have also the fact that these stories existed, for many years after the events recorded, as floating traditions; that few (if any) of these "miraculous" occurrences had been witnessed by the writers of the Gospels themselves; and that we have not a scrap of the original Gospels existing, nor any reliable account of any one who had seen these records written in the language spoken by their reputed authors. It is not urged that these facts disprove the authenticity of the Gospels; but they certainly have weight in the investigation of documents purporting to be miraculously selected and preserved

* "Supernatural Religion," vol. II., p. 485.

for the benefit of posterity. The position taken by the writer is this:—History, as a rule, is true in a general sense, but untrustworthy in details. The remark applies especially to sacred history, and that for obvious reasons.* We certainly have plenty of historical evidence in favour of the employment of so-called miraculous powers by those whose creeds have been diverse and conflicting. That Jesus lived and was crucified, there is no reason to disbelieve; that he was miraculously begotten, that he rose bodily from the dead and ascended into space, are matters that we are incapable of deciding, excepting on scientific or philosophical grounds, upon which grounds, it is presumed, orthodox Christians would not hesitate to disallow similar stories recorded in the sacred books of the other faiths of the world. If the balance of probabilities be against the literal truth of such statements as the “miraculous conception” and “bodily resurrection” of Jesus, it does not, from the writer’s stand-point, necessarily involve the denial of so-called supernatural (rather, supra-mundane) powers to Jesus, or compel us to regard the accounts of his “miracles” as altogether baseless. One of the strongest arguments on the side of Christianity has been summed up in the words—

“A Jesus would have been required to forge a Jesus; but this argument does not invest the Gospel records with absolute authority, exalt them above criticism, or presuppose the accuracy of every detail. Mythical accretions may have clustered around centres of fact, and substantive truth may have been dressed in a garment of fiction, with no conscious dishonesty or purpose to deceive, but with the intent of enforcing moral and spiritual lessons, and giving greater honour to a teacher worthy of honour. . . . Even in our days, and with the enormous advantage of modern appliances, aids, and safeguards, it is very difficult to write accurate history; in the first and second centuries it must have been next to impossible to do so, especially in the midst of eager speculation and vehement controversy.”

PROPHECY.

It is not necessary, from the stand-point of the writer, to deny that the prophecies of the Old Testament relating to “The Messiah” were from a supernal source, or that many of those predictions were fulfilled in the person of Jesus of Nazareth. The sensitives or seers of old were the instruments through whom intelligences in the spiritual world communicated with men on earth. These intelligences, from their superior position and knowledge, were possibly able to forecast future events with

* Reviewing a recent work by S. Neal (“The Romantic Legend of Buddha”), the *Guardian* of October 13th, 1875, in a notice of characteristic fairness—speaking of Buddha—says:—“The fertility of Eastern imagination has naturally been busy with the reputation of a person whose doctrines spread so wide and so rapidly.” Surely the remark is equally applicable to Christ!

more or less of certainty. These predictions would probably be perceived but vaguely by the sensitives themselves, thus accounting for the mystical and incoherent character of many of the prophetic utterances, and the highly symbolical language in which the prophets clothed ideas unappreciable, or but dimly perceived by them at the time they were received. Viewing the prophetic books of Scripture in this light, we are able to trace in them much of beauty and truth, without being committed to the theory of infallibility with respect to them. What, however, seems to be clear is this—that many of the selections from these prophecies, which have been pressed into the service of the writers or compilers of the New Testament as applying to the person and life of Jesus, have been far-fetched and fanciful, and in many cases are readily refuted by their contexts.*

Admitting, then, that the seers of old received, by spirit influx, an intimation of the probable advent of a Messiah—a prediction we will further allow to have been fulfilled in the person of Jesus—it by no means follows that many passages in their writings, which have been extracted (often violently) from their contexts as predictions of Christ's advent and life, can be reasonably proved to have referred to Christ at all. The abrupt interpolations presented in Matthew ii. 15 and 23, strongly indicate a desire on the part of the writers or compilers of the Gospels to connect certain details of Christ's life with Hebrew prophecies, even at the expense of coherency and consistency. Rational criticism is frequently evaded by referring plain statements of prophetic fulfilments to the completion of their *types*.† The prophecies which are regarded by orthodox Christians as referring to the advent and life of Christ, when submitted to rational criticism, do not afford anything like the amount of evidence that might reasonably be required to substantiate the claims of orthodoxy, or to support the foundations upon which such a stupendous superstructure as Dogmatic Christianity has been erected.

MEDIUMSHIP.

Particulars of the life of Jesus during the years that intervened between his discussion with the doctors in the Temple and the commencement of his ministry would explain much that is obscure and perplexing in the Gospel-history, and would probably unravel to a great extent the growth of legends which gradually became woven around the life of one whose gentleness, purity, and love so won upon the hearts of his followers that—

* Confirmation of this statement will be found in such works as Dr. Adler's Sermons; "The History and Literature of the Israelites" (C. & A. de Rothschild); "An Inquiry concerning the Origin of Christianity" (Hennell).

† *Vide* Dr. M'Caul's paper in "Aids to Faith."

after the example of more ancient faiths—no sooner was their hero dead than they raised him into a god.

But it is impossible to account for a character so unique as Jesus on any other theory than that, in addition to the possession of a most amiable and loving disposition, he was also a medium of inspiration from the spiritual world.* The almost superhuman sensitiveness he displayed to the sorrows and sufferings of mankind; the keen appreciation of the transitory character of things temporal, and the realities of the spiritual world, and the utter ignoring of self that others might be benefitted—these characteristics of a soul so transparent and holy need only the addition of that other something which constitutes a medium or channel of communication between the natural and spiritual worlds (through whom spiritual influences are received and spiritual powers exerted) to explain the person of Jesus.

The philosophy of mediumship has yet to be written. For the present it will be sufficient to observe that mediumship differs to a great extent both in character and degree. In some cases of inspirational mediumship the organism of the medium is partially or completely taken possession of by the controlling intelligence, whereas in the mediumship of genius, which all inherit to a greater or less extent, the natural powers of the medium become exalted and intensified by contact with the thought-atmosphere of a *higher life*. In the latter case, the mind of the medium is at times flooded with ideas which he readily distinguishes from the products of ratiocination. It is true, these ideas are often vague and incoherent, subject to no sort of sequence or arrangement—shadowy, it may be, and incomprehensible pictures, which take shape and coherence only after much and deep thought. These ideas are the secretions of the brain, say the materialistic philosophers. They are the life elements of the food of the soul—originating in the world of causes—says the spiritualist.

The true philosophy of genius, from the writer's point of view, will be found embedded in this interblending of the natural and spiritual worlds, whereby certain "gifted" or "mediumistic" persons—that is, persons possessing certain organic idiosyncrasies—live to a great extent in this higher world, imbibing more or less consciously (and sometimes quite unconsciously) thoughts from the great ocean of spirit which surrounds and fills the universe of matter, in which man lives and moves and has his being.† It must be borne in mind

* See a pamphlet by the present writer on "The Philosophy of Inspiration and Revelation." Trübner.

† Professor Tyndall says:—"I picture life as imminent everywhere. Nor am anxious to shut out the idea that the life here spoken of may be but a subordi-

that a medium's individuality or personality is not lost in this process. The thoughts are his own—from appropriation and assimilation—in the same way that his bodily life is his own from his individual absorption of the life elements of the food he takes. And such, with all reverence, it is suggested, was the nature of the mediumship of one whose genius was Love. The keen susceptibilities of Jesus rendered him peculiarly responsive to that phase of the Divine intelligence which best harmonised with his own characteristics. By that mysterious law of sympathy which appears to rule in the world of spirit, it would seem that the more perfect the medium the purer his perceptions. Thus can we understand, to some extent at least, the secret of the power and influence of Jesus. The embodiment of unselfishness, purity, and love represents man's highest idea of God; hence Jesus represents man's most advanced thought of Deity. Do men not err in confounding the mirror with that which is reflected therein? Is there not an immeasurable distance between the God manifested and the human manifestation? Is not God all that Jesus was, *and more*? This truth seems to underlie some of the sayings attributed to Jesus wherein he, in his hours of supreme exaltation, asserted the identity of his spirit with the divine spirit, yet that one was greater than the other.

Thus, regarding Jesus as a medium, or channel of communication between the two worlds—a medium, moreover, whose idiosyncrasies rendered him capable of receiving and manifesting the highest and holiest influences from the spiritual world—we are able to reconcile much that is otherwise perplexing in his conduct and teachings, inasmuch as it is not necessary from this point of view to regard him as infallible. The perceptions of mediums are inevitably mixed up and coloured with their mental prepossessions. That this was known to Jesus seems clear from the persistency wherewith he ever pointed men to the only One who is Good—viz., to his Father and their Father—to his God and their God.

The doctrine of "The Deity of Christ" is not to be found in the teachings of Jesus as set forth in the Synoptics. In the Fourth Gospel the identification of Jesus with the Logos accounts for the whole tenor of the author's treatment of the person and life of Christ. It seems impossible for any intelli-

nate part and function of a higher life, as the living, moving blood is subordinate to the man. I resist no such idea so long as it is not dogmatically imposed."—"Materialism and its Opponents" (*Fortnightly*, November, 1875).

The "higher life" which Professor Tyndall does not object to postulate as a possible explanation of this life—to the spiritual philosopher, is the spring and source of all man's knowledge.

gent truthseeker to read the Gospel narratives without perceiving that the gist of their teachings lies in the importance of imitating the life and spirit of Christ; in the surrender of the finite will to the infinite will; in a reverent conception of God as "Our Father," and in a life of self-abnegation for the welfare of humanity. This, it is contended, is the Christianity of Christ, and it is divine. The spirit of Christ is the only passport to the Divine heart. No man cometh to the Father by any other way. "He that loses his life shall find it." The cross is a beautiful symbol of self-sacrifice, and, as such, a fitting emblem of Christianity. Alas! how frequently is it prostituted to be a mere badge of party feeling, or a bauble to adorn its most unchristian wearer!

Having thus glanced at the nature of the *spirit* of true Christianity, and traced the views and teachings of Jesus to sources anterior to the Christian era, we proceed to follow, in general outline, the gradual accretion of dogmas which were unknown to Christ, and which have ultimated in the conventional Christianity of the present day. In this direction will be found a natural explanation of the rise and progress of those eminently human productions—the theological dogmas of an ecclesiastical Christianity.

THE APOSTLES.

It has been shown that the seeds of the doctrine of the Deity of Christ had been sown in the Fourth Gospel, the author of which had identified Jesus not only with the Jewish Messiah, but also with the Logos of Philo. For some time after the death of Christ the disciples had confined their ministrations to the Jews only. They, as yet, regarded Jesus as "a man approved of God."* and required of their converts simply to "repent and be baptised in the name of Christ."† "The God of our fathers," says Peter, "raised up Jesus, whom ye slew and hanged upon a tree"‡—words applicable to a prophet, not to God incarnate.

That some of the apostles had "Spiritual Gifts," or, in the language of Modern Spiritualism, were mediumistic, is not doubted, neither is it improbable that Jesus himself was the controlling intelligence in many of the spiritual manifestations that occurred in the presence of the apostles. §

* Acts ii. 22.

† Acts ii. 38.

‡ Acts v. 30.

§ The identity of modern with ancient Spiritualism, as ably shown by Dr. Crowell in his recent work on "Primitive Christianity and Modern Spiritualism," will be objected to by many real Christians on grounds of feeling rather than reason. Dr. Carpenter, Professors Tyndall and Huxley, with their attendant satellites, may sneer at Spiritualism altogether. It may, nevertheless, be found that Spiritualism rests upon facts which no amount of ignorant abuse or scientific drollery can annihilate. To us, Spiritualism is the key which unlocks the mysteries of historical religions, and the only philosophy which adequately

Peter's vision, as recorded in Acts x., appears to have been the opening of Christianity to the Gentiles. We read that, under the preaching of Peter—a trance and healing medium—powerful mental and physical manifestations occurred. Jews and Gentiles were “filled with the Holy Ghost,” and “spoke with tongues,”* psychological phenomena doubtless, similar to

accounts for the intelligent movement of the scientist's atomic molecules in their aggregation into organic form and structure. Matter may contain, potentially, the possibilities of life and thought, and, if so, it is by virtue of its spiritual origin; or it may be that the intelligent energy displayed by these ultimate atoms is governed by a mind (spiritual) force, directed by the Divine intelligence of their Creator. Whether the actions of apparently lifeless matter be ascribed to an internal or external cause is of little importance to the Spiritualist who believes in their spiritual origin. Postulating Intelligence at the back of all things the Spiritualist is unaffected by the question. Resting intelligently upon the hypothesis that *Mind rules*, he is contented to leave the *how* to be decided by evidence. Strange, indeed, and inconsistent with his anti-dogmatic assurances, is a remark of Professor Tyndall's, in his recent article on “Materialism and its Opponents,” in the *Fortnightly*, in which he stigmatizes a belief in Spiritualism as “intellectual whoredom.” It were better for the Professor's reputation as a man of science to have withheld a remark so ill-chosen and uncalled for. To disprove the facts upon which a belief in Spiritualism rests would surely be the more scientific course. To deny on *a priori* grounds the real objective character of the phenomena called Spiritual is unscientific. In the admirable paper in which this unfortunate remark occurs, the Professor appeals to certain phenomena which result from the action of the sun's heat on sea water. It is presumed Professor Tyndall states facts on evidence which has been, or is capable of being, affirmed by his senses. Why, it may be asked, is the same kind of evidence to be treated with derision when advanced in favour of the facts upon which a belief in Spiritualism is based? Surely, the modesty which ought to be associated with a really great mind should have prevented such an unseemly exhibition of temper. The truly scientific mind should be superior to this sort of thing. There may be facts as yet unknown to Professor Tyndall—facts which may help to elucidate if not to solve some of the mighty problems which are raised by his, in some respects, unequalled scientific investigations and philosophical speculations. The following extract from a recent *Westminster Review* presents Spiritualism in a different, and possibly truer, light:—“Religions are not made; they grow. Their progress is not from the enlightened to the vulgar, but from the vulgar to the enlightened. They are not products of the intellect, but manifest themselves as physical forces, too. The religion of the future is in our midst already, working like potent yeast in the minds of the people. It is in our midst to-day, with signs and wonders uprising like a swollen tide, and scorning the barriers of Nature's laws. But, however irresistible its effects, they are not declared on the surface. It comes, veiling its destined splendours beneath an exterior that invites contempt. Hidden from the prudent, its truths are revealed to babes. Once more the weak will confound the mighty, the foolish the wise, and base things and things despised, it may be even things that are not, bring to nought things that are, for it seems certain that—whether truly or whether falsely—SPIRITUALISM will re-establish, on what professes to be ground of positive evidence, the fading belief in a future life—not such a future as is dear to the reigning theology, but a future developed from the present—a continuation under improved conditions of the scheme of things around us. Further than this it is impossible to predict the precise development which Spiritualism may take in the future, just as it would have been impossible at the birth of Christianity to have predicted its actual subsequent development; but from the *unexamplified power possessed by this new religious force* of fusing with other creeds, it seems likely in the end to bring about a greater uniformity of belief than has ever yet been known.”

* Acts ii. 4.

those which occur in our own day at séances and at religious revival meetings.* About the same time, we meet with another trance medium in the person of Saul of Tarsus, whose conversion is recorded in Acts ix. Saul was a Jew, thoroughly grounded in Hebrew theology. He went with Barnabas to Antioch, and abode there a whole year. We further read (Acts xi. 26)—“And the disciples were called Christians first at Antioch.” In the person of Saul of Tarsus, afterwards called Paul, Judaism and Christianity became more intimately associated.

That Paul believed in the *bodily* resurrection of Jesus appears certain.† From the writer's point of view, however, the resurrection of Christ's body is not needed to explain the appearance of Jesus to Paul on his journey to Damascus any more than it is necessary to believe that the graves were opened in the graveyards of Jerusalem at the time of the crucifixion, to account for the appearances of the spiritual visitors to their friends in that city. In those days they thought otherwise, and wrote as they thought.

THE EPISTLES.

The spirit of bigotry and persecution soon displayed itself in Paul's teaching. “He was taught by the revelation of Jesus,”‡ and he who preached any other Christianity than Paul's was “to be accursed.”§ We gather the leading points of Paul's teaching by glancing at his discourses as recorded in the Acts of the Apostles, and by referring to one or two of the Epistles. In Acts xiii., Paul speaks of Israel having been “chosen of God,” and of Christ as David's son, “of whose seed hath God, according to his promise, raised unto Israel a Saviour, Jesus.”|| With Paul, Jesus was the promised Messiah of whom the Prophets spoke, and it was belief in the Messianism of Jesus which justified from all things from which the Jews could not be justified by the law of Moses.¶

The sacrificial aspect of Christ's death had not as yet developed itself, but was a logical outcome of Paul's conversion. Repentance towards God and faith in Jesus, as the Messiah whom God had raised from the dead, embraced the substance of Paul's teaching as recorded in the Acts of the Apostles. In the

* The operation of conversion at the recent revival meetings of the American Revivalists “was performed then and there in the Bow Road Hall, as some of the converts say, by one look from Mr. Moody.”—*The Times*, July 21st, 1875.

The “Spiritual Gifts,” or mediumistic qualities, latent in many persons, are frequently aroused and suddenly developed in times of great excitement, and in the presence of powerful media. The excitement attendant upon inspirational mediumship is very contagious, and in many cases quite uncontrollable.

† Acts xxvi. 23.

‡ Gal. i. 12.

§ Gal. i. 9.

|| Acts xiii. 23.

¶ Acts xiii. 39.

Epistles to the Corinthians and to the Galatians, we find a gradual unfolding of the doctrine of the Atonement arising out of the connection between Judaism and Christianity.

“The life I now live I live by faith of the Son of God, who loved me, and gave himself for me.”* “Christ has redeemed us from the curse of the law, being made a curse for us.”† “For as many of you as have been baptized into Christ have put on Christ.”‡ “And if ye be Christ’s, then are ye Abram’s seed, and heirs according to the promise.”|| “That God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.”§

In the Epistle to the Hebrews (whoever may have been the author) we find this doctrine fully developed.

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.”¶ “Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.”** “Being made perfect, he became the author of eternal salvation unto all that obey him. Called of God an High Priest after the order of Melchisedec.”†† “By so much was Jesus made a surety of a better testament.”‡‡ “Neither by the blood of goats and calves, but by his own blood he entered once into the holy place, having obtained eternal redemption for us.”||| “Whereupon neither the first testament was dedicated without blood.”§§ “But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.”¶¶

Here then is Judaic Christianity fully developed, and the doctrine of the Atonement established. It is possible, in the Epistles, to trace the germs from whence have arisen the doctrines of “Baptismal Regeneration” and the “Real Presence;” also the incipient stages of a creedal Christianity, together with the perils of unbelief. It is, however, impossible to find a belief in the doctrine of the Deity of Christ insisted on in the Epistles. The few passages where this doctrine might be inferred, from the language of the writer (where not traceable to exaggerated hyperbole), will be found, on close analysis, to yield to other explanations, and to be counterpoised by the distinction which is constantly made between God and Christ. Throughout the Epistles Christ remains a created being, an instrument with qualities conferred by his Father, and his resurrection is frequently and uniformly attributed to the power of God. “For it became him, for whom are all things, in bringing many sons to glory, to make the captain of their

* Gal. ii. 20.

|| Gal. iii. 29.

** Hebrews ii. 17.

||| Hebrews ix. 12.

† Gal. iii. 13.

§ 1st Cor. v. 19.

†† Hebrews v. 9-10.

§§ Hebrews ix. 18.

‡ Gal. iii. 27.

¶ Hebrews ii. 14.

‡‡ Hebrews vii. 22.

¶¶ Hebrews ix. 26.

salvation perfect through sufferings.* Verses such as these (abounding, as they do, throughout the Epistles) from their very construction, indicate the absence of any conception of Jesus as "Very God of Very God."†

Thus far then we have traced the distinctive features of Christ's practices and teaching, to sources anterior to the Christian era. We have glanced at the spirit of Christianity as distinguished from so called Christian dogmas. We have noticed the origin and development of the doctrines of the Deity of Christ, and the Atonement, together with the gradual tendency towards an ecclesiastical or creedal Christianity—involving the eternal perfection of unbelievers, which is the logical outcome of the system. Trinitarian conceptions of the Godhead not unnaturally follow a belief in these doctrines, the origin of which we have traced to modes of thought of the prominent Jewish converts to Christianity. It seems impossible to avoid perceiving the distinction between the Christianity of the Epistles and the Gospels.

"We may look in vain in the Synoptic Gospels for the doctrines elaborated in the Pauline Epistles and the Gospel of Ephesus. The great transformation of Christianity was effected by men who had never seen Jesus, and who were only acquainted with his teaching when already transmuted by tradition. The fervid imagination of the East constructed Christian theology."‡

From the times of the Apostles nearly all that is known of the progress of Christianity is derived from

EUSEBIUS.

"All Jewish and heathen writers who flourished during the first seventy years of our first century are completely silent on the existence of the Christian Church, and they appear utterly ignorant of the miracles, doctrines, persons, and events related in the narratives of the now rejected and received Gospels."§

A little further on we read:—

"Eusebius, who flourished about A.D. 315, is the next Christian writer who quotes external evidence regarding the Christians. He quotes from a passage in Josephus' *Antiquities* (book xviii., ch. 3, § 3), where Josephus is made to say, 'At this time there existed Jesus, a wise man, if it be allowed to call him a man, for he performed wonderful works, and instructed those who received the truth with joy; he thus drew to himself many Jews and many Greeks; he was Christ; Pilate having punished him with crucifixion on the accusation of our leading men, those who had loved him before still remained faithful

* Hebrews ii. 10.

† For evidence on this point, the reader is referred to "An Examination of Canon Liddon's Bampton Lectures on 'The Divinity of Christ,'" by a Clergy-

‡ *Supernatural Religion*, vol. ii., 486.

§ "Our First Century." Scott's Series.

to him; for on the third day he appeared unto them, living anew just as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct even at the present day.' This is a translation of the whole passage. It has not the least connection with what precedes or follows. It was unknown to all the previous defenders of Christianity. Josephus was a Jew, and ever remained such. It is quite contrary to the Jewish creed to say that Christ has appeared on earth. The destruction of Jerusalem and the dispersion of their nation are to them standing proofs that Christ, their restorer and triumphant deliverer, never can have come. Consequently, it is impossible that Josephus wrote this passage."

Again, the same writer in a more recent pamphlet* says:—

"Moreover, to assume that the narratives contained in the first six books of Eusebius' Ecclesiastical History are substantially authentic and historical, would be an equally arbitrary assumption, for, in fact, we know that the very reverse is the case."

It will be seen that much depends upon the accuracy of this writer, who declares himself:—

"That he was the first historian who had undertaken to write a history of the Christian Church—that it was beyond his power to present that history in a full and continuous state—that in attempting the subject he was entering upon a trackless and unbeaten path—that he was unable to find even the bare vestiges of those who may have toiled through the way before him—and that he had not been able to find that any of the Christian ecclesiastical writers had directed their efforts to present anything carefully in this department of writing. . . . Eusebius is our only authority for that period of Christianity. . . . As Eusebius lived about A.D. 315, he could not, of course, be an authority of any value for events supposed to have taken place A.D. 60, A.D. 30, or A.D. 1."

Perhaps the most interesting part of Mr. Strange's book is that in which he points out the Gentile influences upon the Christianity of the Apostles' days; the blending of Grecian mythology with Judaic Christianity; and the doctrinal developments arising out of such a connection. One is tempted to transcribe b. dily, the chapter on

"THE GENTILE MOULDS OF CHRISTIANITY,"

so interesting and suggestive are his remarks. It must however suffice for our present purpose to observe that the modification of some of the earlier doctrines of Judaic Christianity, and the introduction of other doctrines and practices, distinctly Grecian; together with the gradual development of an ecclesiastical hierarchy are clearly demonstrated. From which it will be seen that Christianity very soon

"Passed out of the pure morality of its infancy when, untroubled by complicated questions of dogma, simple faith and pious enthusiasm

* "Primitive Church History." Scott's Series.

had been the one great bond of Christian brotherhood, into a phase of ecclesiastical development in which religion was fast degenerating into theology, and complicated doctrines were rapidly assuming that rampant attitude which led to so much bitterness, persecution, and schism."^{*}

Christianity in its primitive form, says Mr. Strange,[†]—

"Was necessarily shaped out of Judaic elements, from the midst of which it sprung. These were afforded by the Jewish scriptures, the tenets of the Essenes and Therapeuts, and the Neo-Platonic theories of the Logos, as expounded by such a writer as Philo. When the movement was influenced by a large accession of Gentile converts, it was natural, while the development was in progress, that occasion should be found for admitting those strong currents of belief upon which this class had habitually depended; and thus the doctrines and mythologies of the Greeks, Egyptians, and Hindus, all met with in Alexandria, became laid under contribution to impart form and fixity of character to the nascent faith. Christians, conscious of their higher aims, are loth to acknowledge their obligations to such sources as these, but the similitudes are too frequent and too striking to be accounted for as other than due to deliberate adaptation. A vein of powerful sentiment, common to human nature, runs through these imaginings, which has served to give life and solidity to the whole."

CONCLUSIONS.

Sufficient has been advanced to stimulate truthseekers to search for themselves and see if these things be so. They may not arrive at the writer's conclusions, but most assuredly their views of Christ and Christianity will be greatly modified, and they may probably be led to see that true Christianity consists, not in the acceptance of metaphysical dogmas about the person of Christ and the nature of Deity, but in the cultivation of that spirit of self-sacrificing love which was the distinguishing characteristic of Jesus of Nazareth.

It is frequently urged that Christianity is this "and more." Undoubtedly the remark is true as applied to conventional Christianity; but, inasmuch as Love, in its highest reference, includes Righteousness, whatever more has been added to the simple gospel of Love which Jesus lived and taught belongs to the domain of theological speculation, and is, therefore, a matter upon which the greatest diversity of opinion may fairly exist among those who bear the Christian name. Doubtless there were circumstances attending the life of Jesus and the era in which he lived which tended to attract a more than ordinary interest in his career. The possession of extraordinary mediumistic powers (including the gift of healing) would of itself be sufficient to account for the fascination by which his followers

^{*} "Supernatural Religion," vol. ii., 103.

[†] "The Sources of Development of Christianity," p. 190.

were attracted to him. To this may be added the more solid attraction of his noble self-sacrificing spirit. Then again, the touching pathos of the story of the Cross, appealing as it does to young and old, rich and poor alike, must be taken into account in attempting to suggest a natural explanation of the rise and progress of Christianity in its infancy. There are many undeveloped geniuses in every age. The powers of a Milton, a Mendelssohn, or a Michael Angelo, undoubtedly lie hidden in many of the rude and uncultivated denizens of our towns and villages. Circumstances have not favoured their development. For a man to leave his mark on history, it is necessary, first, that he be a medium or, as it is called, a genius; secondly, that the circumstances of the times should be favourable to his development and notoriety; thirdly, that his followers should be enthusiastic in their leader's praises and loyal to his cause. Such was the case with Jesus—a son of God truly*—whose words of love and wisdom penetrated the hearts of his followers with a mystic holy influence redolent of heaven and a Father's Love. And such were the followers of one whose power was love. Awed by phenomena which resulted from their leader's mediumship, misunderstanding to a great extent the teachings of one so gifted as Jesus, they nevertheless believed him to be “a prophet sent of God,” and with a loyal enthusiasm they tried to recollect his sayings and walk in the footsteps of their beloved master. About three days after his death, Christ is said to have re-appeared as promised to his disciples. In a form sufficiently material to be recognised, and even to partake of fish and honeycomb, he was again in their midst. Moreover, in the presence of his immediate followers—some of whom (it is suggested) were chosen on account of their mediumistic qualities—Jesus continued to manifest his power and influence, and to comfort and aid them in establishing his kingdom of love upon earth.

It may be urged that an adequate explanation yet remains to be given of the *progress* of so-called Christian dogmas. We have traced the origin and growth of these dogmas to their native soil, and further, we have followed their development up to the incipient stages of an ecclesiastical hierarchy. Out of the circumstances attending the adoption of Christianity by Constantine, and the conditions (social and political) of the times which led up to the event, together with the ecclesiastical powers established or confirmed by that Emperor—powers which tended to crush out all freedom of thought and expression, and to leave the education of future generations in the hands of a priestly

* Romans viii. 14.

despotism—and, more than all, to the mixture of true Christianity, which we cannot but believe to have been associated with its ecclesiastical accretions—must be attributed the success of dogmatic Christianity along the ages.

The dogmas of Christianity have hitherto, by the masses, been accepted with a blind unreasoning credulity, miscalled faith, and the honest sceptic has been branded “an Infidel.” This state of things is fast subsiding. None but the bigoted and uncultured now regard intellectual differences on theological points as involving moral obliquity. The *spirit* of Christianity is fast superseding the *letter*, and the time is probably approaching when men of all shades of opinion will find their point of unity in the spirit of love, the bond of peace, and in righteousness of life. There are indications of the dawn of this higher and more spiritual Christianity, in which doctrinal differences will not be allowed to separate those who are knit together in the spirit of Christ. “It might, after all,” says an eminent clergyman of the Church of England,* “be unity rather than union which was in the mind of God, a unity embracing all who loved the Lord Jesus in sincerity and truth.” Is it not useless to strive after an impossible uniformity of theological beliefs? An unity which embraces all who are in active sympathy with the spirit of Christ—whatever be their intellectual differences—is surely the consummation devoutly to be striven after and prayed for by all true Christians.

Those who are interested in pursuing the history of the corruptions of Christianity and the consolidation of ecclesiastical powers, will do well to consult Priestley on “The Corruptions of Christianity;” “An Inquiry concerning the Origin of Christianity,” Hennell; and Middleton’s “Free Inquiry,” together with the works previously alluded to in this paper. It is impossible, within the limits of an article, to do more than point the direction in which lies a natural and adequate account of the rise and progress of ecclesiastical or dogmatic Christianity. The earnest inquirer must search for himself. An investigation into the history of the fathers of the so-called Christian Church is a dreary but enlightening exercise. One’s faith in the value of their testimony on points of doctrinal theology is considerably modified by a more intimate acquaintance with their opinions and beliefs.

According to the writer’s view, Christianity does not necessitate a belief in such doctrines as “The Fall,” “The Atonement,” “The Deity of Jesus,” a personal Devil, or an eternal Hell; but it consists in the conception of God as a Father, and the

* Rev. P. Maclagan, *The Hour*, Oct. 26, 1875.

worship of Him in spirit and in truth; in doing to others as we would they should do unto us; in transparent truthfulness and never-failing charity; in a generosity which is purely unselfish; in "a goodness that scorns reward;" in an all-embracing love which is capable of sacrificing even life itself for the welfare and happiness of the race. These are the seeds of vital, practical Christianity, and it is to the inherent power of such a Christianity we must attribute success of the religion of Jesus, and not to its doctrinal accretions.

"The purity of heart which alone "sees God" is not dependent on views of the Trinity, or belief in the miraculous birth and incarnation." *

This view of Christianity is repudiated by the evangelical and the sacerdotalist alike. They both attach equal, if not greater importance to *belief* than to *practice*, or, at all events, they regard a belief in the *dogmas* of Christianity as essential to "salvation." "Christianity," said the Bishop of Lichfield at the late Church Congress at Stoke-on-Trent, "knows nothing of practice distinct from doctrine," which is as much as to say that the man who follows the *spirit* of Christ but is unable to accept the doctrines of the Churches, will, "without doubt, perish everlastingly."

The Bishop of Rochester, at the same Congress, thus expressed himself:—

"From the Protestant communities which reject the idea of one visible body in Christ comes the suggestion, quite untenable, that we should agree to differ in faith—be united only in love. On whatever points we may be divided, on this, at least, we are perfectly at one—that unity can never be attained by every man following his own ways and ideas."

The bishop's words breathe (perhaps unconsciously) the very essence of dogmatic Christianity, for it follows from them that a man must yield his most sacred convictions of what is true in order to preserve an unity which, at the price, is not worth having.

With whom, it may be asked, would Jesus himself be more in sympathy—with the man who believes the doctrines and rejects the life; or with the man who, unable intellectually to accept the doctrines, is nevertheless actively living out his life and spirit? This question is respectfully submitted for the serious consideration of both bishops and people.†

In a posthumous essay by the late Bishop Thirlwall,‡ it is

* Supernatural Religion.

† Orthodox Christians cannot be allowed to play fast and loose with reason. Intellectual beliefs involve reason as the ultimate standard of appeal, whereas the Christ-like spirit appeals directly to the moral sense, and may safely be left to the spiritual discernment of mankind.

‡ *Contemporary Review*, October, 1875.

argued that "the strength of the Papal Church lies in the weakness of human nature."

- "(1.) In its childish fondness for a pompous and glittering ceremonial;
- "(2.) In its slavish readiness to accept without inquiry any pretensions, however unfounded, if they are only put forward with a sufficient degree of confident assurance;
- "(3.) In the cowardice with which it shrinks from responsibility, and is anxious to shift it upon another;
- "(4.) In the intellectual sluggishness which makes it impatient of the labour required for the investigation of truth;
- "(5.) In the proneness to substitute outward devotional exercises as meritorious works in proportion to the trouble and annoyance they may have cost;
- "(6.) And the intolerance with which, especially in matters connected with religion, it resents dissent from its own opinions as a personal injury, for which it is ever ready to avenge itself by persecution."

With but little modification, the Bishop's remarks surely admit of a much wider application, and, with one or two exceptions, are amply illustrated by the Christian churches at large. We conclude, then, that "the secret of the success of Christianity amongst the most highly civilised nations of the earth" consists in the inherent power of the *Christ-like spirit*. The doctrinal accretions are purely human, as may be gathered from their diversity. The doctrines of "The Immaculate Conception" and "Papal Infallibility" form an integral part of a consistent Roman Catholic Christian's creed; whereas, with Protestant Christians, these dogmas are regarded as blasphemous fables. The doctrine of "the Atonement" is an abomination to Swedenborgian Christians. Even in the Church of England, the High Church and the Low Church are at war to the teeth. Christian sects quarrelling about creeds!* Creeds, then, are human; while the principle of Christianity is Divine. We distinguish between the human and the Divine when we separate the spirit of Christianity from the creeds of Christendom.

That it is possible for men to be one in spirit with Jesus Christ who nevertheless, from the force of honest convictions, are unable to accept the dogmas of Christianity, would probably be allowed by the more thoughtful and cultured of orthodox believers. Under any circumstances, it must be admitted that the most fervent believer knows nothing whatever of Christ *as a person*. What he admires, loves, and adores in Jesus is the

* The Rev. George Chute, vicar of Market Drayton, in a recent address to his parishioners, gave his reasons for secession from the Church of England. The following is an extract:—

"It is certain that the pulpit will hereafter be filled by one who will set forth doctrines exactly the opposite of those I have set before you. If I preach the truth, the other's preaching must be error. One is God's truth; the other the Devil's lies. . . ."—*Times*, October 15th, 1875.

spirit manifested by him—the spirit of Love, which is the spirit of God. Hence Jesus, as the personification of Love, occupies the same position in the sphere of the affections as does Mozart in the sphere of Music, Shakespeare in Literature, and Newton in Science—all variously manifesting, in their degree, and according to their respective genius, the endless phases of the Divine love and intelligence.

This view of Christianity has the advantage of excluding none who love the spirit of Christ, although they may never have heard of Jesus. It may not be the Christianity of Paul, or the Fathers of the so-called Christian Churches; but is it not the Christianity of Christ?

W. W. C.

THE USES AND ABUSES OF SPIRITUALISM.

By MARY F. DAVIS.

THERE is no small amount of profound ignorance in the world respecting the genuine claims of Spiritualism. It is simply a belief—

1st, *That man has a spirit;*

2nd, *That this spirit lives after death;*

3rd, *That it can hold intercourse with human beings on earth.*

True Spiritualists agree on these three unwritten articles of faith; but, in regard to everything else, all are free to form their own opinions. No creed written in lines of blood holds them in its serpent coils; but, daring to meet every subject face to face, they feel at liberty to measure all ideas by the line and plummet of Philosophy, and cast anchor only in the safe harbour of Reason.

This belief is an outgrowth of the religious nature peculiar to the development of the nineteenth century. It is a favourite dogma with creedmongers, that in religion there is no progression—that the Bible holds all the information that man can ever expect to receive in regard to the life to come, and that the present system of Protestantism stands on the summit of perfectibility, than which nothing could more fully meet the highest aspirations of the soul. But is this in accordance with nature? While the world is marching onward with such majestic strides in the paths of science, art, and literature—while printing presses, and steam presses, and railroad cars, and telegraph wires, and ocean steamships, and labour-saving machines are multiplying among us—can it be that the soul stands still? Can it be that the light which two thousand years ago irradiated for a brief period a small portion of the moral horizon, is all that will ever

be demanded by the race? Are the wings of the spirit to be forever fettered, while mentality is seeking deeper depths and soaring to loftier heights? Friends of humanity! believe it not.

Man's religious nature is progressive—equally so with other departments of his being. During past ages it has struggled up into the various systems of faith which have simultaneously blessed and cursed mankind. According as the human idea was gross or refined, respecting man's destiny and the Divine nature, so has been the religion projected into the world. Every institution has been a necessity springing from the consociated development of the race from which it issued, and satisfying the religious needs of that race, until it was outgrown and cast aside, like an old garment, for a purer set of principles and a higher organisation. The Jewish Theocracy was an improvement on the system of image worship which preceded it; and its ethical teachings satisfied the ideal of its most aspiring adherents. Buddha among the Hindoos, Zoroaster the Persians, Confucius the Chinese, and Socrates and Plato among the Greeks and Romans, introduced religious ideas that for the time being applied directly to the spiritual necessities of their followers. Mohammed instructed the wild tribes of his native soil in a purer faith than that of the Sabians, and transferred their worship from "Spirits of the Stars" to the one invisible God. He thought to introduce a system superior even to Christianity, which in his time was racked by continual and fiery dissensions among its professed adherents. He was a real benefactor to the idolatrous Arabians, abolishing barbarous laws respecting slaves, establishing the rights of women to life and property, forbidding the use of intoxicating drinks, and teaching conjugal purity as a safeguard to happiness.

In like manner, Christ established a system of morality superior to that held by the Jews. Disease had crept into their religious body—disorganisation began to appear; their ideas failed at last to meet the demands of the progressed masses; and though Christ fell a martyr to the new philosophy he taught, still it took deep root, and flourished in the earth. And why? Because it then filled the spiritual aspirations of humanity! Christianity, like Mohammedanism, has been perverted—grossly, wickedly perverted to uses which would have horrified the imagination of its founder; but when not abused, it has been, during these many hundred years, like "the shadow of a great rock in a weary land" to those whose faith needed sustenance and anchorage. But the ages during which it has prevailed have set their seal on the forehead of progression—the teachings of the prophets and apostles begin, like the writings of Herodotus and Xenophon, to be scanned by the eye of criticism; the holy

horror which the sight of heated furnaces and blazing ovens once inspired in the tortured, hell-expectant heart of childhood, no longer holds its Puritanic sway; the restless soul of man, peering into the abysmal depths of infinitude, cries, "Light—more light!" and the spirit, spurning the everlasting babyhood of creeds and mummeries, and mock-profundity, concerning the God-head and the Devil-head, the immaculacy of the Virgin, the cold bath of sprinkling, pouring, and immersion, and the meaning of knotty passages scattered throughout huge volumes;—the spirit, spurning all this, reaches forward to something better, simpler, and purer, more substantial and satisfactory.

Spiritualism comes in to supply this demand. It is not the opposer, but the handmaid of pure Christianity. It rebukes the abuses, but adopts the essence of the sublime institution given to the world by Jesus and his disciples. It may be said to be built over Christianity, as one section is built upon another in a glorious temple whose dome reaches beyond the stars. What Mohammedanism was to the Arabians, and Christianity to the Galileans, that is Spiritualism to the nineteenth century—an exponent of a clearer understanding of nature, a nobler estimate of man, and a more expansive apprehension of Deity.

At the same time this new system is only one among many great agents of progression. It appeals to man's highest nature, but in scope it is far from being universal. It is a means, but not the only means of improvement which should claim the attention of mankind. It is a branch of reform, but not the *tree*, whose fruit is for the healing of the nations. The Harmonial Philosophy affords the only refuge for those who would explore the hitherto untrodden paths of thought. It includes in its boundless sweep all the great developments of Spiritualism, as well as the unfoldings of every other science. This philosophy is predicated upon the laws of eternal progress and eternal growth. Like a colossal tower, it rises high and broad and grand over the wrecks of past opinions, inviting the weak and weary into its pleasurable avenues of truth. The shadow of its extended wing overreaches every reform, including temperance, anti-slavery, the elevation of woman, and conjugal redemptions. It will serve to harmonise all religions, and political parties, by unfolding problems hitherto unsolved; bring into action the laws of love and wisdom; and teach man the road to personal and social harmony. Spiritualism, then, being the science of the soul, and the forerunner of a new dispensation, is naturally a sub-department of the Harmonial Philosophy, and it will be a blessing to the world only in proportion as this philosophy is made its basis and the expounder of its phenomena.

A NEW ELEMENT IN THE WORLD.

As a new element in the world of thought, Spiritualism has great uses.

In the first place it tends to individualise mankind and free them from the dominion of creeds. Every era has produced its great men, whose works appear in review so original and so wonderful, that the authors have been honoured by the name of genius. Poets, orators, artists, lawgivers—many there are; but when this same species of ingenuity ultimates in new systems of religious faith the founders have been thought not geniuses alone, but God-sent and heaven-inspired authorities. There is enough perception in the masses to create an understanding, and call forth a response, when clear-sighted, energetic and ambitious men thus electrify the world; but not enough mental industry to induce like independent action. Hence the sayings of the political and religious chieftains of a nation, though questioned and perhaps rejected by a few reasoning minds, are passively accepted by the unthinking majority, and, in process of time, become inwrought into the very bone and sinew of that nation's organisation; other contiguous and tributary countries are gradually indoctrinated into these new ideas; civil laws and ecclesiastical regulations are instituted; these readily merge into customs; individualism ceases; and men become automatons, and exist for centuries on a dead level of mental slavery and conservatism.

This has been the condition of Christendom ever since the era of Martin Luther. He broke loose from the enslaving domination of the Romish Church, roused the world from its spiritual lethargy, and sent living streams of baptismal fire through all avenues of society. But the flame soon flickered, and it needed but a Calvin to put an extinguisher on the very heart of religion. Since then, numberless churches have been built that glittered and sparkled in their cold magnificence, and gloomy forms, clad in sacerdotal robes, have moved in solemn dignity among men; but the poor—where are they? Where is humanity, with its bruises, and groans, and tearless agonies? Has the world no John the Baptist to cry in its wilderness? Is there no Martin Luther to rouse the sleeping millions of the nineteenth century? Yea, verily! Spiritualism is the harbinger of the age. Its many voices have gone forth—the words are already on the breeze which are to “touch the electric chain” and free mankind from the bondage of superstition.

“There’s a fount about to stream;
There’s a light about to gleam;
There’s a midnight darkness changing
Into gray:

Men of thought and men of action,
Clear the way!"

When a human being has reached that point of development where he feels responsible to himself alone—when he can bring all regulations of Church and State to the judgment-seat of his own soul—measure them by his own standard of right; then is he at once superior to law, and becomes a law unto himself.

THE TRUE VALUE OF INSTITUTIONS.

When a schoolboy can solve the problem he is master of the rule; and when man can understand and appreciate his own nature, he is necessarily paramount to all institutions. Organisations, it is true, are inevitable concomitants of society. As well might human beings expect to live healthily with disjointed bodies, as the world to move onward and upward without organisations. They exist in the nature of things. All great plans for the physical, mental, and moral good of the race are dependent on systematic associated effort. The magnetism of mutual interest, sacrifice, toil and enjoyment, are indispensable aids to human progress. But it must be remembered that organisations should always be kept subordinate to man. While used only as helps to mutual development, they cannot fail to be beneficial, but if allowed to gain the mastery, they are the veriest persecutors of reformatory men and liberal principles. We have seen this painfully exemplified from John Huss, the Bohemian martyr, to Victor Hugo, so lately the French exile; from the good Servetus to John Murray; and from Jesus of Nazareth to Theodore Parker of America. These, and many thousands more, have been the victims of proscription. Because they outgrew an institution, it beheaded them. Because they became superior to an organisation, it destroyed life or reputation, or both, in its demoniac vengeance. The most liberal of Christian Churches rejected its noblest champion, because he ignored the petty dictum of *creeds*; but, thank heaven, this politico-theologic teacher lived on the soil which bears a monument to American patriotism, and proclaimed the everlasting gospel of freedom.

A man of sterling integrity and noble self-sacrificing benevolence raised his voice in behalf of the Southern slave—remonstrated with Government and the priesthood for this inhuman traffic; and those who were rocked in the very cradle of liberty mobbed him in the streets of Boston.

Society needs to be freed from that slavish subserviency to creeds, and dogmas, and institutions, which leads to such diabolical deeds. It needs a new and living element interfused throughout its dead and dogged conservatism, that each indivi-

dual may begin to feel the intrinsic dignity and grandeur of his own nature, and the respect due to that of every other being. Man is only noble when self-centralised—when the circumference of his sympathy enlarges by an inward expansive force until it embraces the whole race. We must learn to stand alone and self-sustained, in the dignity of manhood and womanhood, before we can be a blessing to the neighbour.

Naturally, organisations are like the chairs and tables that the little child clings to while learning to walk, and like them can be cast aside when the centre of gravity is ascertained. Like the scaffolding of a building, they can be dropped off when the temple of selfhood is complete. A weak adherence to formulas and conventionalities will for ever keep the mind in leading-strings; and all hero-worship is detrimental to personal growth. The more we pay undue homage to leaders, and governors, and saints, the more do we degrade ourselves. The process is arithmetical. Everything added to them is subtracted from us, the remainder being but a small fraction of individuality.

We should use organisations, not be used by them; be always their masters, never their slaves; be positive to them, not they to us. If used rightly, they are as steps in the spiral stairway of progression, which we first build for our feet to stand upon, and then leave behind us as we advance. When the human body has performed all its mission in the development of the spirit, it dies, and the soul ascends into broader fields of action and enjoyment. So with organisations; when they have finished their work in assisting individual growth, they should be allowed to glide into natural and timely dissolution, that society may emerge into purer light and happier conditions. Now, Popery and Protestantism have been dragged like dead carcasses through the long pathway of ages, and are still imposed upon us with all the deadly weight of their putridity. Lords and Priests—the Church and State, in their combined duplicity and despotism, have held sway over the people, until there seems to be an utter stagnation of individual life—a dead level of thought and feeling. Man needs a ladder, made out of the imperishable materials of psychologic science, whereby he may climb out of this miry slough of sectarianism and selfishness, and seize upon the good which nature has in store for all her children. There must come a change! The prophet eye begins to discern a cloud in the far-off horizon, and though no bigger than a man's hand, it will ere long burst upon the earth in a golden shower of righteousness.

Spiritualism comes "with a great wakening light" to rouse the slumbering nations! It comes over the waste of centuries, with notes of music and songs of joy, to rescue man from

slavery and suffering, and teach him the road to individual harmony and universal peace. But Spiritualism, in order to perform this grand mission, must be made an agent of man, not man of it. It must be used as the exponent of a new and living faith in the actual and possible, but never allowed to attain the dignity of a controlling power. Should Spiritualists yield precedence to belief, and blind obedience to external rule, even though emanating from the Spirit-land, how soon would they relapse into the abettors of new creeds and the tools of new organisations! Let us beware of allowing faith to outstrip knowledge. Let us never lay aside the calm decisions of our own judgment for the dictations of authority, lest we find ourselves afloat on unknown seas, to be surely wrecked on the dismal strand of dogmatic institutions!

SPIRITUALISM AGAINST MATERIALISM.

In the second place, Spiritualism has an effect to arrest the materialistic tendencies of the age. In proportion as men become conversant with Nature, the supernatural loses its control over their minds. Knowledge precludes belief; the presence of the actual weakens reliance on the distant and imaginary. For this reason the few who have possessed a large store of wealth in the domain of intellect, those who have been impelled by their own natures to inquire into causes, and trace effects by a system of etiological investigation, have been disseminating ideas during all this past era of Christianity, that were directly opposed to a superhuman theory of religion. Among this class we find Celsus of the second century, Helvetius, Rousseau, Thomas Paine, Strauss, Baron von Holback and others, who have from time to time made serious inroads into the huge fortifications of theology. Latterly, this number has increased; the monstrous and shocking absurdities taught by the clergy, and reiterated by laymen, concerning the character of God and his barbarous "scheme of salvation" for man, have at length repulsed a multitude of thinking minds, and these, having no other refuge, have retreated into the wild and barren deserts of universal scepticism. A species of secret but overpowering indignation against the long-continued impositions of priestcraft and dogmatism has driven many of the noblest intellects of the present age into the extreme of disbelief in all that pertains to an immortal life. Added to this, the pursuit of the exact sciences, as chemistry, geology, astronomy and mathematics, the general spread of intelligence, the freedom of inquiry into subjects hitherto held as too sacred or too abstruse for common eyes, and the prevalence of an ungovernable spirit of democracy, have led the world, step by step, toward the Dead Sea of Materialism.

The triumph of the useful arts by no means diminishes this tendency. The building of locomotives, steamships and electrical telegraphs, the improving and inventing of machinery, and the discovery of new systems of tillage and domestic economy, have given mankind commercial, manufacturing, and agricultural facilities, which create an intense interest among all classes. By these advantages, unexpected wealth is poured into the lap of industry, and speculation fattens in golden palaces. "Money is power," and the pursuit of gain absorbs all the energies of soul and body, leaving the spirit totally oblivious to its own capabilities, or even existence. Many wealthy church members, and regular attendants at Sunday worship, are utter disbelievers in a future existence. That which cannot be measured by the yard or ream, or exchanged for dollars and cents, is to them intangible and unreal, and hence they make an easy conscience, pay the parson, and attend meeting to be respectable; rob the poor to build up private fortunes and public churches, and secretly discard all notions of a hereafter. These are the Pharisees and hypocrites, the solemn-faced and sanctimonious conservatives of the present, who are horror-stricken at mention of the Harmonial Philosophy, quote Bible texts to prove the right of slavery, the natural supremacy of the rich over the poor, and of man over woman, and vehemently scout all reforms and reformers.

Thus we see how materialistic are the tendencies of all classes in this age of scientific prowess. The questioning faculties are astir, but the beautiful intuitions of the soul, which see in all things sure and saving testimony of the present and eternal life of the spirit, are still sleeping in the depths of human consciousness; the heart is beggared and orphaned in a universe of love and beauty; wisdom, the soul's true saviour, is driven from the habitations of men, and weeps on the silent mountains over the spiritual wants and woes of a "faithless and perverse generation."

The world needs a radical reformation; it is ripe for the introduction of a new spiritual science which will supersede all other sciences, afford a key to unlock the treasures of the kingdom of heaven, and free the struggling mind from the meshes of materialism. Many facts of such a science are well known already. *Spiritualism* has done a work which can never be undone—made a mark on the line of history, which can never be erased. "Facts are stubborn things;" and the truth of independent soul-existence has been proved; first, in human magnetism; second, in clairvoyance; and third, in spiritual manifestations; by a mountain-weight of evidence, which the most ingenious sophistry will never be able to remove.

FRATERNISING INFLUENCE OF SPIRITUALISM.

In the third place, Spiritualism has an influence to unite man-

kind in interest and affection. Society has long been held by the iron law of force. It is based on antagonism instead of harmony. A low and narrow selfishness has hitherto been the moving spirit of nations in their municipal and commercial arrangements, and this same spirit, in a more subtle form, has permeated the whole body of ecclesiasticism, giving rise to frauds and policies, and numberless dissensions. Hence religious factions have been multiplied until not less than five hundred sects can be counted that have founded their faith on the Bible; sectarianism has prevailed, and bitter animosities have arisen to a fearful height, even among the meekest of Christian bodies.

The question is, not what *is* this or that man, but "what does he believe?" and he is consigned to hell, or elected to heaven, by each different order of religionists, in accordance with his acceptance or rejection of its peculiar dogmas. A sane man would hardly be ambitious in these latter days to attain to the title of "Christian," inasmuch as it is given by the partisans of each sect only to those who adopt its own particular doctrines. The malicious and alarming cry of "Infidel," and "Humbug," is raised against all dissenters; and shallow and indolent bigots save themselves the labour of investigation, and attain position by applying these opprobrious epithets to all earnest, truthful, and pure-minded reformers!

A Thomas Paine is traduced and belied, outraged and anathematized from the pulpit of Christian churches, and a Frances Wright is crushed under the ponderous wheels of this theological Juggernaut! But we falter not:—

"For yet the world goes round and round
And the genial seasons run—
And ever the right comes uppermost,
And ever is justice done!"

Spiritualism is to be a harmonising element in this world-wide chaos of feud and antagonism. Its teachings, like those of the gentle Nazarene, are pointing toward "peace on earth and good-will to man." From many an earnest soul, newly awakened from a life of selfishness and discord by the startling demonstrations of Spiritualism, this beautiful prayer daily and hourly ascends to the Father:—

"God of the mountain! God of the storm!
God of the flowers! God of the worm!
Breathe on our spirits thy love and thy healing;
Teach us content with thy fatherly dealing;
Teach us to love thee;
To love one another—
Brother his brother, and make us all free;
Free from the shackles of ancient tradition;

Free from the censure of man for his neighbour;
 Help us each one to fulfil his true mission,
 And show us 'tis God-like to labour."

In the fourth place, *Spiritualism has sanitary uses*: It is a healing power for disordered bodies as well as souls. Its work in this respect has been truly marvellous, notwithstanding the malignant efforts of opposers to make its name synonymous with "quackery" and "insanity." A multitude of examples are known of those who have been rescued from certain death, or excruciating agony akin to death, by the friendly aid of clairvoyance, mediumship, or direct angelic ministration.

These examples, which are well authenticated, reveal three important truths. First, that Spiritualism seeks out the destitute and helpless as the objects of its tender and saving solicitude; second, that it entirely transcends medical skill in discovering the condition of the human system; and third, that it has the power of curing disease, independent of all the medicines made use of by the "Faculty!"

Fifth, the use of Spiritualism is manifest in its *prevention* of accident, misfortune, and crime. Persons, on account of premonitions from their guardian angels, have avoided the crash of falling houses and other heavy bodies, collisions on railroads, explosions, shipwrecks, and all manner of disasters; others have been saved from pernicious habits of long standing, such as profanity, intemperance, gambling, and the chewing and smoking of tobacco; and others still have been led from low pursuits and vicious companionship into the pure and pleasant paths of knowledge, virtue, and progression.

It is when the heart is most teachable and child-like that these invisible arms are thrown protectingly around it. It is when the soul is prayerful—when it feels through the darkness for a guiding hand, and earnestly seeks angelic aid—that these blessed messengers come near, to strengthen, sustain, and save. To be receptive of divine influences, we must cultivate within us willing and harmonious natures, otherwise our Spirit friends will be repulsed, and can afford us no assistance. This is in accordance with an immutable law, of which the simple expression is, "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you."

GROSS PERVERSIONS OF SPIRITUALISM.

But Spiritualism, with all its sublime uses, is liable to gross perversions. "With the talents of an angel a man may be a fool;" and that which is an exponent of man's highest nature, and capable of yielding him the purest and deepest satisfaction, may be abused by ignorant and selfish natures, until it becomes

to many the direst curse. Thus it has been with Christianity; and thus with some of the noblest institutions of civilisation. To save this new system from a like ignoble destiny, those who love its truths and beauties should frankly and boldly expose all the hydra-headed monsters of error and deformity which lurk along its borders.

In the first place, then, it is an abuse of Spiritualism to make it an avenue for the gratification of a love of the marvellous.

So strange are modern developments in the line of Spiritual science, that those educated according to the supernatural theory—taught to believe in a hell and devils, and haunted with a dim and dreamy apprehension of legendary ghosts and hobgoblins—have some difficulty in gaining a rational idea of angelic intercourse, even when convinced of its reality. Hence this class are apt to become wonder-seekers, and rush abroad in quest of mediums and circles, and stare and gape at the banging of tables and the tooting of trumpets; while the quiet but most needful work of self-development, by means of self-reformation, is entirely lost sight of.

This soon degenerates into uncouth and unworthy conceptions of our beautiful Spirit Home and its inhabitants; and the names of wise and honoured men, now disembodied, are used with all the vulgar familiarity of insolence and irreverence. It may well be inferred that the Spirits thus addressed are far from the scene of action, and are simply personated by certain undeveloped and mischievous individuals, who have but lately passed into the second sphere.

Such impudence and misapprehension as above described are only equalled by that of a half spurious class of mediums, who palm off on the credulous self-made manifestations in dark circles; or worse than that, a species of Spiritual literature, over celebrated signatures, that is found on examination to be the merest bombast and nonsense. This condition of things has been humorously but truly expressed in a recent poem delivered in one of our literary institutions, from which the following is a brief extract:—

“Prosaic after death, our Spirits then
Invent machinery to talk with men;

And Shakespeare's Spirit visits earth, to tell
How he and Washington are very well;
And Lindley Murray, from the body free,
Can't make his verbs and nominatives agree;
Ben Franklin raps an idiotic dream,
And Webster scrawls vile twaddle by the ream;
That splendid knave, Lord Bacon, has turned fool,
And Penn's great soul is busy keeping school.

Well may the living poet heave a sigh,
 To think his Spirit, stooping from the sky
 When he is dead, can rap, at mortal call,
 Bad rhymes and wretched metre on a wall!
 Well may the hero shudder in despair,
 Whose soul can choose to animate a chair;
 And the great statesman, sinking in the tomb
 To rise, and wheel a table round a room!"

God forbid! that we should refuse to accept a just criticism of this nature, even from our enemies; but it should ever be borne in mind that true Spiritualism is no more responsible for such absurdities than are the genuine gold and silver coins from the United States mint for the counterfeits upon them. Its real teachings are elevating, harmonising, and ennobling, and as far removed from all this vulgar trash as is the Anglo-American from the wild man of the Patagonian forest.

A CLOAK FOR LOOSE SOCIAL PRACTICES.

Another abuse of Spiritualism, is to make it a cloak for intellectual chicanery and loose social practices.

There are many people of deeply religious natures, who, just bursting away from the bondage of theology, seek with irrepressible yearnings for testimony concerning Spirit life, and regard with affectionate reverence all the utterances of modern inspiration. Taking advantage of this goodness, and confidence, and desire for spiritual aliment, there are some few persons of base and selfish natures—mere spiritual mountebanks—who, by insinuating address and some talent, grossly deceive, perhaps mislead their friends, and at the same time inculcate in a private way the most pernicious sentiments in regard to social freedom!

There are others who boldly and openly declare that Spiritualism endorses what they call "Free Love," and assert their determination to advocate by lip and life that ungodly and pernicious error. But there is a great gulf forever fixed between the pure and steadfast conjugal devotion enforced by the Harmonial Philosophy and this criminal and revolting system of sensuality, into which some professed believers in Spiritualism have too surely degenerated, and which they dignify by smooth-sounding, but to us most repulsive terms.

As in the days of yore, there now arise false Christs and false prophets, who are but mockeries of the true; and what we need is, to cultivate that self-possession, individuality, and power, which will enable us to detect all error, resist all evil, and reject all falsehood. Thus shall we save our beloved science from the serpent-fangs of fraud and imposture, and go forth rejoicing in its sublime prophecies of sure and speedy triumph over all its foes.

SURRENDER OF REASON AND WILL.

Again: It is an abuse of Spiritualism to *yield up selfhood* in the absorbing investigation of its phenomena. While we are self-poised, and accept our spiritual guides as friends and teachers only, we are safe. Life is all divine, Nature all irradiated with tints of supernal beauty, while we enjoy such pure companionship.

At eventide, or in the stilly morn,
When summer glories all the skies adorn;
When sunset hues stream o'er the golden west,
Enwrapt in Spirit-arms, we rest—we rest!

But if we allow this tide of inward joy to sweep away our strength, if we become entirely passive to the will of spiritual beings, and instead of cultivating within us positive goodness, content ourselves with negative only, we open the avenues through which low and discordant influences can easily reach our natures. It is dangerous and destructive to lay aside our own judgment in obedience to any authority outside of ourselves, to allow our Spirit-guardians to become our masters, and no high and advanced Spirit would ever encourage such a course; its evil effects are painfully apparent in the mad schemes which have in too many instances been blindly projected in accordance with supposed Spirit-direction, and which have involved both mind and means in certain and swift destruction. But when a danger is once seen it is easy to avoid it; and with its friends on the alert Spiritualism will pass unharmed through all the shoals and quicksands of error into the boundless ocean of eternal progression!

DISCORD INCIDENT TO TRANSITIONS.

The present is a transition period. We are passing over from the old to the new by means of this highway of spiritual science, As every birth is a struggle, as the earth, during its transition from old chaos to order and symmetry, was rent with terrific convulsions, with earthquakes and volcanoes, and the tremendous war of elements, so we, in passing from the chaos of old opinions into the divine principles of the HARMONIAL PHILOSOPHY, see the moral phase of society apparently rife with disorder and anarchy. Dissensions are abroad, the air is rent with execrations against despotic rule, and restless and impetuous natures are disposed to cut loose from all restraint, scatter to the winds all traces of order and system, and fly off to the extreme limit of individual independence and arrogance! This is the storm of thunder and lightning, and earthquake terrors, which will surely be succeeded by the calm and sunshine and glory of the golden age to come. Wrongs and abuses, and impositions *now* beset

the pathway of the true reformer; but friends of progress, rejoice in my joy:

For I do see a change,
All rainbowed in the far-off future time,
When men shall stamp their demon creeds to dust,
And know the evangel in its very heart
Regardless of the form!

Spiritualism comes, its broad wings bathed in the sunlight of the spheres, to proclaim the approach of that glorious hour. It does not bring it, but it tells us that it is to be! It tells us how sublime a joy it is to hold communion with the departed, to be comforted, when the light of the heart has gone, by its return amid the evening's shadows, to be brought to feel that death hath a friendly arm, and a kindly smile, when he opens the door to the Father's mansions, and to have the Book of Nature unsealed by angels' hands, so that the mysteries of the universe roll out into forms of living light and immortal beauty. But Spiritualism, while it brings all these blessings to the pure in heart, points to something purer, nobler, grander in the coming time! It is the herald of a new dispensation, the first morning beam of a golden day in which earth will be vocal with spherical harmonies, and humanity find repose in the everlasting light of LOVE, WISDOM, and LIBERTY.

IN THE WILDERNESS.

By MALCOLM TAYLOR.

LONE on a lake deep in the wilderness,
Dull and depressive is the loneliness—
Trees tower above me, waving to and fro,
Inverted trees reflecting clear below—
Save the low sough of wind that through the leaves
Makes moaning, like some lonely soul that grieves,
The drooping branches dipping to the waves,
And water lapping as some ledge it laves,
No sound of life or motion do I hear;
No bird's mate-call, or cricket's chirp of cheer,
Not e'en a fish leaps glistening as it swims,
No hawk on swooping wing the surface skims;
Too lonesome for the heron and wild drake,
By silence haunted only, this lost lake
In mountain wilderness.

The hush inspires
My morbid fancies, stirs the latent fires
That burn within my breast—I slowly row
Out where the sun his molten gold does throw
Upon the open centre, unannealed,
It burnishing, like as a brilliant shield;

And as I float athwart the shining sheet,
 And feel upon me fall the flashing heat,
 I seem as passing by some crater's brink,
 Fearing that I in smould'ring steeps may sink:
 Or cross some gulf's abyss I seem to glide,
 Glossed with illusions o'er the depths to hide.
 Thus in the heat of passion some will sail
 O'er glacier sins, where cooler heads would quail
 To venture calmly.

Where the shadows fall,
 As on a glass, of pine and cedar tall,
 Now glide I nigh the fern and flag-fringed shore,
 And rudely rend with cutting prow and oar
 An endless chain, a moving channel-mark
 Of close-linked floating leaves, driftwood, and bark.
 Meanwhile descends the shade of sombre gloom,
 As that of some dark cypress o'er a tomb,
 Upon my soul, though, with great effort, fain
 I strive to rend the heavy gyve-like chain
 Of sad reflections circling in my mind,
 But vain the striving, no release I find.
 Despondency assumes tyrannic power,
 And o'er my soul the dismal shadows lower,
 Like clouds foreboding rain.

O solitude !
 With what mysterious occult power the mood
 Of melancholy can'st thou throw upon
 The passive brain of Poesy's foster son,
 While contemplation, in a sister art,
 Joins with thee, from the graveyard of the heart
 To call up buried thoughts, in pale array,
 In active part by thrall of will to play
 In some weird pageant, thus to win
 Redemption from some past repented sin.
 Acknowledging thy necromantic skill,
 Dead hopes are raised, a purpose to fulfil,
 A mission to perform, whereby to gain
 Release from prison-tomb despair and pain
 Of trammel doubts.

Now up a cosy cove
 My skiff I shove, like an Arcadian grove,
 O'er-canopied with close umbrageous trees,
 Where, while refreshed by casual cool breeze,
 Peer I into the pale and purple haze
 Of leafy denseness, over memory's maze
 A lingering, long, regretful look I cast,
 And conj'ring up the phantoms of the past,
 Bright in the background, through the shadowy gloom
 The ghosts of happy days in light uploom.

'Mid foliage dancing, mockingly they haunt
 Me with their mirth, my spirit sad to taunt.
 Thus tender recollections, vague but pleasant,
 Remembrances revived, though evanescent,
 Will tantalise us.

Farther up the strait,

'Mong flags and grasses, now I penetrate,
 While steals a happier influence o'er my soul ;
 I leave the goneby for the coming goal,
 And through the lens of promise I desery
 Before me prospects fair, with wistful eye ;
 Dim in the dusk, as in the future days,
 Flash up beyond some glad'ning golden rays,
 Seem fairy forms to lurk in every nook,
 Yet vanish at my close approaching look.
 How like the ideal pleasure, seeming staid,
 Which at the seeking flits a fleeting shade ;
 Will o' the Wisp, that grasped from cheated sight,
 Fast vanishes and leaves in wretched plight
 The foolish seeker.

Still I pierce and peer

Into the world ; and hark ! now on my ear
 Break such strange sounds, so sweet, yet far away,
 Like luring syrens singing charming lay ;
 Seem distant voices calling, urging strong,
 To come, borne in my birchen barque along,
 And I would fathom what the strains portend
 Though Circe-like they lead me to my end,
 But branches interlocked and tangled grass
 Prevent my progress, barring up the pass :
 So would I, still perverse, pursue my course,
 Then patient must I work my way perforce.
 The ambitious mind stops not at trifling trials,
 But gains the glorious crown by self-denials
 And sturdy effort.

Onward yet I push,

Bending aside each matted flag and bush
 As blade and bough more intricately meet
 To curb my course, my purpose to defeat ;
 And as I make advance, though slowly hard,
 Such obstacles arising to retard,
 Anticipation, with persuasive art,
 Inspires with new expectancy my heart,
 And speaks of some romantic spot as nigh,
 While gleams of golden light ahead I spy.
 Thus Hope encourages with whispered cheer,
 And tells the wayworn heart of home-rest near,
 While tangled griefs and thorny troubles blend
 To bar the pilgrim from the wished-for end
 Of his long journey.

Progress fast denied,
 Each new embarrassment I brush aside,
 Loth, though impatient, to despair to yield,
 Eager to see what secret is concealed
 Within the wild's impenetrable pale.
 Like as the youthful prince in fairy tale,
 I fain would find inside the forest deep,
 Fair Nature in enchanted bliss asleep.
 So, with the wand resolve, I strive to wedge
 Between the bushy banks and netted sedge,
 My skiff far up a streamlet's mouth to force,
 To reach the sylvan fastness at its source,
 While sounds of falling water, silvery clear,
 Bespeak its fountain head as very near
 Though still unseen.

Now, as I work my way,
 As if my earnest efforts to repay,
 And seemingly to prove hope's promise true,
 The green impediments get scarcer few;
 Gets grass sparse-grown and lesser leaves convene,
 Trees, arching-bowed, span wider space between,
 Till soon my craft floats free on either side
 From hindrance, and suddenly I glide
 Out in an open glen, a weird retreat,
 Where grand, majestic sights my eyes do greet.
 How oft we stumble, unexpectedly, in
 Our heedless haste some unknown goal to win,
 On wondrous scenes, with rarest beauties fraught,
 That, mayhap, we would ne'er have found if sought
 With special purpose.

Now I floating rest,
 While awe and admiration thrills my breast,
 And mark the charms romantic of the place,
 Where solitude serenely reigns in grace.
 Behind me tall trees rock in dreamy trance,
 Above me spreads the zodiac's expanse;
 Before me crags columnar high do frown,
 Around rocks pile-like pyramids cast down.
 The scene was such to cause the mind to soar
 To pillared Pompeii, upreared no more,
 But, like all vain erections of mankind,
 Vanished as baseless structures of the mind.
 As temples cast from glory to the ground
 And wrecked in ruins, so the stones around
 Me loosely lie.

Now with surprise intense
 I see, at hand, before me, that from whence
 The singing came, a crystal white cascade
 Which cuts in twain the crag, like sabre-blade.

Vailing the mountain's bare cyclopean face,
 It falls a silken tissue, thin as lace,
 Into a basin shallow, rimmed with moss,
 Then out again it springs, in madlike toss,
 Among the boulders breaking into spray,
 Together itself gathering then away,
 Gained by some single threads that drip aloof,
 Like drizzled gold from Danæ's prison roof,
 Until, surprised, and in a tremulous plight
 As if of its wild freak ashamed, from sight
 It slyly slips.

Yet it again I see,
 Far in the forest, where, from turmoil free,
 Through open glade, in sunlights slanting range,
 A stream it glides; and, oh! how great the change!
 It shines from off like statue white in niche,
 So still it steals along. No sudden switch,
 Nor hoyden speed it takes, nor light in lymph
 In leaf screened grot it dances like nude nymph
 In postures protean to tripping tune,
 But, pristine pure, with soft, low, rippling rune
 It runs its road, each massy bank and stone
 Saluting with sweet kiss and tender tone,
 Till stopping short, one last smile does it take,
 Then leaps to live forever in the lake
 And fulness lend.

From starting tumble sleep
 I watch the cascade to the last, low leap,
 While, as it were enwrapped in chilly shroud
 By agitation wove, a misty cloud,
 I think upon the waters of the soul;
 They leap and pour, they loiter, too, and roll;
 Now, full of music, sweetly, strongly, swift
 They go, then mournfully, despairing drift;
 Impetuous they waste in whirlings wild,
 Then sorrowful they stand in doubt, defiled;
 They laugh or murmur as through light or gloom
 They dance or drag, till, by the shadowy tomb
 They pass, in vale of silence, peacefully,
 Then launch into the great Eternity.

MEMORIAL FROM THE SPIRITUALISTS OF GREAT BRITAIN

TO HIS EXCELLENCY MARSHAL MACMAHON, PRESIDENT OF THE
 FRENCH REPUBLIC.

WE, the undersigned Spiritualists and representatives of Spiritual Societies of Great Britain, consider that, in venturing to approach your Excellency with the present respectful and humble Memorial, we may in truth claim to do so on behalf of many thousands of our

fellow-Spiritualists of the United Kingdom. With equal truth may we also say not only that the Spiritualists of Great Britain include in their body a long array of persons eminent in science, in literature, in social rank, and in all the learned professions, including the Press, but also that the bulk of them consist of persons much above the average in point of intelligence, education, and powers of observation and reasoning, who have been led to adopt this grand faith and philosophy from no weak credulity, but against the resistance of their own prejudices, through the overwhelming evidence of facts, according to the strictest principles of inductive science.

The same description may fairly be said to apply to the Spiritualists of the world, who are conceded to number millions, every one of whom may be said to have been converted by proof in spite of anterior disbelief and prejudice, from sovereigns on great thrones to the lower ranks of educated and thoughtful men. We are very sure that the object of this Memorial will command the sympathy and concurrence of the whole of these in mass.

That object is to solicit your Excellency's clemency on behalf of M. Leymarie, the Editor of the *Revue Spirite*, now under sentence to a year's imprisonment on the false charge (as we are convinced) of complicity with the photographer Buguet, the author of fraudulent spirit-photographs.

We do not mean to imply the slightest disrespect to the magistracy and judiciary of France, when we declare our conviction that M. Leymarie is not only an innocent enthusiast for a great truth, but a highly honourable and conscientious man; and that, through a combination of unfortunate circumstances and deceptive appearances, justice has been misled: a lamentable accident which occasionally happens to the most enlightened and most honourable tribunals of any country. We all associate with that noble Colonel of Artillery of the French Army, who, in open court, after the rendering of the sentence of M. Leymarie, in the presence of the judges, and aloud, went forward and embraced him publicly, declaring that "*he was proud to give him that testimony of his esteem and respect.*"

All persons ignorant of the wonderful facts of Spiritualism, and of the multitude, variety, and conclusiveness of the proofs by which they are established to the satisfaction of the most searching investigation, are necessarily incredulous of them, and strongly prejudiced against the doctrine as imposture, and its adepts as dupes. To such persons these facts are not only incredible until they have witnessed for themselves, but inconceivable. Such was unfortunately the case not alone with M. Leymarie's judges, but even with his advocate, who was thus unable, notwithstanding his great eloquence, to do more than very imperfect justice to his defence. Unfortunately, too, these phenomena are often partially imitated by charlatans, and even some of the mediums by whom they are really produced are occasionally found to superadd fraud,

for the sake of money-making, when their genuine power fails them, a power which is always variable and never wholly certain. We cannot blame those who have never witnessed and never investigated thoroughly for themselves, for setting the whole down as a "colossal imposture," as in their ignorance of the facts the magistrates and the judges naturally did in this case.

Among the mysterious phenomena of Spiritualism, that which is called *spirit-photography*, or the production of photographic portraits of deceased persons, still really existent though invisible to our sight, is one of the most incredible to those who have never witnessed it for themselves. We—or at least a large number of us—know it to be a reality and a truth. We know it to have been judicially established in America after a long and searching trial. We know it to have been produced by various photographers, not professional mediums, but disinterested persons of high respectability, in England and on the Continent, as well as in America. We know that there are many hundreds of attestations of the genuineness of these marvellous likenesses by surviving relatives and friends. All this, utterly unknown to the magistrates and judges, was known to the Editor of the *Revue Spirite*; and when he found a Paris photographer (Buguet) claiming to be a medium and producing these spirit photographs similar to those which had been amply proved in England and America to be genuine realities—when he had subjected Buguet's manipulation to the repeated inspection of successive scientific friends without the detection of any trickery—and when he saw a couple of hundred of letters from relatives certifying the accuracy of the portraits thus produced by Buguet—Leymarie could not but believe in Buguet as a genuine medium and spirit-photographer. As Editor of the *Revue Spirite* he could not omit to publish some of these certificates with the accompanying photographs, as proofs and arguments in favour of the doctrine of which he was a devoted advocate, especially when he was urged by his Spiritualist friends to do so. And the whole of the offence charged against him was that of having published about a dozen of these, that is to say, one in each number of his monthly review for about a year! And if a small commission was charged for the sale of these portrait cards, as specimens of this strange phenomenon, at the "Librairie Spirite," of which he was the manager, as a central point of reunion of the French Spiritualists, nothing, we respectfully submit, was more natural or more legitimate. And yet this was the slender foundation for the arrest of M. Leymarie by the police on the charge of complicity with Buguet in the frauds which the latter was detected in practising in the fabrication of a portion at least of his portraits!

Buguet took too many incontestably genuine spirit-photographs in London to leave it possible for us to doubt the reality of his mediumship. Unfortunately he could not take many genuine ones in a day, and often the force or faculty so far failed him that he

could not take any. The need and thirst of money then tempted him into a system by which he could supplement with fraud his insufficient and variable power as a medium, and save his failing health in the exercise of it. In this system of fraud he was detected and arrested by the police. Of a feeble nature and little moral sense, the torture of solitary imprisonment, and suggestions and persuasions from quarters which are unknown to us, and which we abstain from dwelling upon, led him to believe that he would find indulgence and safety in co-operating with the strong prejudices against Spiritualism which existed in the police and the magistracy. He thus adopted the system of repudiating Spiritualism, and even of becoming a false witness against M. Leymarie, the Editor of the *Revue Spirite*, and the present recognised leading person in French Spiritualism. He thus deceived and misled the magistrates and the judges, persisting in that system even before the Court of Appeal, still believing that by this system he was to escape that imprisonment which he dreaded like death. Sixteen days after his definitive condemnation he proceeded to Brussels. Once in safety there, remorse prompted his letter of full retraction, dated 27th September, 1875, addressed to the Minister of Justice of France, in which he explains how he had been tempted and terrorised into the falsehoods he now abjures, and in which he bears full testimony to M. Leymarie's innocence of any knowledge of his trickery. Nor can it be pretended that this retraction was not sincere and true, for it is in full accordance with his own long antecedent letters to M. Leymarie, which were produced on the trial, though unfortunately (and erroneously, as we think,) they were "excluded" from the case, notwithstanding the conclusive evidence which they presented of M. Leymarie's innocence.

It is not to be wondered at that magistrates and judges, unacquainted with Spiritualism, should have been misled by Buguet's falsehoods, even though he did not after all go further, when pressed a little closely, than to say that he had always "*believed*" Leymarie to have known that he practised deception. But it is manifest that if they had had this retraction before them before they rendered their sentence it would have been impossible for them to have done otherwise than give M. Leymarie an honourable acquittal.

Unfortunately the Court of Cassation takes cognisance only of defects of formality, in the anterior proceedings, not of the merits of the case, nor of the justice of the sentence, nor of testimony subsequently coming to light, such as is contained in Buguet's retraction, confirmed as it is by his anterior letters. No remedy seems to exist in such a case, to prevent the consummation of a cruel injustice, except in that high prerogative of grace which the law places in the worthy hands of your Excellency, and the exercise of which we venture thus humbly to invoke.

We do not ask your Excellency to accept our doctrine, with which it is little probable that your Excellency can have had the

opportunity of becoming acquainted, though the sovereigns of certain other great nations well know it to be true, as did also the late Emperor of the French. We only solicit the remedy of an act of unfortunate injustice into which the honourable magistracy of France has been misled by perjury, subsequently retracted by its author. And we venture to submit to your gracious consideration that if it is allowed to be carried into execution, there are many millions of honest and intelligent persons in all the countries of the civilised world, each one of whom will feel wounded in the person of a victim and martyr, guilty only of the crime of enthusiasm for a great truth, and for a religion in which all religions can meet and harmonise; while on the other hand, from all their hearts, if the prayer of this Petition is granted, will rise an incense of grateful admiration, and of prayer to the supreme SPIRIT of Spirits for the prosperity and greatness of France, and for the still brightening lustre of that ancestral British name which in her service your Excellency has made so glorious.

In addition to the memorial, the *Medium* publishes the following:—

We received from Madame Leymarie fifty copies of the “*Procès des Spirites*,” which were repeatedly announced in the *Medium*. The minimum price was stated to be two shillings. We sold thirty-two copies to the following purchasers, at the prices named:—

	£	s.	d.		£	s.	d.
Mr. S. Chinnery, ..	0	2	0	Mr. S. C. Hall, ..	0	2	0
Mr. C. Reimers (2 copies), ..	0	4	0	Mr. John Fletcher, ..	0	2	0
Mr. Adshead, ..	0	2	6	Mrs. Popham, ..	0	2	9
Mr. Partridge, ..	0	2	5	Mr. Parsons, ..	0	4	9
Mr. W. Gill, ..	0	2	9	Mr. Podmore, ..	0	2	6
Mr. Redfern, ..	0	2	6	“A Friend,” ..	0	2	0
Mr. Kitto, ..	0	2	3	“M. T.,” ..	0	2	6
Mr. Pearce, ..	0	2	6	Mr. J. Craig, ..	0	4	9
Sig. Damiani (2 copies), ..	0	4	6	Mr. Selwood (six copies), ..	0	12	6
“M. A.” (Oxon), ..	0	10	0	Progressive Library (two			
Mr. P. L. Ronalds, ..	1	0	0	copies), ..	0	4	0
Mr. W. Impey, ..	0	2	3				
Mr. S., ..	0	2	0	Total, ..	£5	1	5
Mr. C. Denton, ..	0	2	0				

The whole amount has been forwarded to Madame Leymarie, without any deduction whatever.

We have still on hand eighteen copies, which may be had, on application, for two shillings, postage extra. It is quite a large volume, and full of excellent evidence as to the fact that Buguet obtained genuine spirit-photographs; and other facts in favour of Spiritualism are numerous stated.

THE MEMORIAL ON ACCOUNT OF M. LEYMARIE TO HIS EXCELLENCY
MARSHAL MACMAHON.

The following admirable suggestions for completing memorials have been suggested to us by Mr. Chinnery:—

To the Editor.—Dear Sir,—May I suggest that, in carrying out

the memorial, it would be as well to observe the following formula:—

1.—Two of the foremost believers in the various towns should wait upon the brethren Spiritualists, and obtain from them as many as possible appended signatures to the fly-sheet.

2.—After the completion of signature, then the two collectors should obtain, by personal attendance upon the Mayor, his signature and seal to the declaration herein.

“We hereby declare that we have witnessed the signatures of the persons whose names are appended herein.” It may be that the clerk to the mayor may suggest the more lengthy legal declaration in substitution of oaths. In reference to that possibility, the wording of the declaration should be left out until the interview with him or the magistrate.

3.—After the due collection of the documents from the various towns shall be made, they should be submitted to the French Chancellerie here, for the French stamp of office: that is, if a number of collective signatures can come under one stamp; if not, they may be sent to France without.—Yours faithfully,

142 Strand, Dec. 22nd, 1875.

S. CHINNERY.

To the Editor.—Dear Sir,—Will you allow me a little space in your first number to say a few words in favour of the memorial to be sent to Marshal Macmahon. It is of the greatest importance that the Spiritualists of England, as well as those of other countries, should, by giving their signatures, affirm their belief in the communion with the spirit-world. These lists being covered with some thousands of names, may have a great influence on the heart of the worthy President of the French Republic. At all events, in this critical moment, when the black hand is trying to put down every advance of progress and light, it is highly necessary for Spiritualists to unite their forces against those who were the authors of the Inquisition and the instigators of numberless murders and crimes. I say then, Spiritualists, sign all without hesitation; it is your duty in the fight of truth against falsehood and tyranny.

J. N. T. MARTHEZE.

[Our readers abroad should unite in this matter, and also forward signed memorials. Copies for that purpose may be obtained on applying at 15 Southampton Row, London, W.C.]

SPIRIT PHOTOGRAPHY IN THE ASCENDANT.

LIKE all other facts in nature and discoveries in science, Spirit photography has had to contend with reverses which would have proved fatal to any other cause than that of truth. Though repeatedly threatened with destruction Spirit photography has risen elastic over the frowning wave, and shown itself fairer and more firmly established than ever. The persecution of Mumler years ago served to

make public the evidence that rendered it impossible to deny that he obtained the images of deceased persons in his photographic plates. Hudson in London was heartily abused and "exposed," and whether he invented it or not it did not stand in the way of truth, for he continued to receive increasing evidences that Spirit photography is indeed a fact. The traitorous conduct of Buquet was thought to cast a gloom over the most distinctly revealed Spirit form, but the report of his trial gives ample proof that with all his faults and failings he is a medium for the peculiar phenomenon under consideration. No publication ever took the position occupied by this magazine a year ago in giving evidence of the fact that invisible personages can be imaged on the sensitised plate. The personal declarations collected, and so ably commented on by M.A. (Oxon), with specimens of the pictures presented by our publisher, made it impossible to deny the facts contended for.

Recent experiments confirm all past records on this question. We hope to return to this subject soon and describe more minutely the manner in which these instantaneous pictures can be taken without sunlight.

A novel method has been attempted of bringing the claims of Spirit photography before the public. At the "Happy Evening" at Doughty Hall, which took place on November 17, 1875, six of Mr. Hudson's photographs were shown, enlarged on the screen, by aid of the magic lantern. The success was striking, and this kind of exhibition is to be carried out on a large scale. Once again in London, and at Oldham on Christmas Day, a series of these pictures was shown by Mr. Burns along with other illustrations in connection with Spiritualism. At Liverpool a few weeks ago, we were present at a séance at which the Spirit form stood in a solid material condition, spoke, shook hands, acted like an ordinary mortal, and then stood firm without winking, while a photograph was obtained by the explosion of a highly luminous powder. The Spirit who thus obliged the sitters was the same "Old Man" who wrote on a slate at the Holmeses about two years ago, and a *fac simile* of the writing was given in *Human Nature* at the time.

The merits of Spirit photography, however, are to be made still more widely known. Our contemporary *The Medium* advertises a "photographic number" to be published February 11, price 2d. With each copy will be given one or other of 10 or 12 different photographs, all of which will be described in the paper. Simultaneously with this publication it is proposed to give in London an entertainment and exhibition of Spirit photography with a powerful dissolving view apparatus. A very large collection of pictures will be made, and steps will be taken to show them to the best advantage, and accompany them with suitable description. The proceeds of the entertainment will be presented to Mr. Hudson as a slight testimonial for the benefits he has conferred on this Spiritual investigation by his mediumship as a Spirit photographer. He has given hundreds of sittings gratuitously, and the paying patronage he receives is not

sufficient to keep him in the means of existence. No doubt the exhibition will be well attended, and a handsome purse will be the result. As this intimation will be read by hundreds that cannot possibly attend, but who have been blessed by the truths illustrated by Spiritual photography, we respectfully suggest that they forward a donation in aid of the object to which the proceeds will be applied.

REVIEWS.

BOLT AND WIN: A Tale of the Olden Time when "John Company" was King. By John Fawcett, Lieut.-Colonel. 356 pp., large 8vo., illustrated.

This volume has come into our hands at an opportune time, and ought to be particularly popular with the public, now that there is so much said about the visit of the Prince of Wales to India. The hero of this volume also went to India, not as a royal prince, but he "bolted" as a ship's cabin-boy, and "won" a high position in the administration of civil affairs in our Indian Empire. This fortunate youth is pictured as the eldest son of a wealthy aristocrat residing in Grosvenor Square. While at college he gets disgusted with an idle life and resolves on being something of his own production, and doing the work of life for himself. After a trip across the Atlantic, he finds a position on an East Indiaman as cabin-boy, and soon ingratiate himself with the captain, officers, and passengers, as well as with the inmates of the fore-castle. His industry, humility, gentlemanly bearing, and intelligence, astonish every one. In the Indian Ocean the ship caught fire, and after a painful voyage in open boats, the survivors reach Bombay, and were received with nearly as much acclamation as has more recently the Prince of Wales. Arrived at this point, the remainder of the volume is a picture of Indian life showing the shadowy as well as the bright side. The corruption of officers, the complicity of the government, the tyranny of native potentates, and the sterling worth of devoted men of principle, who, by their integrity, made our government possible, and perpetuated our rule in Asia, are vividly depicted. The volume is interspersed with interesting dialogues on history, free-thought, religion, philosophy, government, and other subjects treated in a thoroughly progressive manner. The author has presented the Spiritual Institution with a goodly parcel of copies, and they are offered with this number of *Human Nature* as specimen volumes at 2s. 6d., 3s. post free.

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