

No. 109.

APRIL, 1876.

Price 6d.

HUMAN NATURE:

A MONTHLY JOURNAL

OF

Æsthetic Science, Intelligence, & Popular Anthropology.

CONTENTS.

- | | |
|--|--|
| On the Trans-Corporeal Action of Spirit. By M. A. (Oxon).
Theosophical Society.
Life: Its Origin and its Mysteries.
A Lecture by Mrs. C. L. V. Tappan.
Mr. Barlow's Religion and Art.
"A Literary Phenomenon."
Another Fasting Girl. | Walt Whitman's Actual American Position.
Astrology.
Miscellaneous:—The Mandate of Conscience—The Clergy—A Conscientious Dog.
Review:—"The Bible God Disproved by Nature." |
|--|--|

LONDON:

JAMES BURNS, PROGRESSIVE LIBRARY,

15 SOUTHAMPTON ROW, BLOOMSBURY SQUARE, HOLBORN, W.C.

H. NISBET, PRINTER, 219 GEORGE STREET, GLASGOW.

ADVERTISEMENTS.

*HUMAN NATURE, Vols. I., II., III., IV., V., VI., VII., VIII., and IX.
Bound, 7s. 6d. each.*

SUBSCRIPTIONS TO *HUMAN NATURE* FOR 1875 ARE NOW DUE.
One copy monthly, post free, for 7s. per annum. United States, 2½ Dollars.

PROFESSOR and MRS. DR. FOWLER are now settled in
London, at 107 Fleet Street, E.C.

MR. G. PERRIN, Medical Mesmerist, 95 Camberwell Road, S.E.
Mrs. Perrin attends upon Ladies only.

A New Book for Everybody.

Now ready, in neat cloth, eight pages, price 1s.; to depositors, 8s. per dozen.

HEALTH HINTS;

SHOWING HOW TO ACQUIRE AND RETAIN BODILY SYMMETRY, HEALTH,
VIGOUR, AND BEAUTY.

TABLE OF CONTENTS:

<p>CHAPTER I.—Laws of Beauty.</p> <p>CHAPTER II.—Hereditary Transmission</p> <p>CHAPTER III.—Air, Sunshine, Water, and Food.</p> <p>CHAPTER IV.—Work and Rest.</p> <p>CHAPTER V.—Dress and Ornament.</p> <p>CHAPTER VI.—The Hair and its Man- agement.</p> <p>CHAPTER VII.—The Skin and Com- plexion.</p>	<p>CHAPTER VIII.—The Mouth.</p> <p>CHAPTER IX.—The Eyes, Ears, and Nose.</p> <p>CHAPTER X.—The Neck, Hands, and Feet.</p> <p>CHAPTER XI.—Growth, Marks, &c., that are Enemies of Beauty.</p> <p>CHAPTER XII.—Cosmetics and Per- fumery.</p>
---	---

Will be ready for publication immediately, price 3s.; to depositors, post free, 2s. 6d.

IPHIGENIA AND OTHER POEMS,

By HENRY PRIDE, Author and Composer of "Home" (Music and Words), and
frequent Contributor to the *Medium and Human Nature*.

CONTENTS:

<p>Iphegenia.</p> <p>God With Us.</p> <p>The Love of God.</p> <p>Christ Jesus.</p> <p>Sibyl: A Fantasy.</p> <p>The Seeker.</p> <p>Awakening.</p> <p>The Iceberg.</p> <p>"The Good Old Town."</p> <p>"Liverpool's Loss."</p>	<p>"Sentenced to Death."</p> <p>Autumnal Art.</p> <p>The "La Plata" Raft.</p> <p>A Christmas Sermon.</p> <p>Phrydrene.</p> <p>A Dream.</p> <p>Daybreak.</p> <p>Beyond.</p> <p>Thy Guardian Angel.</p> <p>Town.</p> <p>Home (with Music).</p>	<p>A Blade of Grass.</p> <p>A Brook.</p> <p>Three Voices.</p> <p>Hereafter.</p> <p>A Cry.</p> <p>Harvest.</p> <p>Advent.</p> <p>Evening Hymn.</p> <p>Is it I?</p> <p>A Prayer.</p>
---	--	--

London: J. BURNS, 15 Southampton Row, Holborn, W.C.

*Now ready, with numerous Lithographic and Woodcut Illustrations.
Fcp. 8vo. pp. 230. Price 3s.*

THE SKULL and BRAIN: Their Indications of Character and
Anatomical Relations. By NICHOLAS MORGAN, Author of "Phren-
ology and How to Use it in Analysing Character," &c. LONDON:
LONGMANS & Co.

"This curious but interesting work deals with organs of the skull and brain,
as indicative of character and anatomical relations, with singular ability"—
Evening Standard, July 6th, 1875.

ADVERTISEMENTS.

Distribution of Books and Works of Art.

THE Publisher from time to time intends making distributions of valuable Books, Portraits, or Works of Art, to the readers of *Human Nature*. A small sum, not equal to the value of the works offered, will be charged to those who desire to take part in these distributions. By this plan the Publisher will be enabled to place within the reach of those who desire them, very acceptable productions at a nominal cost, on the principles of co-operation. In November, 1870, was offered, Mrs. Hardinge's "History of Spiritualism" and "Human Nature" for 1871, both for 1s.; in August, 1872, "The Spiritual Pilgrim," 5s.; in May, Hudson Tuttle's "Career of Religious Ideas," 1s. 6d.; in June, Mr. Bielfield's artistic design of the "Ten Spiritual Commandments," 1s. 6d.; in July, "Dialectical Report on Spiritualism," 3s. 6d.; in August, "Incidents in my Life," Vol. II., post free, 3s. 11d.; in September, Dr. Nichols' "Esoteric Anthropology," post free 3s. 6d.; in October, "Seers of the Ages," price 3s. 6d.; in December, "Spiritual Experiences," price 1s.; in August, 1874, "Judge Edmond's Letters and Tracts," post free, 2s.; in September, "The Magic Staff," by A. J. Davis, post free, 5s. 6d.; in October, Higgins's "Anacalypsis," Part I., post free, 2s.; in November, Dr. Nichols' "Human Physiology," post free 4s. 6d.; in January, 1875, "The Clock Struck Three," by S. Watson, D.D., price 3s.; in February, "The Annual of Phrenology," 1875; in March, "Miracles and Modern Spiritualism," post free 3s. 10d.; in April, Crookes's "Researches in Spiritualism," bound, post free 2s. 6d.; in May, "The Identity of Primitive Christianity and Modern Spiritualism," post free 8s. 4d.; in June, "Nature's Revelations of Character; or, Physiognomy Illustrated," post free 15s. 10d.; in July, "Man," by J. W. Jackson, post free 3s. 10d.; in September, "Anacalypsis," Part II., price 2s.; in November, "Suggestions for a Public Religious Service in harmony with Modern Science and Philosophy," post free 3d.; in December, "Where are the Dead?" post free 2s.; in January, 1876, "Bolt and Win: a Tale of the Olden Time when 'John Company' was King," post free 3s.; in February, "The Phrenological Annual for 1876," post free 7d.; in March, "Mrs. Tappan's Discourses," post free 6s.; these may yet be obtained by sending in the respective certificates. With this number is offered "Neptune's Almanac and Ephemeris for 1876."

Please cut this part off, and send it to the Publisher of Human Nature,

J. BURNS, PROGRESSIVE LIBRARY, 15 SOUTHAMPTON ROW,
BLOOMSBURY SQUARE, HOLBORN, LONDON, W.C.

In accordance with your offer, please send me "Neptune's Almanac and Ephemeris for 1876," published at 1s. 6d., post free 6d.

Address, _____

ADVERTISEMENTS.

EXPERIENCES IN SPIRITUALISM;

A RECORD OF EXTRAORDINARY PHENOMENA THROUGH
THE MOST POWERFUL MEDIUMS.

*With some Account of Semiramide, given by the Spirit of an Egyptian who lived
contemporary with her.*

By CATHERINE BERRY.

Second Edition enlarged.

CONTENTS :

HISTORICAL SUMMARY :

A paper read at the Spiritual Institution.

INSTANCES OF SPIRITUAL PHENOMENA :

Painted faces—Flower (flour) manifestations—Fruit cutting, &c.—Pictures
carried—Fruit—The wager—Fruit, birds, and butterflies—The Atlantic cable.

CORRESPONDENCE WITH A CLERGYMAN.

SPIRITUAL PHENOMENA :

Séances at home—Inspirational whistling—An evening with Mr. Shepard and
Mr. Herne—Music under inspiration—Test mediumship—Spirit voices—Ventrilo-
quism *v.* Spirit voice—Spirit touches—Warbling of a bird—Physical and vocal
manifestations of spirits' action—Objects carried by spirits—Séance with Mrs.
Mary Marshall—Spirits use a poker—A ring carried by spirits—Levitiation of Mrs.
Guppy and Mr. Herne—Extraordinary transference of lace from place to place by
spirit instrumentality—Remarkable removal of a small brush by spirit agency—
A strange present from the spirits—Wreaths made by spirits—Objects carried by
spirits—Wine and spirits—Manifestations in the light—A spiritual ceremony.

CABINET SEANCES :

The "Psychic Force"—Spirit-voices and other phenomena in the light—A re-
markable cabinet séance—Phenomena under test conditions—The mystic force—
A séance with Miss Kate Fox—A harmonious circle—Novel manifestations—Ex-
traordinary physical manifestations—A criticism of Mr. *Punch*—Physical pheno-
mena—A séance with Gerald Massey—An extraordinary séance—A piano played
by spirits—Are the spirit-faces genuine?—Musical phenomena—A humorous
spirit—A novel garden party—Toys brought by spirits—A spirit-friend manifests
his presence—Séance held at Mrs. Everitt's.

SEANCES IN PUBLIC :

A séance at the Spiritual Institution—Spirit-voices—"King Henry VIII."
manifests—"At a dark séance" (from the *Daily Telegraph*)—A spirit voice—A
successful séance by new mediums—A campanological séance.

SPIRIT DRAWINGS :

An artist becomes a convert to Spiritualism—The Baroness de Guldenstubbe
explains the drawings—Spirit prophecies on the Franco-Prussian war—Healing
mediumship—Remarkable cures.

MATERIALIZATION OF THE SPIRIT-FORM :

Spirit materialisation through Mrs. Guppy—A séance with Mrs. Guppy—A true
ghost story—Spirit photography.

AN EGYPTIAN SPIRIT :

Semiramide—Execution of Semiramide's second chief slave—Semiramide's feast
—The greatness and power of Semiramide's descendants—The Egyptian's metaphors
and aporisms.

HUMAN NATURE:

A Monthly Journal of Esoteric Science.

APRIL, 1876.

ON THE TRANS-CORPOREAL ACTION OF SPIRIT.

By M.A. (Oxon).—Continued.

3. INFLUENCED BY PSYCHOLOGICAL DETERMINATION.

We have reserved four cases for this separate class, because they are all characterised by determined exercise of the will—two experimental, one carried so far as to be habitual, and one exemplifying in a horrible manner the misuse of the will-power, which is, as the occultists tell us, at the bottom of the whole question of controlling spirits. They are all recorded by Mrs. Hardinge, and we quote them from her valuable papers.

The first two record the experiments of some Prussian investigators, and of an Austrian nobleman:—

In 1850, Emma Hardinge, then a resident of London, England, learned from two German gentlemen of her acquaintance some remarkable details of a society which held its sessions at Hamburg and Berlin, the chief object of which was the study and development of the occult forces latent in Nature.

Amongst other practices of the society in question were experiments on the nature and power of the “Doppel Gänger,” or “Double Goer,” as the apparition of the human spirit was termed when it was seen apart from the body. Emma Hardinge’s friends were professed materialists, and, being officers in the Prussian army, men of culture and ability, they were accustomed to strengthen their own disbelief in the soul’s continued existence after death by quotations from many of the most renowned literary authorities of their own country. Their principal basis of belief (or rather unbelief), however, consisted in their experiences with the society to which they belonged, and the evidences they thus obtained that the still embodied spirit of man could quit the form, travel to distant places, make its presence visible to the material eye, and, under favourable conditions, knock, move material objects, speak, and even answer questions intelligently. All this, they argued, sufficiently explained the nature of those appearances which superstition and legendary lore assigned to the spirits of the dead.

They alleged that the members of the society, being resident partly at Hamburg and partly at Berlin, were accustomed to meet at stated

periods, when one of their number would magnetize another, and as soon as the magnetic sleep was induced, the company present would will the soul of the sleeper to go forth, visit the association of members in the distant city, make his presence known, and bring back some message, sign or token of his aerial flight and the success of his visitation. Sometimes the members of the association at one end of the line would assume masquerading costumes, and such strange disguises as if described to the other party, would prove a test of the spirit's having been there by the correctness of his descriptions.

Sometimes the "Doppel Gänger" was charged by his magnetizer to upset a glass of wine, overturn a *fauteuil*, create disturbances, or do something of a material character, so as to bring conviction of the substantiality of the soul's nature. The gentlemen who related these circumstances to the author, also brought to her notes of the sances, which it seemed had extended over a period of several years. The results there recorded were truly most extraordinary, and such as to excuse the participants in these scenes for believing they covered the ground of supernatural appearances, hauntings, &c. Those who were subscribers to Mrs. Hardinge Britten's magazine, *The Western Star*, will remember the thrilling and wonderful narratives, entitled "Ghost Land," the contributions of a highly distinguished and talented Austrian nobleman, whose "researches into the realm of spiritual existence" have been pursued in every country of the earth with unremitting industry during the last half century. As these wonderful sketches (though only just commenced in the publication above mentioned) may not be familiar to the readers of the *Banner*, it will be pertinent to our present subject to offer two quotations from the opening chapters of the work. We must premise that in Germany some seventy years ago, there existed (and still flourishes) a secret society, established for the same purpose as that alluded to in the opening of this paper, viz., the study of occult forces. Many of the most distinguished savans of Germany were, and are still, privately associated with this society, whose branches ramify throughout many of the principal cities of the civilised world.

Most of the members disbelieve in the soul's immortality, although, like the students of occult forces generally, they accept of the fact that the embodied spirit can manifest its presence and powers apart from the body, and leave records of its characteristics inscribed on the scenes of its earthly career, which, under certain conditions, can be perceived by sensitive seers.

The existence of these societies is little known, perhaps even undreamed of in America. The author of "Ghost Land" was himself an initiate of their body, and it is to their opinions and practices that he alludes in the following excerpts:—"Ever since the practices of Mesmer had become familiar to them, they had delighted in pursuing them in support of their favourite theory, which was that the soul essence of man could appear, make signs, sounds, and disturbances, in places distant from the body; that at times when these soul essences were dissipated suddenly, as in the action of violent death, they inherited to earthly things and places, and for a time could maintain a sort of vague, shadowy existence, which at length melted away, and became dissipated in space, to be taken up from the grand reservoir of spiritual essences in other souls. Now the brothers insisted that these soul essences, which they called the *double goer*, and more frequently the 'atmospheric spirit,' by its occasional appearances, both before and after the death of individuals, covered the whole ground of spectres, ghosts, apparitions, hauntings, and supernaturalism in general. The

fact that the 'atmospheric spirit' often lingered round the earth after the death of the body, and could be seen, heard, and felt, did not militate against their theory that immortality was a fiction, and that the soul died with the body. 'It was *merely* the atmospheric spirit; a shadowy remnant of the soul,' they said, 'which had ever been seen or manifested in the realm of ghost land, and this was not a permanent intelligent existence, but merely a temporary relic of the broken organism, like the perfume which lingers about the spot where the flower has been.' By repeated and patient experiments with their magnetic subjects, they found that they could send the 'double' or 'atmospheric spirit' abroad in the somnambulist sleep, and that it could be seen, heard, and felt precisely like the spectres that were claimed to have been manifested in tales of the supernatural."

The author of "Ghost Land" was himself a clairvoyant of most remarkable lucidity and power. Being associated in intimate relations with the President of the Brotherhood, who was indeed his tutor in early youth, whilst little more than a mere child he was employed as a magnetic subject, and some of the narratives of his experiences in this direction are of thrilling interest and profoundly suggestive.

The following passage will doubtless be perused with incredulity by some, although the author, from an intimate knowledge of the narrator, his noble character and indomitable veracity, emphatically vouches for the truth of every syllable. Recounting his boyish experiences with the Association, whom he terms the "Berlin Brotherhood," of Austria, he says:—"On one occasion the Berlin Society having thrown me into a profound sleep by the aid of vital magnetism, and the vapours of nitrous oxide gas, they directed my 'atmospheric spirit' to proceed, in company with two other lucid subjects, to a certain castle in Bohemia, where friends of theirs resided, and then and there to make disturbances by throwing stones, moving ponderable bodies, shrieking, groaning, and tramping heavily, &c., &c. I here state emphatically, and upon the honour of one devoted only to the interest of truth, that these disturbances were made, and made by the spirits of myself and two other yet living beings, a girl and a boy, who were subjects of the society; and though we, in our own individualities, remembered nothing whatever of our performance, we were shortly afterwards shown a long and startling newspaper account of the hauntings in the castle of Baron von L——. of which we were the authors. In a work devoted to the relation of occult facts, I have myself in my library at this moment an account of the 'manifestations,' as they were termed, which occurred on three several occasions, at a certain castle in Bohemia. The writer attributes these disturbances to disembodied spirits, but in the particular case in question I insist that the atmospheric spirits of the Berlin Brotherhood were the sole authors."

This gentleman, now a warm Spiritualist and believer in the power of disembodied spirits to effect what he once attributed to the spirits of mortals only, still affirms his faith in the superior force of the embodied human soul to perform feats of ponderous strength, and reminds us that no disembodied spirit can act upon matter until it has become saturated as it were with the vital force of a strong earthly medium.

The case in which the frequent exercise of the power rendered it easy is thus given:—

"Mr. George Walcutt, the inimitable spirit artist, also of Columbus, Ohio, was, like Dr. Fowler, endowed with the faculty of quitting his body and wandering forth in the spiritual state and in the full possession of all

his faculties. The writer was one evening present at a social gathering at the house of her esteemed friend and host, Mr. Savage of Columbus, when Dr. Fowler, who was an expected guest, made his appearance at about 8 P.M. 'Has George Walcutt arrived?' was his first question. On being informed that he had not yet come, he said very gleefully, 'Well, I intend to have some fun with him presently. Last night I *went out of my body*, as my custom is, to see a patient that I felt certain would disobey orders, and I resolved to make a private inspection of what was going on, and report my discoveries in the morning. Now just as I was passing the corner of Main Street in my own peculiar way, whom should I meet but George Walcutt; but sure enough *he was out*, like myself, on his spiritual perambulations, Heaven alone knows where, but the best of the thing was that he marched above the ground more than two feet high, showing to me how lofty the fellow is, and what an aspiring spirit he has. "Well," says I, "I'll mark you, my lad!" so what did I do but looked at my watch, which was just twenty minutes to eleven; then I pulled off my hat to him and made him a bow. He saw me, or seemed to see me, for he raised his hat to me like a lord, and on he strode, beating the air as if the earth were not good enough for him to tread.' The Doctor laughed heartily at his own conceit, charged us not to say a word to George when he arrived, but wait his own return, he being obliged to go away again (this time bodily), to see a very sick person. He had not been gone more than ten minutes when George Walcutt, accompanied by his wife, entered the apartment. Looking round the company and not perceiving the familiar form of his friend Dr. Fowler, he remarked, 'I have a good joke against Fowler; I *went out last night* on a roving commission, and just as I was making my way round the corner of Main Street, whom should I see but the Doctor. At first I thought it was himself bodily, but I soon found it was his double, for he actually seemed to be walking in air about two feet from the ground. I suppose that arises from his high opinion of himself, and his belief that he was too good to walk the earth like common people; however that may be,' he added, 'he bowed, or seemed to bow, and I raised my hat to him. Now what I want to see is this; whether he had any dream about me that he can remember last night, or what under the sun it was that I saw perambulating the streets.'

"*You saw!*" exclaimed Mrs. Walcutt, laughing; 'much you could have seen last night, for you were sick in bed by eight o'clock, and I'll vouch for it never got up again till eight o'clock this morning.'

"*I saw Dr. Fowler at twenty minutes to eleven last night,*" responded Mr. Walcutt impressively. 'I saw it was that hour by the Capitol clock. I met Dr. Fowler in Main Street, raised my hat to him, and he bowed to me, then drew out his watch, looked at the time, and passed on.'

"The reader may make his own comments on the story; our part is simply to narrate it as it occurred, and to add that both these gentlemen had given similar tests on many previous occasions, been seen and recognised frequently at distant places when their wives testified to their being quietly ensconced in their own beds, and, as on the night alluded to, had often met and recognised each other in their spiritual perambulations.

"The phenomenon of each seeming to see the other walking in the air two feet above the earth was new to them, and both being philosophic reasoners, inclined to the opinion that there was some lack of attractive power in the state of the earth at that peculiar time, so that the magnetic bodies of the seers were in reality not in the usual close contact with the ground which they assumed to be their ordinary state."

And finally, as an awful warning against the misuse of natural

powers, cultivated to an abnormal extent, comes that most gruesome story of Mrs. Hardinge's own experience, which she calls *A dark page in the history of Psychology*. Dark enough it is; and its perusal opens out great speculative questions as to the risk that those incur who cultivate these abnormal powers. But that is too wide a matter for discussion now. Here is the story:—

We shall entitle our narrative "A Dark Page in the History of Psychology," and give it as it was originally prepared for our still unfinished second volume of "Modern American Spiritualism."

The last case of this kind* which our space will allow us to relate, is still more strange and problematical than any of the others, but as it involves the feelings of a most worthy and respectable family, the author feels bound to suppress the publication of all names but her own, merely pledging herself to furnish them to any person who, in perfect good faith, desires more fully to verify the facts subjoined, which are as follows:—

Some time about the year 1860, Mrs. Emma Hardinge received a number of most unaccountable epistles signed John G— (the name being given in full), dated from Boston. The writer addressed Mrs. H. in the most inflated and enthusiastic terms of admiration, and referred to numerous *interviews* which he purported to have had with her, and to conversations which he assumed to have passed between them. So full of detail and matter of fact were these statements that Mrs. Hardinge at first believed some designing woman must have assumed her name, whilst the letters had by some *contretemps* or mistake been forwarded to herself.

Allusions to her lectures, dresses, and even scenes of private life known only to her immediate home circle, at length connected these mysterious documents exclusively with herself. Greatly perplexed, Mrs. H. began to scrutinise the information communicated more and more closely, and, to her amazement, found that they betrayed an intimate knowledge of her very thoughts, no less than incidents and words of the most private nature.

These letters not only followed her from place to place in her itinerant career, but seemed to emanate from one as well acquainted with her movements as herself. The darkest part of the mystery was that though the language of these epistles was refined and occasionally eloquent, the constant allusions to *interviews* and *conversations* which were assumed to have transpired between the parties, by seeming to place them on terms of the most endearing intimacy, suggested the horrible suspicion that the whole was a plot concocted by unprincipled enemies to destroy the character of a young girl whose reputation and usefulness would alike have been blighted were these infamous letters to fall into other hands than her own.

In the deepest distress of mind, occasioned by this inscrutable mystery, Mrs. H. consulted several of her friends, amongst them the late venerable and respected magistrate, Mr. Fletcher, of Delanco, New Jersey, who, though unable to assist her in his judicial capacity, advised her to collect and keep the letters as she received them, promising her, whenever an opportunity occurred, to render her all the legal assistance in his power to discover and punish her persecutor.

The same answer and advice was also tendered by Mr. Newall A. Foster, late Mayor of Portland, in whose house, as a guest, Mrs. Hardinge was residing when she received several of these offensive missives. Besides consulting with these and several other friends in this manner, Mrs. Hardinge pursued a course of observation on her own part, which led to very

* Alluding to cases in the chapter, of which this is only an extract.

extraordinary conclusions. Habitually accustomed to see and converse with spirits, Mrs. H. did not regard their visitations with either surprise or fear. One exception to this complacent feeling, however, occurred in the approach of a dark, undefined shape, who began frequently to manifest his presence of a night, and always inspired the most unmitigated feeling of loathing and terror. Neither the form nor features of this mysterious visitant could be distinctly observed; in fact, the whole manifestation appeared rather to perception than sight, and was a *presence* rather than an apparition. Who or what it might be, was a profound mystery. Mrs. Hardinge earnestly questioned her spirit friends and guides on the nature of this dreadful haunting, but could obtain from them no other explanation than that it was "an evil or undeveloped spirit," over whom they had no power.

At length the terrors accompanying this obsession became insupportable and injurious alike to health and mental balance. Their unfortunate subject could always recognise the approach of the phantom, from her intense feeling of horror and the cold shiverings which pervaded her whole frame. Sometimes a sensation of faintness accompanied this presence, which nothing but the insupportable dread of becoming unconscious could overcome.

At last another feature of this mystery loomed up amidst the darkness. The midnight visitations were the unmistakable precursors of the not less abhorred letters above alluded to. They came so closely and invariably in succession, and the feelings experienced in the presence of the one and the receipt of the other were so exactly similar, that Mrs. H. began at last to realise that they were as intimately connected as the shadow and substance of one dire system of persecution. Whether impelled by desperation or inspired by her watchful spirit guardians, the affrighted medium could not determine; but this is the method which she took to solve at least one portion of the mystery, namely, the connection of the phantom and her hated correspondent.

One night after returning from a lecture, when Mrs. H. felt the near approach of the invisible tormentor, and notwithstanding the fact that her terror almost deprived her of the power of motion, she hastily snatched up the blue silk dress which she had just taken off, arranging the skirt around her head in the manner of a veil. Mrs. H. at that time was lecturing in Cincinnati, Ohio.

Three days later she received one of the usual odious missives dated from Boston, containing these remarkable words:—

"How beautiful my angel looked arrayed in that blue veil which she so kindly threw over her head last Friday night, as if in token of welcome when I entered her chamber."

Still another experiment was attempted, urged by a new horror at the shocking possibilities disclosed in this sentence.

Mrs. Hardinge was returning from a lecture at a distance from town, and was travelling in a large covered carriage with three friends, late at night, when the party halted at a lonely inn by the wayside to water and refresh the horses. Being exceedingly fatigued, Mrs. H. sat still in the carriage whilst the rest of the party alighted. Suddenly she became aware that a man was seated at her side, and actually in contact with her. She was on the back seat, and commanded a full view of all that was going on in front. She was confident that no one had entered the carriage, nor would it have been possible for anyone to have done so without observation. Yet in an instant she knew that some one *was there*, and the consciousness of this mysterious companion's proximity was so startling and alarming that Mrs. H. was on the point of shrieking aloud, when the

deathly chilliness which accompanied her phantom tormentor informed her of *his presence*.

Almost paralysed as she was, she remembered enough of her desperate resolution to avail herself of another opportunity for experiment, and snatching the hood from her head she tore a flower from the bouquet she held in her hand and tossed it hastily into her hair. The flower was a cape-jasmine, and was seized as the first that presented itself. Before she could recall her scattered senses the figure was gone, and her friends resumed their places in the vehicle.

So rapidly had the whole scene passed that ere she arrived home Mrs. H. had persuaded herself it must have been a dream, a mere fancy, a vision conjured up by ill-health and disordered imagination, etc., etc., etc.

On reaching her place of destination several letters were put into her hands, one of which instantly produced the sense of fear and loathing which announced her detested correspondent. On opening the letter a faded sprig of cape-jasmine fell from the envelope, and these words caught her eye:—
"To satisfy me that my visits are appreciated, I entreat you to place in your hair at eleven o'clock on Monday night next a sprig of cape-jasmine, or any white flower you can procure."

The lecturer looked at her watch—it was twenty minutes past eleven, Monday night. The carriage must have stopped at eleven precisely!

It would be needless to pursue the details of this painful case more closely; we hasten therefore to relate its consummation. The time of this occurrence was the month of January, 1861, and Mrs. Hardinge was delivering a course of lectures in Georgia.

The day after the receipt of the missive noticed above, Mrs. Hardinge enclosed it with three others from the same source in a letter from herself to the chief-of-police in Boston, in which, omitting the *spiritual* visitations connected with these letters (which she deemed would not be understood or susceptible of proof), she detailed the other circumstances of their reception, and called upon the chief, in his official capacity, to use his utmost efforts to discover the writer, with a view of an immediate prosecution, which, she added with all the indignation prompted by her outraged sensibility, she desired to pursue with the strictest rigour of the law.

When her package was ready for mailing, and before she could summon a messenger to despatch it, a spirit friend addressed Mrs. H., speaking to her in the usual analytical method adopted by her invisible guides, as follows:—

"What are you going to do with your letters?"

Mrs. H.—"You know very well what they are, and why I send them hence."

Spirit.—"Your fire is low; the air is chill! Will you oblige spirit friends by mending the fire with those papers?"

Mrs. H.—"I will not—positively not. You would not aid me to solve the mystery of my tormentor's presence, and now you want me to burn his letters. I refuse *you*, as you have refused *me* the help I sought."

Spirit.—"Spirit friends are not God, and cannot control events nor yet other spirits than those associated with them in the Divine plan. Will you not save yourself from the commission of a great wrong, and give your package to the flames? See, now; they are fading for lack of fuel."

Mrs. H.—"Prove to me that I should commit any wrong by sending them where they are directed, and then, but not till then, I will withhold them."

Spirit.—"We cannot now give you the proof you seek, but in six weeks hence you will obtain it yourself—in sorrow and remorse if you send your package forth; in perfect satisfaction if you will stay your hand for that period only."

Mrs. H.—"I agree to do so, then, *for that period only*. If at the end of six weeks I am not satisfied, I will deliver that package as I design it, and renounce the protection you now assume to exercise over me."

Spirit.—"We clasp hands on your compact."

Six weeks from that time did not elapse ere *Mrs. Hardinge* was in Boston, Mass., to fulfil a lecturing engagement.

The day after her arrival she was waited on by a lady, who earnestly solicited a private interview. The request granted, a highly interesting and refined widow lady stated in words broken by deep emotion and fast-falling tears, that herself and her mother (also a widow) had been dependent upon her only brother, who had held a most responsible situation, and up to some sixteen months previous had fulfilled all his public and private duties in the most exemplary manner. The lady (*Mrs. C.*) added that this dear relative had been to both mother and daughter "the stay of their household, the light of their eyes, the joy of their hearts, beloved and respected by all who knew him." The whole family were Spiritualists, and some sixteen months ago for the first time had attended a course of lectures delivered by *Mrs. Hardinge* in Boston.

About this time one of those pernicious theorists who attempt to cover the promptings of licentiousness by the gloss of philosophy, teaching the practice of sensuality under the pretence of seeking "*true affinities*," (?) informed *Mr. G.* (as a spiritual communication of high authority) that *Mrs. Hardinge*, the lecturer, was *his spiritual affinity*, and that henceforth he must dedicate his life to her. Without presuming to seek an interview with the subject of this baseless revelation, not even daring to inform her of it in the ordinary way of correspondence, the deluded man cherished his fantasy for some time in private, until he worked himself into the belief of its correctness. Then, fearing that he should be spurned with indignation if he openly urged his fancied claim, he proceeded to consult certain magnetisers, and through their promptings used the really strong powers of clairvoyance which he possessed for the purpose of establishing a spiritual communion with his supposed affinity.

To promote the most favourable conditions for these exercises, the infatuated man devoted all his time to magnetic experiments, neglected his business, put himself upon the most abstemious regimen, and distracted his sorrowing relatives by practices corresponding to those of ancient "magicians" or modern "fakirs."

Whether he succeeded in establishing his spiritual freedom by the use of drugs, magical or magnetic practices, the narrator could not say, but she alleged that he now began constantly to declare to his family that he could visit the beloved object of his insane purpose, however distant, whenever or wherever he pleased.

He frequently described to his afflicted relatives the dresses which the lady wore on the occasion of his terrible visits: also the persons by whom she was surrounded, and the details of her situation.

Mrs. C. (the sister) had preserved notes of these statements, and when she submitted them to *Mrs. Hardinge*, the latter could no longer doubt the identity of the brother with the *Mr. G.* who had so long tormented her. Not only was the name similar, but the statements themselves proved, in all their details, to be so invariably correct that no doubt remained of the truth of the man's allegations.

Many convincing evidences were afforded to the family of this remarkable clairvoyant faculty, his unquestionable ability to send his spirit forth from his body, and, under favourable conditions, to exert that power at will. The effect of such practices, however, upon his physical and mental system were disastrous to the last extent. He had grown so weak and debilitated

that he could no longer pursue his usual avocations, added to which his mind was fast becoming more and more unbalanced, so that confirmed lunacy might be expected to supervene as the final result.

In this calamitous strait the unhappy mother and sister determined to apply to the innocent and unconscious cause of their misfortune to solicit aid and counsel in their difficulty; and then it was that Mrs. Hardinge perceived the disgrace she would have entailed on the respectable family of her infatuated tormentor had she exposed him by putting his letters in the hands of the police; also how much cause she had to rejoice that she had been withheld from heaping the additional misery of a public prosecution on the heads of the unfortunate women, who were already sufficiently overwhelmed by the existing facts. Every effort was made that could be brought to bear, under the circumstances, to alleviate the distress of the family, and restore the unhappy man to reason; the results do not belong to history, but the details narrated above are commended to the attention of the reader for the following reason.

First, they form an instructive example of the *abuse* of occult powers, and prove that the same elements that could be exerted for good, use, and enlightenment, may, when exercised in excess, or employed for unholy purposes, be perverted to the disadvantage of others and the injury of their possessor. It can scarcely be supposed that any reasonable minds would decry the power or use of magnetism simply because it was liable to abuse in unprincipled hands, any more than they would forbid the use of steel implements in domestic life, because the murderer might employ them to destroy that life.

The second feature of interest to be derived from this case is the ability which it displays for an individual, *by an act of volition*, to cause the manifestation of the "*Double*," or, in other words, so to project the spirit from the body that it can travel at will, and make sensible demonstration of its presence in distant places without damaging the integrity of its connection with the body. In most instances the manifestations of the so-called "*Double*" appear to be involuntary, and derived from occult causes unknown either to the seers or the individuals seen. But in the case of Mr. G., the power was evoked and controlled by *will*, proving that where the force exists in the organism, it can be used, under suitable conditions, at the pleasure of the operator."

A personal friend records another remarkable case of projection of the double by determined exercise of will-power. He writes me under date Jan. 29, 1876, that he had been engaged with a fellow-worker on a chapter of a forthcoming work until late one night. Upon retiring, it occurred to him that if he had added just two words to the last sentence, the whole thread of argument in the concluding paragraph would have been made clear. "I determined," he says, "to try what my double could do. The next morning I remarked to my fellow-worker that I thought I had been travelling during the night. She looked at me in amazement, and said, 'Why, don't you remember anything?' I replied that I had intended to do a certain thing in my double, but did not know that I had succeeded. She said, 'You were here, flitting about and talking to me. You went into the library and did something at the writing-table, and then came back. I asked you if you would remember the scene.

You replied that you would try.' I mentioned then the purpose I had in my mind. We went to the box where the MSS. are kept, and upon examining the final paragraph, *there were the two words, written in pencil, in my own handwriting*—the first complete, the other partly formed, as though the power were insufficient."

While these pages are in course of preparation, there has appeared in the *Contemporary Review* a paper by Dr. W. B. Carpenter on "The Fallacies of Testimony in relation to the Supernatural," in which he runs amuck generally, and attempts to discredit all testimony save that which makes for his own stand-point. The article is interesting to us as evidencing the sort of reception which unwelcome facts are likely to meet with at the hands of such a man. We disclaim any intention of submitting these records to his criticism. They are collected for those who may find in their inner consciousness a niche into which they will fit. Let others pass them by, if they please. But for the purpose of showing the stand-point from which Dr. Carpenter—a typical and not more than—or not *much* more than ordinarily conceited and dogmatic man of science—views all phenomena that transcend his experience, let us note his attitude. His opening words define it. "No one," he says, "who has studied the history of science can fail to recognise the fact, that the rate of its progress has been in a great degree commensurate with the degree of *freedom from any kind of prepossession* with which scientific inquiry has been conducted." [The italics are not ours.]

"Freedom from any kind of prepossession" forsooth. From whom does this philosophical dictum come? From a man who, as a representative of a scientific body, speaks for men who view all Spiritualism as a wholesale return to superstition:—who would give anything to stamp it out as their own direct foe:—who, if it be true, must revise their science, and begin anew:—who have shown the bitterest animosity to any who have associated themselves with its defence:—who must in short, struggle with it for dear life, for if *it* be true they must revolutionise their ideas, while, if *they* triumph, a short shrift and a long rope will metaphorically be the portion of its adherents. For these as a class he speaks; and for himself, is he not committed to the world as the inventor and adapter (to everything in general) of the dogma of unconscious cerebration? He has long ago exploded the whole thing on the most original and scientific theory; and yet the pestilent delusion flourishes and abounds, increases and multiplies, and that under his very nose!

No wonder the great apostle of unconscious cerebration finds reason to be wroth.

But his wrath matters little: nor should we concern ourselves with him, but for that calm assumption of "freedom from any kind of prepossession" which he puts forward. Certainly we agree that the exhibition of that quality is of high merit in an investigator; and so far as we are at present advised, we should not seek for it in the Royal Society; and the member of that learned body in whom we should, perhaps, least expect to find it in relation to Spiritualism would be Dr. W. B. Carpenter. A man with a new theory is mentally unbalanced, and his prepossessions are strong upon him.

It must, we admit, be galling to a man who has a patent theory for exploding Spiritualism to find that it will not be exploded—the more so, as he is not posted in its later developments, and consequently finds himself arguing on grounds now untenable. He still quotes Mr. Faraday as having conclusively shown that table movements are due to "*ideo-motor* action," placidly unconscious of the fact that motion without contact is of usual occurrence, and that Mr. Crookes has scientifically disposed of Mr. Faraday. "None so blind as those who will not see." But blindness is a bad quality in a guide, more especially in these days. Sooner or later, he and his following will inevitably fall into a ditch.

When Dr. Carpenter claims for himself that he has "through a long series of years availed himself of every opportunity within his reach of studying" these phenomena, we can but retort that, on his own showing, he has made very little use of his chance, the magnitude of which, however, he probably exaggerates much. We have not heard that, leading man as he is in the Royal Society, he has taken any means of familiarising himself, by personal investigation, with the elaborate experiments which have been carried on by his scientific brethren in the elementary physical manifestations of spirit-force. He does not show any familiarity with the recorded experiments, more advanced and more frequently successful in America and other countries. Nor has he any higher grasp of the subject, and of the accumulated weight of evidence in favour of the operation of this force, than to argue seriously that a man's "prepossessions produce sensations having no objective reality," and that habitually, and with recurrent regularity and exactitude. He takes no count of numbers: dozens of people seeing the same phenomenon, hearing the same sounds, are mistaken when what they say does not square with the writer's "prepossessions." Solid bodies are moved, and remain in their altered position, influenced by what prepossession for change we are not told; ponderable objects are

found where none such were before, and that in rooms to which no human being has or could have access; but the evidence is dismissed without scruple because it does not suit Dr. Carpenter's "prepossessions." According to this theory, these things *ought not to be*; therefore *they are not*. They occur in defiance of his scientific knowledge: he cannot adjust them to his experience, and so they are contemptuously thrown aside.

It is vain to quote instances of deception real or apparent. We do not palliate or disguise any such instance. They have occurred; they do occur; they will occur, we fear, so long as human nature is what it is. Let Dr. Carpenter make the most of the admission. Let him eliminate with jealous care every instance that bears on its face any suspicion of deception; and if his scrutiny shall dispose of even 999 cases, let him be good enough to face the thousandth, and acknowledge that it disposes of his philosophy. If he would pursue the question further than that unsatisfactory plane of physics on which all spiritual phenomena, so far as we have at present probed them, are shifting and uncertain; if he could follow out the investigation into the legitimate domain of spirit, he would find that phenomena, apparently so fluctuating and aimless, are governed by laws and are evolved according to a system of philosophy not less beautiful than that which holds him as an adherent. But this we do not hope for. He, and they who think with him, are physicists, and must gain their first knowledge of spirit through its manifestations on the plane of matter. Investigations honestly carried out in that direction may—nay, must satisfy him of the existence of intelligent beings, doubtless less intellectual than himself, but still intelligent disembodied beings who can and who do interfere under certain conditions not yet tabulated in the affairs of this world. For higher work in the sphere of spirit he must go from the material plane to that in which spirit works without the trammels of matter. There he will find the first traces of evidence of the perpetuation of the human spirit after death. In that domain centre the hints of personal immortality—not the proofs, for such cannot be had here—and the evidences of intercourse with those who have preceded us to the land beyond. There he will learn the working of that most potent agency—the Law of Love; and see, what on the material plane never can be seen, the glimpses of that higher life to which the pure and spiritually-minded attain, and the Law of Progression which governs them there.

This, no doubt, is *Abracadabra* to Dr. Carpenter; and so it is to many, too, who have advanced much further than he has in knowledge of these matters. Many a man who claims the name of Spiritualist will not penetrate further in this world than the

evidences of the material manifestations of spirit-power, and many will do valuable work in tabulating and fixing them. There is no necessity to undervalue such work in order to exalt what we cannot but hold to be the more fruitful and beneficial task of penetrating into the higher realms of spirit and learning the lessons of Divine Wisdom revealed there. It is probable that no two minds ever believed a thing on exactly the same evidence. It is certain that no two ever saw a thing precisely in the same light. There is room enough for all: and if cheating spirits, in or out of the body, embarrass the phenomenalist, there are plenty of hard facts left behind to fill the mental vision even of a Carpenter. There is room for those who interest themselves in the indications of a higher revealing of philosophic and religious truth: and if the critical psychologist perplex himself with curious calculations as to the exact darkening power of the human mind on the Divine Truth that passes through it, there will be many who will take what they can get and be thankful for it. They will leave to after days, when men of science have learned the Spiritual Alphabet, the settlement of curious questions such as these; and in assimilating the mental food so given, their spiritual digestions will not be upset by questionings as to the various means by which spirits convey ideas to mankind. Some, they will admit, are more perfect than others, but with none will they willingly dispense.

It is for such that we have put together the records contained in this paper, in no sense *proofs*, but rather *hints* and *indications* of the power of spirit, even imprisoned in the body, to act beyond its prison-house; evidences in very many instances of the Law of Love which governs its movements; glimpses of the Law of Progression according to which it grows and is developed.

THEOSOPHICAL SOCIETY.

WE have received a prospectus of a Society with the above title, which has been recently formed at New York. The President is Col. Olcott; and Mrs. Emma Hardinge Britten, is one of the Councillors. The following is the President's inaugural address:—

In future times, when the impartial historian shall write an account of the progress of religious ideas in the present century, the formation of this Theosophical Society, whose first meeting under its formal declaration of principles we are now attending, will not pass unnoticed. This much is certain. The bare announcement of the intended inauguration of such a movement attracted attention, and caused no little discussion in the secular as well as

the religious press. It has sounded in the ears of some of the leaders of the contending forces of theology and science, like the distant blast of a trumpet to the struggling armies in a battle. The note is faint as yet, and indicates neither the strength nor purposes of the body approaching. For either side, it may mean a reinforcement that will help to turn the tide of victory; it may herald only the gathering of neutrals to watch events; or it may threaten the discomfiture and disarmament of both antagonists.

From what little has been said in its behalf, it is not yet clear to the public how this "new departure" should be regarded. Neither church nor college knows whether to adopt a policy of denunciation, misrepresentation, contumely, or amity. By some secular journals it is patronisingly encouraged as likely to "enliven a prosaic age with exhibitions of mediæval tricks of sorcery," while others denounce it as the forerunner of a relapse into "the worst forms of fetishism." The spiritualists began, a few weeks ago, with voluminous and angry protests against its promoters, as seeking to supplant the prevalent democratic relations with the other world by an aristocratic esoterism; and even now, while they seem to be watching our next move with the greatest interest, their press teems with defamatory criticisms. Neither of the religious sects has definitively committed itself, although our preliminary advances have been noticed in a guarded way in some of their organs.

Such being the state of the case at the very outset of our movement, before one blow has been struck, am I not warranted in repeating the statement that, in the coming time, it is inevitable that the birth of this society of ours must be considered as factor in the problem which the historian will be required to solve?

The present small number of its members is not to be considered at all in judging of its probable career. Eighteen hundred and forty-odd years ago, the whole Christian Church could be contained within a Galilean fisherman's hut, and yet it now embraces one hundred and twenty millions of people within its communion; and twelve centuries ago, the only believer in Islamism, which now counts two hundred and fifty million devotees, bestrode a camel and dreamed dreams.

No, it is not a question of numbers how great an effect this society will have upon religious thought—I will go further, and say the science and philosophy—of the age: great events sometimes come from far more modest beginnings. I need not occupy time in quoting examples which will occur to every one of you in corroboration of my point. Nor is it a question of endowment funds and income any more than one of numerous members. The propagandist disciples sent out by Jesus went barefoot, ill-clothed, and without purse or scrip.

What is it, then, which makes me say what, in deepest seriousness and a full knowledge of its truth, I have said? What is it that makes me not only content but proud to stand for the brief moment as the mouth-piece and figure-head of this movement, risking

abuse, misrepresentation, and every vile assault? It is the fact that in my soul I feel that behind us, behind our little band, behind our feeble new-born organisation, there gathers a MIGHTY POWER that nothing can withstand—the power of truth! Because I feel that we are only the advance-guard, holding the pass until the main body shall come up. Because I feel that we are enlisted in a holy cause, and that truth, now as always, is mighty and will prevail. Because I see around us a multitude of people of many different creeds worshipping, through sheer ignorance, shams, and effete superstitions, and who are only waiting to be shown the audacity and dishonesty of their spiritual guides to call them to account, and begin to think for themselves. Because I feel, as a sincere theosophist, that we shall be able to give to science such evidences of the truth of the ancient philosophy and the comprehensiveness of ancient science, that her drift towards atheism will be arrested, and our chemists will, as Madame Blavatsky expresses it, “set to work to learn a new alphabet of Science on the lap of Mother Nature.”

As a believer in theosophy, theoretical and practical, I personally am confident that this society will be the means of furnishing such unanswerable proofs of the immortality of the soul, that none but fools will doubt. I believe that the time will come when men will be as ashamed of ever having advocated atheism in any of its forms, as, thirty years hence, they will be of ever having owned a slave or countenanced human slavery.

Look back the few, the very few, years to the time when William Lloyd Garrison was led through Boston streets with a rope round his neck. Compare that with the present state of the slavery question, and then tell me what may *not* a few earnest, determined, unselfish persons do. Why, in 1859, I myself went, at the risk of my life, to report for the New York *Tribune* the hanging of John Brown; and in 1858, while I was visiting Senator Hammond, of South Carolina, solely in my character of a student of scientific agriculture, and having nothing whatever to do with politics, an Augusta paper advised my commission to jail, because I wrote for the *Tribune*, although only upon agriculture. Having passed through such experiences, and seen so complete a reversal of conditions within the space of less than a score of years, I feel that neither I nor this society incurs any great danger by displaying a little moral courage in so good a cause. Let the future take care of itself; it is for us to so shape the present as to make it beget what we desire and what will bring honour upon us. If we are true to each other and true to ourselves, we shall surmount every obstacle, vanquish every foe, and attain what we are all in search of, the peace of mind which comes of absolute knowledge. If we are divided, irresolute, temporising, jesuitical, we shall fail as a society to do what is now clearly within our reach; and future years will doubtless see us bewailing the loss of such a golden opportunity as comes to few persons in a succession of centuries.

But if this society were to dissolve within one year, we should not have lived in vain. To-day is our own; to-morrow may be; but yesterday is gone for ever. In the economy of nature, an impulse, however slight, once given to matter is eternal; and an act once performed, its consequences, be they great or small, must be worked out sooner or later. The passing caprice of a woman may change the destiny of nations; the speaking of a word in the mountains brings a crushing avalanche upon the hamlet that lies at their feet; the turning of a man's footsteps to the right or left, to avoid a stone, or chase a butterfly, or gratify, it matters not what idle whim, may alter his whole life, and, directly or indirectly, result in momentous consequences to a world.

About us we see the people struggling blindly to emancipate their thought from ecclesiastical despotism, without seeing more than a faint glimmer of light in the whole black horizon of their religious ideas. They struggle from an irrepressible desire to be free from shackles which bind their limping reason after their volant intuitions have outgrown them. Upon the one side, the philosophical chemists invite them to an apotheosis of matter; upon the other, the spiritualists fling open the painted doors of their "angel world." The clergy hold them back and hiss warnings and anathemas in their ear. They waver, uncertain which way to go. Heirs to the spiritual longings of the race, they shrink back from the prospect of annihilation, which, in their own case, when life's burden presses heavily, may not always seem unwelcome, but which was never meant for those near and dear ones who have died in their youth and purity, and left behind a sweet fragrance when the alabaster box was broken and they passed behind the Veil of Isis.

But when they turn to Spiritualism for comfort and conviction, they encounter such a barrier of imposture, tricky mediums, lying spirits, and revolting social theories, that they recoil with loathing; secretly lamenting the necessity which compels them to do it. They count among their acquaintance, perhaps, many persons of irreproachable character who can testify to the identification of departed friends and count themselves spiritualists; but they see these very friends attending their churches as before, abstaining from spiritualist papers secretly. When they ask why this is so, the universal reply is that so many immoral people have fastened upon the cause, and mediums are being so constantly detected in trickery, that it is almost disreputable to be an open and avowed spiritualist. The organs of the class apologise for cheating mediums, demanding that sceptics shall overlook the nine instances of fraud, and consider the one genuine phenomenon; forgetting that it requires blunt nerves and a strong purpose to dig to the bottom of a muck-heap for the chance of finding something of value there.

The Protestant sects began with the fatal assumption that an infallible and inspired Bible will bear the test of reason, and so forecast their own doom; for the analytical power of reason is

bounded only by the limits of ascertained truth, and fresh discoveries are daily made among the remains of antiquity which attack the very foundations upon which the whole scheme of Christianity is based. The most audacious explorers in science are recruits from Protestantism, and that would-be mistress of our conscience is stabbed by her own children. The Catholic Church having erected a theocracy upon the ruins of the ancient faiths, and stolen not only their allegories but their very exoteric symbolism and revamped them for their own use, is gathering her forces for the struggle that she knows too well is close at hand, and that will be mortal. Enraged at the progress of the age, which has extinguished her penal fires, destroyed her torture-chambers, blunted her axe, and made it impossible for her to rebathe her hands in human blood, she is working silently, cunningly, and with intense eagerness, to regain her lost supremacy. What this undercurrent is, we may see in the disgraceful Orange Riot of 1872; the recent conviction of poor Leymarie, in Paris; and the affair of Guibord, in Montreal, whose body has just been buried in a ton of Portland cement, and under the escort of thirteen hundred armed police, infantry, and artillery, to protect it from the rage of the Catholics, because Guibord belonged to a society which admitted liberal books into its library! We may also see the secret machinations of the church in the perversions to its communion; the establishment of schools, colleges, convents, monasteries; the schemes to romanise a portion of our common schools; the building of costly cathedrals; and the erection of parishes into bishoprics, and bishoprics into archiepiscopal sees.

Upon what does this church or any other ecclesiastical hierarchy stand, but upon the congenital longing of man for an immortal existence; the obscurity of our view of the other world by reason of intervening matter; and the urgency of material wants, which oblige us to accept the intervention of a select class of spiritual guides and expounders, or go without spiritual nourishment other than such as we can pick up beside the dusty road along which we trudge from youth to old age?

If the founders of this society are true to themselves, they will set to work to study the religious question from the standpoint of the ancient peoples, gather together their wisdom, verify their alleged theosophic discoveries (I say *alleged*, as president of a non-committal society of investigation: as an individual, I should omit that word, and give full credit where it is due), and contribute to the common fund whatever is of common interest. If there be any who have begun without counting the cost; if there be any who think to pervert this body to sectarian or any other narrow, selfish ends; if there be any cowards, who wish to meet with us in secret, and revile us in public; if there be any who begin with the hope or expectation of making everything bend to their preconceived notions, regardless of the evidence; if there be any who, in subscribing to the broad and manly principle enunciated in the bye-laws, that we

will discover all we can about *all* the laws of nature, do so with a mental reservation that they will back out if any pet theory, or creed, or interest is endangered;—if there be any such, I pray them, in all kindness, to withdraw now, when they can do so without hard words or hard feelings. For, if I understand the spirit of this society, it consecrates itself to the intrepid and conscientious study of truth, and binds itself, individually as collectively, to suffer *nothing* to stand in the way. As for me—poor, weak man, honoured far beyond my deserts in my election to this place of honour and of danger—I can only say that, come well come ill, my heart, my soul, my mind, and my strength are pledged to this cause, and I shall stand fast while I have a breath of life in me, though all others shall retire and leave me to stand alone. But I shall not be alone, nor will the Theosophical Society be alone. Even now branch societies are projected in this country. Our organisation has been noticed in England, and I am told that an article upon the subject is about to appear in one of the greatest of the quarterlies. Whether it shall be couched in friendly or hostile spirit matters little; our protest and challenge will be announced, and we may safely leave the rest to the natural order of events.

If I rightly apprehend our work, it is to aid in freeing the public mind of theological superstition and a tame subservience to the arrogance of science. However much or little we may do, I think it would have been hardly possible to hope for any thing if the work had been begun in any country which did not afford perfect political and religious liberty. It certainly would have been useless to attempt it except in one where all religions stand alike before the law, and where religious heterodoxy works no abridgment of civil rights.

Our society is, I may say, without precedent. From the days when the neoplatonists and the last theurgists of Alexandria were scattered by the murderous hand of Christianity, until now, the revival of a study of theosophy has not been attempted. There have been secret political, commercial, and industrial societies, and societies of freemasons and their offshoots, but, even in secrecy, they have not attempted to perform the labour which lies before us and which we will do openly.

To the Protestant and Catholic sectaries we have to show the Pagan origin of many of their most sacred idols and most cherished dogmas; to the liberal minds in science, the profound scientific attainments of the ancient Magi. Society has reached a point where *something* must be done: it is for us to indicate where that something may be found.

If we would compare our organization with its archetype, where can it be found? It cannot be called theurgic, for the theurgists not only believed in God, but knew Him through their knowledge of His attributes as they exist in the ASTRAL LIGHT, or, as the old cabalists called it, the Matrix of the world. The theurgists had two kinds of mysteries—the *exoteric*, or public, and *esoteric*, or secret.

The exoteric comprised the working of wonderful effects at public ceremonies,—among others the causing of statues to walk, talk, and prophesy. These effects were said to have been produced by natural forces in combination with the elementary spirit which lurk in the astral light. As the practice of even exoteric theurgy is dangerous, it was left to the High Priests and the “Initiates of the Outer Temple.” But the real esoteric mysteries were chiefly confined to the hierophants. A life of the strictest purity and self-abnegation was required for it—a life such as that of Jesus or Apollonius. Certainly the Theosophical Society cannot be compared to an ancient school of theurgy, for scarcely one of its members as yet suspects that the obtaining of occult knowledge requires any more sacrifices than any other branch of knowledge.

The neoplatonists formed a school of philosophy which arose in Alexandria coincidentally with Christianity, and was the last public school of theurgy. It based its psychological system upon those of Pythagoras and Plato, but drew a great deal more from the primeval source of all religions, the books of Hermes and the Vedas,—of Egypt and India respectively. The Jewish Kabbalah coloured neoplatonism no little, for real theurgy having degenerated at that time, and the few remaining adepts having sought solitude with the Essenes and in India, the neoplatonists had no longer access to the real treatises upon the Divine Science (which were carefully collected and withdrawn to a secret place a few days before the burning of the Alexandrian library by Julius Cæsar), and so they had to fall back upon the Kabbalah of Moses and the Seventy. Neoplatonism was tinctured with both Orientalism and Occidentalism; and its expounders tried to present the elements of theosophy and philosophy according to the primitive doctrines of the oriental prophets, in combination with poetical Platonism and the positivism of Aristotle in the form of Grecian dialectics. Their proper doctrines were: the Oriental doctrine of Emanation; the Pythagorean Number of Harmony; Plato's ideas of the creation and the separation from the world of sense.* They believed in elementary spirits, whom they evoked and controlled—a point of especial interest to us.

We cannot, of course, include ourselves among the number of American spiritualists who implicitly accept all the genuine phenomena to be produced by disembodied spirits; for while some of us unreservedly believe in the occasional return of human spirits and in the existence of true mediums, others discredit both. Moreover, of the believers, some not only admit the possibility of occult forces of nature being directed, consciously or unconsciously, by the human will for the production of startling results, but also recognise in most of the physical phenomena called spiritual the agency of elementary spirits, who often falsely personate persons

* See Ennemoser's “History of Magic.”

not communing with the circles, answer the thoughts which lie visible to them

“ as clear
As pebbles within brooks appear,”

and echo and respond to every fanciful *vágary* which agitates the questioner's mind.

Spiritualism proper was rife at Rome in the time of Ammianus Marcellinus, who tells us that in the days of the Emperor Valens (A.D. 371) some Greeks wishing to form a society of theurgists, were brought to trial for attempting to ascertain, through magical arts, who should succeed to the throne. They employed a small table shaped like a tripod, which was produced in court, and upon being put to the torture they confessed as follows: “We constructed this table of laurel-wood under solemn auspices. Having duly consecrated it, by pronouncing over it prayers as ordered in the treatises which we stole from a Grand Priest at Delphi, and by the use of magnetic manipulations, we succeeded in making it deliver oracles.” Over the table hung suspended from the ceiling a large bronze ring, which swung hither and thither, and, striking the letters cut in the periphery of the table-top, gave lengthy communications. Valens hated Theodorus, a man of virtue, and as the swinging ring spelt out the letters T-h-e-o-d and stopped, the Emperor, to make sure that the object of his displeasure should not occupy the throne, had him put to death: but the murder proved a useless precaution, for *Theodosius* succeeded to the purple, and the prognostication of the table turned out correct.

There is this difference between the modern spiritualistic phenomena and the effects produced by the theurgists, that whereas no reliance can apparently be placed upon the spontaneous communications of the former without corroboration, the latter cannot be untruthful, since the adepts will not permit unprogressed spirits to approach or speak.

The Mesmeric phenomena, which will of necessity invite us to careful study, were known in the most remote periods, and are described by Seneca, Martial, Plautus, and Pausanias.

We are not representatives of the school of the stoics, for “they thought the Universe to be made of matter, and to be some great animal which lives because there is nothing to interfere with it.”* Moreover, Zeno's pupils taught not only that men should be free from passion and unmoved by joy or grief, but also that they should submit to the unavoidable necessity by which all things are governed; and we found this society in token of our discontent with things as they are and to endeavour to bring about something better.

Finally, we do not resemble the atomical atheists, who considered every thing a congeries of atoms, because matter can be separated into particles, and that, therefore, there could be no

* See Howitt's “History of the Supernatural.”

indivisible incorporeal being; while the very title of our society indicates that we hope to obtain knowledge of the existence of a Supreme Intelligence and of a world of spirits, by the help of physical processes.

No, we are neither of these, but simply investigators, of earnest purpose and unbiassed mind, who study all things, prove all things, and hold fast to that which is good.

Plotinus, Porphyry, Iamblichus, and the neoplatonists, all worked at theurgy separately, and at their meetings imparted to each other the results of their study and experiment. Their neophytes were obliged to follow this rule with strictness; and all were bound to protect and aid every philosopher, especially every theurgist, no matter whence he came or what school he represented.

The hermetists of the Middle Ages were all neoplatonists, and learned their doctrines from them. In some respects we resemble them, and yet they had dogmas to impart, which under our by-laws we have not; and, further, they were all believers in theosophy, while we are, with two or three exceptions, simply investigators, undertaking a task far more difficult than theirs, since we have no ready-made material for belief at our hand, but must create it for ourselves.

We are of our age, and yet some strides ahead of it, albeit some journals and pamphleteers more glib than truthful, have already charged us with being reactionists who turn from modern light (!) to mediæval and ancient darkness! We seek, inquire, reject nothing without cause, accept nothing without proof: we are students, not teachers.

We should make ourselves familiar with the manifold powers of the human soul and test the claims for the potency of the human will. Mesmerism, Spiritualism, Od, the astral light of the ancients (now called the universal ether) and its currents—all these offer us the widest and most fascinating fields of exploration. At our semi-monthly meetings, we shall have the researches and experiments of our members and of eminent correspondents in this and other countries read for our instruction, and we shall have tests, experiments, and practical demonstrations, as occasion offers. As our funds warrant, we will print and circulate our documents, and translate, reprint, and publish works by the great masters of theosophy of all times.

But until our now somewhat incongruous elements are harmonised, and a common interest results from increased familiarity with our subject, I do not anticipate that at our general meetings we shall witness such theurgic phenomena as were exhibited in the ancient temples.

It is as impossible for these results to be obtained without perfect community of thought, will, and desire, as it was for Jesus to work his wonders at Nazareth because of the prevalent unbelief, or Paul his at Athens where the populace knew how to check the

subtle currents which he controlled by his will. A single very positive and unfriendly will is competent when introduced at a spiritual circle to utterly destroy the mediumistic power. If Professor Tyndall had known this law, he would not have written his nonsense to the Dialectical Society. Professor Stainton-Moses of the University College, London, writes me that the mere entrance of such a person into the house—not even the room—has done this in his experience frequently. Mr. Crookes says that Florence Cook, his medium, has been spoiled for a season by a walk down Regent Street; each person who brushed against her depriving her of some portion of her medianic power. If she be in fact a medium and not an impostor, I do not doubt the possibility of this being the case. Every one who has studied mesmerism, is aware that no satisfactory results can be attained without perfect accord among those engaged in the experiment or standing near by as spectators. These things being so, how can we expect that *as a society* we can have any very remarkable illustrations of the control of the adept theurgist over the subtle powers of nature?

But here is where Mr. Felt's alleged discoveries will come into play. Without claiming to be a theurgist, a mesmerist, or a spiritualist, our Vice-President promises, by simple chemical appliances, to exhibit to us, as he has to others before, the races of beings which, invisible to our eyes, people the elements. Think for a moment of this astounding claim! Fancy the consequences of the practical demonstration of its truth, for which Mr. Felt is now preparing the requisite apparatus! What will the Church say of a whole world of beings within her territory but without her jurisdiction? What will the Academy say of this crushing proof of an unseen universe given by the most unimaginative of its sciences? What will the Positivists say, who have been prating of the impossibility of there being any entity which can not be weighed in scales, filtered through funnels, tested with litmus, or carved with a scalpel? What will the spiritualists say, when through the column of saturated vapour flit the dreadful shapes of beings whom, in their blindness, they have in a thousand cases revered and babbled to as the returning shades of their relatives and friends? Alas! poor spiritualists—editors and correspondents—who have made themselves jocund over my impudence and apostasy. Alas, sleek scientists, overswollen with the wind of popular applause! The day of reckoning is close at hand, and the name of the Theosophical Society will, if Mr. Felt's experiments result favourably, hold its place in history, as that of the body which first exhibited the "Elementary Spirits" in this nineteenth century of conceit and infidelity, even if it be never mentioned for any other reason.

LIFE: ITS ORIGIN AND ITS MYSTERIES.

LECTURE BY MRS. L. V. TAPPAN.

(From the Chicago Times, 11th Dec., 1875.)

MRS. TAPPAN delivered the following lecture at the hall of the Spiritualists, on last Sunday, the subject being chosen by the audience:—

FRIENDS,—The word “life” must cover all existing things, and therefore, in treating of it there is a very wide range for thought. Of course that which interests humanity is human life; but the solution of the problem of human life would also be the solution of the problem of all existence. Of course the gentleman proposing the question does not mean that we should treat wholly of the origin of atoms, since that would lead into a discussion of material science unsuited wholly to this occasion, but he means, of course, the origin of the impulse of organised existence, that impulse applying to every form of so-called created or creative power. That the word “life” cannot apply exclusively to the material creation must be manifest to every intelligent mind, since life without a cause or antecedent method implies nothing, and life with an antecedent cause or method implies the whole problem of existence.

The subject of creation as viewed from the standpoint of materialism is embodied in two methods, that of force and evolution, and that of an absolute creative force depending upon matter for its causation; in the first method force being supposed to be the final cause or causation, evolution being the development of atoms through the law of force and contiguity. The whole theory of evolution simply evades the ultimate issue, placing the creative function or property a little more remote, for even Darwin in his theory of evolution does not deny a few absolute creations, does not deny some epochs of absolute creative power; while evolution, as far as other types are concerned, is supposed to revert to those ultimate states or ultimate existences. The theory of creation, on the other hand, of science, by an absolute creative force depending upon matter for its causation is, that this creative force constantly develops new forms of life by adding a new formation to each combination of created matter. The two theories do not essentially differ; they merely state different portions of the great problems of material life. Both are correct, and both are faulty, for the simple reason that neither state the entire truth. That which states only half or a portion of a truth, if adopted as a whole truth, becomes an error to the human mind.

The undoubted truth is, that between the scientific solution

of the problem of life and the theological one, which makes everything the direct enactment of Deity in the beginning, there is a ground of reconciliation and meeting, and that creation is both the direct action of Deity and the result of evolution; that it is both the result of a creative, distinctive, intelligent power and cause, and also the result of development through intermediate types or causes; and that both these are perfectly reconcilable to the observations of science and the laws of revealed religion.

We conceive the origin, or rather the mystery, of life to lie simply in the fact, that man is finite and life and the cause of it infinite, and that all things that intervene between the finite and the infinite are simply stepping-stones whereby mankind may more and more arrive at the ultimate solution of the problem of existence.

The theory of causation through matter we shall briefly analyse. If matter in itself contains all the forces necessary for existence, then matter disputes itself; for the simple reason that the creations visible in nature are more and more perfect, display more and more an intention, and reveal in the highest estate, which is humanity, a greater degree of intelligence than that which is visible in the origin of humanity. It is an axiom of science that a stream without adequate force cannot rise higher than the fountain; that a result cannot be greater than the great ultimate cause. But here is man, the result of matter, unintention, without intellectual or other cause that is of itself intelligent; yet man possesses intelligence, is capable of analysing the cause from which he sprung, and is superior to that which created him. This statement alone destroys the theory of material evolution. This statement alone uproots the idea that matter in itself possesses creative power.

There was never known to be a law without an intelligent source of law; there never was known to be intelligence without intelligence as its origin, and wherever nature evidences law there must have been a source of law, and wherever there is evidence of intelligence there must have been a source of intelligence. It is not necessary that the human mind understand that source; it is not necessary that you shall be able to grasp that intelligence. The fact of the intelligence being manifested proves that it is there. The whole of the intelligence is manifest in the whole of the universe. When you are competent to grasp the whole of the universe you will doubtless be able to arrive at the whole of the intelligence; but the quality of it you can just as well arrive at by measurement of the angles existing in a single crystal as by the starry heavens themselves. The fact that nature geometrises, and that man is the only creative

being, or only being existing upon the physical earth with the power of understanding geometry, proves that the intention of nature even in every form of life has been a mathematical intention, and that that mathematical intention must have its source in a mind capable of understanding the thirds and fifths and various mathematical propositions; that geometry itself is but one of the keys to unravel this intelligence, and that all forms of nature, whether in their dual, or threefold, or fivefold capacity, reveal the existence of an ultimate mind who knows what these thirds and fifths relatively signify. When a man becomes possessed of the theory, for instance, of astronomy, he discovers not that he has created a method, but that he has for the first time discovered it. When he becomes aware of the various chemical properties in the earth he has not therefore created them, but for the first time understands them. When he becomes possessed of the wonderful geometrical ratio in which the worlds that form the solar system are placed, he has not placed them there, but has for the first time become conscious of the wonderful system of mathematics that governs the entire solar universe. When he discovers the relative difference between the rays of light that are merged in the diamond or the emerald, he has not therefore created these angles of light, but he has discovered that by geometrical ratio these lines are reflected—that they have been imprisoned there for ages, and yet when again restored to the light, the same angles are preserved for ever. When he analyses shrub and leaf and tree, and discovers a law of adequate harmony governing the development of the twofold or threefold plan, he has not therefore made that law, but has for the first time become aware that the entire system of vegetable creation is governed by law, and that law is the arrangement in groups and families and special types of the different orders of existence. Finally, when he places himself in harmony with the entire results of creation, he is just then arriving at some of the ultimate causes of which the effects lie only on the surface, and the still more profound cause lies within.

That evolution is a natural theory from a certain stand-point we will concede; that is, that it is the most probable theory, admitting matter not to be governed by intelligence. But how this can be admitted when the whole formative process evinces intelligence, is beyond our comprehension? That certain types or formations or objects seem to emerge in one another, is quite true; but the fact that every distinct type of existence studiously and carefully maintains itself, and that no contact with other types, no approximation causes them before the present eye of observation in science to change or become merged, proves that

nature is tenacious of those types. How she could have evolved those types from other existences when she is so tenacious of preserving the types after they are evolved is a problem for the evolutionists to solve. How, where through all changes of matter the distinct type is preserved, borne even upon the wings of the wind, so that no contiguity, contact, or approximate growth ever causes a type to be lost; and yet how evolution can declare that these types so studiously preserved have after all been differentiated from other types, is a problem that the theory has not yet solved to the understanding of man.

The atom in its development through the various molecules, through the dual and trial and various combinations, in no degree presents a solution for the creative process. Neither does the theory of differentiation, since the type, however differing, is essentially preserved. Mr. Darwin, when he is closely fastened, announces the theory that there must have been at least several distinct creatures. If several, why not many more? If there was one distinct creation, why not a distinct creation of every distinct and special epoch? If one type or one class of existencies required a creative process, why not a creative process for every form of existence? The truth is that this theory makes half a statement; that the evolution of types, after theory, are created to the highest perfection possible of those types is the natural law of existence; that the creation of every distinct type in the universe is just as evident as the existence of them is apparent; that the ultimate impetus of matter undoubtedly has been given by distinctive and several creative processes, and that these several creative processes extend to every decisive epoch in the earth's history, and that for every geologic period there has been a corresponding creative period of that geologic epoch, and whatever form of life that has existed within that period has been the creative impulse lent by the infinite mind; and that whenever any new type of existence is manifested in nature it is not evolved but is created, the impetus being given by the power of the infinite, the particles or atomic structure being lent by the earth itself.

So that creation is continually going on wherever a planet is incomplete. Wherever it is complete or has attained the highest type that ever will inhabit it, then the process is carried on by evolution—namely, not by evolving new types of existence, but by evolving more perfect types of those already in existence. For instance, the earth will never have a new creation; there will be no higher type of existence created upon this earth, but all existing types will be evolved to the highest possible degree of perfection, and when that is attained matter will have attained its highest state possible. Then the earth after having been

inhabited by the highest created beings may be inhabited briefly by angelic beings; but no new organised form of life will exist upon the earth other than those forms which may be evolved from existing types. And if it can be shown that there is any process of evolution going on to-day of any intermediate types, according to the theory of the evolutionist, wherein one existence is merged in another, then it will be shown of course that creation is not yet completed. But we are not aware of any such existing types. Even the lowest form of life manifested in the corals, sponges, the various sea-flowers, are either vegetable or animal to-day. There are no existences that are partly vegetable and partly animal as has been supposed by scientists. It is finally decided that they either belong to the vegetable or animal kingdom, and that it is easy to determine which. Therefore, even in those intermediate links that are supposed to form the connection between the vegetable and animal kingdoms there is no losing of the types.

The theory of life evolving from the atom the molecule, and from the molecule the various orders, until at last man is reached, is entirely begotten of the fact that these intermediate steps do exist; but that man, as such, was ever more evolved from the molecule than he now is, is not true, nor that he ever was, as far as his essential existence is concerned, in any other form than human, save that all atoms and all portions of matter have been recreated in a thousand forms of life, with this exception: man never has existed as a lower order than man. Everything that constitutes the essential organic structure has been aggregated and segregated with organic processes many myriads of times; but while so organized, there was no portion of the present intelligence, no combination of the present structure, no formation of the present type of man in that creation. And even the species that correspond, as it is stated, to humanity—the mammalia, from which it is stated that mankind has sprung—have not within them any portion of the structure that ultimately is evolved in man, but have a distinct structure of their own, of which man, of course, is the highest expression as an organized being, but which is no more a prophecy of man than everything is a prophecy of everything else in the universe. Of course the steps of creation which preceded human life were so many steps toward creating the conditions wherein humanity could abide upon the earth; but they were not therefore processes of evolving humanity in the technical sense, but only a process of preparation. You no more were evolved from the structure of the universe below you than a man is evolved from the house which he inhabits. Of course the essence which makes man spiritually was obliged to wait,

or exist in some other form, before the earth was ready for mankind to exist upon it. So every type of existence in its spiritual state must have lived for the earth to become prepared for that type to express itself upon the earth. But, while this habitation was being builded, while the great structure of the earth was groaning in anguish, and, through earthquake and volcanic shocks, the atoms were being wrought into fine filaments for the human form, the spirit of man was not toiling there and struggling. You were not looking up through the eye of the flower, nor groaning through the gigantic mastadon in order to attain your present life. The atoms and fibres were so outwrought, the material structure was so prepared, and, when the elements of nature became sufficiently fine, then the breath of the infinite creative power made it the abode of man, and the spirit which quickens the frame through another process of life, was abiding in other regions preparatory to taking on this abode. Build up the material structure with the theory of science; make the atoms, if you choose, the result in their organic processes of the various stages of life; trace, as you undoubtedly may, the history of every molecule through the formative processes of a myriad kinds of organized structures; see how it is revealed that, by the law of change and transmutation, these atoms are outwrought in the finer processes of organization, so that from animal to tree and tree to animal the last stage is finer and higher than that which preceded it,—but if types were ultimately evolved, the moment the higher came upon earth there would be nothing below it, and if the whole of the structure of the earth were intended as a process of evolving the highest, then the fittest would survive and there would be no trace of that from which they have sprung, so that if man were really evolved from the Bushman or gorilla, or any of the lowest forms which are said to resemble him, those existences would have ceased or would be now merged into human life,—we say, trace the atomic formation as you will, let that be the result in its higher organization of the law of nature; but do not mistake the type; do not make the mistake of supposing that the hand of nature is so impoverished that he is obliged to drag organic processes through that which violates her first and primal law—namely, the overreaching of certain types that are already in existence in order to create other types that are not in existence.

The spirit of man has far other origin—*the soul of life*—of which the body is only apparent in leaf and flower and tree, and in animal life is also not apparent in man save by its expression. For every expression of matter there is a spirit; each atom has its spiritual structure as well as its bodily and visible structure

and an aggregation of atoms makes for temporary purposes an aggregation of spiritual force, so that there is a separate spiritual force in matter, and then there is a spiritual force that consists of the identity or entity itself. The spiritual force that is in matter is the law of aggregation and change which causes chemical attraction; the various responses to the laws of organic life and upon which the spirit of the infinite continually acts just as the air continually acts upon earth, or just as your spirits continually act upon your bodies. But no atom exists in the universe devoid of spirit, and as necessary to the life of the atom is the infinite spirit that pervades that atom as your spirit is necessary to the life of your body in its identified form. When the organic structure changes the individual spirit passes into other forms; the spirit of the atom remains and responds to its own law by causing the physical structure to be re-formed into other bodies. Nature is not prodigal of her forces; she conserves and reserves them, and there is no power or force in nature that is doomed to waste or destruction. The ultimate force of every atom is always in existence; and force is but another name for spirit, without which there can be neither organised life, combination of function, motion, or any of the properties which are visible in matter through the law of life.

The spirit of man, like the spirit of the Deity, is an ultimate essence, acting always upon matter, but never becoming matter. The theory that spirit is refined matter, or that matter may become, by sublimation, spirit, is fictitious. The organic process of matter may evolve higher expressions, just as humanity is a higher expression relatively than the types that are beneath him, but even this is a term, and there is no higher and no lower in nature as applied to matter and its organised processes. Spirit is ultimate. It has its existence in all that portion of the universe which is not revealed to your senses; it has its existence in all that portion of the universe which is revealed to your senses—that is, the results are revealed—but what you see and feel is not spirit. It is, however, so far as its organic functions are concerned and your apprehension of it, the result of spirit, and if it were not so you would perceive no difference between an ordinary rock and a piece of wood; because the intelligence which possesses the native atoms of rock and tree and the intelligence which possesses you meet and recognise each other—your intelligence being an essential and sentient one, the intelligence of rock and tree being organized and functional merely. The great spiritual essence of the universe is not therefore a dormant, unintelligent, unthinking essence, but is an active, omnipresent, all-pervading and thinking intelligence, moving, governing, directing, acting upon, each atom of

matter and every instant of time. There is no suspension of its presence or power. There is no cessation of its activity. That which you call death is but another form of its expression of life, and the constant change and transmutation of substances in nature is but the constant, ever-existing and ever-abiding presence of the spiritual forces of the universe. The creative force is intelligent, and therefore identified; and it is no answer to this to say that you cannot comprehend it. Because you cannot comprehend it, is it therefore not in existence—is there nothing in existence save what you comprehend? The fact that you do comprehend is a portion of that existence, and that that portion which you comprehend manifests intelligence is relatively a proof; but the greater proof lies in the fact that you do not comprehend, for, if you could, it were finite and changeable and were constituted of the various things which are usually included in the comprehension of man.

Nor is comprehension necessary. Existence is absolute. Comprehension is the result of the observation of it by certain fixed laws and processes connected with your finite and organic structure. The comprehension which you have within your spirit is an absolute thing, and what you do not ascertain by the intellect, the spirit knows by its absolute *rappor*t with the infinite spirit of existence. You generally have greater knowledge of things that you do not even claim to comprehend: and this seeming paradox we will explain by the fact that that which is usually called comprehension in the mind is an imperfect arrangement of facts that are imperfectly observed—theories that are only partially formed, and which must always give way to some other new observations and theories as time goes on. The ultimate knowledge or comprehension of the spirit, however, is through the infinite, and the spirit of man is in constant sympathy with that abiding spirit of the universe. The pulsations of your body, the heart's beats, the respiration, the absolute performance of every vital function, is in response to this law, and yet your comprehension has nothing to do with it. So far as your outward intellect is concerned you do not regulate your breathing, the circulation of your blood, or the performance of any vital outward function, yet without the presence of your spirit not one of these functions could be performed—the organic structure would be disintegrated and there would be no life; so that you really perform the process of creation unconsciously, and your comprehension of it is only when by outward knowledge and analysis you arrive at the processes of life. Man is, therefore, greater than his external knowledge, superior to his outward attainments, above his present status of mental development, and life itself is not so great a problem to his spiritual

nature as it is to the mere outward intellect that veils the spiritual for the time being. But the ultimate essence of Deity and the ultimate essence of man are alike, the substance and quality being precisely the same—the spiritual element and capacity being the same. One is infinite the other finite. What God does in the infinite by the action of atoms and the movements of worlds and the pulsation of light through infinite space, you do in the finite by the pulsation of your heart, by the circulation of the nervous forces of the system, by the thoughts that scintillate from the brain, by the gradual enfoldment of those powers that are within to external expression. The great thinking brain of Deity is the universe. The stars are the expression of it; worlds reveal the formative process, and man, as the epitome of these worlds, expresses in the finite form what God does in the universe.

Shall you claim to comprehend the infinite in order to admit the existence of the power? Then you must claim to comprehend all the universe that you have not seen, while even that which is visible is scarcely revealed to your consciousness. No, there is no incomprehensibility, and yet the analysis of the human spirit itself and the knowledge of its powers is so far a transcendent proposition that science falters before the contemplation of it, and declares that the religion of the spirit is unknowable. Not unknowable to those who have the key wherewith to unlock these seeming mysteries. There is no mystery in life that the intelligence of man is not capable, in a finite degree, of solving. You cannot think of a large city. It is impossible that you shall take in at one comprehensive thought the magnitude of a city of four millions of people. But you can think of one square, or perhaps a dozen. And it is impossible for you to think of the whole ocean; but a drop of water or a portion of that ocean is capable of being understood by you. All you have to do is to analyze your own souls, and you can comprehend God. That is, you can comprehend the nature of Him. You do not comprehend the infinite; you never will. But, arriving accurately at a knowledge of the spiritual essence, you arrive at a knowledge of the essence of Deity.

He who discovers this discovers it by the analysis of the spirit and by processes which science has not given to you, but which, nevertheless, are legitimate processes. The processes of understanding with the spirit are by spiritual processes. They are given to each mind. They are more or less developed in the world. They constitute a greater or less portion of the life of every human being; and these processes, legitimately cultivated, would form your means for comprehending the spiritual nature of man. The scientific nature declares that the eyes and the

various external senses are given man for observation and for cultivation of the natural laws of the universe; we state that the spiritual qualities of man are given him for observation of the spiritual nature, and that these processes are just as legitimate, and, indeed, form the great basis upon which the superstructure of life is visible. As the inner is greater than the outer, as the spirit is more central than the body, as the ultimate particles are more than the outward expression of them, so the spiritual nature is by far the greater portion of the existence. The organic structure is the shell, the outward filament, the shadow which conceals the substance, the property which veils the real structure that is spiritual.

Man's spiritual senses are embodied in the word *intuition*. They are broken into various fragments of premonition, warning, prophecy, spiritual vision, tongues, the interpretation of tongues, and all spiritual gifts that belong to the realm of intuition. Intuition is the natural avenue whereby the spirit learns of the spiritual essences, and the spiritual essences are just as capable of being known by spiritual processes as natural ones are by natural processes. The difficulty is, that science has attempted to reverse the telescope and to look at the spiritual nature of man through the same qualities that she looks at the material nature with. If you wish to see the stars, you do not take a microscope. If you wish to see a small, infinitesimal insect, you do not use a telescope. But scientific minds would look at the spiritual nature through the microscopic vision whereby they analyse atoms and animalculæ, and then, because they do not discover it, declare there is no spiritual nature there. In attempting to solve the essences of human life, because in the crucible of science they do not discover spirit, therefore spirit does not exist! It would be a proof that it does not exist if they were capable of discovering it there.

All the fires of the experimenting cruses of science in its severest aspect do not suffice to discover the ultimate essence of spirit. Spirit can only be discovered by the refined processes of spiritual fires. The mental structure is but the outward formation. The mind itself is that which inhabits it. Look at the mental or spiritual nature through the instrumentalities that are given you for that purpose, and you find the kingdom arranged in all its orders, and harmony as perfect, as systematic according to law, even as the material nature is arranged. Do not try to look at it through any of the instruments of science; rather cultivate those instrumentalities given you for the revelation of the spiritual, and meet science half way by bridging over the chasm that intervenes between external observation and that which has

been supposed to be impossible concerning the spiritual nature of man.

Would you understand your spiritual nature? Then study those spiritual qualities that more or less shine out through every organic structure of human life. Would you know of what your spirit is composed? Then open the windows of your habitation, so that the sunlight can come in from the spiritual region. The law of hygiene commands that you shall open wide the windows that daylight may enter; but there is a portion of your natures into which sunlight may not have streamed for ages. The windows have been barred, the doorway is closed, the light only has been received through the dim aisles and corridors of creeds—through the dust and cobwebs and mysticism of ages. Open the windows; let the light within from above; let the spiritual portions of your natures become exalted; let them express themselves, and you will find through many a revelation, and vision, and dream, and premonition, and warning—by accuracy of observation, by strict reference to truthfulness, by absolute adherence to prophecy, that your spiritual qualities are gradually unfolding themselves.

The various attributes are supposed to represent Deity or not, but they represent Him as far as you can understand at present. You are aware that the different rays of light, red, yellow, and blue, are but vibrations of the same ray or same process, and that light itself is not a substance, but merely a condition of matter growing out of the motions in the atoms; that the white light contains all the other rays, and that when broken by the prism the red, yellow, and blue are revealed. God is the white light of the spirit; He is broken to your outward understanding by various attributes that you call goodness, truth, and virtue; but the one pure ray of white light, the one ultimate essence of the soul, is not in goodness, or purity, or virtue, but in that sublime essence that has no name save in the apprehension of the spirit whose whiteness is beyond all expression, the term of which lies concealed within your innermost hearts. So, the pure whiteness of absolute goodness beaming out from human life is not, and cannot be, described by the name charity, or kindness, or goodness, but perhaps the ultimate word, love, may signify more than all these various expressions of it. So the sublime essence of man's spiritual nature, abiding for ever in the infinite, expressing itself in unnumbered ways and worlds beyond time and matter, through various avenues of spiritual experience, as this point of time meets and surges with an outward nature, and you struggle and strive with matter to the end of overcoming the world.

The great meaning of creation and of man's existence is, that

the spirit in its ultimate essence meets matter, understands all laws connected therewith, and vanquishes these laws by its power that is within you. Until man does this he does not reveal the godliness of his nature. Never so great may be his powers, his intellect grand, his outward attainments lofty, but if he have not vanquished the external nature, if he do not utterly and absolutely hold sway by his spirit, if there is no sublime and perfect contemplation and conquest of all material things, the mystery of life has not been solved to him. This is the meaning of it; and all that lies concealed behind the dim mysticisms of science or of history stands revealed for the true of spiritual vision. One by one as you take off the meshes that separate you from your real selves, you find the ultimate spiritual essence abiding and perfect in existence forever, while in the destiny of the spirit through unnumbered worlds, its revealing those powers, in a finite degree, of creation that God does in an infinite, ruling over the tempests and lightnings, swaying and moving spheres of human thought, as well as outward spheres, affords but a glimpse of what the soul of man may become.

Jupiter enthroned amid the lightnings is not a fable. Souls of men disenthralled from time and space and the narrow limits of outward vision, grown accustomed to the great power of nature, rule the world here to some extent; but, afterward, when these powers are fully revealed and unfolded, when the spirit stands relatively as a deity gazing upon the elements of life and swaying them by its powers, then the angels become even as the gods of olden time, and man is no longer a creature, save with reference to the infinite; he is the creator. He also wields the powers that are enfolded now within him, which eternity shall unveil to his comprehension.

MR. BARLOW'S RELIGION AND ART.

HUMAN nature is a large subject. Who shall define it? Any new freak, fact, or action, manifested by man would necessarily come within the record of the historian of the race: not only his conformation physical and his faculties mental are the subject of investigation, but their functions and phenomena—normal, morbid, or perverted—come equally within the scope of observation. To trim and select portions from the phenomena of human existence would be misleading and an untruthful task. The optimist with his reign of righteousness and heavenly serenity everywhere, and the theological pessimist arrayed in devil's garb, and ever looking towards the infernal regions, are alike unscientific in their methods and unsatisfactory teachers. We who are human must not be ashamed of the follies of our race, nor must we too highly exult over the

excellencies that prevail more conspicuously among the favoured few, but are common to us all. If we would be truthful to fact and reverent to the universal cause, we must accept that which, in the nature of things, is presented to us, endeavouring to understand the relations of one degree of development to another, the uses of this diversity, and the best means of evolving order out of the apparent chaos which is everywhere seen to exist. No individual can afford to do otherwise without committing a direct injury upon himself. If, overcome by the darker aspect of his character he neglects to look in the opposite direction, he denies himself the possibility of aspiring to a higher plane, retards his progress, and clouds his existence in wretchedness and woe. If, more highly favoured, he basks in a brighter atmosphere, and is thereby somewhat exalted above his less developed fellows,—if he forgets the crudities concealed beneath his own fair exterior, he is the victim of self-delusion, and acts the hypocrite. The germs of all the evil and of all the good which are manifested in the worst and the best of the race, are latent in every individual. They are a part of the plan of our constitution and the accessories of our development, and should be accepted as pure by the pure, as instructive by the wise, and as finger-posts on the highway to progress by the reformer and philanthropist.

These considerations are suggested by Mr. Barlow's recent writings in *HUMAN NATURE*. It is possible that they have been much misunderstood by some who read them. And it is also possible that Mr. Barlow—as, indeed, he confesses in his long poem, entitled “*One Year's Meadow Sweet*”—presents a fragmentary and one-sided view of the subject. But in no instance has he professed to give a universal view of human life. He has confessedly presented one of the many phases which humanity provides. He takes man on his ordinary everyday sensuous plane, struggling to gratify the demands of his work-a-day nature, and to extract a holiday of bliss from every twenty-four hours of painful exertion and bitter disappointment. Nor has Mr. Barlow erred in following nature in his prosecution of this plan of representation. With every function there is pleasure associated, and inducements are thereby held out for its necessary exercise. We have met men and women in whom the executive, acquisitive, alimentive, and procreative faculties were entirely latent, and with them it was impossible to perform the duties which the race requires in respect to these relations. We have seen a strong hearty labourer so destitute of alimentive appetite, or love of food, that he did not know when he was hungry, had no relish for the finest dishes, would fast till he was quite weak, and feared that some permanent qualm would overtake him, which might have the effect of starving him to death. Such a man would necessarily be temperate in the highest degree, no glutton, and the same apparent virtues may be observed in those devoid of other passions necessary to the enforcement of the physical claims of our nature. It cannot, however, be

argued that such a negative condition of virtue is normal or desirable. There would be no incentive to the exercise of our functions were there not some pleasure associated therewith. Men would simply be organic machines, working for ends in which they saw no fitness, were it not for this sensuous concomitant to every act or desire. It is questionable, indeed, if pleasure, so-called, be not the spiritual food or higher benefit derived from purely physical acts. And the more intensely this titillation of the senses is enjoyed in harmony with the requirements of the organism, in so far will the spiritual nature of the individual be built up and be healthfully related to its external organism or surroundings, and the man or woman be thereby developed as a perfect human being. In this direction, we apprehend, Mr. Barlow's "Religion of Art" points, though he has not taken the trouble so to express himself. But adopting the intuitional form of delivery, which is no doubt more particularly allied to poetry, he has expressed in a bold unequivocal manner, the demands of his nature in these respects, without reasoning out philosophically the bearings of his teachings to the higher life of man. This oversight on the part of Mr. Barlow, viz., the non-recognition of the spiritual good or the eternal benefit to be derived from physical and temporal acts, has caused him to dip somewhat below the horizon into the realm of absolute rosiness. It is not necessary to degrade woman to the prone level of the courtesan, that she may be appreciated by the masculine side of the human family, and to rouse that inevitable interest which unites society in one indissoluble bond, and gives rise to that principle of re-combination which sustains the population of the globe. To the healthy and unperverted sexual instinct, Mr. Barlow's picture is disgustingly repellent. He is following in the wake of those Bacchanalian ballad-mongers of the last century who mistook the drunken orgies for the manifestation of good-fellowship. The temperance movement, and other popular means of enlightenment, allied to recent physiological and hygienic discoveries, have eliminated all this filth from enlightened circles who are, perhaps, not willing to give the credit in the proper quarter. As society from fifty to eighty years ago was in regard to drunkenness, so it is now with respect to sexual promiscuity—going so far in America as to argue in favour of a popular movement to legitimise, so to speak, that form of life. And Mr. Barlow, the poet-laureate of this tidal-wave of spiritually blind sensuality, finds his ideal woman in the harlot; his enthusiasm going so far as to elevate that class to the level of the wife, or probably to degrade the wife to the debasement of the hired concubine. Mr. Barlow not being a philosopher, but simply a poet and an exponent withal of the most revolting phases of human life, does not exercise sufficient intellectuality to make his purpose at all clear. His metrical harangue and euphonious sentences are unmistakeably pointed to the ends which he desires to accomplish. But he fails in defending his

position in any way whatever. This is no doubt a necessary feature of the performance, for had he taken the trouble to reason out his position, he would certainly never have assumed it. His reasons for adopting this course must be found within himself. Other poets have sung of love, and while they have charmed the amorous faculty ten thousand times more ecstatically than Mr. Barlow can ever hope to do, they have always succeeded in elevating the plane of the love-nature, while Mr. Barlow, in the works to which we refer, as unfailingly degrades it. This may be accounted for in various ways. The poet with a large brain in proportion to the other departments of the organism, and that brain particularly developed in the higher regions, will in his verses exhibit the superiority of intellect and inspiration over mere sense and animal passion. Take the ploughman Burns, with a skull so large that it was much too capacious for ordinary hats to be placed upon it, and with his lithe, wiry, high-toned body, and compare these with the configuration of the poet Barlow; his well-weighted and portly frame, surmounted by a head not maintaining any marked degree of ascendancy, and exhibiting the rudimental essentials rather than the higher perfections of mind, and the tendency of his muse will be amply accounted for.

We have also observed, in reading Mr. Barlow's works, that we have been repeatedly confronted by the fact that he is one of those blighted individuals who has been jilted in love. This fact it seems to be his special pleasure to confess, accompanying his statement with the most exalted estimate of the fair one who proved to him so faithless. This lady fair, painted by him in such transcendent colours, is his true wife—his spiritual counterpart, and ought to be his mate in earth-life, or, to be true to himself, he should remain true to his highest love. All other marital or sexual attachments must, to a man so entranced, be illegitimate and abnormal, and participating in such, his opinion of the sexual relationship must be morbid and unnatural, and therefore untrustworthy. The logical reader of the works under consideration will scarcely require this process of observation, — in exercising which we consider we are not doing the slightest injustice to Mr. Barlow, or are taking any liberty with him. Every man's teachings and philosophy must be found in himself; they are relative, not absolute. Thus traced, much that is puzzling is made clear, and the light of truth is not needlessly obscured by the blind functionings of organism.

In one portion of his "Walt Whitman," Mr. Barlow regrets that woman is so degraded and enslaved; and in his letter to a friend, published as a note near the termination of that Essay, he recommends prostitution as an outlet for the superabundant forces which the male sex inherits. We beg the reader's pardon for presuming that it is necessary to point out that while Mr. Barlow entertains this expenditure-of-force opinion, he can never have any effect in the elevation of woman. His own practice, guided by his deeper intuitions, belies his external opinion. He denies that he is pro-

miscuous in his own habits, and very wisely expends his superabundant force in idealising the object he so much admires rather than by realising it.

That the present development of man in society gives occasion for much eccentricity of conduct can scarcely be denied; and few writers have more successfully pointed this out than Mr. Barlow in his recent contributions. For this every candid student must thank him. But it is to be regretted that he did not somewhat revise his conclusions, and render his work of greater service to the reader. The performance as it stands scarcely merits the name of poetry, by which we understand that inspiration from a higher, more interior, or spiritual state into the outer realm of the mind, thereby exalting the sensuous into the spiritual, and guiding men rather to direct their forces into higher channels, than to expend them in those abuses which not only drag them down, but keep them down, and take from them every power to raise themselves. An æsthetical lechery cannot elevate or refine. The most heartless and bestial specimens of mankind are those dandified fops who are thorough gentlemen in their manners, exquisite swells in appearance, wearing university degrees, conversant with literature, adepts at versification, and connoisseurs of art; and yet even they are more corrupted, and full of all that is unworthy and perverse in human conduct, than the hodman who climbs the scaffold, or the peasant who can scarcely express himself intelligently.

Mr. Barlow degrades art and misrepresents religion. To gild a manure heap which ought to be removed, and to fumigate a cesspool which ought to be done away with, is surely unworthy of art and opposed to religion. It is rather the work of the untutored savage, who bestows upon disgusting objects the dawning interest which, in higher minds, is manifested towards the truly beautiful and perfect in adaptation. Religion, while it sees beauty underlying the wreck of human nature as in its most perfect development, does not gloat over the degradation before it with expressions of joyful satisfaction, tuning a dismal chant in honour of the fact, but, from a higher altitude, seeks to derive a power which will wipe the stains from the spotted form, will call forth love into its native atmosphere, and thus will add to the perverted senses those interior delights which, while they protect the external nature from disease and misuse, build up within that healthful spirit of immortal youthfulness and beauty which is itself the noblest work of art in the universe, and the untarnishable ornament of the highest religion.

THE MANDATE OF CONSCIENCE.—It is not desirable to trample the desires with haughty pride beneath our feet; to fast on a tower, or to lacerate our flesh. Far preferable to say to these terrible forces which hold us to organic existence, "So far as you subserve the maintenance, growth, and development of my spirit, it is well; but trespass not one step further."—*Hudson Tuttle.*

"A LITERARY PHENOMENON."*

THIS is the heading (and we think a very appropriate one) given to a review of "*Hafed Prince of Persia*," which appeared in a recent number of the *Christian News*, and which we reprint along with other appreciative notices from English and American contemporaries. In ordinary circumstances we should have given our own opinion of the book without reference to the views of others; but, having repeatedly referred to it in these pages and in the *Medium*, previous to its publication, we feel justified in allowing in the meantime, other journalists to record their views of what we have all along characterised as "a wonderful book." These reprints we offer as a kind of apology for the non-appearance of our own review which is not yet ready. When it does appear, we hope it will not be found deficient in generous appreciation of this *magnum opus* of Mediumship, and at the same time present an analysis original in treatment and independent in tone.

(From the *Spiritual Magazine* for February, 1876.)

THE Experiences of Hafed, Prince of Persia, as given through the mediumship of David Duguid, of Glasgow, better known as the Painting Medium, is one of the most extraordinary works that have appeared in connection with Spiritualism. The communications are of a most marvellous character, and, if accepted as genuine, throw a flood of light upon a period of history of which we know little, and to which more interest attaches than to any other. The medium through whom these communications have been made is well known, at least by name, wherever Spiritualism has gained a footing, mainly for the extraordinary pictures which he has painted while in a state of trance. He is an ordinary uneducated, intelligent, simple-minded, plain working man, with not the slightest pretension to any knowledge of ancient history, or of the subjects generally treated of in this volume. Even if he were ever so well informed, it is very doubtful indeed whether he could have answered off-hand many of the questions put to him at the séances which this book chronicles, referring as they do to matters of ancient history, geography, ethnology, &c. —subjects upon which information can be obtained only with great difficulty and is possessed therefore by a very few—and with no opportunity on the occasions in question presenting itself for consulting books or authorities before the answer was given. We know something of the subjects treated of in this volume, and we know personally David Duguid; and of this fact we are certain, that, unaided by any power outside his own mind, he could no more have answered the questions put to him in the form in which they are answered in this volume than he could have written Bacon's *Organon*, Newton's *Principia*, or Shakespeare's Plays. Even had he at his command large libraries of books, with some experienced scholar to point out to him the volumes that he required to consult, it would still be a matter of impossibility that he could have stored his mind sufficiently with facts to enable him to respond to the questions detailed in these pages. For such a state of culture would require certain preliminary training, an intelligence above the average certainly of working men, and a considerable amount of time in which

* "*Hafed Prince of Persia: His Experiences in Earth-Life and Spirit-Life*," being Spirit Communications received through Mr. David Duguid, the Glasgow Trance-Painting Medium. With an Appendix, containing Communications from the Spirit Artists, Ruksdal and Steen. Illustrated by Fac-similes of Forty-five Drawings and Writings, the Direct Work of the Spirits. London: James Burns, 15 Southampton Row, W.C. Glasgow: Hay Nisbet, 219 George Street.

to pursue the application—none of which advantages have been possessed by David Duguid, who is a simple mechanic, earning his livelihood by working throughout the day, and with neither time nor inclination nor capacity for profound study.

David Duguid, as we have already observed, is best known to the world as a trance-painting medium. This power seems to have become developed in him about the year 1865, and is of a very marvellous character. A prepared canvas is placed upon an ordinary painter's easel, which canvas is allowed to be marked by any one of the sitters, to prevent the possibility of its being afterwards changed. The medium passes into a trance, the light is turned out, and in the darkness he arranges his brushes, sorts his colours, and proceeds with the work of painting. At irregular intervals during the séance, a light is obtained, when it is found that the picture is in a certain state of progress, showing clearly what has been done in the darkness. By and by the picture is finished, and is found to consist of a painting such as, to say the least of it, the medium in his normal condition would have been incompetent to produce. A great number of the pictures thus obtained are in existence, and some of them will probably be familiar to our readers. These paintings are professedly done, through the medium, by the spirit of Jacob Ruisdal—commonly spelt Ruysdael—and Jan Steen, a celebrated Dutch painter. In addition to this phase of mediumship, where the hands of the medium were employed in the work of painting, a great number of direct spirit-pictures have been obtained in his presence, many of which are engraved as illustrations to the volume under consideration. Direct writing on cards is also frequently given, generally in four or five different languages. Cases of this kind happening at séances at which we were present we have elsewhere described. * * * *

Hafed, the Prince of Persia, professes to have been one of the ancient Magi, and a personal companion of Christ, during the whole of that period of His life of which we learn so little in the Gospels, before the commencement of His ministry. What he has to say, therefore, must be looked upon as of the greatest possible importance. If it be true, it has an interest for us greater than the contents of any other book outside the Holy Scriptures. In the volume there is a full account given of a hundred different sittings, the topics treated of in which are divided as follow:—*First Period—The Warrior-Prince*. Seven sittings. This contains an account of the birth, early life, and adventures of Hafed in connection with the country to which he belonged. *Second Period—The Archmagus*. Thirty-two sittings. This division comprises communications of the greatest possible interest to students in archaeology and religion, respecting the theology of the Egyptians, the doctrines of the Sabæans, the teachings of Zoroaster, the laws of Lycurgus, Grecian mythology, the Tower of Babel, the early life of Jesus, and hundreds of other interesting topics. *Third Period—The Christian Evangelist*. Seven sittings, detailing mainly the life of Hafed as a preacher of Christianity. This forms the first division of the book. The second portion is devoted principally to questions respecting the life in the spirit-world, and principles and doctrines as they are understood in the spheres. At the seventy-sixth sitting Hafed introduced Hermes the Egyptian, who gave important communications through the medium at more than twenty following séances. The volume forms a thick book of 580 pages, illustrated by a large number of engravings from direct spirit-drawings, and is full of information of startling interest and momentous importance, such as is to be found nowhere else. * * * *

That this book will have a large sale we have no doubt whatever. Every spiritualist who can afford it ought certainly to purchase a copy, since a perusal of its pages cannot but tend to improve and cultivate the mind. The volume is especially valuable just now, when it is continually being brought as a charge against us that Spiritualism has nothing new to say upon the great questions which agitate men's minds, but consists mainly in table-tilting, rope-tying, and other frivolities too contemptible to occupy the attention of intelligent men.

(From the Glasgow Christian News, February 19, 1876.)

IN penning a notice of this book, we are safe enough to say in the outset it is a remarkable production. No one who reads it attentively will dispute this opinion. Whatever view one may take of its reliability, all will admit that it is a phenomenon to be accounted for. We risk nothing in predicting that, whatever view may be taken of the origin or authority of the book, it will have a future *history* involving wide notoriety. The fields of thought traversed are wide and varied. The themes are intensely interesting. The ideas presented to the reader on many a page are thrilling and startling. The title tells us that the volume is what may be called a "spiritualistic" production. The term spiritualistic will repel many and awaken suspicion in others. With this we need not quarrel. It is, at the present date, a matter of course. But as we live outside the spiritualistic circle, we claim to have read the book without prejudice for or against, and it is those who occupy a similar position, but have not seen the book, that we chiefly wish to interest. Every such individual whom we can induce to study the book will give us their best thanks when they have gone over it.

Were we inclined to "fall foul" of the volume as an undoubted imposture, the difficulty of accounting for its existence would remain a "hard nut to crack." The parties who give their names to the public as responsible for the work are well known to many. That they should have *unaided* written such a book is out of the question. Had they been closeted with John Bunyan for many months, and had he and they done their best to make up such a volume, with the intention of palming it off on the public as a *bona fide* narrative of what had been revealed to them, we should still have been left in perplexity. The tone of the book would have been a puzzle on the supposition of imposture. There is an air of candour and straightforwardness about the work which it would be most difficult to simulate. The problem to solve is, *how came the book to exist?* It is a fact to be accounted for. But we are forgetting that those who have not seen it may be impatient to be told something of "what it is all about." "Hafed" is introduced to us as a Prince of Persia who lived at the commencement of the Christian era. His own life story is deeply interesting. Much professedly authentic information is given regarding the state of the nations of the East as they were in his day; but the grand feature of the Communications is what he has to tell about the middle life of Jesus Christ. Hafed claims to have been one of the wise men that came from the East to Judea guided by the star. Jesus is said to have spent years with him in Persia when growing up a young man, to have studied in Persia, and travelled in India, Egypt, Greece, and Rome. Space will not allow us to give details. The history embraces most of the time between the Saviour's boyhood and the period when his public ministry commenced. The impression which perusal of the narrative will leave upon the mind of a reader who is a lover of the Saviour will be such, if we mistake not, as to lead him to wish that he could regard it as authentic. A considerable part of the book is occupied with an account of the labours and sufferings of Hafed and others in the service of Christ, after he had given commandment to go unto all the world and preach the gospel to every creature. Photographs are given of various specimens of handwriting and drawing, the originals of which are said to have been executed by no mortal hands. This raises a question of evidence on which we have had no opportunity of entering.

As for Hafed's account of his experience in spirit life, and his description of things as they are there, we need only say they are enrapturing. Even were we to regard them as such dreaming as John Bunyan records when he tells us of the land of Beulah and the Celestial City, no mind could contemplate them without being elevated and delighted beyond measure, and led to think with intense joy of the *possibilities of existence*. He would be led to say—If heaven be not *this*, it will be as *good as this*, and that is all that heart can wish. We have heard of a devout student of the New Testament who says that, next to that priceless volume, "Hafed" is the book he delights to read, and we do not much wonder at the statement.

All Christian ministers should make themselves fully acquainted with

"Hafed," that they might be able to deal suitably with it as occasion may arise. Multitudes of the young, and not a few of the old, in Christian congregations will, as time rolls on, come to hear of "Hafed" and to read it, and its influence on their minds will not be slight. All who assume to lead need the qualification which only the study of the book in question can supply. While we have pleasure in predicting that the work will be extensively read, it does not follow that we are prepared to assent to all the doctrinal views held by Hafed and others who give like communications. We think it would be no difficult matter to establish a probability that those who leave earth for heaven should for me retain mistaken ideas on some points. But space forbids.

(From a Review by HUDSON TUTTLE in the *Religio-Philosophical Journal*, Chicago, March 4, 1876.)

THIS work is unique in literature. There is none other with which to compare it, and the ordinary rules of criticism are useless in measuring its value.

For sometime the English Spiritual periodicals have contained accounts of the wonderful mediumship of David Duguid, a Scottish cabinet-maker, who with the most ordinary education and without any culture or opportunities, while in a trance-state, not only executed beautiful paintings and drawings, but also gave startling communications from ancient spirits, and often they executed both drawings and writings in his presence without the aid of mortal hands. * * * He paints as well in the dark as in the light, and the direct drawings, such as are copied into this book, are executed in the dark, with the medium secured under strictly test conditions. The writings are in various languages, Hebrew, Greek, Latin, German, and English, signed in many instances by what is said to be a name in Persian. On one card was written a beautiful series of Egyptian hieroglyphics.

At length Mr. Duguid became controlled by a spirit professing to be a Persian, who had lived in the earthly body 1900 years ago. He was then a Persian chief or prince, and afterwards head of the Magi, and in his old age a follower of Christ, for whom he suffered martyrdom. He said his name was Hafed, and his narrative, beginning at his birth, is as interesting as a novel, and replete with historical information.

In the progress of the narrative the medium experienced the difficulties which always accompany the transmission of dates and names, and these were afterwards supplied by the spirits writing them in, direct. Mr. Nisbet mentions and finely explains this difficulty, which really grows out of the fact that ideas and words flow into the mind of the medium.

"In the case of the Persian and the other spirits communicating through Mr. Duguid, it will be readily understood that the words spoken are not those of the unseen intelligence, but an interpretation of the ideas of the spirit into the language of the medium. * * * Again, a spirit perceives through his medium, and if at the time there is a lack of proper conditions in the medium, both question and answer will suffer in transmission. From all these it will be seen that errors and mistakes are likely to be produced. How often do we hear the observation made, when something silly or crude has been uttered by a trance-speaker under the control of a spirit ranking high amongst the learned of earth, 'Oh, that is a lying spirit! So and so knew better than that when here, and he surely hasn't gone back in knowledge.' No, he hasn't gone back: but can we tell the difficulties that hamper the spirit who wants to convey a message to those whom he has left behind? Suppose a Bacon desires to send a message—to communicate with mortals. He finds a medium well adapted in many respects, but far behind in education. He begins to operate on this medium; but, like a master in music playing on a bad instrument, the effect produced is altogether beneath that which is expected. Why not select an educated medium? says one. It may be the very fact of being educated constitutes the unfitness for mediumship. Be that as it may, for the worthless or erroneous statements, which crop up now and again in trance addresses, neither spirit nor medium is to blame."

This must be borne in mind by the reader of "Hafed," for the garb of his ideas is supplied by the mind of David Duguid, the uneducated Scottish cabinet-maker. The sceptic may smile at the incongruity now and then apparent, but

the student of the great science of Spiritualism will be deeply interested in observing the varying shades of impressibility occasionally sweeping away entirely the medium's personality, and almost seizing the idiomatic form of thought characteristic of the controlling spirit, again ebbing until the reefs and ledges of the medium's individuality crop out clear and distinct. We learn that a communication should not be judged by the letter of its phraseology, but by the spirit of its thought. We should read the pages of "Hafed" not as his own language, but as a translation, honestly made, but bearing the disadvantages which always attend translations.

Hafed commences his narrative which reflects the condition of Persia 1900 years ago with an account of his birth-place and his parents. He assumes at an early age the command of the army, and beats back to the desert the hordes of Arabia. For seven chapters he details his martial exploits. His language is strange for a spirit who has cultivated love and wisdom for almost 2000 years, yet perhaps he offers a complete explanation when he says that, on his gaining such direct contact with earth as he is compelled to do, the old feelings and thoughts long dormant are revived. Page 134—"It appears to me that some of my earth passions revive when coming in contact with the mortal body; thus: I get angry at the unheard-of cruelties to which we were subjected for our adherence to what we believed to be true."

The second period of the narrative begins at the time he became weary of war, and became a Magian; and in search after knowledge visited Egypt, Sparta, Corinth, Athens, Tyre, Jerusalem, and narrates what he saw and heard. The history of Persia, their religion, the Tower of Babel, and other interesting subjects enough to fill a page if only mentioned, are treated in the manner of an eye-witness.

Then he tells the wonderful story of his travels to Judea, seeking for the child Jesus, and the adventures on his return by way of the Red Sea to Persia. An aged priest takes charge of Jesus in Egypt, from whence, after a time, they go to Persia, and Jesus begins to study under Hafed. His youthful character and adventures are described; his admission into the ranks of the Magi; and the journey of the master and pupil to Judea by way of Greece, Rome, and Egypt. Jesus visits Persia the second time, and with Hafed journeys in the East.

The third period embraces the full acceptance of the doctrines of Jesus. The master becomes a pupil and goes forth as an Evangelist; he visits Spain, Africa, and Persia, and terminates his career as a martyr thrown to wild beasts. Then follows his life of 1800 years in the Spirit-world. Viewed simply as a work of the imagination, literature has nothing equal to this marvellous narrative. It does not impress one as a creation of fancy, but as a truthful record of personal observation and experience.

Hermes, the Egyptian, communicates on a great diversity of subjects, in a happy manner, but our space will not admit of an extended analysis. The Appendix is by no means the least interesting portion of the book. * * *

There are many things which will perplex even a spiritualist in these pages. Hafed has not outgrown the oriental imagery in his depiction of the Spirit-world, nor belief in the miraculous conception of the "Virgin Mother." His description of the "Great Temple" on page 225, reads like a tale in the "Arabian Nights," and probably has equally solid foundation. These blemishes mar the book, but they by no means invalidate its claims. Science of spirit communion is yet to be made known, and until that happy event we must accept or reject by special application of our reason.

"Hafed" is a book that will excite severe criticism and receive great praise. It furnishes intensely interesting reading, and at the same time requires patient and cultured study for its complete understanding. The sceptic will find it a weird and strange story; the spiritualist will be charmed with its facts and philosophy.

The publishers have rightly concluded that it merited an unexceptional dress of type, paper, and binding.

(From the *Banner of Light*, Boston, March 11, 1876.

This strange book lies altogether outside of the ordinary rules of criticism. It

can be outlined to the general reader only by offering selections from it. The medium, David Duguid, a Scotch cabinetmaker, has for some time past attracted special attention to himself for his remarkable powers; and this stout volume is the result of the service to which the spirits have put him, containing as it does the most striking communications from ancient spirits, who made paintings and drawings in his presence without the help of human hands. These pictures illustrate the communications, which are historical in the most genuine sense. We can only say that they are wonderful for their simplicity, their beauty, and their direct power. * * * The changing phases of mediumship in this uneducated Scotch mechanic are most interesting, as the spirit seeks to obtain and keep control of him. The experience of this ancient spirit is as varied and startling as that of a romance. He follows a round of avocations in the course of his earth career, and in returning to earth again to narrate them after so long an absence his descriptions are so new and profound as to engross the mind of the reader. There are directly opposite qualities to this book, some of which will gratify Spiritualists, and some will cause free criticism. It must be read with studious care in order for its understanding; but when once in the heart of it, the reader will discover, along with its romance of narrative, a philosophy that will richly repay his close attention.

(From the London Correspondent of the Chicago Times, Jan. 29, 1876.)

As is well known, in the four gospels there is no account of Jesus from His infancy till His 30th year. In this narrative the gap is filled up. The story is too long to summarise, even in the limits of a letter. * * * The history the Persian gives of himself as a warrior is tragic and exciting. The whole work—and it is immense—is stirring, romantic, alive, and fascinating in a way, whether it be pretentious history, romance, or genuine truth. A young person attached to the literary guild picked up this voluminous work from my table, and after a glance at it, said, "What intolerable stuff! It makes one sick of heaven: weary of the thought of going there!" But this is unwarrantable. We must not forget that in Shakespeare's writings there is a good deal of bad grammar, and some things in many good books that we do not read aloud. We can afford to look at the spirit and not the form.

WALT WHITMAN'S ACTUAL AMERICAN POSITION.

(From the West Jersey Press, Jan. 26th, 1876.)

THE *Springfield Republican* prints another long account of Walt Whitman, and an estimate of his reputation in England and America. The criticism is friendly, and probably correct in its foreign statement, but makes an entire mistake about the position of "Leaves of Grass" and its author in this country. Indeed we had better furnish facts of the matter within our positive knowledge.

The real truth is that, with the exception of a very few readers (women equally with men), Whitman's poems in their public reception have fallen still-born in this country. They have been met, and are met to-day, with the determined denial, disgust, and scorn of orthodox American authors, publishers, and editors, and, in a pecuniary and worldly sense, have certainly wrecked the life of their author.

From 1845 to 1855, Whitman, then in Brooklyn and New York cities, bade fair to be a good business man, and to make his mark and fortune in the usual way—owned several houses, was worth some money, and "doing well." But, about the latter date, he suddenly abandoned all, and commenced writing poems—got possessed by the notion that he must make epics or lyrics, "fit for the New World;" and that bee has buzzed in his head ever since, and buzzes there yet.

Accordingly the outlines of "Leaves of Grass" were sent out twenty

years ago, printed partly by his own hands; for the first two or three years arousing only a *howl* of criticism and the charge of obscenity. Since then numerous editions and new issues have been quietly, resolutely fashioned, and put forth by his ownself, as if the author were sublimely indifferent to publishers, to the reading public, and to the usual profits.

That he went down to the field, soon after the war of 1861 broke out, and spent the ensuing four years as a hard-working unpaid army nurse and practical missionary—that in the overstrained excitement and labours of those years were planted the seeds of the disease that now cripples him—that he got work, in 1865 at Washington, as a clerk in the Interior Department, but was turned out forthwith by Secretary Harlan, declaredly for his being the author of the “Leaves”—that he received an appointment again, but after some years was again discharged, being taken ill—that he left Washington, and has now lived for a while in a sort of half-sick, half-well condition, here in Camden—and that he remains singularly hearty in spirit and good natured, though, as he himself grimly expressed it lately, “pretty well at the end of his rope”—are parts of his history we will merely mention.

And now, since that beginning, over twenty years have passed away, and Whitman has grown grey in the battle. Little or no impression (at least ostensibly), seems to have been made. Still he stands alone. No established publishing house will yet publish his books. Most of the stores will not even sell them. In fact, his works have never been really published at all. Worse still; for the last three years having left them in charge of book agents in New York city, who, taking advantage of the author's illness and helplessness, have, three of them, one after another, successively thievishly embezzled every dollar of the proceeds!

Repeated attempts to secure a small income by writing for the magazines during his illness have been utter failures. The *Atlantic* will not touch him. His offerings to *Scribner* are returned with insulting notes; the *Galaxy* the same. *Harper's* did print a couple of his pieces two years ago, but imperative orders from head-quarters have stopped anything further.

All the established American poets studiously ignore Whitman. The *omnium gatherums* of poetry, by Emerson, Bryant, Whittier, and by lesser authorities, professing to include everybody of any note, carefully leave him out. Again, of perhaps the finest general criticism abroad, the articles friendly to him—for instance from the *Westminster Review* the *Revue des Deux Mondes*, and the *Gentleman's Magazine*, have been unnoticed; while the scolding and cheap abuse of Peter Bayne is copied and circulated at once in the *Boston Living Age*.

We have now said enough to suggest the bleakness of the actual situation, so far. But the poet himself is more resolute and persevering than ever. “Old, poor, and paralyzed,” he has, for a twelvemonth past been occupying himself by preparing, largely with his own handiwork, here in Camden, a small edition of his complete works in two volumes, which he himself now sells, partly, “to keep the wolf from the door” in old age—and partly to give before he dies, as absolute an expression as may be to his ideas. “Leaves of Grass” is mainly the same volume previously issued, but has some small new pieces, and gives two characteristic portraits. Of “Two Rivulets,” he has printed the newer parts here in Camden.

Walt Whitman's artist feeling for deep shadows, streaked with just enough light to relieve them, might find no greater study than his own life.

WALT WHITMAN'S WORKS.

Two Volumes, with new Prose and Verse. New Autograph—1876—Edition, Complete to Date (only 100 copies issued).

"Leaves of Grass."—One volume, 384 pages, 12mo., handsomely bound in half-leather. With two Portraits from Life, and Autograph and new Poem on Title-page. Price \$5.

"Two Rivulets."—Prose and Verse. Frontispiece, Photograph from Life. Thirteen New Poems ("Two Rivulets"). Also New Prose, embodying Democratic Vistas, Centennial Songs (Song of the Exposition), "As a Strong Bird on Pinions Free," and "Passage to India." Including "Memoranda during the War" (see below). One volume, 350 pages, 12mo., handsomely bound in half-leather. Price \$5. This Edition comprehends, in its Two Volumes, the entire contents of former issues, considerable additions of Prose and Verse, with the Revisions of late years, all forming (from the point of view of the Author) the Cumulative, Revised, and most Complete Collection up to date. Author's MS. in each copy.

Or, by itself, separate, in one thin volume, 68 pages, 12mo., neatly bound, price \$1.50, "Memoranda during the War." Mostly verbatim transcripts from notes on the spot and at the time—1863-64-65—in the Army Hospitals, Washington City, and on the field in Virginia. Glimpses of Soldiers, all the States—North, South, East, West—wounds, sickness, deaths. Assassination of President Lincoln (actual scene), with latest concluding Speculations. Notes (1875-76) on the Future of the United States, out of the War.

For \$10, all the above three volumes sent. Published and for sale by the Author. Apply, by letter, to WALT WHITMAN, Camden, New Jersey, U.S. America.

Send plain and very full address. On receipt of price (Post-office money order preferable), copies remitted by mail or express, freight or postage prepaid. The International P.O. Money Order method from any part of Great Britain is considered reliable.

ANOTHER FASTING GIRL.

OUR readers will remember the case of the "Welsh Fasting Girl," which received such a large share of attention in this magazine a few years ago. The possibility of such a case was denied by the medical empirics who surrounded her bed with strangers, and in a few nights watched the invalid to death. To add insult to injury the legal department arraigned her parents before the Court and punished them with imprisonment for stating that their daughter fasted, a statement against which no proof has yet been advanced. From the *Liverpool Mercury* we quote a paragraph giving particulars of a similar case in Lancashire. Should the Welsh authorities not be prosecuted for manslaughter and false imprisonment?—"Considerable curiosity and wonder (says a Leigh correspondent) have been evoked at Culcheth, near Leigh, by the statement that a fasting girl, who had not spoken for about four and a half years, had recovered her accustomed powers of speech. The following are the leading points in this extraordinary affair:—Five years ago, Ellen Sudworth, then a girl eleven years old, daughter of William Sudworth, shoemaker, was taken ill, complaining of pains in the head. She was soon afterwards confined to bed, when she ceased taking food, and in a few months gradually lost her voice. From that time until last week she remained speechless, her parents, who are respectable working people, believing their daughter to have become absolutely dumb. Prior to the recovery of her voice she had been unable to

open her eyes, so state her parents, for at least ten weeks; and the girl's own statement is—and in this she is partly confirmed by the inmates of the house—that the recovery of her speech and the strength to open her eyes was preceded by a shock in the head, which was followed by bleeding from the eyes and nostrils. During the girl's long illness, it is affirmed, she has partaken of no solid food, all the nourishment she has had being afforded by the moistening of her lips with wine, brandy, &c. Frequently strangers believed her to be dead, as breathing was all but imperceptible, though she affirms that never for upwards of four years did she once lose a perfect consciousness of what transpired around her. The case is exciting a good deal of attention. Dr. Sephton, a physician at Culcheth, has attended at various times upon this fasting girl, and so far as he has been able to arrive at a conclusion he believes it to be a case of hysteria."

ASTROLOGY.*

We do not pretend to decide the question as to the merits of Astrology, but would rather that the professors thereof had an opportunity of speaking on their own behalf. It is quite possible that much that has been presented as astrology has been sheer humbug, and so, we may say, is the daily experience in every profession, even the most respectable. Astrology has been much decried, and it is the fashion to evince strength of mind and purity of aim by affecting a supreme disgust for the so-called science. All important subjects at the unpopular stage are thus treated by the superficial. When we look round amongst those who believe in astrology, but more particularly those who have brains to understand it, we find arrayed on behalf of the science the most intellectual of our acquaintances. The little work before us was compiled by one of these thoughtful friends. It is the first year of its publication, possibly the last, as the editor has died since it was issued. This will be regretted by all who have the interests of the subject at heart. It is certainly the most substantial and complete publication of the kind. The contents embody—"Predictive Notes of Probable Events and Weather; Geocentric Longitudes of the Sun, Moon, and Seven Planets, for every day in the year; Latitudes and Declinations, also the Longitudes, &c., of the Four Principal Asteroids; the Longitudes, Latitudes, and Declinations of Sixty of the Principal Fixed Stars; and other Tables and Phenomena." The titles of the articles give but little idea of the scope and treatment of the subjects to which they are devoted. They are not of the sensational class, but earnest and solid in their purpose. The tables are copious, and must be of great use to all who calculate the influence of planets. This work is not an advertisement of a professional astrologer: it is the work of a well-informed enthusiast whose sole object was to produce a first-class annual, so that the work is intended to be of use to the reader rather than to the author. All who feel inclined to take a glimpse at astrology will find in this little work the thing they want. Being a new annual, and circumstances having prevented its having a due share of publicity, the stock is being sold to the readers of this magazine at one-third the published price.

* "Neptune's Almanac and Ephemeris for 1876." Published at 1s. 6d. To readers of *Human Nature* for April, 6d. each, post free. London: J. Burns, 15 Southampton Row, W.C.

"THE BIBLE-GOD DISPROVED BY NATURE" is the title of a small work which we have received from the author, Mr. W. E. Coleman of Fort-leavenworth, Kansas. He reviews the representations of Deity given in the Bible, and points out that the teachings of the Bible-God are in error as respects cosmogony, astronomy, geology, palæontology, anthropology, ethnology, archæology, chronology, history, biology, physiology, botany, zoology, ornithology, philology, geography, mathematics, optics, acoustics, meteorology, pneumatics, hydrostatics, mechanics, chemistry, mineralogy, psychology, and military science. And, on the other hand, that much that is contrary to morals is abundantly taught throughout the ancient volume. The reign of Spiritualism is rapidly superseding the form of argument adopted by the author. Spiritual science, when discovered, relates itself to the truth as recorded in the past, and leaves the dross to take care of itself. Mr. Coleman's method has to do more particularly with the dross, and the truth is almost lost sight of. Both methods are needful. It is sometimes essential that inconsistencies, at least as held, be pointed out before the necessary investigation of truth can be undertaken.

THE CLERGY.—The following statistics respecting the proportion in different countries of the priesthood to the people are not without interest. In England and Wales there is one clergyman to 718 of the population. In the United States there is one to each 879. In Russia there is a priest to each 323 of the population; in France there is one priest, monk or minister, to 235 laymen; in Italy there is one to 143 of the people; and, in Spain, one to 54. The whole number of men included in the clerical profession in England and Wales is, 31,932; in the United States, 63,862; in Russia, 253,081; in France, 153,629; in Italy, 190,000; and, in Spain, 315,777.

A CONSCIENTIOUS DOG.—A large dog, relates Miss Cobbe, was kept at Algiers by Miss Emily Napier, daughter of Sir William Napier. The dog was sent every morning to fetch bread from the baker's, and regularly brought home twelve rolls in a basket; but at last it was observed that for several mornings there were only eleven rolls in the basket, and on watching the dog he was found to stay on his way and bestow one roll on a poor, sick, and starving lady-dog, hidden with her puppies in a corner on the road from the shop. The baker was instructed to put thirteen rolls in the basket, after which the dog delivered the twelve faithfully for a few days, and then left thirteen in the basket—the token, as it proved, that his sick friend was convalescent, and able to dispense with his charity.

ADVERTISEMENTS.

WORKS ON SPIRITUALISM AND LIBERTY OF CONSCIENCE.

- HAFED PRINCE OF PERSIA: HIS EXPERIENCES IN EARTH-LIFE AND SPIRIT-LIFE, being Spirit Communications received through Mr. DAVID DUGUID, the Glasgow Trance-Painting Medium. With an Appendix, containing Communications from the Spirit Artists, Ruisdal and Steen. Illustrated by Fac-similes of Forty-five Drawings and Writings, the direct work of the Spirits. Demy 8vo., 592 pp., Price 10s.; by post, 11s.
- STARTLING FACTS IN MODERN SPIRITUALISM. By N. B. WOLFE, M.D. Illustrated with Portraits on steel, Spirit-Writing, Diagrams, &c. 550 pages, toned paper, fine binding; 12s.; with *Human Nature*, 7s. 6d.
- PEOPLE FROM THE OTHER WORLD. The great book on the Materialisation of Spirit-Forms. By Col. OLCOTT. 74 illustrations, 500 pages; price 12s. 6d.
- THE CLOCK STRUCK THREE; showing the Harmony between Christianity, Science, and Spiritualism. By S. WATSON, D.D. A most valuable work. 6s.; with *Human Nature*, 3s.
- NATURE'S REVELATIONS OF CHARACTER; or, Physiognomy Illustrated. By J. SIMMS, M.D. A large and handsome volume, containing 270 engravings. Novel, entertaining, and instructive. 21s.; with *Human Nature*, 15s.
- THE PHILOSOPHY OF LAUGHTER AND SMILING. By G. VASEY. Many illustrations; 5s.
- REPORT ON SPIRITUALISM OF THE COMMITTEE OF THE LONDON DIALECTICAL SOCIETY. 5s.; with *Human Nature*, 3s. 6d.
- CONCERNING SPIRITUALISM. By GERALD MASSEY. Cloth, 2s.
- IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM. By Dr. CROWELL. 10s.; with *Human Nature*, 7s. 6d.
- THE SEERS OF THE AGES, OR SPIRITUALISM PAST AND PRESENT. By J. M. PEEBLES. 5s.; with *Human Nature*, 3s. 6d.
- JESUS, MYTH, MAN: OR GOD. By J. M. PEEBLES. 1s. 6d.
- THE CAREER OF RELIGIOUS IDEAS. By H. TUTTLE. 2s. 6d.
- OUTLINES OF MODERN SPIRITUALISM. By T. P. BARKAS. 1s. 6d.
- SCEPTICISM AND SPIRITUALISM; OR, THE EXPERIENCES OF A SCEPTIC. 1s. 6d.; cloth, 2s. 6d.; with *Human Nature*, 3s. 6d.
- THE MENDAL: A MODE OF ORIENTAL DIVINATION. By E. B. B. BAKER, a British Vice-Consul. 7s. 6d.
- SUPRAMUNDANE FACTS IN THE LIFE OF REV. J. B. FERGUSON, D.D. 5s.; with *Human Nature*, 2s. 6d.
- THE HISTORY OF THE SUPERNATURAL IN ALL AGES AND NATIONS. By W. HOWITT. 28s.; with *Human Nature*, 7s. 6d.
- INCIDENTS IN MY LIFE. By D. D. HOME. Vol. II., 10s.; with *Human Nature*, 3s. 6d.

LONDON: J. BURNS, 15 SOUTHAMPTON ROW, W.C.

FOR LADY READERS.

- THE IDEAL ATTAINED: being the Story of Two Steadfast Souls, and how they Won their Happiness and Lost it Not. A tale of pure love and true marriage. 5s.; with *Human Nature*, 3s. 4d.
- SOCIAL FETTERS: a tale of thrilling interest and pure purpose. By Mrs. EDWIN JAMES. 3s. 6d.; with *Human Nature*, 2s. 6d.

147-9 180

ADVERTISEMENTS.

BOOKS OBTAINABLE AT COST PRICE BY DEPOSITORS.

THOSE who become depositors to the Progressive Literature Publication Fund have the privilege of obtaining those works manufactured from that fund at cost price. Persons clubbing together may thus have the best works at the lowest possible price, or secure a large quantity at little cost, for distribution.

At present in stock, and available on the terms appended:—

MIRACLES AND MODERN SPIRITUALISM. By ALFRED R. WALLACE, F.R.G.S., F.Z.S., Author of "Travels on the Amazon and Rio Negro," "Palm Trees of the Amazon," "The Malay Archipelago," &c., &c. Embracing: I. "An Answer to the Arguments of Hume, Lecky, and others, against Miracles." II. "The Scientific Aspects of the Supernatural," much enlarged, and with an Appendix of Personal Evidence. III. "A Defence of Modern Spiritualism," reprinted from the *Fortnightly Review*. Cloth, 5s.; handsomely gilt, 7s. 6d.; published at 5s.; to depositors, six copies for £1. A specimen number to purchasers of *Human Nature* for March, price 3s. 10d., post free.

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM. By WILLIAM CROOKES, F.R.S., &c. I. Spiritualism viewed by the Light of Modern Science, and Experimental Investigations in Psychic Force. II. Psychic Force and Modern Spiritualism: A Reply to the *Quarterly Review* and other critics. III. Notes on an Inquiry into the Phenomena called Spiritual during the Years 1870-73. With many Illustrations. In 3 parts, 1s. each; in one vol., 5s.; to depositors, five copies for 10s. 6d. A specimen number with *Human Nature* for April, price 2s. 9d., post free.

MEMORIAL EDITION OF LETTERS AND TRACTS ON SPIRITUALISM. By Judge EDMONDS. In paper covers, published at 2s.; to depositors, six copies for 5s. Handsome cloth binding, published at 3s. 6d.; four copies for 6s. Purchasers of *Human Nature* for August, 1874, may obtain a specimen copy, cloth, for 2s., post free.

WILL-ABILITY; OR, MIND AND ITS VARIED CONDITIONS AND CAPACITIES. By JOSEPH HANDS, M.R.C.S. Published at 2s. 6d.; to depositors, five copies for 10s.

SCIENTIFIC MATERIALISM CALMLY CONSIDERED: A REPLY TO PROFESSOR TYNDALL'S BELFAST ADDRESS. By Dr. SEXTON. In paper covers, published at 1s.; to depositors, ten copies for 5s. In cloth, 2s. 6d.; five copies for 5s.

MRS. TAPPAN'S ORATIONS. Upwards of 50, in one volume, of nearly 700 pages. A fine paper edition, in bevel boards, gilt edges, and with portrait, 10s. 6d. Ordinary edition at 7s. 6d.

PSYCHOPATHY; OR, THE TRUE HEALING ART. By JOSEPH ASHMAN. A new edition, with photograph of Mr. Ashman, psychopathic healer, showing a large halo of healing aura over his hands. Cloth, 2s. 6d., post free; five copies for 10s.

THE SPIRITUAL HARP AND SPIRITUAL LYRE, in one vol. The finest assortment of spiritual hymns ever published. 350 pages. 2s. 6d., or £1 1s. per doz. Morocco, highly finished, for presents, 5s.

IN PREPARATION.

THE ARCANES OF SPIRITUALISM. A Manual of Spiritual Science. By HUDSON TUTTLE. To be published at 5s.; supplied to depositors at 4s., or six copies for £1.

EXPERIMENTAL RESEARCHES IN SPIRITUALISM. By Professor HARE. Edited by Dr. Sexton.

Other works in preparation. For full prospectus apply to J. BURNS, Spiritual Institution, 15 Southampton Row, W.C.