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A Monthly Journal of Esoteric Science.

FEBRUARY, 1877.

RESEARCHES INTO THE MYSTERIES OF OCCULTISM.

BY "M.A. (OXON.)"

IN July of last year it was my privilege to bring before the readers of this magazine a volume which treated of Art Magic and the mysteries of Occultism. I rested my claim to attention on the fact that the book dealt with tabooed subjects which seemed to me to be worthy of attention. A tabooed subject has always more or less of attraction for me. It is the old story of human curiosity. I want to look into it. Perhaps it is all nonsense. Perhaps it is not. At any rate I want to see and judge for myself. And I very generally find that ignorance, prejudice, and fear have had a good deal to do with the tabooing.

Now this is very decidedly the case with the subjects dealt with in "Art Magic" and the book that I am now noticing.* The subjects dealt with in an ordinary book on Spiritualism are bad enough in the popular view: but when you come to deal, not with your departed friends, but with elementary spirits and all sorts of unknown quantities, the popular mind is aghast. Some people don't want it because they have their own theories as to the explanation of the phenomena of Spiritualism; many won't have it because they are frightened out of their wits at pucks, cobolds, elves, sprites, and elementaries generally.

It should not be necessary here and in this place to contend for absolute freedom to entertain and investigate questions of this kind. It is a day too late for us to grumble that we are brought face to face with strange things. It is no part of our business, surely, to burke any phase of truth. We want the truth, the whole truth, and nothing but the truth. Do we not? Well, here is a fragment of truth which may be commended to

* "Ghost Land: or Researches into the Mysteries of Occultism." Illustrated in a series of Autobiographical Sketches. By the author of "Art Magic." Translated and edited by Emma Hardinge Britten.

the readers of this magazine as all the more important because it is comparatively rarely met with.

Indeed, to any man who has penetrated below the surface of Spiritualism, nothing is more remarkable than the disinclination that exists to entertain or investigate the opinions held by the mediæval occultists, who at least spent their lives in attempts to elucidate the very phenomena that bewilder us. It never seems to occur to anybody that they could possibly know anything about the subject on which they spent their whole time, and to which they devoted brains and pains at least equal to any that I have found Modern Spiritualists giving to the same end. "Pooh," people say, rudely, "a lot of old fools. We know better. Why! they believed in magic. We only associate with our departed friends. They used to have a very mixed company in communication with them. Elementary spirits! Dreadful!"

As might be expected, this calm assumption of superiority for modern investigation is worth very little. The modern investigator is often a person who has the scantiest claims on notice. He has usually no knowledge whatever beyond his own experience, and that is both limited and (in most cases) very imperfect. He has never yet troubled himself to look into the perplexing questions that beset the subject. Starting generally from a preconceived hypothesis, he squares all his facts to it. Not even Dr. Carpenter himself is more the victim of "prepossession." He is a valuable witness as to facts, for he gives up a great amount of time to observing them more or less carefully, but he rarely attempts to tabulate them. He is afraid that his prepossessions will be touched, and so he avoids any controversy. He has no theory—only one that will not bear handling. The man who will devote pains and time enough to penetrating below the surface of Modern Spiritualism soon learns how shallow is such treatment of the questions involved. Side by side with phenomena which he observes, he places the statements of mediæval occultists, and he finds that they fit in. Amid much that he cannot understand, he reads sentences that throw a flood of light on his own experience. Many of the phenomena of Modern Spiritualism do not fit in with the theory of Modern Spiritualists. In Occultism he finds his key: and the subtle phenomena are explained by the action of spirits inferior to man, or by the latent powers of the incarnate human spirit.

It is only lately that investigators have attempted to demonstrate the power of the human spirit, or to face the question how far it acts in the phenomena observed in circles. Those who have done so find, to their astonishment and surprise, that Spiritualists have left out a most important factor in their calcu-

lations: and that much of the error in their results is attributable to that mistake. Before further mischief is done, it is desirable that this blunder be remedied.

To this end, let us get rid of that stupid notion born of sciolism and bumptious ignorance, that everybody who has lived before our age is unworthy of notice. It is only very shallow and vain persons—intellectual coxcombs—who entertain the opinion that all who preceded them have been blunderers or triflers. Let us receive with all reservation, but with all openness of mind, what men who have laboured long and zealously in our own field of research can tell us. Surely, surely, our own results are not so perfect, our records so clean, and knowledge so complete, that we can afford to point our noses skyward, and sneer at our predecessors. A little modesty, good friends, an' it please you! I do not now speak of the domain of pure science. I am quite prepared to concede that the modern scientific method leaves all ancient investigations far behind. It is precisely of phenomena which modern science has declined to touch, of investigations which it has tabooed, that I now speak, and I believe it is because it has not meddled with them that it makes so light of the work of those who have.

The great value of "Art Magic" seemed to me to be that it popularised previously existing knowledge. It brought home to people who would never take the trouble to read it much that was stored up in abstruse books on Mediæval Occultism; and that was a distinct and very plain benefit. The present volume must be judged (as the author expressly indicates) on different principles altogether. It is no dogmatic treatise, but a record, more or less rhetorical, of certain life-experiences. The autobiographical narrative, recast by the vivid pen of Mrs. Hardinge Britten, embodies the story of the author's life in Berlin, England, India, and the East. How far we are to take all on the lines of strict accuracy I do not stop to inquire. The author emphatically says, "The only departure I have permitted myself to make from the line of stern and ungarbled fact is in relation to my own identity and that of the persons associated with me." This statement is several times repeated, and we have no alternative, however strange may be some of the records, but to assume the exact accuracy of the recorder. To those who know nothing of Occultism, or of Spiritualism in its esoteric aspect, this will be a hard task. To those who, like the present writer, have verified a large number of the experiences for themselves, the remainder present only a modified difficulty. The question as to the advisability of making so large a demand on the uninstructed belief of the general public as this volume does, is one that I do not now pronounce upon. But quite certainly the

ancients were not unwise when they made their mysteries to a large extent esoteric. There needs some preparation for the reception even of what is, in its essence, absolute truth. And whether the author in this volume has not transgressed that canon is an open question which I do not feel called to pronounce upon. He certainly has made tremendous demands on the faith of his readers.

I do not propose to attempt anything like a reproduction of the scheme of this book, nor to do anything more ambitious than to place before my readers selected narratives which bear on these important points, viz., the latent powers of the human spirit, and the control exercised over inferior orders of spirit by magical arts and practices. Much of exciting interest I shall advisedly omit. Space forbids the attempt to quote, with such comment as would be needed to render the extract intelligible, such scenes as those of Indian Magic at the close of the volume, and the even more astounding record of interchange of personality, which he calls the "Life Transfer." For these and many other narratives decidedly of the "creepy" sort, the curious reader is referred to the volume itself. If he be of the imaginative cast of mind, and be fond of ghost stories, he will find them in "Ghost Land" to a degree which it never entered into the mind of Christmas story-teller to think of. If he be fond of thrilling works of fiction, he will find in "Ghost Land" a narrative, strange indeed, but, on the author's word and by the testimony of "many most honourable persons in the present generation," also *true*, embellished, moreover, with all Mrs. Britten's rhetorical art, and exciting enough to tickle the palate of the most *blasé* novel-reader. And, if doctors differ as to the theories propounded, as to the relative merits of the mediumistic and positive temperaments in an Occultist, the reader may conveniently leave them to fight it out. He will hardly have got over his wonder at the nature of the facts recorded, and can afford to let theories wait.

It is only necessary to premise that "Ghost Land" is an autobiography of Louis, Chevalier de B——, as the author elects to call himself. Born in India, he is sent to Europe for education. At the age of twelve he is at Berlin under the charge of Professor von Marx, who diagnoses and utilises his power as "a dreamer." This introduces us to the "Berlin Brotherhood," a society of mystics, whose doctrines are set forth at length. In due time his studies call him to England, whither the Professor accompanies him. Then he is introduced to a London Lodge of Occultists, some of whose seances are detailed with great

force and vividness of description. After a time the Professor dies, and then occurs that most astounding interchange of individuality which I have before alluded to, and which would be incredible to me, were it not that it so squares with some inexplicable facts in my own experience, for the record of which the time is not yet come. Louis then goes to India, and there we have the story of his experiences as an adept, and some most interesting facts relative to Indian Magic. It is easy to see how on this framework a number of interesting records may be hung. A few of these bearing on important matters I proceed to lay before my readers.

EVOCATION OF SPIRITS.

The question as to the power of commanding the presence of spirits in contradistinction to meeting for the purpose of allowing them to manifest as seems to them good, is important. No doubt it is both impossible and undesirable to exercise control over the higher spirits: but unfortunately their presence in general circles is rare, and it is extremely desirable, if possible, to curb the vagaries of the spirits who generally frequent them. Independently of this, too, there is this very interesting point to be solved: How far can man, by virtue of his own inherent powers, control the races of spiritual beings inferior to himself. And some Spiritualists who have not given much attention to the subject may, in elucidating this point, learn the existence of these races which at present they are inclined to deny. The author says on this subject:—

The methods of the great majority of the magians I was now introduced to may be briefly summed up as follows: Their first aim was to secure the services of such an one as they could discover to be a good *natural magician*,—one whom the Spiritists of to-day would call “a good clairvoyant” or “medium,” and we Teutons style “a seer.”

* * * * *

To those who are unfamiliar with the occult subjects I am now treating of, let me say with all candour, I have faithfully devoted many years to the study of spiritual mysteries; and both in my own person and that of my numerous associates of many lands have endeavoured, by aid of all the light I could obtain, whether derived from ancient or modern sources, to discover what were the most effective methods of communing with the invisible world and penetrating into the actualities of other realms of being than those of mortality. The sum of all, to my apprehension, is that man, to obtain this boon, must be born a *natural magician*, or in more familiar phrase, “a good spirit medium.” Also that clairvoyance, clairsaudience, seership, and all those spiritual gifts by which human beings can attain the privilege of communion with spirits, consist in certain organic specialties of constitution, naturally appertaining to some individuals, and latent

in others, though susceptible of unfoldment by modes of culture. I believe that forms, rites, and invocatory processes, fumigations, spells,—in a word, the science and practice of magic, may be applied as means to aid in this communion, and are especially potent in enabling the operators to exercise control over lower orders of spirits than themselves; but I affirm that they are inoperative to open up the communion as a primary means, and that without the services of a good seer, clairvoyant, or spirit-medium, magical rites alone cannot succeed in evolving spiritual phenomena. This I soon found to have been the general experience of our new associates in England. All their magical formulæ were subordinate in use to the one grand desideratum of a good *natural magician*.

This is where opinions differ. Throughout this book mediumship is assumed to be the great pre-requisite for the Occultist. The natural-born magician is said to start with an advantage, and to obtain results, by aid of spirits, which his less fortunate brother cannot command by his own unaided will. I have some diffidence in stating what I may possibly have not rightly understood, but I think I have seen it stated in works that I have read, that the adept is not assisted save by the power of his own will—that he commands and is obeyed—whereas the medium is controlled. The adept, in short, by the sovereign power of his will *positively* exerted, achieves his results. The medium, sunk in a state of absolute *passivity*, is the unconscious instrument of whatever it may please controlling spirits to do through him. It is hard to see how the two states can co-exist. The very qualities essential for the one would seem to be fatal to the other.

As to the nature of the spirits so summoned and controlled the author says:—

I know it would be proper in this place to anticipate the questions of some sincere Spiritists concerning the character of the beings who were seen at those magical circles, and declare whether they were not, as most believers in Spiritism would expect they would be, the apparitions of our deceased friends. On this point I answer emphatically in the negative, nay, more, I hardly remember at this period of my researches—certainly not in these invocatory seances—ever to have seen human spirits as the respondents in acts of magic. Human spirits were not summoned. Those magians did not practise that phase of the art they termed necromancy, to wit, *communion with the spirits of the dead*. Many of our English associates professed an unconquerable aversion to this idea, and Professor von Marx always discountenanced in me the belief that the spirits of the dead could subsist much longer than the period necessary to accomplish the disintegration of the body. No, we summoned the spirits of the elements, and they responded to us in all the varied forms in which these beings exist. Sometimes we communed with bright planetary

spirits; but those radiant beings were rarely visible to the whole circle; in fact, were seldom seen except by the clairvoyants and somnambulists, of whom there were several belonging to these circles besides myself.

The whole aim and object of these students was different from that of Modern Spiritualists. The latter seek communion with their dead, and in doing so neglect every other aspect of Spiritualism. They do not even inquire with any candour, whether, perchance, the voices that come to them from the *outré-tombe* are not mocking echoes from an Intelligence which can counterfeits the fulfilment of their desires. The former erred precisely in the opposite direction. Assuming that existence after death for any length of time was a myth, they sought only "to gauge the forces of the unseen universe, and to penetrate into nature's mysteries." Cold, hard, and pitiless in their investigations, they had no mercy on their instruments, and the young life of their clairvoyants was sapped and prematurely ended by their remorseless search for forbidden knowledge. In striking contrast to the frivolity and buffoonery of many a modern seance is the picture drawn of the stern, merciless search after truth, the result of which is summed up thus:—

If my readers would inquire what beneficial results, temporal or spiritual, man could derive from these weird communings, I frankly admit I am unable to answer. Beyond the pursuit of knowledge or the attainment of power in some special direction, I do not myself realise any benefit from the achievement of intercourse with elementary spirits. Those beings appeared to me to be often malevolent and incapable of attaining to the perception of good. They seemed to look up to man as a god to be feared, propitiated, and served; but few of their species realised the good, truth, and beauty which belongs to pure reason and high exaltation of soul; hence they naturally resorted to mischief, torment, and deceit, as their protection against the superior powers of man, and except in a few instances of communion with the higher realms of "nature spirits," I never knew good, happiness, peace of mind, or virtuous inspiration result from these intercommunings. If to *know* the universe of being, and the nature and immensity of the existences that people it, be the object sought, the search is legitimate to the philosopher: but efforts to attain these communings stimulated by mere curiosity, a desire to obtain wealth, discover hidden treasures, gain power over the elements, and subdue enemies, although often measurably successful, invariably brings unrest, disappointment, and ultimate evil to the seeker, and I would earnestly warn mankind against the attempt, stimulated, as before suggested, by purely selfish motives.

GRADES OF SPIRIT.

As to these elementary spirits the author speaks confidently enough.

I know it is the favourite theory of the Modern Spiritists, especially in America, to attribute all extra-mundane visitations, good, bad, or indifferent, to the spirits of deceased persons. I have conversed with many very intelligent clairvoyants who have described apparitions which manifested themselves in the form of dogs, cats, bears, tigers, and other animals, and all these appearances, they assured me, were but the representation of human beings under low conditions of development. The same persons have informed me, they often saw different individuals surrounded by toads, lizards, serpents, and vermin, but that such objects had no real objective existence, but were projections from the evil tendencies of the parties, whose thoughts engendered them. They have cited Swedenborg's doctrine of correspondences in support of their opinions, urging that the great seer assures us it is the invariable tendency of evil thoughts to clothe themselves in the shape of the animals to which they correspond. It is wonderful to note with what ingenuity and ceaseless stretch of the imagination such reasoners argue for the crystallization of thought into forms. In their philosophy the varying appearances of the human spirit are sufficient to account for all the ground once occupied by supernaturalism. The Good People or Fairies of England and the Pixies of Scotland are simply the spirits of small children clothed in green. Pigmies, Gnomes, Kobolds, &c., are the souls of the early men, who of course, were very small or very large, in accordance with the size of the phantoms they are to account for. In the same manner, Sylphs, Undines, Salamanders, and all the weird apparitions of every country, clime, and time are disposed of on elastic human hypothesis. In the opinion of these philosophers there never was, will, or can be any other than human spirits, and the whole boundless universe must look to this little planet earth to furnish the material for its population. There can be but little doubt that this is a relic of that materialistic theology which made a man of its God, and taught that the sun, moon, and stars were but heavenly gas-lights, fixed in a crystal firmament for the especial purpose of illuminating the path of the sole end and aim of creation, MAN. Those who plead for the existence of human spirits only, are wonderfully ingenious in showing how they can enlarge themselves into giants, contract into dwarfs, expand into winged, horned, crooked, rounded, or elongated animal substances; and all this mobility of representation is designed, they assure us, to signify certain passions or states of spiritual growth and development.

The theory of ancient magians and mediæval mystics will be found in harmony with those of the Brotherhood from whom I first derived my opinions concerning the existence of the elementaries; and as I have before dwelt upon this subject, I shall simply add in this place that whilst I now believe the undeveloped spirits of humanity are

actively engaged in stimulating every scene of human folly and error which re-enacts their own misspent lives, I am still assured such occasions offer opportunities for the intervention of the lower orders of elementaries. I conceive, moreover, that those beings exert a more constant and important influence upon humanity than we have dreamed of in our narrow philosophy, and that the demonstrations of this momentous truth will form the next phase of spiritual revelation to this generation.

These last words well deserve thoughtful attention. It is a very important thing for us to settle, this of the nature and character of the visitors whom we invite by setting the "gates ajar." A very thoughtful and well-reasoned account of the gradations of existence according to the author's scheme of philosophy is appended here. It will repay study.

To sum up briefly the order of existence as it has been shown to me, I commence with realms of pure spiritual life, endless in number, infinite in extent, where spiritual essences dwell—beings without passions, vices, or virtues, the Adams and Eves of inconceivable Paradises, whose genius is INNOCENCE. Incapable of growth or progress until they have become incarnated in matter and individualised by experience, these spiritual essences are attracted to material earths, where they become the germ-seed of human souls by running an embryotic race through the elements and all the different grades of matter.

Thus the seed of soul existence is planted in that diffused state of matter known as gas or air; in that condition of combustion known as fire; in the fluidic state recognised as water; in the solids called generically the earth. It also assimilates to the separate parts of earth, such as rocks, stones, crystals, gems, plants, herbs, flowers, trees, and all the grades of the animal kingdom; in short, through all tonal varieties of nature. In these successive states spirits are born through the mould of a rudimental form of matter; they grow, die, become spirits, are again attracted to earths, where they are incarnated, by virtue of a previous progress, into a higher state of being than they formerly occupied. Their bodies are composed of matter, it is true, but matter in conditions so embryotic and unparticled as to be invisible to mortal eyes, except through occasional clairvoyance; and yet they occupy space, and live in grades of being appropriate to their stage of progress.

These grades of being are realms which inhere in matter, permeating its every space and particle; in fact the life of the ELEMENTARIES, as these embryotic spirits are called, is the life principle of matter, the cause of motion, and that FORCE which scientists affirm to be an attribute of matter. In hundreds of clairvoyant visits made by my spirit to the country of the elementaries, it was given me to perceive that their collective life principle, that which clothes their spirits, and forms their rudimental bodies, is in the aggregate the life principle of the earth, and all that composes it, or that mysterious

realm of FORCE, which, as above stated, is erroneously supposed to be a mere attribute of matter. Again and again it has been shown me how the germ of soul, through an infinite succession of births, lives, deaths, and incarnations in elementary existence, at last attains to that final spiritual state from whence it becomes for the last time attracted to matter, and is born into the climax of material existence, MANHOOD. The progress of spirit through the conditions of elementary being has been explained to me as correspondential to the subsequent embryotic periods of human gestation. As an elementary it progresses through the matrix of nature. As a human being it is subject to a much shorter but perfectly analogous progress through the matrix of human maternity. The one is necessary to the growth and individualisation of an immortal spirit; the other to the growth and individualisation of a mortal body, in which the spirit's final career through matter is effected. The two states are so perfectly analogous that when, after some years of clairvoyant practices amongst the Berlin Brotherhood, Professor von Marx subjected me to a course of study in anatomy and medicine, I was enabled to point out to him in the different stages of growth attained by the human fœtus, the most perfect analogies with similar stages of being among the elementaries.

The moment the pilgrim spirit has passed through the embryotic life of human maternity, its incarnations through matter are accomplished, and it is born on earth with the new function of SELF-CONSCIOUSNESS, or I should more properly say, CONSCIOUS INDIVIDUALITY. Let it ever be remembered that there is no realisation known to man of the awkward and impossible word "annihilation." No particle of matter, no function of being can become the subject of annihilation. Self-consciousness is the function of the human soul, and individuality is the result of self-consciousness. Can this individuality be lost, this self-consciousness be ever quenched? Impossible!

After the death of the mortal body the soul commences a fresh series of pilgrimages, starting from the exact grade of progress it has attained through its incarnations in matters; but its progress now is as a spirit, with the memory, individuality, and identity it has gained in its incarnations through the rudimental states of matter. Born at last as a soul, its new states or series of progressions commence in the spirit-spheres, where every grade of spiritual unfoldment and future progress is amply provided for.

OBSESSION.

The strange phenomena connected with obsession are connected with these inferior spirits, in the author's opinion. He makes Professor von Marx thus reply to a question on the nature of obsession:—

Our friends asked abruptly what Professor von Marx thought of the nature of obsession,—whether he had ever had any experience in that direction; and if, as he openly taught, the obsessing power did

not proceed from the undeveloped spirits of human beings, how he would account for the strictly human tendencies (evil though they might be) manifested in the conduct of the obsessed. Professor von Marx replied that he believed, though he could not prove the fact, that the obsessing power was to be traced to the elementaries. He claimed that these beings exist on every grade of the ladder which reaches from the lowest depths of inorganic matter to the highest stages of organised being; that many of the kingdoms of elemental existence were near enough to man to share his thoughts and inspire him with their own ideas. Meantime, he argued, in many notable cases of obsession, familiar enough to those who have studied the subject, a large proportion of the control seemed to influence its unfortunate victims to the commission of acts strangely in accordance with *animal* natures. He cited a number of cases in which the obsessed exhibited the strongest tendencies to bark, whine, cry, and whistle, leap, crawl, climb, roll their bodies up into the distorted resemblances of animals; in fact, to imitate by every possible method the habits of animals rather than human beings. [See an account of mewing and biting nuns in Dr. Carpenter's "Mental Physiology."]

The theories receive a most vivid illustration in a vision and subsequent realisation of its pictures which occurred to the Chevalier at this same time. In words which recall only too clearly experiences which the present writer has frequently passed through, he tells how, on retiring to rest, in stillness and darkness, when spiritual presences best manifest themselves, he was conscious of an unknown presence filling the apartment, and a nameless sense of horror chilling every nerve. Those vague words best indicate a sensation which cannot be analysed and described in terms of scientific accuracy. Those who have experienced it will need no further description; to those who have not, no description will come home. The young sensitive was so accustomed to the sustaining magnetic influence of his master that he was overpowered by these shadowy forms that crowded round him. One more powerful than the rest seemed to dominate his spirit and throw it into a state of trance. During that state a vision unfolded itself to his spirit sense. The scene was a Gothic church, clearly shown in every detail, even to the brass tablets and their inscriptions. It was a cathedral which in by-gone days had been built for stately ritual, but which now was in the possession of the Scotch kirk. Within what used to be the altar rails stood three black robed ministers. The body of the church was filled with a kneeling crowd of penitents to whom one of the ministers was addressing an exhortation. While this scene was being enacted the eye of the entranced seer was aware of myriads of dread and weird spiritual forms which swooped down on the kneeling crowd, and seized upon, "vanished into, as it seemed," their bodies. The demons were seen no more,

but in their place uprose a demon crew of human beings, whooping, yelling, shrieking with frenzy. Little children scaled the walls, running along at a giddy height like monkeys or squirrels. It was a scene of wild possession over which the affrighted ministers had no control. On to this horrible scene came then the spiritual prototype of the young seer himself, led by beneficent powers, who stilled this orgie and expelled the elementaries who had caused it. "Upwards and outwards they soared, an obscene host, and sped, screaming and gibbering into the heavy atmosphere, where they were lost in masses of rolling clouds." Change the scene to Gadara, and substitute swine for human beings, and you have pretty much the same effect which was produced when Jesus sent the demons into the herd of swine, and the frenzied brutes rushed to destruction; and records of medical science tell many a story of similar scenes. A lately-published work,* which refers all the phenomena of Spiritualism to epilepsy and hysteria, when they are not due to fraud and delusion, deals largely with this aspect of the subject.

The vision was literally fulfilled on the very next day. The party, in the course of an excursion with their host, came to the very church and saw the very scene enacted, except that the natural eye with its dim sense could not discern the spiritual cause that possessed the unfortunates: and who that has once penetrated the veil that shrouds the world of spirit from us will dare to say that much of material misery and moral evil, of unbridled passion with all its dread effect, is not due to the malignant or mischievous action of causes that start there? The days come, it is to be hoped, when we shall recognise the great law that Spirit is the underlying cause, Matter the visible effect: and that underlying principles must be sought for in the world of spirit rather than on the plane of matter.

APPARITIONS.

1. *Of spirits still in the body.*—The accounts given of the trans-corporeal action of spirit, of the power of "the atmospheric spirit," to be projected at will to a distance as "a flying spirit," double, or *doeppel-ganger*, though new to many and therefore startling, are known to experts and are corroborated by the experience of many writers and investigators. There is nothing in them which is beyond the experience of the present writer, though he has not had large facilities for following up the subject.

The psychological influence of von Marx on the sensitive

* Hammond's "Spiritualism and Nervous Disorders."

Louis was extremely powerful. From the first time when he mesmerised him he had absolute control over his perceptions. The occasion when his spirit was first disengaged from its body is thus described :—

Whilst he spoke the professor laid his hand on my head, and continued to hold it there, at first with a seemingly slight and accidental pressure ; but ere he had concluded his address, the weight of that hand appeared to me to increase to an almost unendurable extent. Like a mountain bearing down upon my shoulders, columns of fiery, cloud-like matter seemed to stream from the professor's fingers, enter my whole being, and finally crush me beneath their terrific force into a state where resistance, appeal, or even speech, was impossible. A vague feeling that death was upon me filled my bewildered brain, and a sensation of an undefinable yearning to escape from a certain thralldom in which I believed myself to be held, oppressed me with agonizing force. At length it seemed as if this intense longing for liberation was gratified. I stood, and seemed to myself to stand, free of the professor's crushing hand, free of my body, free of every clog or chain but an invisible and yet quite tangible cord which connected me with the form I had worn, but which now, like a garment I had put off, lay sleeping in an easy-chair beneath me. As for my real self, I stood balanced in air, as I thought at first, about four feet above and a little on one side of my slumbering mortal envelope ; presently, however, I perceived that I was treading on a beautiful crystalline form of matter, pure and transparent, and hard as a diamond, but sparkling, bright, luminous, and ethereal. There was a wonderful atmosphere, too, surrounding me on all sides. Above and about me, it was discernible as a radiant, sparkling mist, enclosing my form, piercing the walls and ceiling, and permitting my vision to take in an almost illimitable area of space, including the city, fields, plains, mountains, and scenery, together with the firmament above my head, spangled with stars, and irradiated by the soft beams of the tranquil moon. All this vast realm of perception opened up before me in despite of the enclosing walls, ceiling, and other obstacles of matter which surrounded me. These were obstacles no more. I saw through them as if they had been thin air ; and what is more, I knew I could not only pass through them with perfect ease, but that any piece of ponderable matter in the apartment, the very furniture itself, if it were only brought into the solvent of the radiant fire mist that surrounded me, would dissolve and become, like me and like my atmosphere, *so soluble* that it could pass, just as I could, through everything material. I saw, or seemed to see, that I was now *all force* ; that I was soul loosed from the body save by the invisible cord which connected me with it ; also, that I was in the realm of soul, the soul of matter ; and that as my soul, and the soul-realm in which I had now entered, was the real force which kept matter together, I could just as easily break the atoms apart and pass through them as one can put a solid body into the midst of water or air.

Whilst in this state the Professor exercised his dominant will, and compelled the disengaged spirit to go forth and relate what it saw and heard. In obedience to the most powerful instinct of nature the first attraction was to his mother:—

With the flash of my mother's image across my mind, I seemed to be transported swiftly across an immense waste of waters, to behold a great city, where strange-looking buildings were discernible, and where huge domes, covered with brilliant metals, flashed in a burning, tropical sun. Whirled through space, a thousand new and wondrous sights gleamed a moment before my eyes, then vanished. Then I found myself standing beneath the shade of a group of tall palm-trees, gazing upon a beautiful lady who lay stretched upon a couch, shaded by the broad verandah of a stately bungalow, whilst half a dozen dusky figures, robed in white, with bands of gold around their bare arms and ankles, waved immense fans over her, and seemed to be busy in ministering to her refreshment. "Mother, mother!" I cried, extending my arms towards the well-known image of the being dearest to me on earth. As I spoke, I could see that my voice caused no vibration in the air that surrounded my mother's couch; still the impression produced by my earnest will affected her. I saw a light play around her head, which, strange to relate, assumed my exact form, shape, and attitude, only that it was a singularly *petite* miniature resemblance. As it flickered over the sensorium, she raised her eyes from her book, and fixing them upon the exact point in space where I stood, murmured, in a voice that seemed indescribably distant, "My Louis! my poor far-away deserted child! would I could see thee now."

Recalled by the will of his mesmeriser, the "flying soul" was sent to Hamburg to a mystic gathering there, and the experiences so begun were continued from time to time in the seances of the Berlin Brotherhood. His clairvoyant power increased and grew day by day, as his being seemed to be dependent on that of his master, of whom he came to be a very part. The influx of life-fluid from the magnetiser to the sensitive grew to be the only means whereby his existence was maintained: the *rappport* was so perfect that the lightest wish was read and responded to without interchange of words. He hung upon his master's will, breathed his life from him, was incorporated spiritually into his being in such sort as physically the embryo lives through the life of the mother, and shares her bodily existence with all its fluctuations of health. I have not space to work out this subject with all its possibilities of spiritual knowledge, nor to show its dangers and even mischief.

To return to Louis' trans-corporeal action. It extended not only to seeing and hearing, but also to the production of what we should call "physical manifestations." This also is within the experience of investigators now.

On one occasion, the 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 interests 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.

Experiences such as this—and again I say that such are, within my own personal knowledge, real and true—make one wonder at the apathy which exists among Spiritualists in investigating them. If a "double" can move ponderable objects, make raps, cause "physical manifestations," does the medium's disengaged spirit ever so act? And if in very many cases where we are able to see a materialised figure it does bear a strong resemblance to the medium, does not that fact point to the answer?

The normal powers of the human spirit, when trained to exercise its latent gifts, is such that very few would entertain the description of them, unless after personal experiment. We have become so materialistic in our notions, that spirit-action is ignored. Yet those who strive may discover for themselves, by patient experiment, that the allegations made in the following passage are not beyond possible fact. The allusion is to some experiences of the writer when he had become an adept.

I was induced to accept the nomination, after having occupied the seventh throne spiritually, on three occasions when my body lay sleeping at a distance of several hundreds of miles from the scene of assemblage. If my readers shrink from this acknowledgment in utter or even partial disbelief of its veracity, I can only say they have not as yet crossed the threshold of that temple which initiates them into a knowledge of their own souls' powers and forces.

They, like me, are immortal spirits, infinite in capacity, boundless in power. The only horizon which limits the executive functions of their spirits is not so much the clog and fetter of a material body as the lack of knowledge how to control and subdue that body. So long as that body is entirely subjected to the will by abstinence, asceticism, chastity, and discipline, it is a mere fleshly vehicle, enabling the soul to come into contact with matter. The moment the sway of the passions or even the mental emotions, compels the spirit to yield to the impulses of the body, the spiritual reign is ended, and henceforth the spirit exercises only a temporary, broken, and spasmodic rule

over its own transcendent faculties, just as "material conditions" are favourable or otherwise for that exercise. I candidly present my own case in evidence of both positions.

The bewildering effect which the knowledge of these normal powers of the human spirit has upon the investigator who is seeking for evidence of the intercourse of man with departed spirits of humanity, is strikingly brought out by the author.

Sometimes I saw, felt, and encountered, face to face, my own "atmospheric spirit." I realised no loss of physical strength from this mysterious manifestation of duality, but it never occurred without impressing me with an unaccountable sense of awe, I might almost add, a nameless fear, which caused me to shrink away from this presence as if I were facing my worst enemy. Sometimes this hateful vision addressed me, using the language of rebuke, scorn, and irony, and commenting upon its relationship to me, like a mocking fiend, rather than the astral essence of my own spiritual body.

The spirits of those I most loved and could have trusted, conversed with me and often manifested intelligence foreign to my own consciousness, and such as proved the identity of the special individuals who rendered it; but that which they communicated failed to elucidate the mysteries by which I was surrounded.

Although they were constantly demonstrating by a thousand ingenious modes the fact that a foreign intelligence addressed me, and a halo of unceasing love and watchfulness surrounded me, their revelations in other respects were slight and inconsequential, consisting for the most part of petty items of information, monitions, warnings, and prophecies, all of which I soon found to be true; yet beyond these and other small platitudes there seemed to be no common ground of ideality between us.

I longed, oh, how passionately I longed, for something higher! but when I pressed home my urgent pleadings for light upon my spiritual visitants, an unaccountable weariness possessed me, and compelled me to suspend an intercourse which seemed impossible to maintain and live. Sometimes the terrible theory of the Berlin Brotherhood recurred to me, and I would be almost disposed to believe, with them, that these apparitions were in reality nothing more than "astral spirits" exhaled from the material casket in death, but that the soul was, like the body, dissipated into the elements, or else was taken up again in fresh forms with which its past existence maintained no sympathetic relations. Let me add at once that these vague and most miserable theories were sure to be refuted almost as soon as formed, for some blessed messenger from the life beyond would present itself immediately, and after proving how completely my thoughts had been scanned, give me slight but deeply significant tokens, connecting them with the continued life, individuality, and personal ministry of my angel visitant, and leaving me, for the time being, firmly fixed in the assurance of immortal life and love beyond the confines of the grave.

2. *Of disembodied spirits.*—With a *somnambule*, Constance Müller, Louis had been on terms of affectionate intercourse; and he had watched her bodily health fading away by degrees under the demands made upon her physical strength by the exercise of her clairvoyant powers. He thus records the intimation he received of her release from the body.

I had been away for some months in England, pursuing studies of which I shall speak more presently. Professor von Marx had been my companion, and we had just returned, when one night, as I was about to retire to rest, and proceeded to draw the curtain which shaded my window, something seemed to rise outside the casement, which intercepted the light of the moon. The house in which I dwelt was on the borders of a beautiful lake, and too high above it to allow of any stray passenger climbing up to my casement. There was no boat on the waters, no foothold between them and the terrace, which was far below my window. I had been gazing out for some time on the placid lake, illumined by the broad path of light shed over it by the full moon, and I knew that no living creature was near or could gain access to my apartment; and yet there, standing on air against the casement, and intercepting the rays that streamed on either side of her on the mosaic floor of my chamber, stood the gracious and radiant form of Constance Müller. In the flash of one second of time I knew it was not her *atmospheric spirit* that stood there.

Radiant, shining, and glorious she now appeared, her sweet eyes looking full of penetrating intelligence into mine, her sweet smile directed towards me, and a motion of her hand, like the action of a salute, indicating that the apparition saw and recognised me, and was all beaming with interest and intelligence. By a process which was not ordinary motion, the lovely phantom seemed to glide through the window and appear suddenly within a few feet of the couch, to which, on her first appearance, I had staggered back. Slightly bending forward, as if to arrest my attention, though without the least movement of the lips, her voice reached my ear, saying, "I am free, happy, and immortal." Swiftly as she had appeared, the apparition vanished, and in its place I beheld the visionary semblance of the old-fashioned room in the college building occupied by Constance Müller. On a couch which I well knew, lay the form of the once beautiful tenant, pale, ghastly, dead! The form was partly covered over with a sheet, but where the white dressing-robe she wore was open at the throat I observed clearly and distinctly two black, livid spots, like the marks of a thumb and finger.

The face was distorted, the eyes staring, and I saw she had been murdered.

Ghastly as was the scene I looked upon, a preternatural power of observation seemed to possess me, impelling me to look around the apartment, which I perceived was stripped of many things I had been accustomed to see there. The harp was gone, and so was the desk and books at which I had so frequently seen her seated. Looking

with the piercing eye of the spirit behind as well as upon the couch where the body lay, I saw the black ribbon and gold locket which Constance had always worn round her neck, lying on the ground as if it had been dropped there.

If there was any meaning in this vision, it would appear that this object was the point aimed at, for I had no sooner beheld it and the exact position in which it lay, than the whole phantasmagoria passed away, and once more the shining image of a living and celestially beautiful Constance stood before me.

Again the air seemed to syllable forth the words, "I am free, happy, and immortal," and "I have kept my promise," when again, but this time far more gradually, the angelic vision melted out, leaving the pattern of the mosaic on the floor, gilded only by the bright moonbeam, and the diamond panes of the casement, shadowed only by the white jasmine that was trained over the house.

The verification of the vision was startlingly complete. Within two days Professor von Marx and Louis went to Herr Müller's house, and after some demur were admitted.

Following the two strangely matched associates into the desolate shrine from which the saint had been removed, I gazed around only to see a perfect fac-simile of the scene I had beheld in vision. It was evident the quick, furtive glances of Professor von Marx were directed towards the same end as my own. Suddenly he stopped before a dark picture hanging on the wall, and standing in a line between me and Herr Müller, directed his attention to something which he pretended to call remarkable in the painting, thus giving me the opportunity to cross the room hastily, draw out a couch in the corner, and gather up from behind it *a black ribbon and gold locket*, which had lain there apparently unnoticed till then.

Once again, in answer to the questionings of Louis and his master, who was fond of propounding the dreary notion that the spirit when separated from the body only maintained a short and fitful existence till it was resolved back again into its original element, Constance appeared in spirit.

As the professor and myself relapsed into deep silence, a chiming as of very distant bells was heard in the air; a singular radiance stole through the dim twilight obscurity of our chamber, and settled about the table strewn with books, at which in the past morning I had been studying. That radiance at first appeared like a shimmering fire-mist; then it expanded, bent, curled, and at last seemed to weave itself into the proportions of a human form. Clearer, brighter, stronger grew the vision; at length the mists rose and parted on either side, disclosing the shining apparition and seraphic features of the dead Constance. Turning her head of sunny glory towards me, she smiled, then bent over the table, seemed to select with swift action a large Lutheran Bible from a heap of books, opened it, took up the locket and black ribbon I had laid down near it, placed the

ribbon like a mark across a certain passage, pointed to it emphatically three times, then with such a smile as a mortal could scarcely look upon and live, she vanished from my sight, and all was darkness.

What followed, or how long I may have remained unconscious of life and being, after this vision, I know not; but my first recognition of passing events was the sound of Herr von Marx's voice speaking through the thick darkness of night which had fallen upon us, saying, "Louis, are you awake? Surely, I must have had a long sleep, for the night has stolen upon me unawares."

The janitor at this moment entered with lights, and placed them on a sideboard. The professor, rising from his seat, took one of the lamps, and advancing to the table, held it over the open Bible, at the same time exclaiming in a voice of singular agitation, "Who has marked these passages?"

I advanced, looked over his shoulder, and saw him remove the ribbon and locket, only to disclose several deep black lines, drawn as if with Indian ink, beneath the following words, in different parts of the fifteenth chapter of the First Epistle of Paul to the Corinthians.

"There is a natural body, and there is a spiritual body."

"Behold I show you a mystery; we shall not all sleep, but we shall all be changed."

"Death is swallowed up in victory."

"O death, where is thy sting? O grave, where is thy victory?"

These are but specimens, selected on a principle, indeed, but by no means with a view to their surpassing marvellousness, of what the author records in these pages. The whole book is packed with recitals which will seem monstrous to the uninitiated. It is for this reason that I hesitate to approve the publication of them. But while I say this, I am fully impressed with the necessity of recording in some permanent form experiences which will one day be appreciated. It is of the last importance to get on record what would otherwise be lost, for assuredly the day will come when every atom of truth will find its place and its explanation.

To the form in which this book is presented nothing but praise can be given. It is admirably printed in type legible and distinct, and the narrative is vivid and interesting. If one is a little inclined to grumble now and again at the mixture of apparent fiction with fact, it must be remembered that few are as yet eager enough to read dry books on Occultism, and that we have the assurance frequently repeated of both author and editor that the garb of fiction nowise disguises fact. The substantial truth of all details is affirmed in the most decisive manner. Reading the book with such knowledge as my own personal experience and still more extended reading have given me, I am

bound to say that, incredible and bewildering as are some of the recitals, I am not able to put them aside as *primâ facie* impossible. Indeed the experience I have personally had of the inherent powers of the human spirit, and of the extent to which they may be cultivated by patient training, leads me to accept the more startling records of this volume as within the possible margin of fact. Should I succeed in the future as I have succeeded in the past, I believe I may before long be in a position to say not only that the records are possibly but actually true. This is not within the power of all; and none can place himself in such a position save at the cost of much that makes life pleasant, and of much usefulness in its ordinary vocations.

The training—physical, mental, and spiritual—which goes to make the adept is no matter of *dilettante* trifling,—no pursuit to be taken up out of mere curiosity for the purpose of killing time or for unhallowed and unlicensed purposes. For no other end is the sound mind in the healthy body so requisite. When the mind is vexed and disturbed, spiritual lucidity is correspondingly impaired. When the body is beset with pain or infected with disease, the spirit is cramped and unfit for independent action. One of the earliest lessons that the neophyte learns is “self-control and the entire subjugation of exciting impulses, passions, or emotions.” “The highest grades of spiritual power require for their achievement a life of complete abstinence, chastity, and subjugation not only of the passions but even of the social affections, tastes, and appetites.” Man must be perfect master of himself before he can hope to control the occult forces of nature; and the lessons learned in the acquisition of this power are the most valuable that man can acquire. Abnegation of self in all its forms—temperance and chastity, indifference to the elusive and fleeting honours and interests of the world, perfect equilibration, and the perpetual cultivation of the highest ideal,—these are the steps by which the adept has climbed to his pinnacle of knowledge and power. They are the means which in all ages have made men wise, good, and powerful, inasmuch as they enshrine within them the eternal principles whereby man’s noblest powers are developed. The unevenly balanced in mind, the sensualist and the sot, the man of mean ideas and sordid purposes, never yet reached the place of honour. The noblest of our race, the sages and philosophers of ancient Greece equally with the saints of Christian story, might give in their adhesion to what I have just stated. In all ages, among all peoples, the eternal law has prevailed.

And yet when one comes to estimate the difficulties that beset the path of progress in the mysteries of Occultism, and to compare results, it is impossible not to hesitate. There is an air of

melancholy pervading this volume which springs from the prevalent cast of the author's mind. Deep as he has penetrated into the hidden realms, he has not found contentment there. The very tone in which he speaks betrays so much as that on well nigh every page. In his earliest experience of the Berlin Brotherhood this appears:—

I may as well record here as at any other point of my narrative that, although I was deeply interested, nay, actually infatuated with the pursuits in which my clairvoyant susceptibilities had inducted me, I was never, from their very first commencement, satisfied that they were legitimate or healthful to the minds that were engaged in them. I felt the most implicit faith in the integrity and wisdom of Professor von Marx, as well as entire confidence in his affection for and paternal care of me; but here my confidence in any of my associates ended.

Somehow they all seemed to me to be men without souls. They were desperate, determined seekers into realms of being with which earth had no sympathy, and which in consequence abstracted them from all human feelings or human emotions.

Not one of them, that I can remember, ever manifested any genial qualities or seemed to delight in social exercises. They were profound, philosophic, isolated men, pursuing from mere necessity, or as a cloak to the stupendous secrets of their existence, some scientific occupation, yet in their innermost natures lost to earth and its sweet humanities; living amongst men, but partaking neither of their vices nor their virtues.

In their companionship I felt abandoned of my kind. Bound, chained, like a Prometheus, to the realms of the mysterious existences whom these men had subdued to their service, I often fancied myself a doomed soul, shut out for ever from the tender and trustful associations of mortality, and swallowed up in an ocean of awe and mysticism, from which there was none to save, none to help me.

If the knowledge I had purchased was indeed a reality, there were times when I deemed it was neither good nor lawful for man to possess it. I often envied the peaceful unconsciousness of the outer world, and would gladly have gone back to the simple faith of my childhood, and then have closed my eyes in eternal sleep sooner than awaken to the terrible unrest which had possessed me since I had crossed the safe boundaries of the visible, and entered upon the illimitable wastes of the invisible.

Later on the same lament breaks forth, "What had my researches brought to me and mine? visions of horror, scenes which make the blood curdle to remember: phantoms from realms of which I knew nothing: and association with beings whose nature was revolting to humanity I felt entirely uncertain concerning the propriety or even the righteousness of my past course." And yet again, "When I recall those ecstatic communings I realise that they measurably unfitted me for

earth." The spirit breathed throughout the book is that of a private communication which the present writer received some short time ago from its author:—"Do not aspire to such knowledge: the penalty is too severe." And it is both desirable and necessary that such warning should have its place.

It would be indeed terrible that the knowledge which is power, gained by the man who deliberately sacrifices all else to gain it, should be in the grasp of the evil who would misuse it, or of the idle trifler who would squander and prostitute it to the gratification of a morbid curiosity. It is not likely that any such will persevere in the arduous path that alone leads to it. We may dismiss that fear. But the serious questions remain: Is this knowledge fitted for man at all? Is he well advised in endeavouring to gain it? Is he not intruding, unbidden, into realms never meant for his investigation? And even if successful, is he not unfitting himself for the discharge of the plain duties of life, in the fulfilment of which he finds, and must ever find, his best and surest progress? These are questions that must be answered by each man for himself: and the answers will depend very largely on the character and ideal of the respondent. He for whom the honours and interests of ordinary life have a charm, the man of social tastes, the man of unbalanced mind, he who has not learnt stern self-control, he who has any lurking prejudices which may prevent him from looking truth full in the face, the man whose body dominates his soul,—these may well listen to the warning voice, *Procul este profani*. But he whose ideal is something higher than the God of nineteenth century worship, he who feels within him a craving that is unsatisfied by anything short of the highest knowledge and the deepest truth, he who has learned to rule himself and to rise superior to the vulgar temptations of life,—he will listen in vain for the voice of warning, or, if he hears it at all, its accents will be those of caution rather than of repulsion. Within him is the impulse which no caution can check, and, whatever the warning, the chances are that he will find in the fascinating pursuit an allurements that will cause him to despise all obstacles. Whether, like the author of this volume, he will look back from his vantage-ground with a sigh, none can tell. Such feelings depend on idiosyncrasy and on many accidents which none can predict. But whatever may be the issue of an individual attempt to secure the fullest knowledge of truth, even of truth that may perchance be forbidden—though why any truth should be forbidden I fail to see—the warning applies, in its degree, to the Spiritualist too.

The question of right and expediency must be asked on the threshold when first the gates are set ajar. For the sinking of

the soul to communion with spirit lower than itself is a practice that is at best full of risk. If it be only a parable, the lesson taught in these pages of the hurtful issue of the doctrines and practices of the Berlin Brotherhood is one that is well worth learning. When Professor von Marx, the instructor and master of Louis, the powerful adept whose will had been so potent on earth, departed to the place which he had prepared for himself, it was "in the midst of the sad and barren realms of elemental life" that he was found. "He had on earth sunk his bright intellect to these elementals instead of drawing them up to him by his own aspirations for a higher life than man's. He had descended below man to seek for causation instead of ascending above him, and now he had gravitated to the place where he had chained his spirit." The truth, if truth it be, is a solemn warning. The parable, if parable it be, conveys a wholesome lesson. Much might be done to raise and purify the tone of spirit-communion by realising the truth that our conditions and aspirations to a large extent regulate the character of our communications. Put aside the scientific aspect for the moment: it has received, and will have, its full share of attention. Leave the outsider to his own devices. Shut the door, and in the silence and seclusion of the inner chamber, stand in reverence and awe before the veil that shrouds the world of spirit from us. And, so standing, remember that in proportion to the purity of your faith and the loftiness of your aspirations, will be the character of that unseen visitor who will lift the veil, and speak to you from the land beyond.

TRANSCENDENTALISM.

A LECTURE BY THEODORE PARKER.

(Continued from p. 36.)

IV. In Religion. Sensationalism must have a philosophy of religion, a theology: let us see what theology. There are two parties; one goes by philosophy, the other mistrusts philosophy.

1. The first thing in theology is to *know God*. The idea of God is the touchstone of a theologian. Now to know the existence of God is to be as certain thereof as of my own existence. "Nothing in the intellect which was not first in the senses," says Sensationalism; "all comes by sensational experience and reflection thereon." Sensationalism—does that give us the idea of God? I ask the Sensationalist, "Does the Sensational eye see God?"—"No." "The ear hear Him?"—"No." "Do the organs of sense touch or taste Him?"—"No." "How then do you get the idea of God?"—"By induction

from facts of observation *a posteriori*. The senses deal with finite things ; I reflect on them, put them altogether, I assume that they have *cause* ; then by the inductive method I find out the character of that cause : that is God." Then I say, "But the senses deal with only finite things, so you must infer only a finite maker, else the induction is imperfect. So you have but a *finite* God.—Then these finite things, measured only by my experience, are imperfect things. Look at disorders in the frame of Nature ; the sufferings of animals, the miseries of men ; here are seeming imperfections which the Sensational philosopher staggers at. But to go on with this induction : from an imperfect work you must infer an imperfect author. So the God of Sensationalism is not only finite, but *imperfect* even at that.—But am I certain of the existence of the finite and imperfect God ? The existence of the outward world is only an hypothesis, its laws hypothetical ; all that depends on that or them is but an hypothesis,—the truth of your faculties, the forms of matter only an hypothesis : so the existence of God is not a certainty ; He is but our *hypothetical* God. But a hypothetical God is no God at all, not the living God ; an imperfect God is no God at all, not the true God : a finite God is no God at all, not the absolute God.—But this hypothetical, finite, imperfect God, where is he ? In matter?—No. In spirit?—No. Does he act in matter or spirit?—No ; only now and then He did act by miracle ; He is outside of the world of matter and spirit. Then he is a *non-resident*, an absentee. A non-resident God is no God at all, not the all-present God."

The above is the theory on which Mr. Hume constructs his notion of God with the Sensational philosophy, the inductive method ; and he arrives at the hypothesis of a God, of a finite God, of an imperfect God, of a non-resident God. Beyond that the Sensational philosophy as philosophy cannot go.

But another party comes out of the same school to treat of religious matters : they give their philosophy a vacation, and to prove the existence of God they go back to tradition, and say, "Once God revealed himself to the senses of men ; they heard Him, they saw Him, they felt Him ; so to them the existence of God was not an induction, but a fact of observation ; they told it to others, through whom it comes to us ; we can say it is not a fact of observation, but a fact of testimony."

"Well," I ask, "are you certain then ?"—"Yes." "Quite sure ? Let me look. The man to whom God revealed himself may have been mistaken ; it may have been a dream, or a whim of his own, perhaps a fib ; at any rate he was not philosophically certain of the existence of the outward world in general ; how could he be of any-

thing that took place in it? Next, the evidence which relates the transaction is not wholly reliable: how do I know the books which tell of it tell the truth, that they were not fabricated to deceive me? All that rests on testimony is a little uncertain if it took place one or two thousand years ago; especially if I know nothing about the persons who testify, or of that whereof they testify; still more so if it be a thing, as you say, unphilosophical and even supernatural."

So, then, the men who give a vacation to their philosophy have slurred the philosophical argument for a historical, the theological for the mythological, and have gained nothing except the tradition of God. By this process we are as far from the infinite God as before, and have only arrived at the same point where the philosophy left us.

The English Deists and the Socinians and others have approached Religion with the Sensational philosophy in their hands; we are to learn of God philosophically only by induction. And such is their God. They tell us that God is not knowable; the existence of God is not a certainty to us; it is a probability, a credibility, a possibility, —a certainty to none. You ask of Sensationalism the greatest question, "Is there a God?" Answer: "Probably." "What is his character?"—"Finite, imperfect." "Can I trust Him?"—"If we consult tradition it is credible; if philosophy, possible."

2. The next great question in theology is that of the Immortality of the Soul. That is a universal hope of mankind; what does it rest on? Can I know my immortality? Here are two wings of the Sensational school. The first says, "No, you cannot know it; it is not true. Mind, soul, are two words to designate the result of organisation. Man is not a mind, not a soul, not a free will. Man is a body, with blood, brains, nerves—nothing more; the organisation gone, all is gone." Now that is sound, logical, consistent; that was the conclusion of Hume, of many of the English Deists, and of many French philosophers in the last century; they looked the fact in the face. But mortality, annihilation, is rather an ugly fact to look fairly in the face; but Mr. Hume and others have done it, and died brave with the Sensational philosophy.

The other wing of the Sensational school gives its philosophy another vacation, rests the matter not on philosophy but history; not on the theological but the mythological argument; on authority of tradition asserting a phenomenon of human history, they try to establish the immortality of man by a single precedent; a universal law by the tradition of a single, empirical, contingent phenomenon.

But I ask the Sensational philosopher, "Is immortality certain?"—"No." "Probable?"—"No." "Credible?"—"No." "Possible?"—

"Barely." I ask the Traditional division, "Is immortality certain?"—"No: it is left uncertain to try your faith." "Is it probable?"—"Yes, there is one witness in six thousand years, one out of ten million times ten million." "Well, suppose it is probable; is immortality, if it be sure, sure to be a good thing, for me, for mankind?"—"Not at all! There is nothing in the nature of man, nothing in the nature of the world, nothing in the nature of God, to make you sure immortality will prove a blessing to mankind in general, to yourself in special!"

3. This is not quite all. Sensationalism does not allow freedom of the will; I say not, absolute freedom—that belongs only to God—but it allows no freedom of the will. See the result: all will is God's, all willing therefore is equally divine, and the worst vice of Pantheism follows. "But what is the will of God, is that free?"—"Not at all; man is limited by the organisation of his body, God by the organisation of the universe." So God is not absolute God, not absolutely free; and as man's will is necessitated by God's, so God's will by the universe of matter; and only a boundless Fate and pitiless encircles man and God.

This is the philosophy of Sensationalism; such its doctrine in Physics, Politics, Ethics, Religion. It leads to boundless uncertainty. Berkeley resolves the universe into subjective ideas; no Sensationalist knows a law in physics to be universal. Hobbes and Bentham and Condillac in politics know of no right but might; Priestley denies the spirituality of man, Collins and Edwards his liberty; Dodwell affirms the materiality of the soul, and the mortality of all men not baptized; Mandeville directly, and others indirectly, deny all natural distinction between virtue and vice. Archdeacon Paley knows no motive but expediency.

The materialist is puzzled with the existence of matter; finds its laws general, not universal. The Sensational philosophy meets the politician and tells him through Rousseau and others, "Society has no divine original, only the Social Compact; there is no natural justice, natural right; no right, but might; no greater good than the greatest good of the greatest number, and for that you may sacrifice all you will; to defend a Constitution is better than to defend justice." In morals the Sensational philosophy meets the young man and tells him all is uncertain; he had better be content with things as they are, himself as he is; to protest against a popular wrong is foolish; to make money by it, or ease, or power, is the part of wisdom; only the fool is wise above what is written. It meets the young minister with its proposition that the existence of God is not a certainty, nor the immortality of the soul; that religion is only tradi-

tions of the elders and the keeping of a form. It says to him, "Look there, Dr. Humdrum has got the tallest pulpit and the quietest pews, the fattest living and the cosiest nook in all the land; how do you think he won it? Why, by letting well-enough alone; he never meddles with Sin; it would break his heart to hurt a sinner's feeling,—he might lose a parishioner; he never dreams to make the world better, or better off. Go thou and do likewise."

I come now to the other school. This is distinguished by its chief metaphysical doctrines that there is in the intellect (or consciousness), something that never was in the senses, to wit, the intellect (or consciousness) itself; that man has faculties which transcend the senses; faculties which give him ideas and intuitions that transcend sensational experience; ideas whose origin is not from sensation, nor their proof from sensation. This is the Transcendental school. They maintain that the mind (meaning thereby all which is not sense) is not a smooth tablet on which sensation writes its experience, but is a living principle which of itself originates ideas when the senses present the occasion; that, as there is a body with certain senses, so there is a soul or mind with certain powers which give the man sentiments and ideas. This school maintains that it is a fact of consciousness itself that there is in the intellect somewhat that was not first in the senses; and also that they have analyzed consciousness, and by the inductive method established the conclusion that there is a consciousness that never was sensation, never could be; that our knowledge is in part *a priori*; that we know—1, certain truths of necessity; 2, certain truths of intuition, or spontaneous consciousness; 3, certain truths of demonstration, a voluntary consciousness; all of these truths not dependent on sensation for cause, origin, or proof. Facts of observation, sensational experience, it has in common with the other school.

Transcendentalism, also, reports itself in the four great departments of human activity, in Physics, Politics, Ethics, Religion.

I. In Physics it starts with the maxim that the senses acquaint us actually with body, and therefrom the mind gives us the idea of substance, answering to an objective reality. Thus is the certainty of the material world made sure of. Then *a priori* it admits the uniformity of the action of Nature; and its laws are *a priori* known to be universal, and not general alone. These two doctrines it finds as maxims resulting from the nature of man, facts given. Then it sets out with other maxims, first truths, which are facts of necessity, known to be such without experience. All the first truths of mathematics are of this character; *e.g.*, that the whole is greater than a part. From these, by the deductive method, it comes at other facts—

facts of demonstration ; these also are Transcendental, that is, transcend the senses, transcend the facts of observation. For example, the three angles of a triangle are equal to two right angles,—that is universally true ; it is a fact of demonstration, and is a deduction from a first truth which is self-evident : a fact of necessity. But here the fact of demonstration transcends the fact of experience, philosophy is truer than sensation. The whole matter of Geometry is Transcendental.

Transcendentalism does not take a few facts out of human history and say they are above nature ; all that appears in nature it looks on as natural, not supernatural, not subternatural ; so the distinction between natural and supernatural does not appear. By this means philosophy is often in advance of observation ; *e. g.*, Newton's law of gravitation, Kepler's third law, the theory that a diamond might be burned, and Berkeley's theory of vision,—these are interpretations of nature, but also anticipations of nature, as all true philosophy must be. Those men, however, did not philosophically know it to be so. So by an actual law of nature, not only are known facts explained, but the unknown anticipated.

Evils have come from the Transcendental method in physics ; men have scorned observation, have taken but a few facts from which to learn universal laws, and so failed of getting what is universal, even general. They have tried to divine the constitution of the world, to do without sensational experience in matters where knowledge depends on that, and that is the *sine quâ non*. The generalisations of the Transcendental naturalists have been often hasty ; they attempt to determine what nature shall be, not to learn what nature is. Thus a famous philosopher said, there are only seven primary planets in the solar system, and from the nature of things, *a priori* known, it is impossible there should be more. He had intelligence in advance of the mail ; but the mail did not confirm, for six months afterwards Dr. Piazzi discovered one of the asteroids ; and in a few years three more were found, and now several more have been discovered, not to mention the new planet Neptune. Many of the statements of Schelling in physics are of this same character.

II. In Politics, Transcendentalism starts not from experience alone, but from consciousness ; not merely from human history, but also from human nature. It does not so much quote precedents, contingent facts of experience, as ideas, necessary facts of consciousness. It only quotes the precedent to obtain or illustrate the idea. It appeals to a natural justice, natural right ; absolute justice, absolute right. Now the source and original of this justice and right it finds in God—the conscience of God ; the channel through which we

receive this justice and right is our own moral sense, our conscience; which is our consciousness of the conscience of God. This conscience in politics and in ethics transcends experience, and *a priori* tells us of the just, the right, the good, the fair; not the relatively right alone, but absolute right also. As it transcends experience, so it anticipates history; and the ideal justice of conscience is juster than the empirical and contingent justice actually exercised at Washington or at Athens, as the ideal circle is rounder than one the stone-cutter scratches on his rough seal. In Transcendental politics the question of expediency is always subordinate to the question of natural right; it asks not merely about the cost of a war, but its natural justice. It aims to organise the ideals of man's moral and social nature into political institutions; to have a government which shall completely represent the facts of man's social consciousness so far as his nature is now developed. But as this development is progressive, so must government be; yet not progressive by revolution, by violence! but by harmonious development, progressive by growth. The Transcendental politician does not merely interpret history, and look back to Magna Charta and the Constitution; but into human nature, through to divine nature; and so anticipates history, and in man and God finds the origin and primary source of all just policy, all right legislation. So looking he transcends history.

For example: the great political idea of America, the idea of the Declaration of Independence, is a composite idea made up of three simple ones: 1. Each man is endowed with certain unalienable rights. 2. In respect of these rights all men are equal. 3. A government is to protect each man in the entire and equal enjoyment of all the unalienable rights. Now the first two ideas represent ontological facts, facts of human consciousness; they are facts of necessity. The third is an idea derived from the two others, is a synthetic judgment *a priori*; it was not learned from sensational experience: there never was a government which did this, nor is there now. Each of the other ideas transcended history: every unalienable right has been alienated, still is; no two men have been actually equal in actual rights. Yet the idea is true, capable of proof by human nature, not of verification by experience; as true as the proposition that three angles of a triangle are equal to two right angles; but no more capable of a sensational proof than that. The American Revolution, with American history since, is an attempt to prove by experience this Transcendental proposition, to organise the Transcendental idea of politics. The idea demands for its organisation a democracy—a government of all, for all, and by all; a government by natural justice, by legislation that is divine as much as a true astronomy is divine,

legislation which enacts law representing a fact of the Universe, a resolution of God. All human history said, "That cannot be." Human nature said, "It can, must, shall." The authors of the American Revolution, as well as the Fathers of New England, were Transcendentalists to that extent. America had such faith in the idea that she made the experiment in part. She will not quite give up yet. But there is so much of the Sensational philosophy in her politics that in half the land the attempt is not made at all, the composite idea is denied, each of the simple ideas is also denied; and in the other half it is but poorly made.

In France men have an idea yet more Transcendental: to the intellectual idea of liberty, and the moral idea of equality, they add the religious idea of fraternity: and so put politics and all legislation on a basis divine and incontestable as the truths of mathematics. They say that rights and duties are before all human laws and above all human laws. America says, "The Constitution of the United States is above the President, the Supreme Court above Congress." France says, "The Constitution of the Universe is above the Constitution of France." Forty million people say that. It transcends experience. The grandest thing a nation ever said in history.

The Transcendental politician does not say that might makes right, but that there is an immutable morality for nations as for men. Legislation must represent that, or the law is not binding on any man. By birth man is a citizen of the Universe, subject to God: no oath of allegiance, no King, no Parliament, no Congress, no People, can absolve him from his natural fealty thereto, and alienate a man born to the rights, the duties, of a citizen of God's Universe. Society, government, politics come not from a social compact which men made and may unmake, but from a social nature of God's making; a nation is to be self-ruled by justice. In a monarchy, the king holds power as a trust, not a right: in a democracy, the people have it as a right, the majority as a trust; but the minority have lost no right, can alienate none, delegate none beyond power of ultimate recall. A nation has a right to make just laws, binding because just. Justice is the point common to one man and the world of men, the balance-point. A nation is to seek the greatest good of all, not of the greatest number; not to violate the Constitution of the Universe, not sacrifice the minority to the majority, nor one single man to the whole. But over all human law God alone has eminent domain.

Here too is a danger: the Transcendental politician may seek to ignore the past, and scorn its lessons; may take his own personal whims for oracles of human nature; and so he may take counsel from the selfishness of lazy men against the selfishness of active

men, counsel from the selfishness of poor men against the selfishness of rich men, and think he hears the voice of Justice, or the reverse, as himself is rich or poor, active or idle : there is danger that he be rash and question as hastily in politics as in physics, and reckon without his host, to find that the scot is not free when the day of reckoning comes.

III. In Ethics. Transcendentalism affirms that man has moral faculties which lead him to Justice and Right, and by his own nature can find out what is right and just, and can know it and be certain of it. Right is to be done, come what will come. I am not answerable for the consequences of doing right, only of not doing it, only of doing wrong. The conscience of each man is to him the moral standard ; so to mankind is the conscience of the race. In morals conscience is complete and reliable as the eye for colours, the ear for sounds, the touch and taste for their purposes. While experience shows what has been or is, conscience shows what should be and shall.

Transcendental ethics look not to the consequences of virtue, in this life or the next, as motive, therefore, to lead men to virtue. That is itself a good, an absolute good, to be loved not for what it brings, but is. It represents the even poise or balance-point between individual and social development. To know what is right, I need not ask what is the current practice, what say the Revised Statutes, what said holy men of old, but what says conscience ? what, God ? The common practice, the Revised Statutes, the holy men of old are helps, not masters. I am to be co-ordinate with Justice.

Conscience transcends experience, and not only explains but anticipates that, and the Transcendental system of morals is to be founded on human nature and absolute Justice.

I am to respect my own nature and be an individual man,—your nature and be a social man. Truth is to be told and asked, justice done and demanded, right claimed and allowed, affection felt and received. The will of man is free ; not absolutely free as God's, but partially free, and capable of progress to yet higher degrees of freedom.

Do you ask an example of a Transcendental moralist ? A scheme of morals was once taught to mankind wholly Transcendental, the only such scheme that I know. In that was no alloy of expediency, no deference to experience, no crouching behind a fact of human history to hide from ideas of human nature ; a scheme of morals which demands that you be you—I, I ; balances individualism and socialism on the central point of justice ; which puts natural right, natural duty, before all institutions, all laws, all traditions. You will pardon me for mentioning the name of Jesus of Nazareth in a

lecture. But the whole of human history did not justify his ethics ; only human nature did that. Hebrew ethics, faulty in detail, were worse in method and principle, referring all to an outward command, not an inward law. Heathen ethics, less faulty in detail, not less in principles, referred all to experience and expediency, knew only what was, and what worked well here or there ; not what ought to be, and worked well anywhere and for ever. He transcended that, taught what should be, must, shall, and for ever.

The danger is that the Transcendental moralist shall too much abhor the actual rules of morality ; where much is bad and ill-founded, shall deem all worthless. Danger, too, that he take a transient impulse, personal and fugitive, for a universal law ; follow a passion for a principle and come to naught ; surrender his manhood, his free will, to his unreflecting instincts, become subordinate thereto. Men that are transcendental-mad we have all seen in morals : to be transcendental-wise, sober, is another thing. The notion that every impulse is to be followed, every instinct totally obeyed, will put man among the beasts, not angels.

IV. In religion. Transcendentalism admits a religious faculty, element, or nature in man, as it admits a moral, intellectual, and sensational faculty,—that man by nature is a religious being as well as moral, intellectual, sensational : that this religious faculty is adequate to its purposes and wants, as much so as the others, as the eye acquainting us with light ; and that this faculty is the source of religious emotions, of the sentiments of adoration, worship. Through this we have consciousness of God as through the senses consciousness of matter. In connection with reason it gives us the primary ideas of religion, ideas which transcend experience.

Now the Transcendental philosophy legitimates the ideas of religion by reference to human nature. Some of them it finds truth of necessity, which cannot be conceived of as false or unreal without violence to reason ; some it finds are truths of consciousness,—of spontaneous consciousness, or intuition ; some, truths of voluntary consciousness, or demonstration, inductive or deductive. Such ideas, capable of this legitimation, transcend experience, require and admit no further proof ; as true before experience as after ; true before time, after time, eternally ; absolutely true. On that rock Transcendentalism founds religion, sees its foundation, and doubts no more of religious truths than of the truths of mathematics. All the truths of religion it finds can be verified in consciousness to-day ; what cannot is not religion. But it does not neglect experience. In human history it finds confirmations, illustrations, of the ideas of human nature, for history represents the attempt of mankind to

develop human nature. So then as Transcendentalism in philosophy legitimates religion by a reference to truths of necessity, to truths of consciousness, it illustrates religion by facts of observation, facts of testimony.

By Sensationalism religious faith is a belief, more or less strange, in a probability, a credibility, a possibility. By Transcendentalism religious faith is the normal action of the whole spiritual nature of man, which gives him certain knowledge of a certainty not yet attainable by experience; where understanding ends, faith begins, and out-travels the understanding. Religion is natural to man, is justice, piety—free justice, free piety, free thought. The form thereof should fit the individual: hence there will be unity of substance, diversity of form. So a Transcendental religion demands a Transcendental theology.

1. The Transcendental philosophy appears in its doctrine of God. The idea of God is a fact given in the consciousness of man: consciousness of the infinite is the condition of a consciousness of the finite. I learn of a finite thing by sensation, I get an idea thereof; at the same time the idea of the infinite unfolds in me. I am not conscious of my own existence except as a finite existence, that is, as a dependent existence; and the idea of the infinite, of God on whom I depend, comes at the same time, as the logical correlative of a knowledge of myself. So the existence of God is a certainty; I am as certain of that as of my own existence. Indeed without that knowledge I know nothing. Of this I am certain,—I am; but of this as certain,—God is; for if I am, and am finite and dependent, then this presupposes the infinite and independent. So the idea of God is *a priori*; rests on facts of necessity, on facts of consciousness.

Then Transcendentalism uses the other mode, the *a posteriori*. Starting with the infinite, it finds signs and proofs of Him everywhere, and gains evidence of God's existence in the limits of sensational observation; the thing refers to its maker, the thought to the mind, the effect to the cause, the created to the creator, the finite to the infinite; at the end of my arms are two major prophets, ten minor prophets, each of them pointing the Transcendental philosopher to the infinite God, of which he has consciousness without the logical process of induction.

Then the character of God as given in the idea of Him, given in consciousness,—that represents God as a being, not with the limitations of impersonality (that is to confound God with matter); not with the limitations of personality (that confounds him with man); but God with no limitations, infinite, absolute; looked at from sensation, infinite Power,—from thought, infinite Intellect,—from the

moral sense, infinite Conscience,—from the emotional, infinite Affection,—from the religious, infinite Soul,—from all truth, the whole human nature names him Infinite Father !

God is immanent in matter,—so it is ; immanent in spirit,—so it is. He acts also as God in matter and spirit, acts perfectly ; laws of matter or of spirit are modes of God's acting, being ; as God is perfect, so the mode of his action is perfect and unchangeable. Therefore, as God is ever in matter and spirit, and where God is is wholly God active, so no intervention is possible. God cannot come where He already is, so no miracle is possible. A miracle *a parte humanâ* is a violation of what is a law to man ; a miracle to God—*a parte divinâ*—is a violation of what is law to God : the most extraordinary things that have been seem miracles *a parte humanâ*,—laws, *a parte divinâ*. But though God is immanent in matter and in spirit, He yet transcends both matter and spirit, has no limitations. Indeed all perfection of immanence and transcendence belong to Him,—the perfection of existence, infinite Being ; the perfection of space, Immensity ; the perfection of time, Eternity ; of power, All-mightiness ; of mind, All-knowingness ; of affection, All-lovingness ; of will, absolute Freedom, absolute Justice, absolute Right. His providence is not merely general, but universal,—so special in each thing. Hence the Universe partakes of his perfection, is a perfect Universe for the end He made it for.

2. The doctrine of the Soul. This teaches that man by nature is immortal. This doctrine it legitimates—1, By reference to facts of consciousness that men feel in general ; in the heart it finds the longing after immortality, in the mind the idea of immortality, in religious consciousness the faith in immortality, in human nature altogether the strong confidence and continued trust therein. 2, It refers also to the nature of God, and reasons thus : God is all-powerful and can do the best,—all-wise, and can know it,—all-good, and must will it ; immortality is the best, therefore it is. All this anticipates experience *à priori*. 3, It refers to the general arrangements of the world, where everything gets ripe, matures, but man. In the history of mankind it finds confirmation of this doctrine, for every rude race and all the civilised tribes have been certain of immortality ; but here and there are men, sad and unfortunate, who have not by the mind legitimated the facts of spontaneous consciousness, whose nature the Sensational philosophy has made blind, and they doubt, or deny what nature spontaneously affirms.

The nature of God being such,—He immanent and active in matter and spirit ; the nature of man such,—so provided with faculties to love the true, the just, the fair, the good,—it follows that man is

capable of inspiration from God, communion with God; not in raptures, not by miracle, but by the sober use of all his faculties, moral, intellectual, affectional, religious. The condition thereof is this: the faithful use of human nature, the coincidence of man's will with God's. Inspiration is proportionate to the man's quantity of being, made up of a constant and a variable, his quantity of gifts, his quantity of faithful use. In this way Transcendentalism can legitimate the highest inspiration, and explain the genius of God's noblest son, not as monstrous, but natural. In religion, as in all things else, there has been a progressive development of mankind. The world is a school: prophets, saints, saviours, men more eminently gifted and faithful, and so most eminently inspired,—they are the school-masters to lead men up to God.

There is danger in this matter also lest the Transcendental religionist should despise the past and its sober teachings, should take a fancy personal and fugitive for a fact of universal consciousness, embrace a cloud for an agel, and miserably perish. It is not for man to transcend his faculties, to be above himself, above reason, conscience, affection, religious trust. It is easy to turn off from these and be out of reason, conscience, affection, religion—beside himself. Madmen in religion are not rare, enthusiasts, fanatics.

The Sensational philosophy, with all its evils, has done the world great service. It has stood up for the body, for common sense, protested against spiritual tyranny, against the Spiritualism of the Middle Ages which thought the senses wicked and the material world profane. To Sensationalism we are indebted for the great advance of mankind in physical science, in discovery, arts, mechanics, and for many improvements in government. Some of its men are great names,—Bacon, Locke, Newton. Let us do them no dishonour; they saw what they could, told it; they saw not all things that are, saw some which are not. In our day no one of them would be content with the philosophy they all agreed in then. Hobbes and Hume have done us service; the Socinians, Priestley, Collins, Berkeley, Dodwell, Mandeville, Edwards. To take the good and leave the ill is our part; but the doubts which this philosophy raises, the doubt of Hume, the doubt of Hobbes, of the English Deists in general, do not get answered by this philosophy. For this we have weapons forged by other hands, tempered in another spring.

Transcendentalism has a work to do, to show that physics, politics, ethics, religion rest on facts of necessity, facts of intuition, facts of demonstration, and have their witness and confirmation in facts of observation. It is the work of Transcendentalism to give us politics which represent God's thought of a State,—the whole world, each

man free ; to give us morals which leave the man a complete individual, no chord rent from the human harp,—yet complete in his social character, no string discordant in the social choir ; to give us religion worthy of God and man,—free goodness, free piety, free thought. That is not to be done by talking at random, not by idleness, not by railing at authority, calumniating the past or the present ; not by idle brains with open mouth, who outrage common sense ; but by diligent toil, brave discipline, patience to wait, patience to work. Nothing comes of nothing, foolishness of fools ; but something from something, wise thought from thinking men ; and of the wise thought comes a lovely deed, life, laws, institutions for mankind.

The problem of Transcendental philosophy is no less than this, to revise the *experience* of mankind and try its teachings by the *nature* of mankind ; to test ethics by conscience, science by reason ; to try the creeds of the churches, the Constitutions of the States, by the Constitution of the Universe ; to reverse what is wrong, supply what is wanting, and command the Just. To do this in a nation like ours, blinded still by the Sensational philosophy, devoted chiefly to material interests, its politics guided by the madness of party more than sober reason ; to do this in a race like the Anglo-Saxon, which has an obstinate leaning to a Sensational philosophy, which loves facts of experience, not ideas of consciousness, and believes not in the First-Fair, First-Perfect, First-Good, is no light work ; not to be taken in hand by such as cannot bear the strife of tongues, the toil, the heat, the war of thought ; not to be accomplished by a single man, however well-born and well-bred ; not by a single age and race. It has little of history behind, for this philosophy is young. It looks to a future, a future to be made ; a church whose creed is Truth, whose worship Love ; a society full of industry and abundance, full of wisdom, virtue, and the poetry of life ; a State with unity among all, with freedom for each ; a church without tyranny, a society without ignorance, want, or crime, a State without oppression ; yes, a world with no war among the nations to consume the work of their hands, and no restrictive policy to hinder the welfare of mankind. That is the human dream of the Transcendental philosophy. Shall it ever become a fact ? History says, No : human nature says, Yes.

Supreme laws of nature—which rule the universe, and of which we know so little ; only by studying them, and by progressive steps acquiring a more interior knowledge of them, can we ascend to the Creator—to God.—*Through the Ages* : a Psychological Romance, by the Author of “The Honeymoon.”

THE NEW HUMANITY.

In our December number appeared an article relating to the prophecies made by "Hafed," as to the appearance of a great Reformer who is expected to make his advent upon earth before many years are over. Mr. Nisbet has received a second letter from the same writer, that it might be read in the presence of the communicating spirit "Hafed." As the letter contains interesting speculations on human development, it was thought that it might be welcome to our readers, and therefore it is printed in these pages.

London, S. W., Dec. 25, 1876.

My dear Sir,—Since my letter addressed to you on the 9th of October last has gone to the world, I have thought it might be well to submit the following concurrent particulars to be placed and considered in connection with the prophetic statements embraced in that letter which has appeared in the December number of HUMAN NATURE for 1876.

I.—During each of the several supernatural visitations and revelations to which I have alluded in my former letter, as having occurred first in 1868, next in 1869, and then again in 1870, it was clearly shown—that many of Heaven's ministers, chosen for the inauguration and maintenance of the political, social, and spiritual regeneration of mankind, and thereafter, of the reformation of the governments of the nations of the earth, were then abiding in the flesh as men and women and children, but that none of them had yet been made wholly conscious of their respective peculiar mission: that others would be born, and reared, and cultured, remaining until the moment arrived, perhaps, wholly unconscious of that NEW LIFE upon which they were destined to enter, to meet the unfolding and advancing exigencies of the planet on which we live: that of those, the first GREAT LEADER would be a man peculiarly and wonderfully gifted, and who would be peculiarly spiritually unfolded, so that his marvellous gifts would be made manifest to the world; and who, in order to attain perfect harmony, essential to his highest social qualifications, would be spiritually conjoined to a woman alike gifted and spiritually unfolded: that this GREAT LEADER would become generally publicly known to the nations of the earth during the last quarter of the nineteenth century: that this man, though born of humble parentage, without moneyed wealth or moneyed influence, after the commencement of his proper spiritual unfoldment, would, through legitimate enterprise, rapidly accumulate money, and thence, singularly, speedily attain great wealth; but, that that wealth he

was not to regard as his own, but as wholly entrusted to him for the common good of Humanity.

In visions I had—the first in 1869, the next in 1870, and the next in 1871—I saw, situated in a prominent street, in a well known, great, political and commercial centre, a large and beautiful building of glistening white marble. Over the main entrance of that building, raised in large golden letters, were the words,—

“THE BANK OF THE MESSIAH.”

Looking into that building through one of the large glass windows in front (the door then being closed), I saw, seated in an elevated chair, a MAN whose physiognomy I shall never forget, and which I should certainly recognise again, should I live until the fulfilment of those prophecies, to behold it; and as I stood contemplating the face of that MAN, an angel, as I then understood it to be, said, “Behold! That is the accredited MESSENGER whom it was foretold to you would come! Know that you are not to be astonished when you shall hereafter see that MAN controlling and operating in the busy marts and other grand centres of men. That great Monetary Organisation which you there behold, is an indispensable part of the machinery of governments, and will exist as the necessary AXIS of conjunction between the political and the great normal powers of the nations, represented by Industry and Commerce. At the appointed time that MESSENGER will use the authority deputed to him to establish that BANK; and he will select his stewards and put them in charge thereof; and he will go in and out, from time to time, regulating its affairs; and he will extend the institution throughout the length and breadth of the land, thence, eventually, establishing a universal currency adopted and guaranteed by the nations of the earth. As JUPITER of old was represented as holding the thunderbolts in his hand, so shall that MAN, whom you there see, hold in his hand, as shafts of power, the material potencies of wealth for the speedy amelioration, advancement, and exaltation of the families and nations of men through the legitimate activities of life. But his prime mission will not be that of a magnate financier, save in that he will be

THE TRUSTEE OF THE LORD!

Other work is assigned him; and it embraces all departments of the social structures of humanity.”

It was also foreshown that ere the close of the nineteenth century that GREAT LEADER would have attained the zenith of power in his own land; and would, from that national centre outward, wield a potent influence for good throughout all nations: that his own country, under his administration, would become the nucleus, around which would be formed

“THE UNITED NATIONS OF THE EARTH:”

that this universal government would be an indissoluble UNION of the several nations of the earth,—the national political rights of the respective nations being permanently secured within the Union of Nations.

II. — “THE NEW HUMANITY” foreshadowed in my vision of February, 1868, has, since the occurrence of that vision, been repeatedly explained to me by the same supernatural intelligences who made the visitations and revelations reported in my former letter. In these explanations, which were first dimly made in 1869, and again in 1870, but were made unmistakably clear in 1871, it was shown that “THE NEW HUMANITY arising out of the Old,” was simply, the *spiritual development* of certain men and women and children who were now living, and of others who would hereafter be born upon the earth: that this development would be the full and complete unfoldment of the INNER LIFE and the consequent spiritualisation of the entire organism, whereby all impurities of the flesh would be expunged, and all inequalities of the members, and all irregularities of the functions, and all deprivations of the faculties, and all deformities whatsoever, would be wholly adjusted, even unto the perfection of the human body, thereby enabling the SOUL, in full regal right, to reign supreme throughout its kingdom—the organic body,—which, in this completeness, would not only be possessed by the aspirations, but would have become fitted to meet the requirements, of the pure and holy JESUS OF NAZARETH, enunciated in the words, “Be ye therefore perfect even as your Father, which is in Heaven, is perfect.” And, as that NEW HUMANITY would necessarily create new and exalted circumstances for itself, within these new and superior conditions, would that prophetic prayer also become possible of fulfilment, as it never yet has been,—“Thy kingdom come; Thy will be done in earth as it is in Heaven.”

Startling as must be such announcement, it was revealed to me that all mankind could not attain this new, this HIGHER LIFE; also that this HIGHER LIFE was not a mere evolution, in the sense of an expanded culture of the moral, or the intellectual, or even the religious life that already exists—which may be called emphatically an external life throughout—but a *distinct beginning* of a spiritualisation, and consequent spiritual life, such as does not exist at present, and of which we have no record as ever having existed on this planet before;—the evolution of the INNER LIFE, no other than the unfoldment into actual life of that spiritual power which JESUS OF NAZARETH signalled when he declared,—“Behold the kingdom of God is within you!” That, like the Adamic life, it would begin with one man and one woman; that, also, as at the Adamic period,

the Adamic life did not all spring from or through one man and one woman, but was embodied at various points, so, when the *regeneration* of one man and one woman would have occurred in one part of the world, that glorious event would be followed by the regeneration—that is the spiritualisation—of other men and other women, almost synchronally, in other parts of the world. It was shown that the elect, as well as the disqualified, for this the *highest life* on the mundane plane, would be found in all grades of society, from the throne down to the poorest hearth, both inclusive, irrespective of being *within* or *without* any known or acknowledged church: that these spiritual regenerations or unfoldments would be severally attended by a congress of potent ministering angels, who would supply all needful chemistries and skillful manipulations, whatsoever, for any and all operations that should become necessary for purifying the flesh, for adjusting all inequalities of the members, all irregularities of the functions, all deprivations of the faculties, and all deformities whatsoever, of any part or parts of the body: that the deaf, the dumb, the blind, the halt, and the bed-ridden would in many cases be taken and made whole, and thence became spiritually exalted: that the dwarf would reach his or her full stature, and that the idiot would be unfolded to full perfection of his or her faculties: that the gates of the dungeon and the lunatic asylum would be thrown open for the outcoming of the multitudes of the men and the women, now socially condemned and mentally benighted, there immured: that those of the elect who had advanced to hoary age would be regenerated: the dim eye made bright; all wrinkles smoothed away, and the whole body requickened in the full potencies of the spirit: the grey hairs remaining indicative of the long sublunary life, but now become radiant as a crown of glory to the righteous.

All are the children of God: therefore God, the Father, knowing the heart of all His children—be their respective rank what it may: whether king, or queen, or subject; whether master or servant, mistress or maid—the one would be left and the other taken, according to his or her ripeness for spiritualisation, irrespective of political or social rank: that, within the ranks of the spiritualised, marriage would be a true conjugal union, reverently sought, and known to be necessary, as well as ensuring mutual spiritual strength and advancement: that the one woman to the one man would be recognised as the fixed law in the harmony of nature,—the man being the lord and the woman the queen, within the sanctities of the family: that the progeny of those spiritual marital unions would be spiritually begotten, starting life with the blissful heritage of the exalted, ethical, and spiritual proclivities of their parents: that the full and

complete equality of the sexes in all political and social respects would become universally acknowledged.

It was made clear to me that those spiritual regenerations would begin before the close of the nineteenth century; that as the effete and corrupt elements presently existing throughout all the nations would rapidly precipitate revolutions and disorganisations, those great spiritual forces would gather to themselves the best of all the elements that were remaining in humanity, focalise its strength, energise its faculties, inform its intelligence by higher insight, and, unconscious as the subjects of this spiritual activity might be, those grand agents would work so rapidly and extensively, that while existing dynasties and governments were falling and crumbling simultaneously, amidst all that political and social disintegration there would be existing, though unknown and unsuspected perhaps, those who had been thus spiritually prepared, who would be found to embody those regenerated forces, and who would indisputably become the first representatives of that NEW LIFE — the NEW HUMANITY—and who would be found in such numbers that a new and adequate constituency would soon appear, fully fitted to control the surging elements and take possession of the situation, and who, from out the *débris* of nations, would formulate, establish, and maintain a perfected system of political, social, and religious government throughout the various nations of the earth, first separately, and then eventually unite all nations into ONE GRAND GENERAL GOVERNMENT OF THE NATIONS.

III.—It was shown that upon the opening of this NEW ERA human society would be made up of those prime divisions which may be symbolised by the three terms—Democracy, Aristocracy, and Hierocracy. Each of these sections would be more clearly defined than they are now: not in the sense of castes, but in the sense of attributes. The significance of the two first are already sufficiently well known; the other will be discerned as being *the power of spiritual attributes* belonging to and distinguishing those who would constitute that section of the organic body-social designated HIEROCRACY: that in this NEW ERA life would be prolonged to the spiritually regenerated; yet that, by the law of influences, through the presence of this NEW HUMANITY on the earth, those not so spiritually regenerated, but living the external, moral, and intellectual life, would also, *in measure*, become longer lived—length of life being then more than now discerned and valued as a pregnant blessing: that the elect—the HIEROCRACY—being the supreme, would consequently be the governing class; and that this HIEROCRACY, by virtue of their spiritual exaltation, would be in direct intellectual communion with

the ANGELS OF HEAVEN for the common good of all humanity : that there would be among the SPIRITUALLY-EXALTED those who would be capable of transportation—that is to say, certain of the HIEROCRACY would have such a preponderance of certain chemistries in their respective make-up, that they would with comparative ease become subject to given biological laws, which superior angels, acting in conjunction therewith, could and would so exert upon them, when, for sufficient purposes, in the exigencies of heaven, those angels would be commissioned to employ those denizens of this the mundane sphere, as to cause them to appear now in one and then in another part of the earth, their bodily transit being accomplished with what might well be called *electric speed*.

But here a tocsin must be sounded. It was also shown that the spiritually-regenerated would not all excel in purity ; but that the subtle Spirit of Evil would proclaim its presence in the hearts of numbers of the elect from time to time, producing fermentations—yea, even convulsions—in the body politic and social ; but that this antagonistic and corrosive spirit would not be able to consolidate itself in any organisation, nor predominate to any serious extent.

It was also shown that the regenerated were not secure from retrogression : that many would slide back, and that such could become so corrupt and polluted as even to lose the spiritualisation of their faculties, and thereby lapse and become immersed in the denseness of materiality, and thence sink to greater depths of darkness, even in this life, than would the perverse amongst those who had never attained spiritualisation. But it is not to be understood that by the backsliding of the elect, or the lapsing of any soul, it is meant that they are thereby eternally lost. There is no permanent reprobation in the sense of perpetual or everlasting alienation from God, the FATHER. Every spirit endowed with the power of an endless life has gone forth from the FATHER, and can never wholly eradicate nor slay the essential nature derived from its paternity. It is the mission, aye, the destiny, of every SOUL finally to attain exaltation ; but ere that glorious end shall have been achieved, the spirit may have risen and fallen back many times ; yet, however frequently this fall may occur, whether in the mundane or supermundane spheres, the deathless spirit will eventually make its calling and election sure. It was to this end God, the Father, constituted the soul an entity, and sent it forth to traffic with matter until it should have perfected itself for a life of PERPETUAL EXALTATION, returning to HIM from whom it had gone forth—even THE SUPREME FATHER AND MOTHER GOD.

In Truth and Love, fraternally yours, A. J. R.

To HAY NISBET, Esq., Glasgow, N.B.

THE ANTI-COMPULSORY VACCINATION AND MUTUAL
PROTECTION SOCIETY
FOR GREAT BRITAIN AND IRELAND.

REPORT READ AT MEMBERS' FOURTH ANNUAL MEETING BY
MR. J. W. PROUDMAN, HON. COR. SEC.

Your Officers and Committee in presenting their Fourth Annual Report and yielding up to you the trust committed to them, give you hearty greeting, wishing that the New Year may be prosperous and happy to you individually, and collectively as Members of the Anti-Compulsory Vaccination and Mutual Protection Society for Great Britain and Ireland. It is with mingled feelings of gratitude and relief that your Executive again meet you, for the experience of the past year has been eminently sensational. At one time sailing along in a calm sea with a fair wind, though not able to boast of prosperous gales; anon, down in the depths of foaming billows with breakers ahead, and knowing that the slightest increase in the severity of the storm would wreck our little craft. Then friendly barques come to the rescue, notably "The Mother's League" and the "Omnia Sanitas;" that noble craft "La Comtesse de Noailles," sailing under *National* colours too far above us to notice our flag of distress in the distance. But, thanks to the friendly efforts of the gallant barques referred to, we were drawn safely to port. So that *now*, looking back upon the past, we can say that the history of our Association is of a most satisfactory and encouraging character, in consequence of its progressive nature and constantly increasing usefulness.

Some societies begin with a great noise and flourish of trumpets, but, like an evanescent firework, collapse after the first report. This is our fourth Report, and each of our Reports is louder and more effective than the last. Year by year the help we have given to our Members has increased until our balance sheet has £201 17s. 3d. for fines and costs paid for Members, thus enabling a larger number of persons to resist a tyrannical and cruel law, and help to bring it into deserved contempt, by setting it at defiance, and thus protecting a larger number of little ones from the *pure* (?) poisonous lymph and lance. We venture to call this encouraging. Again, our donations—thanks to the liberality of our friends, especially of that knight of nature and creation Sir Clarke Jervoise, Bart.—have reached the highest in the annual records of our Association—that is, £80 1s. On this account we take heart of grace, notwithstanding the heat and severity of cruel, unrelenting persecution.

One graceful, interesting feature in our Report, which it is the hope of your Officers and Committee may be of the same expanding and increasing nature year by year as the above items referred to, is the substantial help given to our Association by the ladies by means of their Bazaar. We confidently rely upon their mother wit, and kindly true womanly sympathies to find other and not less interesting means, of helping the good cause through the instrumentality of our society, and perchance they may see their way to repeat their efforts by the same

means. Your Committee would venture to remind you that though the *receipts* amount in the aggregate to a higher total than heretofore—that is—£246 16s. 9d.,—yet that the incidental expenses which would naturally be expected to rise in proportion have really *decreased*, so that reports, balance-sheets, stamps, postal wrappers, post-office orders, post-cards, stationery, rules, handbills, printing, account-books, expenses of hall, and divers incidental sundries, too numerous to mention, and too tedious to particularise only cost the members £43 17s. 9d., and even this we hope to see still further decreased with the experience and modifications of another year to no inconsiderable extent though however much our incidental expenses may be diminished and however our organisation may be perfected in the light of experience, yet it would be idle to expect it to become entirely self-supporting. Extraneous aid will always be needed while the necessity for our Association exists. So your Committee would urge the Members to get Honorary Members and contributions to our funds by means of our collecting-cards, which Mr. Young or myself will be only too happy to supply. One word of warning and counsel in conclusion: Do not underrate the work before you. The nearer we may be to the end of the conflict, the fiercer the fight and consequently the more determined, dogged, and bitter the effort to crush and if possible annihilate us as Anti-Compulsory Vaccinators. Let us therefore brace our energies for the final struggle between light and darkness, liberty and licence, right and wrong, be it near at hand or only yet looming in the distance.

Men that toil in the Battle of Life,
 Listen to strains that shall sweeten the strife :
 The Righteous Cause alone is glorious,
 And wins the fight.
 The friends of truth shall be victorious
 For truth is right,
 And right is might
 Falsehood and malice may assail you,
 And hell dismay !
 He that is mighty will not fail you,
 He'll be your stay,
 When the kindly country that bore you,
 When broad mankind your valour needs,
 When the good and great gone before you
 Look down and mark your noble deeds,
 For the love of Fatherland and freedom,
 Stand in the van.
 Fling wealth and pomp to those that need them,
 Be staunch and bold and play the man.
 Truth your standard, holy your cause,
 Be faithful to death, true to nature's laws
 Your cause is right
 And right is might,
 Then play the man and win the fight.

REPORT READ AT THE FOURTH ANNUAL PUBLIC MEETING BY
MR. WILLIAM YOUNG, HON. MINUTE SECRETARY.

In presenting their Fourth Annual Report, the Committee beg to remind Members that the objects of the Society are :—

First—To raise funds, to pay the fines, &c., imposed on Members through failing to comply with the provisions of the Vaccination Acts.

Secondly—To take any action that may be deemed advisable to promote the Repeal of Compulsory Vaccination.

Thirdly—To take such steps as may be considered expedient to diffuse information for the promotion of the above objects.

The income of the Association, derived from the entrance-fees, subscriptions, and contributions of Members, supplemented by the donations of friends and Honorary Members, is strictly devoted to the above uses; the official and routine work of the Society being entirely gratuitous.

It will be seen from the financial statement, that during the past year the sum of £201 17s. 3d. was paid for fines and costs, making since 1873 a total of £575 17s. 6d. This heavy demand on the funds has much restricted the other and secondary objects of the Society, viz., the distribution of handbills, leaflets and pamphlets. This, however, has been to a great extent compensated by the vigorous action of kindred societies, among which may be mentioned "The Society for Suppressing Compulsory Vaccination," "The National," and "The Mothers' Anti-Compulsory Vaccination Leagues," all of which have done good service by printing and circulating vast quantities of literature exposing the evils of Vaccination. Large sums have also been expended in the same direction by private individuals. Whilst we have to record the secession of a few apathetic and lukewarm adherents, we have the satisfaction of announcing the acquisition of a considerable number of new Members. Advice and information have been frequently asked, and freely given to many who, for various reasons, have not seen fit to become Members. The hon. Secretaries have had several opportunities of inserting letters in provincial papers, which, as a rule, appear to be less prejudiced against Anti-Vaccinators than those of London. Members are earnestly requested to make every available use of the public press, as our opponents know that open discussion and the light of truth are fatal to the continuance of the Vaccination delusion.

The Committee report that many Boards of Guardians—notably those of Liverpool, Andover, Faringdon, Rugby, and Leeds—in defiance of the recommendation of the Vaccination Committee of 1871, and of the expressed desire of the Local Government Board, continue the prosecution, time after time, of those parents who decline to comply with the Herodian law; also that in a great majority of cases, magistrates inflict the highest penalty allowed by law, frequently increased by the uncalled-for and unnecessary addition of heavy legal costs. Conspicuous amongst their fellow-magistrates for intolerance, bigotry, and unfeeling conduct towards conscientious objectors to

Vaccination are those who combine temporal with spiritual ministrations—the Clergy of the Established Church! How can they reconcile their preaching with their practice? These men who probably have never devoted one hour of their lives to the study of the Vaccination question, and who would be unable to give a single valid reason for their faith in the Jennerian creed, would do well to study the following remarks of the eminent jurist Blackstone:—

“The first and primary end of human laws is to maintain and regulate those absolute rights of individuals. Besides those limbs and members that may be necessary to a man in order to defend himself or annoy his enemy, the rest of his person or body is also entitled, by the same natural right, to security from the corporal insults of menaces, assaults, beating, and wounding, though such insults amount not to destruction of life or member.”—“Commentaries,” Book I. Chap. 1.

“To make a complete crime cognizable by human laws, there must be both a will and an act. In all temporal jurisdictions an overt act, or some open evidence of an intended crime, is necessary in order to demonstrate the depravity of the will, before the man is liable to punishment; and as a vicious will without a vicious act is no civil crime, so, on the other hand, an unwarrantable act without a vicious will is no crime at all. So that to constitute a crime against human laws, there must be, first, a vicious will, and secondly, an unlawful act consequent upon such vicious will.”—“Commentaries.”—Book IV., Chap. 2.

The enemies of freedom are cunning, active, and watchful. Bit by bit they eagerly strive to steal away those liberties which as yet they dare not attempt to seize openly and at once. Englishmen were wont to boast that their Constitution assured the inviolability of the person: that security no longer exists. Under cover of the Vaccination Acts and the Infectious Diseases Acts, the Constitution is daily violated in the persons of the most innocent and helpless.

English justice used to demand proof of an overt act, as essential to the commission of a crime; the dangerous, the fatal principle has been imported into English legislation, that the penalties of the law may fall where no overt act is committed, and a novel doctrine of passive criminal aggression is propounded, as justifying active aggression on our liberties.

Strange, that the first sacrifice of British freedom should be offered up at the shrine of Quackery! It should not be forgotten that the Compulsory Vaccination Act levies a tax on every English babe for the benefit of a medical trades-union.

The prediction of our esteemed President, uttered before the Vaccination Committee of 1871, that in 1876 this country would be visited by an epidemic of small-pox, has been fulfilled, and we are now in the midst of a severe epidemic of a malignant type, which during the past year has destroyed 735 persons in London, over 600 in Manchester and Salford, and more than 300 in Liverpool, and its ravages are still extending unchecked, whilst the walls of our cities are disfigured

and our churches desecrated with lying placards recommending *re-vaccination*.

The best thanks of the Committee and the Members are due to those ladies and gentlemen who have so generously aided the Society during the past year, both with money and goods for the Bazaar; and the Executive will continue to use their utmost endeavours to deserve a continuance of their indispensable assistance. Nor must the efforts of local agents be forgotten, who have done so much to insure harmony and co-operation amongst our country members.

The cry of murdered innocents, the agony and suppressed anger of thousands of bereaved parents whose children have been sacrificed to the modern Moloch Vaccination, cannot much longer remain unheeded by a doctor-ridden parliament. Omnipotent truth must ultimately prevail. Let us be true to our principles, resist in every possible way that monstrous political crime—Compulsory Vaccination; then ere long the people will demand with irresistible voice the cleansing of that Augean stable the Medical Department of the Local Government Board.

The Committee, viewing the importance of increasing their exertions, make an urgent appeal for donations and subscriptions to aid them in their work, believing that ultimately the people of England, no longer deceived by the interested advocates of Vaccination, will compel Parliament to erase from the Statute-Book all laws relating thereto which interfere with parental rights over their children, and deliver a once free people from official medical thralldom.

Donations in aid of the objects of the Society will be thankfully received by either of the undersigned, from whom may be obtained copies of rules, conditions of membership, &c.

WILLIAM YOUNG,

8, *Neeld Terrace, Harrow Road, London, W.*

J. W. PROUDMAN,

50, *Elgin Road, St. Peter's Park, London, W.*

AN UNPUBLISHED POEM OF ROBERT BURNS.

The following poem is taken from the *Christian Life* of January 6. This explanatory note introduces it:—

As 1876 was the centennial year of American independence, an especial interest attached to the long-suppressed ode which Burns wrote for the birthday of Washington. It is, we believe, not to be found in any edition of his works, having, doubtless, been suppressed by his original editors from fear of offending the Toryism of our grandfathers. The MS., however, was sold in London some four years ago; and thus the verses escaped into publicity.

ODE ON THE AMERICAN WAR.

No Spartan tribe, no Attic shell,

No lyre Eolian I awake;

'Tis Liberty's bold note I swell,

Thy harp, Columbia, let me take.

See gathering thousands, while I sing,

A broken chain, exulting, bring,

And dash it in a tyrant's face !
 And dare him to his very beard,
 And tell him he no more is feared,
 No more the Despot of Columbia's race.
 A tyrant's proudest insults braved,
 They shout, a People freed ! they hail an Empire saved.

Where is man's godlike form ?
 Where is that brow erect and bold,
 That eye that can, unmoved, behold
 The wildest rage, the loudest storm,
 That e'er created fury dared to raise !
 Avaunt ! thou caitiff, servile, base,
 That tremblest at a Despot's nod,
 And crouching 'neath the iron rod
 Canst laud the arm that struck thee th' insulting blow !
 Art thou of man's imperial line ?
 Dost boast that countenance divine ?

Each skulking feature answers No !
 But come, ye sons of Liberty,
 Columbia's offspring, brave as free.
 In danger's hour still flaming in the van ;
 Ye know, and dare maintain, the royalty of man.

Alfred, on thy starry throne,
 Surrounded by the tuneful choir,
 The Bards that erst have struck the patriot lyre,
 And roused the freeborn Briton's soul of fire,
 No more thine England own.
 Dare injured nations form the great design
 To make detested tyrants bleed ?
 Thine England execrates the glorious deed.
 Beneath her hostile banners waving,
 Every pang of honour braving,
 England in thunder calls—The tyrant's cause is mine !
 That hour accurst, how did the fiends rejoice,
 And hell thro' all her confines raise th' exulting voice ;
 That hour which saw the generous English name
 Link'd with such damned deeds of everlasting shame !

Thee, Caledonia, thy wild heaths among,
 Thee, famed for martial deed, or sacred song,
 To thee I turn with swimming eyes.
 Where is that soul of Freedom fled ?
 Immingled with the mighty dead !

Beneath that hallowed turf where Wallace lies !
 Hear it not, Wallace, in thy bed of death !
 Ye babbling winds in silence sweep ;
 Disturb ye not the hero's sleep,
 Nor give the coward secret breath.
 Is this the ancient Caledonian form,
 Firm as her rock, restless as her storm ?
 Show me that eye which shot immortal hate,
 Braving the Despot's proudest bearing ;
 Show me that arm which, nerved with thundering fate,
 Crushed Usurpation's boldest daring !
 Dark-quenched as yonder sinking star,
 No more that glance lightens afar ;
 That palsied arm no more whirls on the waste of war.

ANOTHER WORK ON OCCULT SPIRITISM BY THE AUTHOR OF
"ART MAGIC."

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