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Spiritualism:

NEW WORKS ON ITS PHENOMENA, PHILOSOPHY,
AND PRESENT POSITION,

BY "M.A. (OXON.)"

I HAVE been frequently asked to publish a book on Spiritualism. The facilities which I have enjoyed for personal investigation, my acquaintance with the literature of the subject and with prominent workers in it, and the attention that I have paid to the investigation of its various phases, have seemed to many to fit me for such a duty.

It is easier asked than done. A book on Spiritualism, if it did but sketch the subject, should be very voluminous; and, when written, it would be found to omit more than it discussed or recorded. I cannot write such a book; nor do I think it desirable that any such attempt should be made in the present state of our knowledge.

But I *do* think it very important that any person who has special facilities for observation should use them, and record their results as best he can. In this belief, I have kept careful records of what I have seen, and from time to time have published Essays and Reviews on the published opinions of others. I have also printed a number of chapters of Personal Research in the Phenomena and Philosophy of Spiritualism, and have selected, from a mass that have been automatically written out, certain Spirit-teachings.

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First, I wish to print a volume of ESSAYS and REVIEWS. It will contain, in addition to a number of Reviews of works of standard American authors—Olcott, Sargent, Tuttle, Crowell, and others—and a long Essay on the Transcorporeal Action of Spirit, which have already appeared, much original matter not yet published. A special feature of the book will be the introduction to general readers of the best books on Modern Spiritualism.

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For the present I put forward only "ESSAYS AND REVIEWS."

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"M.A. (OXON.)"

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HUMAN NATURE:

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MARCH, 1877.

THE PSYCHOLOGY OF THE ARYAS.

BY PEARY CHAND MITTRA.

[The Author, who is the Honorary Secretary of the Calcutta Library, has communicated to us the following learned article, with his kind regards, for which he has our sincere thanks.]

1. *Avadi*. By Tekchand Thackoor. Post 8vo. Calcutta: 1871.
2. *A Treatise on the Yogi Philosophy*. By N. C. Paul, Benares: 1851.

In the Rig-Veda, *atma* (soul) was used for breath and sometimes for the animating principle. The word *manas* (mind) was used for the soul, subsequently *atma* stood for the soul and *manas* for the mind. The Katha Upanishad says, "The mind is higher than the senses, the intellect is higher than the mind, the great soul is higher than the intellect." The Bhagavat-Gita holds that the soul is so distinct that the mind cannot even know it. The Nyaya and Vaisheshic (two schools of philosophy) consider the mind "an organ of perception which effects the apprehension of pain, pleasure, or interior sensation." Vedantism looks upon mind as an instrument of the soul. Manu speaking of creation says, "God produced the great principle of the soul, or first explanation of the divine idea," before "consciousness the internal monitor, and mind the reasoning power." Sreemut Bhagbut (V.) calls mind the cause of grief, sickness, affliction, delusion, greed, anger, and enmity. In the Mahabharat (Muckadhurma), mind is said to be the organ of the senses and passions, and in the Santi Purva the soul is described as higher than the mind; but nothing is higher than the soul. Yogi Vasistha says that the mind has no form, it merely desires and appears in various forms. It approaches the realm of the soul as it is free from desire. The Sanhya Karika testifies to the subordinate position of the mind: "As the head man of the vil-

lage collects the taxes from the villagers and pays them to the governor of the district; as the local governor pays the amount to the minister, and the minister views it for the use of the king; so mind, having ideas from the external organs, transfers them to *egoism*, and *egoism* delivers them to intellect, which is the general superintendent and takes charge of them for the use of the sovereign soul."

Plato thought that "soul and mind are one and indivisible." Sir William Hamilton says, "The word mind is of a more limited signification than the word soul. In the Greek philosophy the term soul comprehends besides the sensitive and rational principles in man, the principles of organic life, both in the animal and vegetable kingdoms; and in Christian theology it is likewise used in contrast to spirit in a vague and more extensive signification." Bacon thought that the mind referred to the deity, and the soul to the body.* Mind has thus been the subject of study in Europe. Locke was an original thinker, but in taking up the subject of the soul, he thought that it might be *material*. During the seventeenth and eighteenth centuries, we had idealism advocated by Malebranche, Spinoza, and Leibnitz, and sensationalism by Locke, Hume, and Condillac; till we had Kant as an advocate of *a priori* intuitions, and he was followed by Hegel and Schelling. Buckle divides the metaphysicians into sensationalists and idealists, who arrive at different conclusions; and he says "the resources of metaphysics are evidently exhausted." The writings of some of the foreign metaphysicians are characterised by transcendentalism which remind us of the Arya train of thought. Franklin thought that "mind would one day become omnipotent over matter." Carlyle says, "The word soul, as with us in some Slavonic dialects, seems to be synonymous with *stomach*. We plead and speak in our parliaments and elsewhere as not from the soul but from the stomach, wherefore our pleadings are so slow to profit." Lord Lytton bears his testimony to the stagnation of metaphysics: "England has not advanced since the days of Locke, and he said that soul may be material and that, by revelation only, we can know that it is not so."

The distinction which the Aryas* made between the mind and soul is noteworthy, as it forms the basis of their psychology. They did not proceed to examine the phenomena of the mind, and classify the results of their observations as an empirical science; but they always tried to dive deep by abstract meditation.

Originally there was no caste among the Aryas. Settled in

* Fischer's "Bacon."

* The "nobles"—Indian Aryans.

the Punjab, with fire burning in every house for worship three times a day, they were intensely contemplative. In the Rig-Veda we find that they thought of "one deity, great soul (*maha atma*);" they chanted "whoever knows Brahma, who is existence, knowledge, and infinity, as dwelling within the cavity (of the heart) in the infinite ether, enjoys all desires at once with the Brahma," and "let us meditate on the adorable light of the divine ruler (Savitri); may it guide our intellect." God is described as "the Father of all the gods—Lord of creation and Lord of all prayer." The Aryas were theists. The change in the name of the God signified nothing; "that which is ever, the wise call many ways, they call it Indra, Mitra, Varuna, Agni, the winged heavenly Garamut." Dr. Muir says that in the Rig-Veda, Indra is spoken of as a father and the most fatherly of fathers, and as being both a father and a mother; he is the helper of the poor and the lover of mortals.

The ethical view of God subsequently culminated in a spiritual conception. In the Brihad Aranyaka Upanishad of the Rig-Veda we find as follows:—"Adore as Brahma the spirit who abides in the soul (in self)." As the conception of God became spiritual, prayers ceased to be mundane.

Katha says, "The thoughtful, knowing what is eternal, do not pray for anything mundane." In Sreemut Bhagavat (Book IX.) there is an extraordinary prayer attributed to Rantideva:—

"Before God I do not pray for transcendental powers or *mukti*. My prayer is that I may really be possessed of the suffering of all, that they may be free from it."

The constant devotion of Arya thought to the deity promoted spiritual culture; and the soul, often touched, presented to many a Rishi psychological revelations which not only prevented the growth of materialism and sensualism, but opened a vast field of idealism and spiritualism. Max Müller has observed that the Aryas are the most spiritual of races. This remark is just, so far that the literature of no other nation shows so much devotion to God when the Rig-Veda and Upanishads were composed. The study of God naturally opened up the study of the soul. The conception of the soul was in the beginning nebulous, but it gradually cleared up and assumed consistency. In the Rig-Veda there are hymns which refer to "suns in heaven, Vishnu's beloved abode where men devoted to God rejoice." The belief was that there were two paths to the celestial world, one for the gods and one for the *pitris*. Yama is the first person who was admitted into the celestial world. Now let us see what was thought regarding the soul. According to the Satapa Brahmana, a man has three births, viz., from his parents, from sacrifice, and after death and cremation. There

is a hymn which says, "The perfect men, great sages, cast off their old bodies and ascend in new ones of splendour like the sun and in chariots of fire." Again, the spirit leaves here all the imperfections, and being "united with a lustre like that of the gods, soars in a car or on wings to the eternal realms of light; recovers there its ancient body in a complete and glorified form; meets with the forefathers living in festivity with Yama, obtains a delectable abode, and enters upon a more perfect life."*

The Atharva-Veda speaking of heaven describes it as the scene of "perpetual life and glory." The idea was that heaven was composed of spheres, as the same work says that "in the third heaven which is luminous, action is unrestricted—there are joys and delights, pleasures and gratifications of desire," and holds out the hope of the re-establishment of domestic and social relations in the world to come. The Bhagavat-Gita says, "They proceed unbewildered to that imperishable place which is not illuminated by the sun or moon, to that primeval spirit whence the spirit of life for ever flows." The Rig-Veda enunciated the immortality of the soul. The Atharva-Veda took a psychological view of the soul which is "calm, undecaying, young, free from desires, immortal, self-existent, with the essence, satisfied, deficient in nothing." This idea was subsequently worked out and elaborated in the Upanishads and Darsanas.

The three births above alluded to, are, the natural birth, the regenerated birth, and the spiritual birth. The conviction as to the immortality of the soul was so strong that it gave rise to *shraddhs* or offering funeral cakes to the souls of the deceased, which is considered not only a sacred duty on the part of every Hindu, but a condition of inheritance. In the offer of funeral cakes, there is a spirit of charity for the souls of the unfortunate:—"May those who have no mother or kinsman, no food or supply of nourishment, be contented with this food offered on the ground and attain like it a happy abode." During the Vedic times, in the address to Agni (god of fire), it was said "Do not, Agni! burn up or consume him (the deceased); as for his unborn, do thou (Agni) kindle it with thy heat." The unborn was distinct from the immaterial soul, and meant "the unborn sempiternal nature."

The doctrine of transmigration was foreign to the Rig-Veda. It was a belief of subsequent growth, but was held as a purificatory process, but not eternal. Manu alludes to the restoration

* This is the idea, apparently, of which the modern Christian belief is a version: that the godly shall be re-united to their bodies and dwell in glory with Christ the first fruits of the dead; equivalent to Yama the first who entered the celestial world.—Ed. H. N.

of the wicked (xii. 22), and Yagnawabya speaks of their "original better station." In subsequent times the conviction was strong that those who attained divine knowledge avoided the penance of transmigration. We do not find mention of hell, even when transmigration was not thought of. In some of the Upanishads a dark region is mentioned for the wicked, which the Puranas afterwards converted into a place of torment and too hot for the sinners. The Kaustiki Upanishad mentions the ascension of a good man to Brahma's world. When the soul knows divine knowledge, it is said "this my world is thine." During the Rig-Veda period, invocations were made to the *pitris* or spirits of deceased ancestors occupying "three stages of blessedness." The Atharva-Veda says, "May the soul go to its own kindred and hasten to the father." The destiny of the spirits is evident from the Vaj Sauk: "May these *pitris*, innocuous and versed in righteousness, who have attained to (higher) life (*Asa*), protect us in the sacrifices." The Satapa Brahmana also throws light on the same point. "The abode of Brahma is the pure eternal light, the highest sphere of Vishnu, who is regarded as the Supreme Brahma. There are the unselfish, the humble, those who are indifferent to pain and pleasure, those whose senses are under restraint, and those who practise contemplation and fix their minds on the deity."

The Rig-Veda chanters did not think that the soul after death was in a state of inactivity. Its mission was to "protect the good, to attend the gods, and to be like them." "On the paths of fathers there are eight and eighty thousand patriarchal men who turn back to the earthly life to sow righteousness and to succour it." Again, a soul after death was "guided by spirits of the intermediate stations in the divine realm which it has to pass over." It is thus evident that India was the cradle of Spiritualism—the land where a deep conviction was entertained of the immortality of the soul—of its returning to earth "to sow righteousness and succour it," and of its endless progression in the spiritual world. We have already alluded to the form of the soul after death and ascension. The original idea was that the highest reward for good deeds was the re-creation of the soul with the entire body. It is this belief which gave rise to the practice of collecting bones after cremation. In later ages when nature and soul were closely studied, there was a change in the idea as to the composition of the soul. Every human being has three bodies, gross, *lingua* or *sukkma* (subtle), and *karana*. According to the Vedantic philosophy, the human soul consists of five sheaths, viz., the nutritious, vital, mental, intellectual, and blissful. The last three sheaths constitute the *lingua* or *sukkma sarira*, and if the soul can be abstracted from the gross

to the subtle or *lingua sarira*, it rises from the natural to what the Spiritualists call "superior condition" or to the soul life. The *lingua sarira*, whether embodied or disembodied, lasts till Nirvan or *bedehe mukti*, mokha or pure spirituality is attained. Spirituality does not refer to a more disembodied state, but one based on divine knowledge being the very life of it. Spiritual state is progressive and may be attained here to a great extent. When the soul from the *lingua* rises to the *karana*, its attenuation is higher, inasmuch as it develops itself in higher spiritual consciousness. The soul so elevated reaches the blissful state—a state which converts the finite into infinitude—the phenomenal into real. There is no difference between the blissful state and profound sleep, as in both these conditions the soul is free from all sensuous restraints, and is in its natural elasticity and freedom. Marcus Antoninus is said to have received "many admonitions from the gods in his sleep." We shall dwell on the point again.

We are not aware that there is another nation which has made such a marked distinction between *mind* and *soul*. The former in one sense is a product of *pracriti* (creation), and in another sense is the sentient soul which can reach only the horizon of finitude. When the soul is free from the action of the senses, it reveals truths in dreams, presentiments, and second sight. In this way the mathematician's solution of the problem, the lawyer's lucid statement,* and many somnambulist and clairvoyant phenomena may be explained.

Valmiki, in the Ramayan, sang as follows :—

Fine are the laws which guide the good,
Abstruse and hardly understood ;
Only the soul enthroned within the breast of each knows right.

Canto xvii.

The Bhagbut-gita, a Vedantic work, says, "Itself exempt from every organ, it (the soul) is the reflected light of every faculty of the organs. Unattached, it containeth all things, and without quality it partaketh of every quality." In the tenth book of the Sreemut Bhagbut, Krishna, in his lecture to his kinsman Uddhava, says :—"Know, what is acquired by mind, speech, eye, ear, in this world is full of *mind*, and being delusively gained is not lasting. The knowledge acquired through intellect is likewise not free from the like imperfections."

It is noteworthy that the Arya and Hellenic ideas on some points bear close affinity. Vedantism is an emanative doctrine, which not only took a deep root in India, but extended

* Abercrombie's "Intellectual Powers."

itself to other parts of the world. Socrates thought that the human soul was "allied to the Divine Being, not by participation of essence, but by similarity of nature." Like some of the Upanishads he held that the highest science was the knowledge of God—"that every thought of man must have its root in the knowledge of itself and the deity." The Aryas called this science *paravidya*—all other knowledge being inferior. Plato thought, like his master, whose love of Spiritualism was so great that he was prepared to get rid of his body, that "the ethereal substance of the soul may be left to its free expansion and fellowship with the intelligent world, apart from sense and its solicitations." Plato also looked upon "visible things as fleeting shadows, and, ideas as the only permanent substances." Plato's division of the soul was tripartite though in the *Phædo* it is held to be one. The divisions are *rational* or *intellectual*, *passionate*, and *appetitive*. The Vedantists looked upon soul as God. Plato considered it an emanation from Demiurgus, the cosmical soul, the Hiranagarvya of the Aryas. Like the Hindu sages, Socrates and Plato were convinced that those who by philosophy detached soul from body were saved after death the pang of embodiment and lived in the different world amidst "eternal ideas, essences, and truth." Aristotle also, like the Vedantists, divides the faculties of the soul into nutritive, sentient, fantastic, and noetic (cogitant and intelligent), each higher, possessing the powers of the lower. The noetic or cogitant soul is the highest, and he agreed with Plato that it was superinduced from the cosmical soul. Pythagoras inculcated that God pervaded "all nature, of which every human soul was a portion." The Stoics looked upon the human soul "as a portion of the divinity, and that the truly wise felt no pain or pleasure." The Egyptian theory of the soul resembles the Indian. The soul as a portion of the universal mind returns to it, the wicked undergoing purgation in other bodies. The Persians believed that the "human soul is a portion of the divine light, which will return to its sources and partake of its universality." The Sufees were Vedantists to the backbone. Marcus Antoninus says, "Pay the greatest reverence to that which is most excellent, which is that faculty the most nearly allied to the deity." The doctrines of the New Platonists were tinged with Vedantism. Paul was thoroughly Vedantic in his teaching—"In him we live, move, and have our being." Early Christian writers make soul intermediate between flesh and spirit, and it is elevated as it follows the spirit, which reminds one of the teaching of the Katha Upanishad. Man is elevated if he follows the spiritual element and degraded if carnality be his guide. Sir W. Jones says, "I can venture to affirm, without venturing

to pluck a leaf from the never-fading laurels of our immortal Newton, that the whole of his theology and part of his philosophy may be found in the Vedas and even in the works of the Sufee." The following passage in Hume bears resemblance to Vedantism: "The divinity is a boundless ocean of bliss and glory; human minds are smaller streams, which, arising at first from the ocean, seek still amid their wanderings to return to it, and lose themselves in that immensity and perfection." Fichte appears to think in the same way. He says, "that the real spirit which comes to itself in human consciousness is to be regarded as an impersonal pneuma—universal reason, nay, as the spirit of God himself; and that the good of man's whole development, therefore, can be no other than to substitute the universal for the individual consciousness." Vedantism holds that transmigration is a purificatory process in view to reunion with God in whom all souls must be ultimately absorbed. To avoid the pang of transmigration devout exercise is inculcated, as by this means "past sin is annulled and future precluded." The devout exercises are said to give the soul great will-power, which enables it to invoke the spirits of its ancestors and perform miracles. The liberation of the soul or *mukti*, *moksha*, *nehreyasa*, or *nirvan*, means not physical deliverance from body, but through a perfect knowledge of Brahma, a consequent identification with divinity and absorption into his essence. Cicero says, "All souls are undying, but those of the best men are divine." Colonel Vans Kennedy expresses his opinion that "the Vedanta is the most spiritual system that was ever imagined by man."

The Vaiseshika disagrees with the Vedanta as to the absorption of the human soul in God, the two being dissimilar; but when the soul is beheld separate from the body, true knowledge is gained.

The Nyaya holds that "the soul is entirely distinct from the body; it is infinite in its principle, and while it is infinite in its principle, it is a special substance different in each individual; it has special attributes, as knowledge, will, desire; attributes which are not alike in all the substances, and which constitute a special existence for the being who experiences them."

The Sankhya is latitudinarian. It agrees with the Vedanta and Nyaya in the eternity of the soul, but is emphatic in maintaining that it is individual, free, and lives and progresses by itself. It is, however, distinct from matter, nor is it affected by the three qualities of creation, viz., goodness, passion, and darkness.

The Sankhya inculcates that the soul has the following powers: shrinking into a minute bulk to which everything is pervious;

enlarging to a gigantic body;* assuming levity (rising along a sunbeam to the solar orb); possessing an unlimited reach of organs as touching the moon with the tip of a finger; irresistible will (for instance, sinking into the earth as easily as in water); dominion over all things, animate or inanimate, faculty of changing the course of nature, ability to accomplish every desire.

The powers are called: 1, Anima; 2, Mahima; 3, Laghima; 4, Garima; 5, Prapti; 6, Prakamya; 7, Vāsītva; 8, Isitva or divine power. The first four powers relate to the body and motion. The fifth predicting future events, understanding unknown languages, curing diseases, divining unimpressed thoughts, understanding the language of the heart. The sixth is the power of converting old age into youth. The seventh is the power of mesmerising human beings and beasts and making them obedient; it is the power of restraining passions and emotions. The eighth power is the spiritual state, and pre-supposes the absence of the above seven powers, as in this state the Yogi is full of God.

We thus see that mesmerism, electro-biology, or magnetism, was not unknown to the Aryas; the art of *basikurun*, or taking possession of one's will, was practised in early times. We have already stated that the *Pracriti* is the equipoise of three qualities—goodness, passion, and darkness—which reach the mind or the sentient soul, but not the soul itself, when it is free from sensuousness. While Vedantism holds that the soul is a spark from God and returns to it, the other schools, while agreeing to its being a subjective reality, maintain that the soul is manifold. All the schools, however, aim at the emancipation of the soul from bondage. This bondage is *Pracriti*,† according to Sankhya and Avidya, or Maya according to Vedanta, but both are *non-intelligent* in contradistinction to the soul, which is *intelligent*. The hindrances to the emancipation of the soul are of three kinds, viz., 1, proceeding from self; 2, from external causes; 3, from the agency of superior beings or fortuitous causes. In reality the soul is not in bondage, which applies to its organ the mind, but when the bondage ceases the soul's natural freedom appears. To counteract the influence of these causes and evoke the evolution of the soul, both the Vedanta and Sankhya recommended devout contemplation, which led to the formation of the Yogi philosophy, which Kapila initiated

* See Report of the London Dialectical Society on Spiritualism, p. 119.

† The *Pracriti* is Mahat, Budhi or mind, Ahankara (self-consciousness), subtle rudiments (sound, touch, smell, form, and taste). These principles produce five organs of sensation, five organs of action, and five gross elements. Subtle rudiments mean the efficient and vital causes, which may be electricity and magnetism.

and Patunjai elaborated. He recommends that the best means for preventing the modifications or altered states are *exercise* and *dispassion*, i.e., continued concentration and calmness, which settle the mind into the soul. By calmness is meant the abandonment of all desire, except for spiritual advancement. Concentration means meditation, which is of two kinds, viz., with an object, and without an object. The former has four stages, viz., argumentation, deliberation, beatitude, and egotism, which denote progressive disengagement of thought from matter. The last stage is called egotistical, because it is more subjective. The meditation which is without an object is self-producing, and independent of experience or observation without. Its scope is infinite and merges in God, He being infinite in wisdom. In the meditation with an object there is a blending of the subjective and objective, and the knowledge so acquired is argumentative or mixed object of thought. The meditation without an object is non-argumentative, as it consists of nothing but clear knowledge of the actual thing thought upon. This theory is like Fichtes' idealism, which identifies the object with the subject. Sreemut Bhagbut (Book IV.) states that Dhruba's contemplation ended in the annihilation of the distinction between the thinker and the object thought upon, and thus enabled him to find in the blissful sheath the blissful God. During meditation without an object the soul is marked and active in its operations. It imparts wisdom or pure knowledge, by which minute things hidden or very far off are observed. The visual—the phenomenal—the mundane, are observed in the seer—the soul self-producing and self-knowing in calm repose without the intervention of successive stages—in thorough subjectivity and isolation. The stages of the disengagement of the soul from matter are: 1, Samadhi or union between subject and object; 2, exercise of transcendental powers; 3, Caibalya or isolation. The transcendental powers acquired by Yogis have been exemplified by burying fakirs, vouched for by English witnesses. It is also stated that Colonel Townsend "could die or expire when he pleased, yet by an effort, or somehow, he could come to life again." There appears to be an affinity between Yogi and the Modern Spiritualism, both aiming at the "superior condition" or supersensuous state. There are several stages in the Yogi as in the Spiritualism. *Pranayama* approaches reverie or abstraction. *Pratyahara* is the suspension of the senses and leads to *dharana* or state of abstraction from breath, mind, and natural wants and tranquillity from all sensual disturbances. It is the somnambulist state. The next state is *dhyana* or intense contemplation, which is the clairvoyant state. Samadhi is the last state, which is "the superior condition" or

spiritual state; in which state the Yogi is insensible to, and free from all mundane and mental influence and is intently occupied without any efforts with ideas of the Great Soul. Dr. Carpenter* states that "this condition of self-induced suspension of vital activity forms, as it were, the climax of a whole series of states, with two of which I was myself very familiar—'Electro-biology' or artificial reveries, and 'hypnotism' or artificial somnambulism—both of them admirably studied by Mr. Braid, through whose kindness I had many opportunities of investigating their phenomena."

As long as the distinction between mind and soul, or the sensuous and supersensuous soul was not understood, the Aryas laid stress on the sacrifices, different kinds of religious observances, self-mortifications, self-tortures, self-immolations, but the close investigation of psychology resulted in the crystalisation of one thought—that in proportion as we succeeded in disengaging our soul from sensuousness, we had purer ideas of God and of our duties to Him and to ourselves—that our real heaven was not a heaven of locality, but a superior state in us, which was susceptible of gradual expansion as the emancipation of our soul progressed. The Rev. A. D. Griffith in his essay on the Bhagbut-gita says; "We are not to be suspected of Hindu austerities; we simply state that the Yogi doctrine is founded upon a deep acquaintance with the human constitution and its wants." It appears that the ideas of the Aryas were not confined to India. "It is perfectly evident to me," said Socrates in his last moments, "that to see clearly we must detach ourselves from the body and perceive by the soul alive; not whilst we live, but when we die, will that wisdom, which we desire and love, be first revealed to us; it must be then or never that we shall attain to true understanding and knowledge, since by means of the body we never can. But if, during life, we would make the nearest approaches possible to its possession, it must be by divorcing ourselves as much as in us lies from the flesh and its nature."

Plato in the Phædo says, "The soul reasons most effectually when none of the corporeal senses harass it; neither hearing, sight, pain, or pleasure of any kind, but it retires as much as possible within itself and aims at the knowledge of what is real, taking leave of the body; and, as far as it can, abstaining from any union or participation with it." Mosheim (vol. i., 398) says, that "In order to the attainment of true felicity and communion with God, it was necessary that the soul should be separated from the body even here below, and that the body was to be macerated and mortified for that purpose."

* *Contemporary Review* for December, 1873.

In the Brihad Aranyaka, Matraya asks her husband Yajna-walkya to instruct her in the knowledge by which final beatitude may be attained. The learned husband says, "Abstraction procures immortality and leads to the knowledge of the Supreme God." Another Vedic teaching is, "Seek the knowledge by devout meditation." The Sankhya divides the whole world into soul and non-soul or *Pracriti*, and that we cannot know what soul is unless we become ourselves soul, *i.e.*, raise the natural to spiritual consciousness. Concentration refers to the mind or sentient soul, as it is a mere matter of attention fixed upon a particular object, but abstraction means the separation of the thinking from the sentient soul; and, in proportion as this abstraction could be achieved, it led to real superiority.

It will appear from the foregoing pages that the Aryas did not accept the knowledge as chief knowledge or *para vidya* derivable from *empiricism*. No writings, revealed or sacred, were allowed to be so authoritative and final as the teaching of the soul. Some of the Rishis appear to have laid the greatest stress on this supersensuous source of knowledge. In the Chhandagya Upanishad, Narada is reported to have gone to Sanat Kumara for instruction, and was asked to state what he had learnt. Narada said, "I am instructed, venerable sage, in the Rig-Veda, the Yajur-Veda, the Sama-Veda, the Atharva (which is) the fourth, the Itihasas and Puranas (which are) the fifth Veda of the Vedas, the rites of the Pitris, the art of reasoning, ethics, the science of the Gods, the knowledge of scripture, demonology, the science of war, the knowledge of the stars, the science of serpents and deities; this is what I have studied. I, venerable man, know only the hymns (*mantras*), while I am ignorant of *soul*." Sanat Kumara replied, "That which thou hast studied is nothing but name."

It appears that Bacon in this study of the mind dived deeper. He says, "The mind, abstracted or collected to itself and not diffused in the organs of the body, has, from the natural power of its own essence, some foreknowledge of future things; and this appears chiefly in sleep, ecstasies, and the near approach of death." The love of physicisism and empiricism has exercised some influence on the freedom of thought and inquiry and may have extended the domain of scepticism more than that of truth; still we find eminent inquirers making admissions not quite in accordance with the general tenor of their writings. Tyndall ("Fragments of Science") says, "It was found that the mind of man has the power of penetrating far beyond the boundaries of his free senses; that the things which are seen in the material world depend for their action upon things unseen; in short, that besides the phenomena which address the senses, there are

laws and principles and processes which do not address the senses at all, but which need be and can be spiritually discerned." Sir W. Hamilton, who is entirely for all knowledge being in relation with our faculties which are finite, and we are therefore unable to know what is infinite or absolute, says, "The infinitely greater part of our spiritual nature, lies always beyond the sphere of our own consciousness, hid in the obscure recesses of the mind."* Sir William endorses the truthfulness of the Arya theory of the somnambulist state. "In this singular state," says he, "a person performs a regular series of rational actions, and those frequently of the most difficult and delicate nature, and what is still more marvellous, with a talent to which he could make no pretension when awake. His memory and reminiscence supply him with recollections of words and things, which perhaps were never at his disposal in the ordinary state; he speaks more fluently a more refined language; and if we are to credit what the evidence on which it rests hardly allows us to disbelieve, he has not only perceptions through other channels than the common organs of sense, but the sphere of his cognitions is amplified to an extent far beyond the limits to which sensible perception is confined."

A theory is being maintained that dreams involving "revelations of all secrets and predictions," as well as intellectual problems, are owing to "unconscious cerebration." It is difficult to establish this theory as it cannot cover all classes of dreams. Latent thought thrown into activity may be from past experience or from matters relating to itself. How could Cazote predict the horrors of the French Revolution? Dr. Moore says, that "The brain itself does not think, and what is called unconscious cerebration is really work carried on by the soul during sleep and remembered when awake."

The Aryas having larger acquaintance with the soul aimed at "knowledge beyond relation of subject and object, objectless intelligence, self-luminous, illuminating or manifesting."

Let us see what are these internal states for the reception of pure and true knowledge.

Katha says: "The state which ensues when the five organs of knowledge remain (alone) with the mind and the intellect does not strive, is called the highest aim."

Prasana says: "When he becomes overwhelmed with light, then that good (the mind) does not see the dream; at that time rises that happiness (of deep sleep in the body)."

The note explains, that, during this state impression ceases when the soul-state begins; or in other words, if we are not unimpressional and tranquil, we are not free from the bondage

* *Contemporary Review* for May, 1871, p. 209.

of the senses and in a state to know what is true. It is therefore clear that empiricism or sensuous experience was not thought the correct source of knowledge.

Another note is—"Because the gate of seeing is closed by splendour, there is no special thought, or because all has become one and the same thinking, no special thought is perceived, this answers that state which is called profound sleep."

Mandakya divides the soul into four natural states. It is by *Yogi* or will-force that some of these states are super-induced :—

I.—Waking state, called Vaiswanara, enjoying gross objects.

II.—Dreaming state, called Taijasa, enjoying subtile objects.

III.—Profound sleep—no desire, no dream, knowledge uniform—enjoying bliss and knowledge. Somnambulance and clairvoyance come under this state.

IV.—Knowledge not external, nor internal, nor both. Consciousness of soul in which all the spheres have ceased—*i.e.*, spiritual state, enjoying pure intelligence.

The Brihad Aranyaka says: "The highest place, the highest state of the soul, is where it exists, as the soul in its own inherent state." The soul contains within itself the true heaven which the Chhandagya supports.—"He who knows it (soul) daily retires to the region of *Surga* (heaven) in his own heart." Talavakara says, "Know that which does not think by the mind, and by which the mind, is thought."

The psychological teachings of the Aryas may be summed up as follows :—

Every human being has a soul which, while not separated from the brain and nerves, is *mind* or *jivatma* or sentient soul, but when regenerated or spiritualised by *Yogi*, it is free from bondage, and manifests the divine essence. It rises above all phenomenal states—joy, sorrow, grief, fear, hope; and in fact, all states resulting in pain or pleasure and becomes आनन्दमय, or blissful, realising immortality, infinitude and felicity of wisdom within itself. The sentient soul is nervous, sensational, emotional, phenomenal, and impressional. It constitutes the natural life and is finite. The soul and the non-soul are thus the two land-marks. What is non-soul is *Pracriti*. It is not the lot of every one to know what the soul is; and therefore millions live and die possessing minds cultivated in intellect and feeling, but not raised to the soul-state. In proportion as one's soul is emancipated from *Pracriti* or sensuous bondage, in that proportion his approximation to the soul-state is attained; and it is this which constitutes disparities in the intellectual, moral, and

religious culture of human beings, and their consequent approximation to God.

The Aryas did not aim at any creed which must be more or less the product of the finite mind or sentient soul. It is true that creeds of different kinds were the outcome of different ages. But it will be found that they were called forth by the peculiar circumstances of the age, and presented by minds powerful in working upon the people. Whatever may be the merits of the creeds which succeeded each other, the transcendental teaching of the Aryas as to the soul remains undisturbed. They held that, as long as we are impressional, the knowledge we acquire is more or less fallacious. In one of the prayers contained in the Vishnu Purana it is said—"Who as internal intellect, delivers the impressions received by the senses to the soul." The light the Aryas aimed at was not from the senses nor from the mind, but from *within*—the splendour of the soul,—thus ignoring cerebration, empiricism, and agnosticism and anticipating the teaching of the Bible—"the kingdom of God is within you."

The highest form of divine worship is therefore the absorption of the brain-life in the soul-life, as this is the only way to acquire *true knowledge*—the *para vidya*—the highest wisdom, and realise in the infinite realm of the soul the infinite God and the infinite progression of the disembodied life.

NARRATIVE OF SPIRITUAL EXPERIENCES AT THE END OF THE EIGHTEENTH CENTURY.

WITH A NOTE BY "M.A. (OXON.)"

Nov. 14th.—Captain Webb came to the Theosophical Society, in Middle Temple, about 7 o'clock, accompanied by Mr. Forster, &c. The subject for consideration was—In what does true worship consist, with the nature of mental and vocal prayer, and the uses to be derived therefrom in the article of salvation?

After some silence, Mr. Webb said,—With respect to my own experience I have found that since the love of God has operated in fulness upon my heart, it has produced a warmth, a love, and joy which have frequently excited me to a greater degree of thanksgiving and prayer, and thereby to a perpetual conjunction of my soul with the Lord, and the Lord with my soul, which has been opening more and more, whereby I have often through strong vocal prayer been an instrument in the hands of the Lord of others receiving strong powers of grace, of having their mental darknesses dispersed, and finding

themselves unchained, as it were, from the snares of temptation and the perplexities of a doubtful and disbelieving mind. The power of the Lord has at times perceptibly run through me and communicated in prayer to many.

It is now nineteen years last March since I first perceived this conjunction to take place, and that I have received a proof of divine grace. About that time I was under strong anxieties of mind, and prior to their removal I had a remarkable manifestation shown me. I was in a saloon and in great distress of mind, and I was told to go into my private chamber, which I did and laid myself on the bed, and it was well I did, or I should not have been able to have supported the great power of grace which rushed into my soul, and it so filled my breast that I thought my ribs would split. Since that time I have enjoyed a great variety of manifestations respecting angels and fallen spirits, and not a day passes but I perceive many of them. Go where I will, they are always with me, and I have a sight of them. I have seen ten, twenty, yea more than thirty thousand together assembled over a city, going forward in the different offices they were appointed to. The angelic spirits appear as white globes in which is a very bright and clear flame much exceeding any natural light; the fallen appear as watery globes in which is a dark spot; some are quite dark, other evil ones are like the colour of a coal fire. When I have seen them over a city, or bending their way towards it, they went in a kind of semicircle—the evil going first and the good being within them, or coming after them. The bands or hosts of good spirits have a leader over them that appears larger than the rest, and so also have the evil. Every city has its guardian angel and legion of good spirits to defend it, protect it, and forward all the good they can; and there is also a band of evil spirits and their chief proper to the place. Every society, family and person have spirits both good and bad that are proper to them, and always attend them and are continually about them, let them go where they will, in the day or at night. I see them as bright lights about my bed, and no sooner is the candle put out and my wife and I are in bed, but a canopy or pavilion is directly spread over us exactly as a tent is pitched in the field, and I perceive my guardians at the same time.

This is a circumstance that happens constantly to me, and has happened for a long time. The material and spiritual world are blended in one another, so as to be but one, and all spirits are of so very subtle a nature that they pervade everything; no body, however hard it may be, but they will and can pass through with ease, so also through the bodies of men. I have seen them pass through the most compact bodies. Generally I feel the motions at my heart before I

see them; the first is gentle like a throb, the second stronger, the third as though a person put his hand on my heart and held it fast. If on the road, I am at the second obliged to get off my horse and pray: then the evil, by a reception of divine grace, are dispersed, and I am surrounded by a whole company of the good, who protect me. I have seen some in a bodily form but not very often, except a certain one (who attends me); him I have spoken to, and he gave me an answer to a question which I did not at first understand. When the evil appear in a bodily form, it occasions a dread, and there is at times a very strong smell of brimstone, or something like it. I was assaulted by one who came up to me with a drawn sword, on which I earnestly prayed to the Lord, and an angel came down to defend me. He had a helmet on his head and I could clearly perceive the particulars of his dress, and that he had a kind of buskin on his legs,—the holes through which the laces went might be counted; on his appearing the evil spirit was pinioned, so that he could not move his arms, and sank down into the earth. The form of evil spirits is terrible to behold when they appear bodily.

The power of prayer comes by faith; at times some who are present do not receive benefit by it, but it may be from the reason they do not ask in a proper state. The union of the Lord produces a state of continual prayer, strength, and growth in the soul. Regeneration is progressive, and not momentary; there is no state but what will admit of further ripening and perfection; I feel it so and that I am continually going on in a more perfect state of strength and love; but I find I am not subject to the great perplexities which evil injections caused in the more early stages of my experience; the arrow passes by and does not stick as formerly, and it is now comparatively as a ball which being thrown against a wall rebounds back again. The operations of the evil may shake for a time, just as a rude hand would shake the needle in the compass, and thereby turn it from its true points and centre, but it will soon return to its centre again. True prayer is therefore of the heart from divine grace operating therein, and one sentence spoken from a feeling state of the mind is of much more avail than a long prayer in which there is not power, which we may easily perceive by the account of the Publican and the Pharisee we read of in the Gospel. True worship must arise from a conjunction of the Lord in us, and we with the Lord, and in which, being filled with His spirit, we cast out all sin and are delivered from it.

I have often observed spirits passing out of one state or kingdom into another, the good leaving behind them their imperfections; and both good and bad passing out of the spiritual into the natural world; they oft associate with one another just as they do here on

earth, and all things there appear exactly as they do here. Both kinds of spirits are thus frequently passing and repassing out of one place into another ; and since I have been sitting in this room I have seen some of them. There is nothing but what is common in it, for they are always seeking to get into companies and places where religious subjects are spoken of. Nothing but our imperfections hinders our seeing them, for if our hearts were quite open to the reception of the grace of God, we should see them clearly.

Many consider that seeing these things has something of enthusiasm or fanaticism in it, and cannot conceive how it can be real. Lately I went with some of my friends to see Mr. Best at Shore-ditch Workhouse, and he told me directly that I had such an abundance of manifestations, both of inferiosities and superiosities, that I did not even know what to make of them myself. This quite surprised those who were with me, and confirmed them in the truth of what I had told them. I think he has undoubtedly communications with good spirits and angels, and this I know from the figures he has placed up against the wall, as they answer to what I have seen of them myself.

Mr. Peckitt requested Captain Webb to make a prayer, which he undertook very cheerfully, and much to the purpose. He was invited by several to come again, and said he found himself in that frame which bespoke the approbation of the Lord, and he would this day se'nnight if he was in town.

Nov. 21st.—Captain Webb came over again to the Society. The subject under consideration was—The nature of the insemination, rooting, growth, and fruit-bearing of the seed of the Word in the natural mind. What he delivered respecting that and other subjects was as follows :—

Respecting the stages of regeneration, I have experienced three ; the first in which there was light, or knowledge, but no heat ; a second in which there was heat and light in great power ; and a third in which there was a union of the mind and soul with God different from the former. In the first there was knowledge received both from within and without, but their goodness and love were not operative, the seed remaining as it were reserved in the mind by itself, without any degree of union with love. I perceived truth at that time after the manner of the man whom the Lord touched with clay, who at the first touch saw men as trees walking, so every thing respecting God and of a spiritual nature, obscurely and in a shade. After this came a second state in which I was touched again, and I then saw more clearly, a degree of affection began also to work, and

to cause a growth in the mind, and I found much pleasure in doing all the good I could, and in prayer, by which the mind was raised and brought forward in a state of progression towards junction. At this time I was like a prince that had power with God, I did what I would and proposed. Nothing came against me but what I had power to contend with and overcome. I was exalted in affection and knowledge, and the Lord by His divine grace overthrew the table of buyers and sellers in the temple of my mind, and whipped them all out, purifying and cleansing it as a neat habitation for himself. This state lasted a long time, but I had afterwards a third touch, in which I found a gradual departure of the strength I had, and I was brought down into a state of weakness and, as it were, emptiness, and here I found that of myself I was as nothing, neither that anything could be of avail to me but a continuous junction with the Lord and lopping off of every branch and thing that was not productive of fruit.

I never met with but one man that had gone through all these states, and he came 3,000 miles to see me in a poor and destitute condition. He had no regard for anything but the great power of God in him, and preserving the junction of his soul with God. I clothed, kept, and fed him, and found much uniformity in the states he had experienced with my own. In the state of excision, I was counselled to avoid some tenets in the following manner: "This is not faith, I have told you so again and again, why will you run into it against my admonition? Behold you are cast off and delivered up to the enemy."

This I felt directly, for my whole body underwent a change, and Satan smote me with black spots all over my body; my eyes sunk in my head, and my flesh sunk in and cleaved to my bones, so that in two or three days I was greatly changed, and was also smote with a preternatural flux. I perceived them to surround me, and they had a long staff with a crown on it, inferring a commission for what they did. On their first coming they huzza'd, and I found myself altogether in their power, just as the man who is delivered over to the turnkey of a prison. I suffered great things whilst in their power, being urged on frequently to destroy myself, but as oft admonished not to do it. This is their grand aim, for they are sure of the soul if it does it. I was at length brought to the pass that I had resolved on it, but kept it secret, and, sitting at a table in company near the place where I had resolved to execute it, a fire began suddenly to burn within me; I was almost choked with a strong, horrid smell of brimstone; my hose were actually burnt outwardly with it at the same time, on which I heard a voice which said, "This shall be thy portion for ever if thou doest it." On this I immediately vowed never

to be guilty of that act, however tormented, and also heard voices in the air, in the open streets, persuading me to it, and disputing with me about it near the tower. When in the hands of Satan I was seized with great temptations of mind and pains of body, whilst heaven over me seemed as brass, and the earth as iron. A kind of dart would be shot at me from across the room, which cut my leg in such a manner that I could put my finger in the wounds. Many things also were thrown at me, and even things out of the fire. I was in great trouble of mind, and so oft at prayer, especially for three weeks or more, that my knees grew as hard as a hoof. They would carry me out of the house at all hours of the night, and round churchyards and desolate places, where I heard loud and terrible noises. At length, by the mercy of God and strong prayer, I was delivered, and found a life and heat gradually ascend from my feet up to my legs and body, and at last quite through me. This was about half an hour in completing, when I found I was quite another man, both in mind and body, the very skin of it changing its natural colour and appearing like a child's, which I did not at first comprehend, but found a passage in Job exactly answering to it afterwards. Thus I was brought down with the deepest sense of my own sinfulness, and all the foreign branches were lopped off.

Whilst in my state of trouble I had a vision, as follows:—The heavens appeared to open to me, and then I saw the Lord with a spear in his hand, which he pointed to me, and there was a kind of fiery wrath issuing from it. I besought the Lord in prayer to relieve me, and he took the spear and broke it in half, and put it under his feet. I saw at the same time a company of angels near him, with golden palms in their hands, resting on their shoulders. Afterwards I read that passage of Scripture, "There is more joy in Heaven over one sinner that repenteth," &c. Respecting these things were brought to my mind, the scene closed.

Evil spirits can turn themselves into all kinds of shapes in a moment, as having monstrous heads of a form like serpents, and different kinds of animals, &c. They would at times argue with me by an audible voice. The good are commonly on the right and the evil on the left, and I see two constantly with every man and woman, as well when they lie down to sleep as when awake, and go with them everywhere. They know all man's thoughts, enter into religious societies, observe all that passes, endeavour to prevent the seed from taking root, and hinder goodness in all they can, and report the account of their acts, persuasions, and observations, respecting the state of a man's mind, directly to their companions. Every troop and individual has his proper office, and they

have a hand in all the mischief that is done in the world, or, rather, it is all done by them; even in everything we call accident they have a part, or are the cause of it. The office of some is that of destroying fleets and armies, some are active at fires, and others in the elements, and taking all occasions to do mischief and seize man's soul, waiting on him for the thread of life being cut, and then seize directly on him as their property of evil. They inject all they can of persuasion, &c., into men's minds to destroy themselves, which, if done, they are sure of them.

I have seen three in that condition: one was a woman of the Mary Magdalen kind, one a self-righteous person, and one an officer; and they were all lost. They know every occurrence of our lives, and enter by persuasion into every business in which there is an opportunity of doing it, yet have they no absolute power over the souls of men, not being able to destroy one of themselves without man's permission or man's yielding up his free will to their persuasions, they not being able to destroy a bird but by permission.

When persons are on their death-beds they frequently see the spirits waiting for them, as they are always present on such occasions, sometimes many of them. If the persons are evil they see them in all their horrid shapes, which is the cause of such person's terror and confusion of mind. When I go to visit the sick I often see them, and by frequent prayer and divine grace help the good to a removal of them, and thereby to a comfortable and serene state of mind. People are mistaken in thinking it all arises from a natural cause. By prayer I not long since delivered a woman from many of them, and they went away with a noise like the unroofing of a house, and the china and glasses on the *buffet* were cut just as though it were done with a diamond, they having power over matter. I can soon tell if the soul will be saved or lost; if the former, I perceive an open communication with my mind and the divine power, and it is filled with grace, and I pray with efficacy; but if the latter, my mind is dark, cold, and shut up, and I can do nothing. I have seen all my deceased friends, but some not till three weeks after their death. When the good spirits contend with evil, they appear to glow with ardour in a fine crimson flame. Spirits assemble in the other world just as we do here. I see them exactly in the same order—there is no difference. When man is in doubt respecting any act he does not think perfectly right, the evil spirits will persuade him all they can to do that which is unjust. So a spirit lately said to me, "It will do, or be right," in a business that would have been wrong: but this audibly.

The present state of the world is very dark. I have thought of publishing what I knew of spirits and the spiritual world, but I saw

I should find none who would believe it ; however, I think that a light has been slowly arising very lately, and will increase and I mean to separate myself soon from the world. If I set about writing an account of all I know it will be of considerable magnitude.

The prayer Captain Webb made, agreed with what was read out of the "Universal Theology."

After the meeting he said, "We have had some company (of spirits) this evening." Not having read any of Mr. Swedenborg's writings, one copy of the "Treatise of Heaven and Hell," was given him. He doubts whether he can come again before he goes.

Mr. Webb is about five feet eight inches high, corpulent, and was dressed the first time in a scarlet coat with gold embroidered button-holes ; and the last in a blue, with a scarlet waistcoat. He lost his eye at the siege of the Havannah (1763) and wears a black patch over it, fastened to a band that goes over his forehead. Mrs. Forster says he told her—first, that he was exceedingly near being thrown overboard when shot in his eye, but saved providentially ; secondly, that during the time of his recovery, he had many serious thoughts of the danger he was in, both as to soul and body ; thirdly, that he got acquainted with some religious people, and became a convert to Christian doctrine, and has been a preacher among Mr. Wesley's people some years ; fourthly, that he told her that he often sees his own guardian angel, and that he resembles him, with the same things as he declared at the society.

He has not read any of Emanuel Swedenborg's writings ; some have tried to prejudice him against them ; some of Mr. Wesley's people also attempted to keep him from coming to the Society. He speaks coolly, clearly, and distinctly on every subject, perfectly rational in all he says respecting religion. He is not bigoted to Mr. Wesley's people, but esteems all good men whatever. Much of his experience agrees with that of Emanuel Swedenborg. It is thought that Mr. Webb's is an inferior state of the kind in which he sees good and evil spirits, &c., in correspondence. The globes in which they appear, are spoken of by Mr. Swedenborg in the "Tel-luribus in Universo."

NOTE ON THE ABOVE. BY "M.A. (OXON.)"

In noticing the book "Ghost Land," lately put forth by Mrs. Hardinge Britten, I adverted to the existence in London of a society or lodge which held meetings for the purpose of experimental investigations into Occultism. This society would seem to have dealt chiefly with that branch of the science which is popularly known as Magic. Its meetings were attended with

a good deal of ceremonial, and the rules prescribed by mediæval writers for the evocation of spirits were adhered to. So far as the record goes, it would appear that what we now call materialised spirit-forms presented themselves, and that other physical phenomena familiar to frequenters of modern spirit-circles were produced. The surroundings, however, were on a scale of grandeur, and there was a solemnity of ritual which is absent from the modern mysteries. I have frequently thought that an attempt to place ourselves in communion with the higher spirits by organising some such meetings as these, where the surroundings tend to seriousness and solemnity, and where the atmosphere was prepared by means which have been found conducive to manifestations of spirit-power, might be successful.

Experiment proves that we can provide conditions under which the higher spirits can manifest; and, conversely, that without certain conditions these ethereal beings, who are little used to our gross surroundings, cannot enter into our atmosphere. This is not the place to enter into details on the means to be used; but I may briefly say that the spiritualising of all surroundings, the subjugation of the flesh to the spirit in all present, and especially in the medium, the purification of the natural atmosphere by fumigation, and the presence of a spiritual atmosphere of harmony and aspiration, will not fail to secure results which cannot otherwise be had.

The narrative of Captain Webb opens out another phase of this subject. Correlatively with those who have striven by occult arts to render more easy the manifestation of spirit on the plane of matter there has existed a school of Theosophists, who have aimed at raising themselves above the material state of existence, and leading a spiritual life of communion with the unseen world by the exaltation and development of the inherent powers of the human spirit. These Theosophists have made much of the internal experiences of clairvoyant vision and spiritual perception, which in all ages have been the lot of certain seers, such as Swedenborg. They have considered that spirit, when dragged down to this material plane, is manifested under conditions which lead irresistibly to confusion of thought and to misconception. The true perception of spiritual things is by spirit itself. The way to enter into knowledge of the real life of spirit is by freeing our own spirits from the dominion of the bodily and the material, and raising them in prayer and aspiration to the plane where spirit dwells. This, they believe, can be done by all men in various degrees: in the most marked manner only by naturally gifted persons whose spiritual perceptions are alive to spirit-presence, and who will be at pains to develop those faculties at the expense even of the physical

life of the body, or at least of the bodily faculties proper to the present state of existence. Another such seer is Thomas Lake Harris, whose efforts to develop the interior faculties by a suitable course of conduct have led to the formation of the Brotherhood of the New Life. Another, far more distinguished, was Jacob Böhme.

These are the two sides of Occultism, represented roughly by the two words Theosophy and Theurgy.

Just as the latter had its adepts in London, as recorded in the narrative of John Cavendish Dudley in "Ghost Land," so it seems there existed at the end of last century a Theosophical Society in the Middle Temple, the members of which devoted themselves to the study of questions which would have delighted Böhme, and who received communications from Captain Webb very similar to those which might have come from Swedenborg, or many another Balaam—"the man whose eyes are open: which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open."*

Independently of the interest which attaches to the narrative itself, I am moved to print it in the hope that some further trace of this Society may be discovered. The paper on which the original narrative was written bears the date 1802 on the water-mark, and Captain Webb is stated to have lost his eye at the siege of Havannah, the date of which is 1763. We may assume, therefore, that at the end of last century and the commencement of the present there was, in the Middle Temple, a Theosophical Society. Can any person who reads these words give me any further trace of it? Are there any documents in existence relating to it? Is there, perchance, anyone who has, among old family papers, records that will throw light upon it? If so, I shall be thankful to be placed in communication with that person, in the hope that valuable records may be rescued from oblivion.

THE GERM THEORY OF DISEASE.

To the scientific mind of the materialistic complexion the theory of spontaneous generation is a solace sweet and potent. To such a mind, creation as we see it is a self-acting, self-directing process which eternally existent matter carries on in virtue of innate laws and forces with which it is endowed. Chemical affinity grouped matter into the various mineral compounds which we find in the earth and built up the beautiful forms of crystals. Some other "affinity," or the more cunning action of the chemical affinity, grouped matter into

* Numbers xxiv., 3, 4.

the form of vegetables. These in time developed into low animal forms, which in turn developed into higher animal forms, and lastly, into man with reason and moral consciousness.

There is much in this scheme that all will subscribe to. Matter is endowed with chemical affinity, which is working changes every day. Surrounding conditions and a continual process of selection have been proved to modify much, both vegetable and animal forms. But the keystone of the structure is the origin of life, and this has been sought for in spontaneous generation. It is asserted that properly prepared inanimate matter, when exposed under certain conditions to oxygen and heat, will spring into life, and this is the theory of spontaneous generation. The late researches and experiments of Tyndall, show quite conclusively that when proper precautions are taken to exclude the outer air with the germs that load it, matter may be exposed for a lengthened time without showing any trace of life, while similar matter exposed to ordinary air, would swarm with life in a short time. Life then must be derived from antecedent life and disease from the germs thereof. Spontaneous generation is a myth, and the origin of life a mystery.

We direct attention to the matter to suggest that the question has a spiritual side. The fallacy of spontaneous generation breaks a link in the materialistic chain which is fatal to the whole scheme. For, if life did not spontaneously begin, where did it come from? Sir Wm. Thomson, as President of the British Association, made merry by suggesting that life was first brought to this planet by some moss-covered fragment falling from another. But after all it is but a grim joke to the scientists, for it is a confession that science has but mastered details, and that the fundamental secrets of creation lie beyond it. We submit that it is quite scientific to suppose that, as we find life here, and as experiment shows that life cannot begin of itself, it must have been brought or created by some power other than the mere forces of nature we find working around us. Not only so, but provisionally at least, we are justified in ascribing to such a source the origin of the distinct orders of plant and animal life. And what conceivable power or source is there but the spiritual? The Deity or some agency of His. Here, then, is a factor, which, if introduced, solves the whole difficulty. It is a factor which shows us this world as a laboratory under the guidance and working out the purpose of some intelligence. This intelligence set it on to work out processes, thereby preparing itself for new forms of life, which are brought or created by special creative effort when required. We are aware we introduce a factor which is highly dangerous, which in the mouths of an arrogant priesthood has tried to stifle all scientific

inquiry and bury all knowledge, but we are assured it will have to be recognised, and it will yet be the pride of science to recognise it, to give it its place and keep it in its place.

This investigation is suggestive of another thought. Tyndall has cleansed air till it is "optically pure:" that is, he has taken all the motes out of it, and has found that light will traverse it without being visible while doing so. It appears therefore, that the diffusion of light is due to these minute bodies in the air, that these little agents of putrefaction and disease are invaluable adjuncts to the sun in illuminating the world. It may not follow as a scientific corollary, but it appears to us as somewhat probable, that an analogous state of things may exist in the spiritual world, and that as these motes give the clue to evils physical, so they may be suggestive of the explanation of moral evils. Can it be that our "sins" are motes in the spiritual atmosphere, and that they are useful in some way for the enlightenment of higher spiritual being? If our sins and suffering make brighter the celestial day, it affords some occasion for the existence of evil. The idea is not an inviting one, but it is at least a refinement of the well-worn picture of the heights of glory within view and hearing of the abyss of agony. More probable is it that we are the wriggling things under many moral microscopes, that our vagaries, conceit, and naughtiness are the subjects of spiritual scrutiny, and thus lend an insight into the laws of being and the methods of the Creator.

THE GERM THEORY AND MEDIUMSHIP.

Those who are unacquainted with the facts would not suppose that the light which we derive from the sun depends on the motes in the atmosphere which render it luminous. It appears, then, that the sun in itself has no power to bathe the earth in light—that quality being due to a luminiferous medium which exists in our atmosphere.

Those who are ignorant of the laws of spirit-communication often exclaim, Why do not spirits communicate with me? Why do not spirits repress crime, prevent accidents, protect the innocent, and aid mankind in numberless other ways? It has been found that there is in immediate contiguity with some persons an atmospheric element which stands in relation to spirit-communication in the same position as the atmospheric germs do to the solar light. To render the human mind susceptible to impressions from spirits, there requires to be a condition existent through which this can be effected. This thought-atmosphere is indeed a stratum of mental germs—thought-particles,

which interpret to the recipient mind the ideas that may be reflected thereon.

Every mind has a thought-atmosphere peculiar to itself, but minds generally may be reduced into classes having certain leading characteristics in common. These minds naturally group together, become spiritual brotherhoods, and are related to spheres of spiritual existence. Each group is capable of receiving and interpreting truthfully ideas of a certain class, and as mediums or mental workers, teach a doctrine on a plane suitable to their degree of development.

These thought-elements may be seen by the sensitive, and the mediumistic or mental powers of the individual correctly inferred, from the appearances which they present. A personal atmosphere psychically "pure"—to parody Tyndall's phrase—would effectually shut out spiritual influence; and if the personal atmosphere did not exist at all in any form, the individual would be incapable of receiving from or transmitting thoughts to others.

The condition of this psychical atmosphere varies very much at different times: the portions of the brain excited, normally or viciously, operate in modifying the spiritual spectrum, so to speak, which is recorded thereby. Hence, to attain the highest spiritual ends the aspirant must be conditioned, and by food, exercise, habits, and mental operations surround himself with those mind-elements which relate him to the sphere of spiritual life with which he desires to communicate.

Who can express the significance of the term LIGHT? It is everything to us as percipients on the plane of physical existence, and yet our appreciation of it depends not on the source, but on a condition immediately related to ourselves. There is the light of the intellect and the light of the spirit, in degrees affirmed by some and denied by others. The illuminating results the negationists have not, therefore they do not recognise the source, because around themselves there is not that periphery which is essential to spiritual perception.

MRS. TAPPAN-RICHMOND GIVES HER VIEWS IN REFERENCE TO SCARLET FEVER AND DIPHTHERIA.

On Sunday morning, January 20th, our reporter was present at Mrs. Tappan-Richmond's lecture, and made an abstract thereof, and as the following answer to a question by one of the audience is of special interest at this time, we hasten to give it to our readers.

Question.—What is the best prevention and cure for scarlet fever and diphtheria?

Answer.—It is supposed by science, and is undoubtedly true, that

each of these diseases is the result of animalcules existing in the atmosphere, or in a latent condition in the system developed by sudden change in the atmosphere or exposure; sometimes in the atmosphere and imbibed through inhalation of food, water, and even clothing. There is only one preventive: absolute knowledge of the laws of health; absolutely pure air; proper sunlight, good water, and wholesome food. The earth in its present condition of development, and humanity with the present knowledge of sanitary law, has not yet made it possible; but approximate stages of knowledge can be arrived at by constant vigilance. Among children with whom scarlet fever is generally universal, or in diphtheria, which attacks children more frequently than adults, there is to be constant care over the water, diet, and the general condition of the body. For scarlet fever some have supposed, especially homeopaths, that belladonna forms the specific adherence to the laws of health. For diphtheria, however, a simple remedy exists, which, if taken in the first symptoms, will generally eradicate the formation. That is one part of sulphuric acid to one hundred parts of water, to be used as a gargle; if an adult, it may be stronger; adding another part of sulphuric acid. By bathing in the dilution of sulphuric acid the system may be released from the poison. But chiefly these diseases lurk around in dark rooms, dark corners, and closets, places that are illy ventilated, and rooms that are unfit for sleeping. The germs of more diseases are sown indoors than out of doors. The formation of animalcules exist in certain conditions of the atmosphere; frosts destroy them, but they may exist in the system previously, and frost will develop them, the period of their formation is generally either in spring, or autumn, and then great care and watchfulness should be kept over the children, and their rooms be well ventilated, but in most instances the family is liable to the contagion by the presence of the animalcules within the dwelling, or by its coming in contact with the other persons already affected. This is as far as we can advise without a more lengthy treatise on the subject.—*Religio-Philosophical Journal*, Feb. 10, 1877.

WHAT IS SPIRITUALISM?

BY L. E. HARCUS, LATE OF ADELAIDE, SOUTH AUSTRALIA.

Spiritualism, or that which is known by this name, is not merely an assemblage of individuals of all sizes and ages brought together in a room for the purpose of listening to certain communications which are rapped out upon a table. If this were all, it would not have the hold upon the minds of people of all lands, in every clime

that a careful study of the question shows does exist. People would very soon be tired of hearing the monotonous tap, tap, tap of the table—would very soon give up their investigations in disgust if the only result were to see the table jump about the room, or even the medium taking a sudden desire to mount to the ceiling without support, or, indeed, contact with any material substance. These manifestations of spirit-power are very well in their place—indeed, are most useful, not only in drawing the attention of the sceptic to the subject, but also in affording a proof that there is an “intelligence” at work in producing them. Now the question naturally comes up, What is this “intelligence”? and a second one immediately presents itself in the form, How are we to find this out? The obvious reply to this latter question is, of course, Ask the “intelligence” itself. We do this, and the reply is in every case that it is a spirit—that it is the immortal part of a human being who has thrown off the earthly garment of flesh and blood, and who now lives in the land of immortals. Just so: that this is the reply is conceded by everybody; but, then, we are told that it is absurd to believe it; that there are no spirits; and, if there are, they are not allowed to revisit this earth. Another class of persons tell us that they have investigated the subject, that they are firmly convinced that the account given by the “intelligence” of itself is true, but that the spirit is an *evil* spirit—in fact, that the various phenomena are simply the work of the Devil. Poor Devil! he must have a lively time of it if this statement is true. However, we will not discuss this part of the question any longer, except to say that those who take this ground grant us a large amount of what we ask. They admit that spirits—*i.e.*, the immortal part of those who have left this earth—have the power to come back and communicate with those who still remain here; and it would be well for them to ask themselves whether the God of love, omniscient and omnipotent, is likely to send upon this earth those who can do nothing but lead men astray, and thus condemn them to an eternity of damnation.

We will, however, consider the other argument for a short time, that is, that there are no spirits, and that, if there are, they are not allowed to revisit this earth.

It is only the materialist who denies the existence of spirits—the vast majority of the human family acknowledge their belief that man is not all mortal. The Christian tells us of a future state in which he finds “the spirits of the just made perfect;” the Mussulman has his future of happiness, with his houris around him; the Indian has his happy hunting-grounds, in which the departed warrior besports himself, enjoying life after death. All nations agree in the acknow-

ledgment of a future state, but they cannot *prove* that it exists ; and with the rapid strides that materialism is making their belief is fast being shaken. They are all asking, "Can the fact of a spiritual existence be proved?" The Spiritualist alone can answer, "It can." The Spiritualist alone invites the aid of reason in the consideration of his claims. He demands no blind unreasoning faith ; he has no dogmata, no creed. He says, "Come, and examine our claims ; bring the aid of reason to them, and accept or reject them as you shall see fit." He brings proof upon proof that there is a spiritual existence in addition to the material one, and an existence which is an eternal one. He shows that the material body is but the garment of the man, and that the man himself is immortal. A late writer says : "Spiritualism is the essence of philosophy. It asks nothing without giving a reason, teaches nothing without giving a cause. It causes the individual to become just and pure, because no other being in the universe will receive as great a reward for his right-doing as the individual, and because every being in the universe will be better for that right-doing. It asks us to improve ourselves by aiding others, in the same effort and time ; it teaches that we aid in moulding our inward natures."*

But it is said, this is an ignoble motive, to do good simply for the hope of reward. We would ask, What other inducement does orthodox Christianity hold out ? "Do right and you will go to heaven," is the teaching of the Church to-day ; "Do wrong and you will go to hell." These are the inducements : hope of reward and fear of punishment—the latter—to our mind much the more ignoble of the two—being perhaps the one most frequently presented. The raptures of heaven are held out to us if we do right, and then comes the awful burst of thunder :—"If ye listen not unto our teachings, and do them not, your portion is with them that go down unto eternal damnation." This, however, is not all ; the Christian of the present day tells us that good works will be useless, unless they are accompanied by "a saving faith in Christ." What ! are we not to use our reason ? No, you must have faith in Jesus, you must believe that He was born of a virgin, that He was both God and man, that by His death on the cross our sins are forgiven, and that although they are forgiven yet we are to be damned if we do not believe all this and much more—notwithstanding that our lives on earth may be pure and good. We are to believe in "the communion of saints" and yet if we attempt to enter into that communion with the departed saints we are told that it is an impossibility, that there is no such communion, and that if it does exist, it is of the devil. If we invoke the aid of

* "Arcana of Spiritualism," by Hudson Tuttle, p. 399.

our God-given reason in the consideration of these and many other similar matters we are "*anathema maranatha*." If we impugn the credibility of the Bible in any one of its statements, damnation is our only lot, although the book is full of gross inconsistencies: for instance, in 2.Chron. xxii. 2, where we read that Ahaziah came to the throne on the death of his father Jehoram, the latter being 40 years of age at his decease (chap. xxi. 20) and his youngest son, Ahaziah, being 42 at the same time, two years older than his father ! We must believe all these things on pain of condemnation !

The doctrines of Christianity are beautiful, pure, and holy, but they have been perverted, and are as now taught dogmatic and bigoted. Truly the Christianity of the present day may be denominated the religion of the devil, for that individual holds an important place therein. The Christianity of Christ was a different thing altogether. It was similar in many respects to the Spiritualism of to-day, although it has engrafted on it some of the dogmata of Judaism and of the Egyptian mythology.

What, then, is Spiritualism ? Is it a religion or a philosophy. It is both. "It takes man by the hand, and, instead of telling him he is a sinful worm of the dust, corrupt from the crown of his head to the sole of his foot, it assures him that he is a nobleman of nature, heir to the Godhead, owning all things, for whom all things exist, and is capable of understanding all. He is not for to-day ; not acting for time, but for eternity ; not a mushroom of a night, but a companion of everlasting worlds. Ay, more ; he will bloom in immortal youth when these worlds fade and the stars of heaven are dissolved. . . . Spiritualism is not a religion descending from a foreign source, to be borne as a cross : it is an outgrowth of human nature and the complete expression of its highest ideal. Have you a truth ?—it seizes it. Has the negro of Africa a truth ? Spiritualism asks not its origin, but makes it its own."*

The existence of spirits is proven by our philosophy. We have evidence of their presence, and from their own lips has it been conveyed to us. Their testimony may be relied upon ; for if we receive the reports of travellers as to the countries of the earth they have visited as true, why should we not believe the report of a departed spirit when he describes to us his own existence and the existence of our friends in the spirit-world ? Why not accept his description of his home beyond our ken as we accept the report of a traveller from India or China. The spiritual universe is but the ultimatum of the material universe, and it is governed by the same laws as exist amongst ourselves. The spiritual earth exists around the material

* "Arcana of Spiritualism," p. 426.

earth, and is similar to it, as the spirit is like the body ; we cannot see it because of its refined ethereality, nevertheless it is organic. We cannot see the air, but we know it is there, and we know it is substantial ; and the spirit-world, being more ethereal even than the air, lies above the air, which is a part of the material world. It is, on account of its sublimity, invisible to our normal vision. We do not propose, however, at this point to enter into a consideration of the spirit-world, our inquiry must rather be as to the nature of its inhabitants. And here it may not be out of place to consider the theory which has been already referred to, viz., that the spiritual phenomena are the work of the devil, or, at any rate, of evil spirits. Those who accept this theory are many in number, and they proclaim their belief in it loudly to the world. The question, however, arises—If the evil spirits can communicate with mankind, why not the good ? Satan is made the scapegoat for a large amount of the ignorance and folly of the world, and, as we as Spiritualists are accredited with both ignorance and folly, it is by many believed that we are—perhaps unwittingly—in full communion with the gentleman in black himself.

Now, let us look calmly and quietly into the matter. The tree is known by its fruits. What are the fruits of Spiritualism ? If it is from the devil, its natural tendencies must be to make humanity devilish ; for if the tree be evil its fruit cannot be good. If Spiritualism be of God, its influence upon mankind must be beneficial. It is found that by Spiritualism man is made better. It absolutely destroys infidelity, taking the word as meaning an absence of belief in God, and apart from all creeds and dogmata. It inculcates all the virtues of goodness and purity. Its code of morality is a sublime one : it teaches men to do right for the sake of right, and that he and the universe may by his right actions be elevated into a higher state of progression or perfectibility than he and it now enjoy. It tells us who remain upon this earth that there is a future state of being, and proves to us that we shall hereafter enjoy the society of those loved ones who have gone before us into the bright summer-land. These are its fruits ; are they likely to proceed from the devil ? “ Can a benevolent God let loose on mankind an innumerable host of demons, and allow them to delude the children of men, and obstruct the avenues by which the good and loving ones can hold the same intercourse ? Such a conclusion would be a profanation of Deity contradictory to the Bible by which the theory is supported. Take the parable of Dives and Lazarus. Dives was an evil spirit ; but he could not return to earth, and hence requested Lazarus to bear a message to his brethren.” Is not this a proof, from the authority those who argue in favour of the Satanic theory produce on behalf of

that theory, that the good spirits, if they desire, can communicate, but that the evil ones cannot ?

Another proof of the truth of our religion or philosophy may be taken from the same book. On leaving this world, Christ said, " And these signs shall follow them that believe : in my name shall they cast out devils ; they shall speak with new tongues ; they shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover." Do these signs follow the Christians of the present day ? Everyone knows they do not ; and yet amongst Spiritualists they are common occurrences. Our mediums do speak with new tongues, they do heal the sick by the imposition of hands ; but " it is all imagination," says the sceptic, if, indeed, he does not say it is a lie, and refuses to listen to any proof. How imagination can make a medium speak Hindostanee and Chinese when he is utterly ignorant of any other tongue than his own, we do not know ; but the fact is of too frequent occurrence, and has been too often substantiated for there to remain any doubt of it. And who has not heard of our healing mediums ? They are known everywhere, and the evidence of their success is to be found on all hands. Are these evil deeds ? are they the work of the devil ? If so, it is a pity there are not a few more devils among us, for assuredly the solitary specimen the Christian religion leaves us is much belied if these are his works.

Well, then, having come to the conclusion that there is an intelligence at work, that this intelligence is what it claims to be—the spirits of the departed, and that these spirits are not evil spirits—let us see if we can discover what they teach in their higher manifestations. There is a latent desire in the heart of every man, woman, and child to know and understand the spiritual state to a fuller extent than has hitherto been possible.

Mankind at large feels a necessity for immortality, and it has been said " the very nerve and sinew of religion is the hope of immortality." Every religion on the face of the earth teaches this immortality, and, as we have seen with regard to the Christian, the Mussulman, and the Indian, it endows the spiritual man with those gifts which appear on this earth to be the consummation of happiness. Thus, on this earth the Christian professes to be happiest when he is praising God, and the heaven of Christianity is a state of being in which the departed spirit is eternally engaged in singing psalms of praise to the Most High. The Arab is strong in his passions and sensual in his nature, and the heaven of the Mohammedan is of a sensual and, to our minds, of a licentious character ; it nevertheless to him represents his ideal of happiness. The Indian warrior on this earth finds his

pleasure in hunting the buffalo, and in heaven expects to be eternally thus engaged, in fact he calls his heaven the "happy hunting-grounds." Spiritualism teaches us that man is in a state of progression towards perfectibility, that the imperfect attempts of this life will be perfected in the next. It must be recollected that the spirit is human, the body is but the clothing. Man in this sense embodies every law of progress, and, whether in the body or out of it, is amenable to the same laws. We are shown that this life is only the first round in the ladder of progress, but that in it is the beginning of immortality. Spirit is the perfectibility of matter, and thus is the question answered—Where is the spirit before its incarnation? *There is no spirit before incarnation*; it is evolved from the body, and from the first moment the child is quickened in its mother's womb it commences its career of eternal progression. Birth is not necessary—that is, an existence in this world is not necessary—for there are many well-authenticated cases on record where the spirits of still-born children have manifested themselves to their parents, and have demanded a parent's remembrance and love from them. The religion of the Spiritualist teaches him to love God, to do right, and to abstain from evil. It gives him a certain proof that man is immortal, and describes that state of immortality to him. It shows him that the disembodied spirit is actively engaged in good works, and that the good man on earth is not after death a mere psalm-singing nonentity. It reveals the fact that man is in a condition of progress, and that this condition is not only for a lifetime, but is for an eternity of ages.

Spiritualism teaches a man how to live upon this earth, so that he may make the greatest progress towards that perfection which must be his ultimate aim and end. It teaches man how to die. It gives him the positive certainty that upon leaving this earth he will be welcomed into the land of spirits by those loved ones who have preceded him there. It tells him that he is a man, and that he has to depend upon himself for his successes both in this world and in the next, instead of throwing the burden of his evil-doing upon the shoulders of another. It teaches him that as he progresses in righteousness upon the earth so he will have the better start in the next; and it does away entirely with the fearful and horrible doctrine of eternal damnation. It has "The truth, the whole truth, and nothing but the truth," for its motto, and wheresoever the truth is to be found—in the Bible, in the Koran, in the Shaster of the Hindus, or the Zendavesta of the Persian—it seizes upon it and makes it its own.

The true Spiritualist is the model man—liberal in his opinions, yet cleaving to the truth; doing right that humanity may be blessed; having God as the fountain of all that is good, and the author of

nothing that is evil; delighting in the communion with the unseen world, and welcoming death as leading to an eternal reunion with the loving and loved spirits who have gone before him; rejoicing at the triumph of the right in whatsoever shape it comes, and after death still caring for the progress of the human race upon the earth, and doing all in his power to aid that progress. Is not this a pleasant prospect? Is it not a higher lot than that foretold by orthodox Christianity? Can we not think that we are, after death, to be engaged in helping humanity, in sharing the joys of those loved ones we have left behind, with greater pleasure than if our eternity were to be passed in an idle playing of harps and singing of psalms? To us the idea of an eternity of such exercises is hideous in the extreme. The Spiritualist's idea of the future is indeed a rational and a pleasing one.

Newcastle-on-Tyne.

METALLOTHERAPY, OR THE METAL CURE.

The different effects of the metals on the nervous system have long been a matter of study with anthropologists. In making phrenological examinations, we have frequently observed that working in certain metals was detrimental to health in persons of a given temperament, and that by adopting our advice and changing their employment their condition was very much benefited. The same is also true of wood, and different kinds of wood; stone, and varieties of stone. Nor need we stop here: The inquiry may be prolonged into an examination of the effects of animal and vegetable products on health and organic development, extending to the selection of foods and occupations.

Sensitives have been enabled to tell in the dark what kind of metal their hands might come in contact with. Tractors have been used for the cure of disease. These are small pointed bars of steel like a slate pencil, taken in the hand and drawn, with the point touching the skin, over a part affected with rheumatic pains. Mesmer, in his experiments, used a similar instrument, and also a battery of metals and other arrangements which modern mesmerists have affected to laugh at, possibly, because they are not all of them philosophers. Clairvoyants have discovered in the temperaments of individuals an affinity with certain metals, from the peculiar odic light emitted by the human body—modified in each individual, and the magnetic emanations of metals varied in the case of each metal. In short, it appears that there is an inner life traversing nature in every

department, relating man in a mysterious manner with the universe around him. This substratum is being studied at the present time in various directions, and from very different points of view. The following article from the *Echo* describes a method of treatment being developed in Paris, in which metals are used. From what has been ascertained concerning the influence of gems, minerals, and metals on the human constitution, there can be no doubt but that there is in this channel a vast field of research and benefit to mankind:—

The obvious abundance of quacks and of quack remedies in these days, and the wonderful extent to which the English public is “gulled” by them, and helps them to success, naturally render intelligent minds rather chary about the acceptance of any method of treatment that is radically new, or in marked contrast to the practice sanctioned by the schools. And so long as this disposition does not develop into a hard and inflexibly rigid conservatism it is surely valuable. Nothing could be more patent, however, to anyone taking a brief glance at the recent past, than that medical science is advancing with rapid strides; and in not a few cases the popular method of to-day either becomes yesterday’s mistake, or is pushed off as awkward and antiquated by a new and more adequate method. A system of treatment bearing the name which heads this article appears to be attracting some attention among medical men in Paris just now; and, without undertaking to pronounce on its intrinsic merits, the following particulars regarding it, which we give on the authority of a French scientific journal of good position, will probably be found interesting. The mode of treatment has been suggested by the observed fact of a restoration of sensibility, in the parts deprived of it, on application of metallic plates to the skin. Phenomena of this order have engaged the attention of Dr. Burq, the author of the system, for many years past. The writer (a medical man) states that he lately assisted at some very interesting experiments of the kind in the Salpêtrière Hospital. One patient, young G., had on the whole of his right side that insensibility to pain which used to be ignorantly called the *stigmata diaboli*, and was regarded as the unmistakable sign of demoniacal possession. Needles were forced into his hand or arm, he was pinched, he was struck on the head with a hard body, but experienced no pain. Instead of burning G. alive, as would have been done in olden time, Dr. Burq simply made him grasp in his hand a cylinder of gold. Ten minutes had not elapsed before the contact of a needle with the hand made the patient (who was blindfold) cry out with pain. A quarter of an hour later the sensibility had mounted to the elbow, and soon after it had risen to the shoulder. At this moment G. perceived that his hand was touched with a pair

of compasses with blunt branches of ivory, and knew whether one or both branches were applied, showing that his sensibility was perfect. Another patient, M., had paralysis of his left side. The doctor put in his hand a cylinder of copper, and the results were the same. Not to multiply examples, there was an old woman whose senses were all paralysed on her right side. The right half of the head was insensible to pricking, the right nostril had no power of smell, the right side of the tongue could not perceive even the most lively tastes, such as that of coloquintida. Dr. Burq put an iron disc on her tongue, and wrapped her head with a bandage containing discs of the same metal, two of these being arranged on the sides of the nose. After less than half an hour the cheek was sensitive to the prick of a needle, the tongue could taste bitterness, and the nostril could smell ether. "The result," says the writer, "is prodigious." A curious fact is that the gold so efficacious on G., produced no effect on the two other subjects; the copper which influences M. does not affect G., &c.; each person has his proper metal, his "metallotherapeutic idiosyncrasy" (!) To obtain the benefits, therefore, which the new method is capable of yielding, it is, before all, necessary to determine the metal which is efficacious in each case. This has a somewhat magical air, it is true; nevertheless, it has been fully confirmed by the most competent medical authorities.

The tendency is natural, to attribute the effects to electric phenomena. Some experiments made in this direction throw a good deal of light on the subject. It has long been known that neither the battery nor the machine, in ordinary conditions, produce the metallotherapeutic phenomena. The application of a metal to the skin, however, always develops an electric current, and the very delicate galvanometers now constructed not only reveal such currents, but allow of measuring their force. Now it is found that if, after having ascertained the strength of current developed by the metal applied to persons with metallotherapeutic effects, the metal be replaced by an electric current of the same intensity as that developed by the metal, the good effects continue. Undoubtedly, the various metals, brought into contact with the body, cause an electric displacement, which is related to their greater or less oxidability. Gold gives a current very much weaker than zinc, and so we may conceive that the therapeutic effects are different. We have to suppose, moreover, that each subject is sensitive to a certain force of current, above and below which no effect is obtained. Thus, a "galvanometric idiosyncrasy" might, perhaps, be substituted for the other. In any case, Dr. Burq appears to have the merit of indicating the most convenient process of applying those infinitely small electric currents, and of making practically useful

this sort of electric homœopathy. It appears that the good effects produced by the metallic plates are unfortunately not permanent. When their contact has ceased the influence gradually diminishes, and usually, by a sort of vacillation in the opposite direction, the disease, after being amended, seems for a time more pronounced than ever. The patient appears weak, and has an imperious desire for sleep, to recover himself; and it is only by degrees that his system comes to the state of equilibrium it had before the experiment.

In all this, then, we should have merely a scientific fact—of great interest indeed, but without practical application. But the sagacious doctor recognises in the external application of metals an indication of the medication that should be followed. Thus the patient sensitive to gold should be treated with preparations of gold; for the one affected by copper cupric salts afford the proper remedies, &c. In any case the cure is ere long completed. Dr. Burq is prepared to cite numerous well-authenticated cases of such cure during the many years he has worked in this direction. The two following may be taken as especially striking examples:—In the service of Dr. Verneuil was a young woman afflicted with club-foot. The bistoury was ready for a painful operation. Dr. Burq came on the scene, and declared the girl to be sensitive to copper, and that cupric medication would cure her. His advice was acted on, and the contraction of the limb and the foot disappeared. The second case is that of a talented engraver of fine stones, whose works have been highly appreciated. Charged some years ago by a Government now defunct to engrave upon a large and very valuable agate, twenty centimetres in width, a composition of Ingres representing the triumph of a certain conqueror, “who has not been equally admired by all,” he was seized at the very beginning of his work with a paralysis which kept him from doing anything for long months. He happened to be brought *en rapport* with a doctor acquainted with the metallotherapeutic processes. The proper metal was found, an appropriate treatment was followed, and at the present time anyone may see in one of the large Paris museums the splendid cameo whose execution was at one point so seriously threatened. Whatever may be thought of Dr. Burq’s system, and whatever caution may seem necessary in acceptance of his novel conclusions, the facts already ascertained appear sufficient to encourage researches in a direction which promises important results; and a word of admiration is due for the persistence and energy which appear to have at length gained the attention of leaders of science to the reality of these facts.

SUBSCRIPTION SPIRIT-PHOTOGRAPH SEANCES.

To lessen his expenses, Mr. Hudson has moved into premises which unhappily have deprived him of the use of a studio. He is now in good working order, and were facilities afforded him he could obtain, as hitherto, photographs bearing forms other than that of the sitter. Since the commencement of his career as a medium for spirit-photographs Mr. Hudson has had produced on his plates many figures which have been recognised as the likenesses of departed persons, and in not a few cases the sitters have been entirely unknown to Mr. Hudson. As a psychological fact a result of this kind is sufficiently important to justify any reasonable means to give it as full expression as possible, but when we look behind the mere fact of the photograph bearing an image foreign to the usual results of photography, and add to that fact the many collaterals which arise out of the investigation of the subject, we have indeed proofs of immortality—strong proofs which have availed to induce conviction in minds of the highest eminence. Therefore, we submit these facts are of the greatest importance in the study of Spiritualism.

These points being undeniable, there appears to be much wisdom in the suggestion of a kind lady, that some steps be taken to place Mr. Hudson's remarkable powers at the service of this science and its many supporters. She suggests that fifty subscribers at one guinea each come forward to place Mr. Hudson in possession of needful requisites for his mediumship, and that these subscribers be privileged to have a photographic sitting with Mr. Hudson at half-price. The matter might be compromised in the following manner: There are no doubt many who would gladly spend a guinea in so good a work, and seek no return further than the satisfaction of knowing that the cause of truth had received an incalculable benefit. There are others who could not perhaps afford to part with a guinea wholly, but who would invest it with the expectation of receiving in return some recompense in kind. Thus viewing the position we would say, let a guinea subscription be paid with the understanding that the subscriber may claim a photographic seance free if he chooses to avail himself of the arrangement.

Mr. Hudson has never been averse to giving a sitting, and if he were paid for all he has done in that way he would be a wealthy man. Like all gifted men, Mr. Hudson has acted with an enthusiasm worthy of the wonderful powers with which he is endowed. He has given hundreds of sittings for the scientific investigation of the subject, and, in addition, not a few would-be patrons have taken advantage of his good nature and derived services from him for which they

have failed to make the usual recompense in return. In these ways Mr. Hudson has been a benefactor; and though he has received not a few acts of kindness, for which we are certain he is heartily grateful, yet we are at the same time convinced of the fact that to the cause of spirit-photography Mr. Hudson has contributed more than all the assistance he has received put together. We do not think it is right that this burden should fall on the shoulders of Mr. Hudson. He finds the mediumship, we should find him the conditions for its exercise. By taking hold of his marvellous power and putting it to use his efforts may be made self-supporting. There are many who would give Mr. Hudson an occasional sitting if he was in a position to receive them. The lady who has suggested the subscription just referred to feels deprived of a boon in not being able to visit Mr. Hudson occasionally and obtain portraits of departed friends. Some sitters are extremely successful in this respect, and pay repeated visits to the studio, with results increasingly satisfactory. The lady who writes to us on this question is remarkably successful in her visits to Mr. Hudson, and regrets being deprived of the opportunity. She would gladly become one of the subscribers and use her influence amongst her friends to procure additional names.

All that is wanted is one or two energetic workers with a little time on hand to work out this idea, and surely there can be no difficulty in promoting it to a successful issue. Fifty names ought to be obtained in a week or two, which would enable Mr. Hudson to set to work at once. The weather it is hoped will soon be propitious for photographic operations. These fifty subscribers might during the year either introduce two sitters each or require further sittings themselves, and thus make it possible for Mr. Hudson to receive an income of £2 per week during the current year. With a combination of friends who would ensure him this certainty as a basis, spirit-photography would be set upon a firm footing, and an instrumentality would be put into operation capable of effecting work of inestimable importance to the Cause. Soon there will be a revival in Spiritualism, and many new investigators will naturally desire to make experiments on their own account. Than Mr. Hudson these could not find a better means of doing so. In his studio the sitter has every facility to obtain complete satisfaction, and a sprinkling of recognised spirit-photographs dotted up and down the country in the hands of truth-lovers would be eloquent though silent pleaders for the claims of Spiritualism.

We speak these words for Mr. Hudson and his art with sincere pleasure. It will not be forgotten that in this Magazine "M.A. (Oxon.);" two years ago completed a course of articles on Spirit-Pho-

tography, which stand alone in the literature of this movement. These exhaustive articles were illustrated with 9000 copies of attested spirit-photographs, given gratis by our publisher to the readers of this Magazine. Such being our enthusiasm in this work, it can easily be imagined that we have thoroughly tested the whole matter, and that we speak from knowledge of Mr. Hudson and a wide experience of spirit-photography.

We leave this important question in the hands of the friends of Spiritualistic investigation with the hope that it will receive due attention and give thorough satisfaction to those who employ their efforts therein.

INSANITY CURED.—A CLAIRVOYANT DESCRIPTION OF THE HUMAN BRAIN.

Mr. T. Blackburn communicates the following letter with these remarks :—

“Mr. John Thomas, Kingsley, near Frodsham, Cheshire, who is a remarkable and powerful medium of a somewhat original character, never having sat at a seance, writes me the following, which you may consider worth placing before your readers.”

As you are aware, I am not a scholar, neither an anatomist or physiologist, so what I am about to describe will be done in the ordinary every-day verbiage, and not in the technical terms of the scientists. About two years ago a case of insanity came under my notice. I was applied to by the parents of a young woman, as the last resort, for the medical men had ordered her to be removed to an asylum. I paid a visit to the patient, and when I came into her presence she at once stopped her noise, and hid her face beneath the bed-clothes. This was unusual for her to do. I uncovered her head, and by impression placed my open hand on the top and about the middle of the head. I held it there for some few minutes, and in the meanwhile I earnestly lifted up my mind to God in prayer for his divine blessing. A holy calm seem to pervade the room, and my patient became quiet and placid. I spoke to her in the following words : Miss A——, will you promise that you will this night go to sleep and that you will not disturb me in my sleep this night? She responded readily, “Yes, sir, I will,” and she remained quiet until four o'clock the following morning—a thing which she had not done from the time of her being taken. Six months from that time she was quite restored. I met with a second case and visited her, but was not allowed to place my hand on her, being impressed it was hopeless, nevertheless her friends testified to my medicine and attentions having much benefited her.

About six months ago my attention was required to another case of insanity ; this was different to the other two in its outward manifestations. This person was more sullen, and hated everyone who

came into her presence. She looked at me disdainfully. I went gently to her and placed my hand over the top of the head; after taking it off, I took hold of her left hand in my right, and looked at her with benign feelings, when she looked at me with a faint smile. I was satisfied, and told her friends she would get well, and in five months from that date her recovery was complete.

These successes made me extremely desirous to know more about the brain and its different conditions. I was anxious to be able to see the whole subject in a clear light. Accordingly, one night when in bed, my angel-guide who attends me in such matters, intimated to me by impression that I should ultimately understand these matters in their true light.

First of all was shown me a brain very red. I was told that persons possessing a brain of this quality were very violent people, and the mental disease incident to them was madness. I was shown another of a pink colour. The possessor of this was very impulsive, and subject to paroxysms of rage. The next was a pale pink. Such would be very impressionable, inclined to irritability, changeable, very sympathetic with suffering, and liable to suffer through mental derangement from any heavy trial. The next was white. This was an indication of a most simple character, unsuspecting and easily imposed upon by the hard men of the world. The mental disease of such would be despondency and utter break down. The next was a pale yellow. Such would be a votary of fashion and a pleasure seeker, and not frequently subject to insanity. The next, was a darker yellow, inclined to brown. This would belong to practical and common-sense persons, that keep the material world a-going, and would be free from mental delusions. Again, brown or dark brown would constitute very materialistic minds, selfish, covetous, and little capable of high and noble thoughts. Such are the foes of religion and Spiritualism. The next is leaden colour. These are dull, bashful, reserved, and timid, yet subject to profound thoughts and deep cogitations. They are avoided by society, and seldom have many friends, although kind in their way. There are composite brains, which appear rather ludicrous, constituting all kinds of character in the same individual; I was astonished at looking at this. There are also other colours, such as mottled or granite, which is the result of a long course of trials, gradually wearing until the mind that was once lightsome, free, and unsuspecting, becomes grave and stern in its deportment. There are very dark brains, and I am told never to take a case of insanity in hand if the brain appears very dark: such are much diseased.

I am now made perfectly capable of seeing and describing the character of almost any brain, if the person applying does so from a pure and good motive. I can, under the guidance of my noble spirit-doctor, direct a kind of influence of the right quality to help a diseased brain or eradicate an injurious influence.

I don't profess to know anything of phrenology, nor do I pretend to describe, but as to the character of the brain in relation to health or disease, and its cure by this heavenly aura.

MIND-READING, OR PSYCHOMETRY.

Bayard Taylor, in a recent letter to the *Cincinnati Commercial*, writes of "mind-reading" as follows:—

Mr. Brown (of New Haven, I believe,) is giving what he calls "mind-readings" at Chickering Hall. It is nothing but a marked instance of natural clairvoyance—a power which, in greater or less degree, is known to at least one tenth of the civilised human race. But the materialistic philosophers are bent upon giving a purely materialistic explanation of the phenomena; and it is curious to what incredible lengths they go in order to avoid admitting the existence of a "spiritual sense." The last explanation is that Mr. Brown is a "muscle reader" that is, that he detects from the muscles of the face the particular thought, name, or object in the mind of the person which he professes mentally to read. This is very much like inventing a miracle to account for a natural occurrence. I see nothing extraordinary, or even unusual, in all that Mr. Brown does. In him the sense is more finely developed, but tens of thousands have it in common with him. I know an artist, who, with bandaged eyes, and a letter in a blank envelope placed between his two hands, will presently describe the character of the writer. In one instance one of his own letters was thus given to him and the result was such an astonishing, unconscious revelation of himself, his weaknesses and faults of character, that the experimenter hastily removed the letter, feeling that he had committed a wrong. There is no limit to the phenomena of human electricity, or magnetism, with its attractions and repulsions, and its connections with the mutual communication of thoughts or impressions. But no man, as far as I know, has ever taken up the subject and investigated it, without a pre-accepted theory, which, of course, would vitiate all his observations.

In these remarks, Mr. Taylor writes of mind-reading experiments as something new and not yet scientifically investigated. A gentleman of his intelligence, however, ought to know that the subject is neither new nor unknown to scientific investigation. It is about thirty-five years since Professor J. R. Buchanan, of Louisville, publicly announced and illustrated in New York and Boston the power of reading thought or determining the operations of the brain, or the mental impressions contained in a letter or other autograph. The art or science was then named by its discoverer *Psychometry*, or soul-measuring, and it has been widely made known and practised by many persons in this country, many of whom are greatly superior to Brown in the range of their capacities. In Pierpont's poem on Progress it was written of as a more remarkable discovery than that of Daguerre, as it enabled one to pourtray mind instead of matter.

When Mr. Brown was in this city Dr. Buchanan published the scientific explanation of such powers in the *Courier-Journal*. He has used such powers for many years in scientific investigations, but not in the way of public exhibition. Brown's exhibition, which is only the lowest of physical display of the power, has been assisted by Dr. Beard, who attempts to show by partial statement of facts that Brown gets his results by watching the involuntary muscular action of the party from whom he gets the idea. Mr. Brown's experiments clearly refute this theory, and in a recent exhibition in New York he

went *alone* and picked out the person in the audience of whom Mr. Macdonald had thought.

As Mr. Taylor rightly says, many persons possess this power, and Dr. Buchanan shows in his "Anthropology" how to discover this faculty. The late poet, Forceythe Wilson, has been described in the *Atlantic Monthly* as possessing this power to a wonderful extent. The writer, however, omitted to state that Mr. Wilson was a friend of Dr. Buchanan, and was taught by him to exercise this faculty. The word *Psychometry* was originally coined by Dr. Buchanan as the scientific expression of his discovery, and the subject is fully explained in Johnson's "Cyclopedia," recently published.—*Evening News* (Louisville).

Review.

"OTHER WORLD ORDER." Suggestions and Conclusions thereon.
By WILLIAM WHITE. London: E. W. Allen.*

This work is a popular discussion of some of the anomalies of mundane existence by presuming that there is an "Other World Order," with which the business of this life is inextricably mixed up. There are some who have no mind to understand this supernal state, and to such the trials of mankind are void of all rational solution. To aid these in their difficulties the goodness of God has been doubted, devils have been invented, schemes of salvation have been proposed, and the manifold machinery of theology has been patented in all countries under the sun.

Our author commences his explorations of this mysterious realm in its inmost recesses,—viz., Calvinistic Scotland, where he had bestowed upon him the birthright of every Scot—conceptions of Heaven and Hell, especially Hell. Swedenborg fell into his hands of whom Mr. White has become a most eminent biographer, but White's Swedenborg is not the Swedenborgian mystic of that name. Mr. White can afford to treat his hero as a human being and vindicate him in spite of his confessed imperfections. He says "It is not easy to acquire a clear understanding of Swedenborg's mind on the larger relations of humanity in the spiritual world. A reader of 'Heaven and Hell' would naturally come to the conclusion, that though his damnation differed from vulgar notions of damnation, still it was damnation and as repulsive as incredible." Further he says, "In order to do justice to Swedenborg, it is necessary to detach superstitious associations from the words Hell and Devil and their correlatives. With

* This work extends to 166, xx. pages, cloth, price 3s. It is offered to the purchasers of *Human Nature* for this month at 2s., post free; see coupon in the advertisement page, which should be cut out and sent up to the office of *Human Nature* to secure "Other World Order" at the reduced price.

him they are synonymous with the Love of Self : whoever is governed by Self Love is a Devil and a subject of Hell ; as, on the other hand, whoever is governed by Love of Others is an Angel and a subject of Heaven. No student of Swedenborg should ever forget that prepossession governs experience in the spiritual world : what you are you see. ‘It is to be well observed,’ he remarks, ‘that the notions one entertains on any matter are reflected to the life in the other world’—an admission full of significance, as regards his own descriptions of infernal society and scenery, which not improbably exhibit prejudices which his philosophy was unable to overcome.” Mr. White, while extending a cordial appreciation to Swedenborg on every point, never gives up his mental freedom in interpreting reports from the spirit-world. “From a realm so regulated we can only listen to a reporter with considerable reserve, remembering how apt we all are to erect our likes and dislikes into universal standards, and to pronounce that heavenly which affects us agreeably, and that infernal which affects us painfully.”

These views are the basis of the book in its mode of dividing mankind into two great classes. In his chapter on “Infernal Propriety” it is shown that the class designated “devils” may be no worse than “honesty is the best policy” kind of business men, who find that virtue and fair dealing are best for this world, though they may be deficient in that inner light which gives a perception of principles and a love of godliness for its own sake. But there is hope even for these : “Why should even Devils be tormented if they cease to do evil?” Moreover they are useful. Heaven could not exist without Hell, and the inhabitants of the latter abode are even happy in their struggles and triumphs and are really the authors of all that external decorum which gives form to earthly society. “Devils are utilised,” we are shown in a chapter specially devoted to the task. “There is nothing in the worst man living that is not in the best man living. The propensities of the worst are included in the best, but the best are held in subordination by superior forces or faculties.” But, “There is nothing and can be nothing in society that is not in the individual.” Humanity as a whole is recognised as “the Grand Man” specially amplified in a chapter devoted to his personal purposes. This grand man is composed of organs, which are represented in the various grades of men. Some represent the base of the brain—Hell, and others the coronal region—Heaven ; but all are needful to fill out proportionably the Grand Man. This our author regards as “Swedenborg’s cardinal principle :”—“That whilst we are externally discriminate and independent of each other, we are internally and really molecules in a vast organism comprising both worlds—the spiritual and the natural.” This world is a transitory place of abode regulated throughout by internal influences peculiar to the “Other World,” under the “order” of which all our acts here are performed.

“The Mystery of Evil” is thereby apparent. “Illustrations of the uses of sin and suffering in the development of Human Nature might be extended through volumes, with confessions of those who have discovered the benefit of their afflictions.” The sting of evil is, how-

ever, eternal punishment, which leans on the admitted fact of human immortality. The sentiment paid to the mouldering remnants of humanity which "Rest in the Grave," Mr. White consigns to ridicule. The doctrine of "annihilation" is boldly faced as an alternative caused by "the increasing uneasiness of Christians over irreparable damnation." The case on the other side is thus presented: "A strong argument for immortality has ever been the common instinct of immortality. Even when it is supposed the man is buried when his body is buried, the conception is that in his grave he enjoys rest. Annihilation would seem to be inconceivable. And if it should be maintained that conceivability and inconceivability is no evidence for or against reality, Spiritualists have the evidence of experience to fall back upon, or what Epes Sargent designates 'the proof palpable of immortality.'"

Assuming the position that man is immortal, Mr. White deals with hell-fire. "The objection to the threat of hell-fire is, that it is incredible to all save an imaginative few, who would behave equally well without such violent stimulus. Moreover, dealers in hell-fire commonly employ it to enforce sanctimonious observances, or to recommend a magical faith, neither of which contribute to that righteousness wherein is salvation. No admonition which does not reveal a present damnation and a present salvation has much practical effect." The Bible is then referred to for evidence. Its first statement is regarded "that in righteousness, or accord with God, is everlasting happiness everywhere, and in unrighteousness is everlasting misery everywhere." It is shown, however, that the Bible is a record extending over long periods of time, and that every passage is not to be "treated as uniform metal, and entitled to unquestioned currency."

Mr. White is as free in his use of the Bible as of Swedenborg. He says, "Of this I am confident—that nothing so paralyses the proper influence of the Scriptures as the abject spirit in which it is supposed they should be read. As I heard a lady once say, 'I never enjoyed the Bible until I found courage to read it like any other book, and then I found out for myself that it was the best of books.' It is liberty that is wanted—liberty to question and criticise. Ordinarily a matter is considered settled if apt citations from Holy Writ can be adduced, and a man is reckoned faithful, and regards himself as an Abdiel, if he can proclaim, 'Thus and thus saith the Word of God; thus I believe, and I am not to be moved;' when, in truth, such a position is the very acme of unreasonableness. And perhaps the chief mischief is that the world in general takes such conduct as justified by the Bible, and passes an inward and unconscious condemnation on the Bible for its assumption, when, in fact, the Bible no more claims infallibility for itself than for the Pope, or the Archbishop of Canterbury, or Brigham Young. * * * If men of science, of letters, and common sense, could only be persuaded to read the Scriptures with the same freedom with which they read Aristotle or Shakspeare, what might they not learn, and by how much might they be benefited!"

Having thus cleared the ground, our author scans the Book as to what it says on man's condition in the “Other World.” But at the commencement he comes to a point which with some emphasis he enforces—“that to our Saviour we owe little original information concerning the future life;” He used the ideas current at the time: His “work was less the communication of natural or supernatural intelligence than the inspiration of new motives for conduct, of a profounder desire for righteousness, of a more thorough establishment of the kingdom of heaven in the heart.” This preliminary work is deemed necessary because “the tremendous doctrine of everlasting punishment is based almost wholly on certain sayings of Jesus Christ, and when invited, nay driven, to assent to its truth, we are bound to scrutinise very carefully the media whereby these sayings have been conveyed to us.” This wholesome scrutiny shows the probability that before the Church took the books under its protection many arbitrary alterations and additions were made in them. Jesus is made to preach a different doctrine in Matthew to that reported of him in Mark. The latter has it, “He that believeth not shall be damned,” while Jesus in Matthew bases salvation on good and righteous conduct, without the slightest reference to believing. Says Mr. White: “The true explanation of the incongruity is to be found, I apprehend, in the fact that the passage from Mark is not authentic—is, in short, a forgery. By Eusebius and Jerome it is expressly stated that in nearly all the trustworthy copies of their time the gospel of Mark ended with what is now the eighth verse of the sixteenth chapter, and in confirmation of their testimony we know that in the two oldest manuscripts in existence, the Sinaitic and Vatican, verses 9 to 20 are absent.”

But we must halt; any *résumé* of this little book would be faulty. It is well worth reading, every word. It is by no means dry and prolix; the chapters are short, and the matter interesting. The most musty and uninviting of theological problems are made lucid and entertaining as a riddle solved. A vein of pawky Scotch humour pervades the work, and yet it is reverent and thoughtful. The process adopted is conciliatory—theologians of all shades will not be offended, even when they may disagree on points advanced.

It is a work well adapted to place into the hands of religious people. The radical may perhaps regard the efforts of the author as leaning too much on both sides at the same time; but his effort is to show that extreme views in any direction are generally indefensible, and that there is so much truth in all positions that the mean course is the only satisfactory one. To the materialist and unbeliever in spiritual doctrines this work will be found as useful as to the bigoted sectarian in the opposite camp, for the matters of faith that are usually so insurmountable to the rationalist are here presented in such common-sense guise as to recommend themselves to any thinking mind.

Poetry.

M'AIMÉE.

Fair art thou, my love, as the jocund morn,
 Sweet art thou, my love, as the tender flower ;
 Naught more fair and sweet doth this life adorn
 Than thou, sweet maiden, in thy springtime's hour.

O thou maiden fair, with thine eyes so rare !

O thou maiden blithe, with thy form so lithe !

Thou dost fill my heart with thoughts of days of bliss
 When yet my heart was free and cumberless.

Sweet art thou, my love, as is love itself,

Sweet as all that man dreams of and adores ;

More like art thou to some fond imaged elf,

Than aught we meet on earth's dull, fading shores.

O thou maiden fair, &c.

Pure art thou, my love, as the crystal dew,

Pure art thou, my love, as the angels bright ;

Yet love's nectar doth thy full lips embue,

And in thine eyes so soft burns love's liquid light.

O thou maiden fair, &c.

Drear is life's low vale, often lone and sad,

Full of storms and strife that oft bemean the soul ;

Yet the vision fair of thy face so glad

Doth raise the heart to seek its nobler goal.

O thou maiden fair, &c.

I'll ne'er see thee more : thou art anchored here,

In haven still where bark may ride at rest,

While I on seas unpeaceful aye must steer,

Yet shall thy memory light me on my quest.

O thou maiden fair, &c.

A. T. S.

CRANIOLOGY AND RESPONSIBILITY.—Quite a little sensation appears to have been created in Vienna by a paper read before the Verein der Aerzte Niederosterreichs by Professor Benedict, the object of which, as stated, was to show that in general nobody can be completely responsible for any good or bad action. The paper was a further development of the position he took at the last Congress of Naturalists at Grantz. After extensive personal investigation, Benedict says that the skulls of 50 per cent. of thieves present a high degree of asymmetry. In twelve brains examined, nine of murderers, two of habitual thieves, and one of a falsifier, the surface of each exhibited signs of abnormal development. Of those conditions principally observed in these and similar cases, Benedict says the most important is the frequency with which the cerebellum is incompletely covered by the occipital cerebral lobes. His conclusion is that persistent criminals being incorrigible by a physical necessity of their organisation, the good of society requires that, instead of a short punishment, permanent restraint should be more generally substituted in the case of such offenders.—*London Medical Record*.

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