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## VALUE OF *A PRIORI* REASONING IN THEOLOGY.

By ST. GEORGE STOCK, *Pembroke College, Oxon.*

### DIVISION I.—PART II.

PROPOSITION 1 asserts that "Infinity of Duration is necessarily existing." Granted.

Proposition 2 further declares that "Infinity of Duration is necessarily indivisible." Granted also. But the admission will not render our watches superfluous. What Mr. Gillespie means is that we cannot cut time with a knife.

We have next a corollary establishing that "Infinity of Extension is necessarily immoveable." The corollary is tantamount to this proposition—"The parts of Infinity of Duration are necessarily immoveable among themselves, really or mentally." Certainly we cannot make to-day come after to-morrow, or to-morrow before to-day.

In proposition 3 we have it asserted that "There is necessarily a Being of Infinity of Duration." Most undoubtedly there is something that endures for ever—if nothing else, at least duration itself. Which last is equivalent to saying that we cannot rid our minds of the notion of time, "Because, everything the existence of which we cannot but believe is necessarily existing."

Proposition 4 sets forth that "The Being of Infinity of Duration is necessarily of unity and simplicity."

If the being in question be infinity of duration itself, we may grant this without hesitation or reserve. If it be a substance whose duration is infinite the case will require a keener scrutiny. Let us commence by admitting that the substance if indivisible is necessarily also of unity and simplicity. The question then resolves itself into this—Is a thing which has lasted, and will

last for ever necessarily indivisible? As in the parallel case of extension Mr. Gillespie makes short work of the matter—"For, that the Substratum of Infinity of Duration is no more divisible than Infinity of Duration, is a self-evident truth." Here again we must pause to inquire the meaning. It cannot be meant that in all cases any attribute which may be predicated of an attribute of a substance may be predicated of the substance itself. The meaning therefore must be that, in this particular case, there is something which renders it self-evident that if a thing had no beginning and cannot be put an end to, neither can it be minced to pieces. And so, in a certain sense, there is. For it may be said that if a thing be cut into halves the thing ceases to exist, and two other things begin to exist in its stead. It is not open to us, therefore, to maintain that any given material object is necessarily eternal. For even if it should never meet with disintegration, it may still be conceived to be divided and so be conceived as ceasing to exist. But why a substance should not be eternal in some shape or other, if such an expression be allowed, no reason whatever can be assigned. The upshot of the matter is that Mr. Gillespie's proposition is true, if we are to regard change of form as equivalent to the cessation of existence: otherwise there is no reason why a thing should not be at the same time divisible and eternal. Mr. Gillespie's use of language may of course be the correct one, but it is important not to confuse the two notions.

We now advance to scholium 1 on the preceding proposition. "The Substratum of Infinity of Duration being necessarily indivisible, that is, its parts being necessarily indivisible from each other; it is a necessary consequence, that the thing, the parts of which are divisible from each other, is not such Substratum, nor any part thereof." This is certainly a necessary consequence in the sense above defined.

After this comes a corollary. "It is a corollary from the proposition, The parts of the Substratum of Infinity of Duration are necessarily indivisible from each other, that they are necessarily immovable among themselves." This also must be granted with the same restriction.

Then scholium 2—"And the parts of the Substratum of Infinity of Duration being necessarily immovable among themselves; it is a necessary consequence, that the thing, the parts of which are moveable among themselves, is not such Substratum, nor any part thereof." Again undeniable, if to change form, or to become many instead of one, is the same thing as ceasing to exist. Of course, in that sense only, undeniable. For to say that the parts of matter are moveable with respect to position is no argument at all against matter, in one shape or another, being eternal.

With respect to time indeed (and a similar limitation is always required in arguing from the possession of an attribute by an attribute of a substance to the possession of the same attribute by the substance itself) the parts of matter are immoveable. The body of the offspring cannot come into existence before that of the parent, nor the fruit of the tree precede the tree itself.

Mr. Gillespie now proceeds to demonstrate, in a sub-proposition, that "The Material Universe is finite in duration." To the demonstration there is prefixed a "Prolegomenon," against which it is necessary to enter a protest. For our author speaks as though his opponents as a matter of course would maintain that infinity of duration is inconceivable apart from matter. Whereas all that any opponent, who knows what he is about, will wish to maintain is, that the material universe may, for aught Mr. Gillespie can show to the contrary, be eternal. There is no "indissoluble bond in our conceptions" between matter and infinity of duration; nor between any other substratum and its attribute, seeing that the same attribute may be possessed by more than one substance. The conception of an attribute does not necessarily imply a particular substratum as its correlate.

Not to weary the reader by unnecessary prolixity, let it be stated at once that Mr. Gillespie does triumphantly demonstrate that the material universe is finite in duration, in his meaning of the words, in which the material universe is the equivalent of matter, and division or change of form identical with cessation of existence. But matter is still matter, however much divided, and that matter, irrespective of form, may not be eternal, both a *parte ante* and a *parte post*, he has not attempted to demonstrate and we may be quite sure he never will. Yet this is precisely what everybody means who speaks of matter as being eternal. It remains then that matter, irrespective of form, may be eternal; or, in other words, may be the substratum of infinity of duration.

In a scholium which follows Mr. Gillespie makes game of all who uphold the doctrine of the eternity of matter. If such persons agree with himself in considering change of form to be the same thing with cessation of existence, his remarks are very much to the point, otherwise they are thrown away.

We next encounter a proposition bearing the unassuming title of "Corollary from Sub-proposition." It lays down that "Every succession of finitely extended substances is finite in duration." The case of "a succession of substances of Infinity of Extension," we are not invited to discuss. That, we are told, would be "we know not what," an assertion which, however undeniable, hardly solves the question of the eternity or non-eternity of such a succession of substances. The other case, namely, that of a succession of substances finite in extension resolves itself into two

heads. Under the first of these falls the consideration of "a succession of substances which are in the Material Universe." The proof of the proposition under this head is brief enough. "For, seeing that the whole finitely extended Material Universe itself is finite in duration, every succession of substances which are in the Material Universe must, therefore, be finite in duration, too." "The Material Universe" means matter pure and simple. Now, we have allowed that any given congeries of matter is finite, because divisible; but that matter may not be eternally shifting from shape to shape has nowhere been demonstrated.

The other head contains the case of a succession of worlds. This is disposed of on the ground that any succession involves motion, which seems disputable with regard to succession in time. But, without going into that point, it will be sufficient to remind the reader that it was only motion of parts, as implying division, which was shown to be fatal to infinity of duration, and that only in the sense in which change of form is identical with cessation of existence. Motion of a thing as a whole carries with it nothing to militate against the idea of eternity in any sense whatever. As if conscious of a weak case, Mr. Gillespie brings in at the end a preliminary bar to any such supposition which he assures us is "overwhelmingly potent." The bar is that the imagined succession "would be but our own old Material Universe, itself, in disguise." Well, if it be so, it seems far from improbable that our own old Material Universe, with a perpetually new face on it, will last for ever, despite Mr. Gillespie.

Proposition 5 asserts that "There is necessarily but one Being of Infinity of Duration." The case in which the being of infinity of duration is no more than infinity of duration itself we may grant at once. The other case, that "there can be but one Substratum of Infinity of Duration," Mr. Gillespie considers to need demonstration no more than the former. He merely says "Tis manifest." To us, however, it is far from manifest. There may, for aught we know to the contrary, be any number of beings all co-eternal together; and granting that there are, no one shall force us (by argument I mean, for there are no limits to the persuasive powers of a red-hot poker) into the contradiction of maintaining that, despite thereof, there is but one Eternal. True, there is but one eternity: but we can conceive as many eternals as there can be monads accommodated in infinite space, leaving them a little room to take exercise in.

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#### DIVISION I.—PART III.

We started, it will be remembered, with three Beings, all of whom had at first equal claims on our attention. After the demise

of one of them, the "thorough plenum," we had the remaining two running a neck to neck race for the final honours of deification. Then, in the Second Part, two fresh beings appeared in the field, namely Infinity of Duration, and Something other than the Material Universe, infinite in duration. This state of things, for obvious reasons, must not continue. So at this point it becomes necessary to effect a general clearance. Two of our Beings must be knocked on the head altogether, and the remaining two knocked into one. Let us watch Mr. Gillespie in this masterly manoeuvre.

The proposition with which we have now to deal is that "There is necessarily a Being of Infinity of Expansion and Infinity of Duration." This is tantamount to declaring that the being of infinity of expansion, and the being of infinity of duration are not two beings, but one. How then does Mr. Gillespie demonstrate this? He commences operations by demolishing, by means of a *reductio ad absurdum*, the supposition that space and time exist as independent entities, thus knocking two Beings on the head altogether. It remains then that space and time exist, severally, only as modes of a Being. The same absurdity is then used by Mr. Gillespie to prove that the Being in the two cases is identical. Thus the two remaining beings are knocked into one. Let us examine the *reductio ad absurdum* itself, which acts as such a potent solvent. Mr. Gillespie in effect says—If time and space exist as independent entities, then since time is in space and space in time, space must be time and time space. Which conclusion is plainly absurd. So "it is proved that the supposition itself is absurd." Now, it is quite true that we have a contradiction here, but it is one of Mr. Gillespie's own making. He was the father of it, and he it is who must pay for its rearing; it is an exceedingly illegitimate offspring. The contradiction is not drawn out of the proposition, in which case it would certainly invalidate it, but gratuitously thrust into the process of reasoning—unwittingly, no doubt, for I do not think or say, or wish to insinuate that Mr. Gillespie would consciously play the sophist. Who indeed would amuse himself on such a topic with the eristical defence of a thesis? Or, who would expose himself to Bacon's withering question—"Will ye offer to the Author of Truth the unclean sacrifice of a lie?" Mr. Gillespie is aware that in talking of space being in time and time in space, he is only speaking figuratively; but it escapes him that the figurative language does not convey the same real meaning in both cases. It is a very good figure to say that space exists in time, every portion of space in every portion of time, and the whole of space in the whole of time. But it is by no means so happy a figure to talk of time existing in space. Indeed, I doubt



whether the language be not absurd. But, at all events, if we do consent to speak in this way, we must remember that it is in two quite different senses that time and space (or, to give them their full titles, the Being of Infinity of Extension, and the Being of Infinity of Duration) stand to one another in the relations of containing and contained, and that by so speaking we involve ourselves in no contradiction, since each exists in the other in a different respect. In logic we say, quite harmlessly, that species exists in genus, and genus in species, because it is understood by every one that species exists in genus in respect of extension, and genus in species in respect of intention. And something very similar is the case with the B. o. I. o. Expansion and the B. o. I. o. Duration.

But there is another and perhaps still more remarkable feature in Mr. Gillespie's imaginary *reductio ad absurdum*. It is that, whether time and space exist as independent entities or not, the fact remains that in a certain metaphorical sense of the terms, different in each case, time is in space and space in time. If this, therefore, be pronounced an absurdity, it will be fatal to any hypothesis whatever that can be framed with regard to the existence of time and space. Let it be assumed that there is a Being Infinite and Eternal, then if Infinity and Eternity must be one on account of their mutual inter-penetration, and it is yet absurd to consider them one, it will follow that the existence of such a Being is absurd.

On the whole of this subject I find that Mr. Gillespie has already had the error of his ways strongly pointed out to him by a writer in the *National Reformer*, signing himself R. H. B. How he could have failed to see and acknowledge the fallacy when his attention was directly called to it, is a thing hard to be understood. Yet it may well be, reader, that if you or I had spun as subtle a web of argument, particularly if it seemed to establish a conclusion to which we clung as to life itself, we should be equally blind to its defects.

Perhaps it will not be amiss to remark here that on whichever side our feelings may be in the dispute between Theism and Atheism, and whatever we may consider to have been the skill in verbal fence displayed by the combatants on either side, the truth of argument lay with the so-called "Atheists." Mr. Bradlaugh of course may be the Devil—all I say is, "Give him his due." But why the "so-called Atheists?" For more reasons than one. Both because the man who tries to act up to the light within him, be his creed matter or spirit, eternal life or eternal death, has what gives value to "faith in God;" and also because the Atheist proper is now almost extinct. He stood on precisely the same dogmatic platform as the Theologian, only

maintaining the contradictory of his opponent's propositions. Both of them

"Blind guides that feel for a path, where highway is none to be had."

The theologian still asserts as a truth admitting of no dispute that there is a certain Being, distinct from the Universe, that would exist unimpaired, not only if all matter, but if all mind also, as we know it, were destroyed; which Being he calls God; he asserts further that the material universe is finite and temporary. The Atheist used to maintain, with equal pertinacity, that there could be no being distinct from the material universe, and that matter was necessarily infinite and eternal.

But to return. If only the quibble we have been examining had been allowed to pass muster, we see what Mr. Gillespie would have gained. He would have seemed to demonstrate the absurdity of supposing that infinity of expansion may subsist by itself, which, as we have seen, is only another way of stating that the material universe, considered as a combination of matter and void, is infinitely extended; and would have seemed to explode in like manner the hypothesis of the self-existence of infinity of duration. Consequently he would have proved that there is an immaterial Being, distinct from space itself, filling all space, and enduring through all time. As no approach to this was contained in our premises, I must confess to having had all along a pretty shrewd suspicion, that it would not be squeezed out of them, being aware, as Whately puts it, that "The object of all reasoning is simply to expand and unfold the assertions wrapped up, as it were, and implied in those with which we set out."

The reader cannot fail to have observed that in the last, proposition which we have considered, or shall need to consider the outlines of Deity were already limned out in majestic proportions, and that all that remained was to fill in the details. As a matter of reasoning we admit there may be such a Being, demurring only when Mr. Gillespie says "there must." "There must," because otherwise time would be space and space time. However much we may desire to reach God, surely this is not the way! Who knows but we may have to fall back after all upon the "cardiac impulse" of poor Mr. Gilfillan?

We have now seen how Mr. Gillespie has cleared away the hypothesis of the self-existence of space and time—an hypothesis fatal to all *à priori* proof of the being of a God. He has introduced a gratuitous absurdity, and thus pinned it to the coat-tails of the hypothesis in question—a most unfair and unkind attempt to bring a perfectly respectable proposition into ridicule. But the laugh, we may be sure, will not be taken up by an audience of good feeling. Mr. Gillespie, however, quite takes it for granted

that he has brought this theory into universal discredit, and henceforward assumes the truth of its rival. We, on the contrary, who entertain no special spite against the unfortunate hypothesis that stands in Mr. Gillespie's way, will bear in mind that it is still an open question whether infinity of expansion and infinity of duration are independent entities or not. But in Mr. Gillespie's eyes the question is now closed, and, accordingly, in the rest of the train of reasoning we quite leave behind us and lose sight of the only meaning of the word "Being," which our concessions entitle us to make use of, namely—for we cannot be too particular—that in which "Infinity of Extension and the Being of Infinity of Extension are not different, as standing to one another in the relation of mode and subject of the mode, but are identical."

One more glance before parting at the turning point of the whole demonstration. There must be an Infinite and Eternal Being, for otherwise, space would be time, and time space. Such is the sum and substance of "The Argument, *à priori*, for the Being and the Attributes of the Lord God, the Absolute One, and First Cause." And yet this is the argument to which Sir William Hamilton solemnly gave his approbation, while the mob have been flinging their hats into the air, and making the welkin ring with acclamation!

Yet I would not seem to take leave of Mr. Gillespie with a note of triumph on my lips. His task has been the hardest of the hard, because (as I hope to show elsewhere) impossible; mine an easy and an obvious one. I have not had to climb to the moon on a beanstalk myself, but merely to come with a pair of scissors and snip Mr. Gillespie's beanstalk under him.

A word in closing.—I have not shrunk from exposing, according to the measure of my ability, the unsoundness of Mr. Gillespie's pretended demonstration; yet I admire greatly the constructive power he has exhibited, and think his book a great service to philosophy. We may rest from controversy on this subject now till a better case has been made out on the same side—and we shall rest in peace.

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A PURE and simple revenge does in no way restore man towards the felicity which the injury did interrupt. For revenge is but doing a simple evil, and does not, in its formality, imply reparation; for the mere repeating of our own right is permitted to them that will do it by charitable instruments. All the ends of human felicity are secured without revenge, for without it we are permitted to restore ourselves; and therefore it is against reason to do an evil that no way co-operates the proper and perfected end of human nature.—*Jeremy Taylor*.



DR. CROWELL ON PRIMITIVE CHRISTIANITY AND  
MODERN SPIRITUALISM.\**By M. A. (Oxon).*

It has been evident to careful observers for some time past that Spiritualism is entering on a new phase of its existence. Professor Agassiz, I believe it was, who originated a remark which must have occurred to many others besides himself. Every new truth, he said, passes through three stages. First, people deny and pooh-pooh it. Then they ascribe its origin to the devil. Lastly, they say nobody ever denied it: it is merely an old and well-known fact in new dress. Having with more or less success tided over the time when men who knew nothing about it denied its facts, ignored its teachings, and scoffed at its existence, Spiritualism has come to that period of adolescence, that inconvenient age when its existence is all too evident, and must be accounted for somehow. A few scientific ostriches still hide their heads, and refuse to see; but to the majority of men Spiritualism presents claims on attention which are not to be so disposed of. The scientific man, unfortunately for himself, has no expedient at hand whereby he may at once accept and explain the phenomena which so perplex him. That section of the world which may be roughly described as religious rather than scientific, is more fortunate. From time immemorial it has had a most convenient personage to whom it is wont to relegate every thing that it does not like. Everything new and unaccustomed, all discoveries, and all progressive developments of human knowledge have been credited in their turn with a diabolical origin. The devil has been at the bottom of most things which have benefited the world, according to these pious folks, and among his associates, according to the same authority, have been the best and noblest of mankind, the heroes and the moral giants who have towered above their fellows, who have lived in advance of their age, and who have most successfully handed on the courier fire of truth and progress to those who come after them. Were the devil only to get his due from these well-meaning but rather puzzle-headed people, he ought to be ranked as man's chiefest benefactor.

When the matter in hand, as in this case, chances to be of a religious nature, the expedient of saying that it is of the devil is supplemented by adding that it is contrary to the Bible. This convenient plan is calculated to be fatal to any such subject as

\* "The Identity of Primitive Christianity and Modern Spiritualism." By Eugene Crowell, M.D. Vol. 1. New York: Carleton & Co.; London: Trübner & Co. 1874.

Spiritualism. If it avoid Scylla, doubtless it will fall into Charybdis, and an end will be made of it by some means.

To these points, then, it seems to me that the efforts of spiritualists should be directed. The phenomena will win belief from persons to whom they appeal. The time is near at hand when they will receive their fair share of attention. More important it seems to me to be to direct attention to the source and nature of the intelligence which wields this new power: to show wherein it corresponds to that which has always been the chosen vehicle of Divine Revelation: to mark its claims to a hearing on grounds purely religious: and to shew, as may easily be done, that it is of God, not of the devil: in strictest accord with previous Revelation as preserved in the Bible, not in antagonism to the Divine utterances in ages past. Man has been crying out for long in hope of something which shall satisfy his spiritual cravings. He has outgrown the old faith, and seeks a creed more rational and more comprehensible. If his spiritual nature, as in too many cases, has been starved well-nigh to death, he has been dimly conscious all through his blank materialism of a something within that is not satisfied. If the spirit has mercifully been preserved through its trials, its voice is heard in lament over spiritual destitution, and earnest cries for more light. How many in the last two decades have said wearily to themselves, "This theology is dry, dry as dust. I cannot assimilate it. It does not nourish me. If something better do not come somehow, then religion will soon be dead; and faith will lose its hold upon men."

The very prevalence of such a cry ensures its answer. All around there is abundant evidence of a portentous shaking among the dry bones. And not the least is the rapid progress which the teachings of Spiritualism are everywhere making. "It is not only," says Dr. Crowell, speaking of American Spiritualism, "among the clergy and their congregations, but in a more remarkable degree and manner, it is invading editorial sanctums. There are few daily or weekly journals published in New York and Brooklyn that have not on their editorial and reportorial staffs at least one believer, and sometimes three or four, who believe at least in the phenomena of Spiritualism." With slight modification in one direction, and with considerable extension in others, this remark applies to England. It would be hard to over-estimate the force and volume of the current of Spiritualism which permeates society, especially in our large towns and centres of intelligence. Scarcely a magazine is printed now into the columns of which it has not penetrated: scarcely a newspaper which has not a spiritualistic commissioner on its staff. It has found its way into progressive pulpits, forms a staple subject for discussion at fashionable dinner parties; and entails upon its

known advocates and experts an amount of correspondence from enquirers which speaks volumes for the wide-spread interest which it creates.

At such a juncture a book like Dr. Crowell's, planned on such a scheme, and written with such ability and clearness, is especially valuable. Both for what it does, and for what it does not contain it is to be valued. As dealing with the objections to Spiritualism on orthodox grounds and from a Biblical stand-point it comes in fitting time; and, as dealing with all questions which it treats, temperately, soberly, and without exaggeration, as well as for the careful exclusion of rant, and bombast, and the wearisome nonsense which defiles the pages of most such works, the author deserves high praise. The book is one which may safely be laid on a drawing-room table, and read by any one who chances to take it up,—and that is uncommon merit in such a work. It may be read through without finding anything which should shock a refined and cultivated taste,—and that cannot be said of very many works on the same subject. Moreover, it dives below the surface, and presents theories and shrewd deductions and explanations which, whether the reader agree with them or not, are well worthy of his consideration. The student of Spiritualism may with advantage obey Lord Bacon's precept—"Read: not to contradict and confute: nor to believe and take for granted: nor to find talk and discourse; but to weigh and consider."

The book is planned to elucidate the "spiritual gifts" of which Paul speaks in his First Epistle to the Corinthians, chap. xii. 1—11. The author shows what the gifts or powers were—proving that similar gifts are exercised now; that their results are similar to those in apostolic times; that the same laws govern them, and that they are identical in source and character. The different gifts are enumerated thus from the above-quoted passage:—The word of wisdom; the word of knowledge; faith; gifts of healing; working of miracles; prophecy; discerning of spirits; divers kinds of tongues; interpretation of tongues. Had Paul been writing now, he could hardly have enumerated more completely the manifestations of spirit power. Modern Christians do not believe in the fulfilment of such promises; Spiritualists do; and the author has an easy task in demonstrating the existence of every one of these gifts by abundant evidence.

It would far exceed the limits of a Review to follow the author throughout his argument. I can but indicate its scope, and select from it some points for comment, leaving those who taste and approve to gratify their appetite by a full perusal. The author draws his facts from carefully recorded and attested records, supplemented by his own observation and experience.

A large acquaintance with the former source enables me to bear witness to the care with which the facts are selected, and inspires me with confidence in the personal records of experience. These are derived from such well-known mediums as Dr. Slade, Dr. Buffum, Dr. C. B. Kenney, Mr. Foster, and Mrs. Andrews, with each of whom the experiments would seem to be complete and convincing. From the mass of facts recorded under different heads, the following may be selected, more as corroborating experience than as adding to it.

#### PHYSICAL PHENOMENA.

To support the thesis that miracles so-called—no miracles really, but phenomena occurring under the operation of an unknown law—occur now as heretofore, reference is made to the phenomena which have been observed in the presence of the Davenport, Dr. Slade, and Dr. Kenney. Historic cases are adduced, such as the disturbances in the Wesley family, and the occurrences in the old palace at Woodstock, when the Commissioners of the Long Parliament were residing there. On this latter point evidence is brought from Sir Walter Scott's "Demology and Witchcraft," and from his introduction to his novel of "Woodstock." The liberation of Peter from prison by an angel, and Samson breaking his cords, "The Lord" removing the chariot-wheels of the Egyptians, Christ multiplying food—these, and such like records are paralleled by phenomena of recent occurrence.

Some curious evidence of musical phenomena will find illustration and parallel in Section 3, Chapter III., of my "Researches in Spiritualism," published in this Magazine in August, 1874. Dr. Slade and Dr. Kenney are mentioned as performing, in the trance state, difficult pieces of music, though they were both unable to do so in their normal state. The more remarkable phenomenon of the performance of an elaborate piece of music on an accordion, held in the hand of Mr. Home, does not seem to be known to the author, nor the still more extraordinary phenomenon of the production of musical sounds without an instrument, which I have recorded in the chapter referred to.

Another phenomenon which I have frequently noted—the vibration of the room in which a séance is being held—is alluded to in this same chapter, and paralleled from the record in Acts iv. 31, where it is recorded that when the disciples "had prayed, the place was shaken where they were assembled together," and from the similar occurrences where Peter was released from prison (Acts xvi. 26), and at the resurrection (Matt. xxviii. 2). Very remarkable is that violent vibratory motion which the author mentions as occurring in the presence of Dr. Slade and

Mrs Andrews, and which we are very familiar with at our own séances. I have noted the fact in Chapter I. of the "Researches" (*Human Nature*, April, 1874), and have since had many opportunities of observing it. It is a frequent occurrence with Mr. D. D. Home.

A section deals with the haunting of certain localities by spirits, under the suggestive heading, "They besought him much that he would not send them away out of the country" (Mark v. 10). Sir W. Scott, and Wesley, the Stockwell Ghost, and the hauntings at Slawensick, in Silesia, are paralleled by a remarkable narrative of a haunted house at Brooklyn, which dates only ten years back. Strange as it may seem to those who have not studied the question, it is abundantly clear that certain spirits are bound or attracted to certain localities. Such are earth-bound spirits whose interest centres on some spot of earth, and who are magnetically in rapport with some material object. No upward aspirations raise the spirit. It is apparently in a dormant state, hovering round the scene of old associations, tied, perhaps, to its old haunts, or even remaining in a state of hibernation near its old home or its earth-body. It is not till the magnetic rapport that binds such a spirit down is broken, that it can really wake to its new life. As this is usually caused by the intervention of a medium, the reason is seen why many mediums attract communications from earth-bound spirits by going within their sphere, to a house which they haunt, or even to a grave-yard where the body lies. The present writer has many such facts in his experience which can only be explained on such a theory as that now advanced. The old magnetic *rapport* holds until a stronger one breaks it. The spirit cannot "depart out of that place" until it is released.

The writer says truly that usually "advanced spirits are unable to directly exercise power over gross matter." When they attempt to do so, there is a more unadvanced spirit present who is the immediate operator. Moreover, not all spirits can so operate: only certain who possess the power; and who, I believe invariably, or with exceptions which have not come under my notice, have possessed on earth the gift of mediumship, and have retained it in spirit life. The gift with them is power over matter in proportion as they are nearer to the earth-sphere. As they progress from the plane of matter they lose the power and the desire to operate physically; and produce physical phenomena only as they are brought into rapport with those who need that form of evidence.

#### MATERIALIZATIONS.

The author devotes three chapters to the vexed question of



materialized spirit-forms. He does not adduce any evidence as to the phenomena witnessed in the presence of the Eddy Brothers, but he details at length manifestations through Mrs. Andrews, at Moravia. These are remarkable enough, and if substantially true, as I see no reason to doubt, must be held sufficient to establish the fact of materialization in the cases referred to.

A case is quoted of an arm three and a-half feet in length being projected from the aperture in the cabinet, Mrs. Andrews being the medium. I am able to testify to similar phenomena in the presence of Herne and Williams, in London. I was present once with an intimate friend at one of their sésances, during the time that they were in partnership, and we both observed a giant hand attached to an abnormally long arm projected from the aperture of the cabinet. It was quite out of proportion, and was distinctly visible for a considerable time, so that we observed it carefully. On another occasion, I saw a hand materialized on the end of one of the tubes used for a speaking-trumpet. The tube did duty as an arm.

Dr. Crowell quotes the very remarkable testimony of Dr. Wolfe to the results obtained by him through the mediumship of Mrs. Hollis. It is a striking proof of the precarious nature of these phenomena that Mrs. Hollis failed during a recent visit to this country to obtain any good results. Indeed, though I write under correction, I believe I am correct in saying that no materializations of the full form were obtained in London through her mediumship. Yet, under other conditions of climate, atmosphere, and surroundings, Dr. Wolfe got results with her which are simply marvellous. The "Arabian Nights" is tame reading after his "Startling Facts in Modern Spiritualism." Yet there is no reason to believe the record to be other than accurate and trustworthy.

A long record of materialization sittings with Dr. Slade is most interesting. At the end Dr. Crowell says, "I had now seen my daughter so often, and under such conditions, that it was impossible to withhold my confidence." The precautions taken, and the tests applied, leave on the reader's mind a feeling of security from trickery and deception which goes far to command acceptance for what is really almost too marvellous for belief. The author confesses that at any time previous to six years ago, he would probably have rejected any other writer's testimony to such seeming impossibilities: and he would scarcely be worthy of blame. Nothing, however, that can be written in the way of evidence can well be stronger than the temperate, exact, and forcible narrative here recorded. And it is backed by an equally exact record of the appearance of their

son to Mr. and Mrs. Whiting, Mr. A. H. Hermance, Newhaven, Conn., being a witness. This also through the mediumship of Dr. Slade.

Space precludes any detail of the author's experiments at Moravia. They must be read *in extenso*. They are not less remarkable than those before noticed, and confirmation of the results obtained was had through Dr. Slade, and Mr. Foster, after the author's return.

The theories advanced by the spirits to explain these stupendous phenomena are worth quoting, if only to show how little comprehensible they are by us in our present state of knowledge and how they do but "darken counsel by words of wisdom."

It is, properly speaking, a psychological process. For instance, the returning spirit, on coming in contact with earthly matter, with minds dwelling in material bodies, becomes immediately vividly impressed with the last sense of the conditions of earthly matter, through which it lived. They are all distinct to it in memory. Its dress, its general appearance, the incidents connected with them, all are clear to it. By the process of intense outward thought towards any one object, spirits are able to clothe themselves with whatever objective form they desire to assume. Your mother remembers how she dressed, in what manner she wore her hair, during the last days, weeks, or hours of her life. She knows she will be remembered most distinctly, most satisfactorily, by those who remain, if she can assume that objective form; so all she has to do is to fix her mind on the picture she wishes to weave out of your atmosphere. By intense outward thought she clothes herself just as she wishes. It is a common psychological process which all spirits thoroughly understand. Even little children are acquainted with it. (Page 416.)

In order to produce visible forms for spirits, we must have proper atmospheric conditions and suitable mediums, and a portion of the process must be performed in the dark, light being a disintegrator. Under proper conditions, with a good and harmonious circle, and with the instructions we can give, we shall be able to make forms for ourselves that will be much more permanent, and will resist for a time the disintegrating effect of light. The basic electric and magnetic elements which we use for making the pabulum with which we cover our forms are drawn from the atmosphere in a darkened place. Hence, in all ages, spirits have been able to appear more distinctly at night. In order that this pabulum may be used without too much injury to the spirit, we should have the magnetism of a circle, and of one or more mediumistic persons from whom we draw certain elements which still retain their vitality. We are thus enabled to vitalise our pabulum, so that it resembles the cuticle and hair of the human body, and the spirit who is thus surrounded becomes so similar to a human being that you cannot detect any difference. In drawing these elements from our mediums the process is often exhausting, and there are certain elements which are only borrowed, and must be returned; and this explains the fact that if a portion of the spirit materialised be stained by any coloured substance, the stain will be transferred to the same portion of the medium's body with the elements that are returned. (Page 417.)

All which comes to this: The spirit-form is really a projection of thought in the first instance—thought in the spirit world being substance. Mrs. Tappan's little Indian control, Ouina, speaks of

making her home in spirit-land, with its flowers, and ornaments, and beauties, out of "her thinks," *i.e.*, it is a reflection of her internal state, a projection from her spirit. This projection of thought is apparently made visible to us, and substantially present on the plane of matter, by being clothed with a pabulum, or substance extracted from the atmosphere (as plants extract their nutriment and means of growth, I suppose), and from the circle. This is presumably held in attraction round the spirit, and is vitalised from the medium, a portion of the vital force of the medium being temporarily segregated, so as to endue the material form with life.

If this be so, it would throw some light on the means by which figures are presented on the photographic plate by projection of thought. I have collected some cases in which it is plain that the spirit of a person still in the body has re-appeared. In short, thought and will are the great engines of spirit agency, and to the study of their action we must look for much enlightenment in matters now dark to us.

In view of late disclosures which have startled investigators into this vexed question, it is eminently to be desired that nothing but the best evidence should be accepted on this matter. Dr. Crowell seems to have had absolute proof. To refuse to admit so much as that would be equivalent to discrediting his whole testimony, which is very far from our wish. But all do not exercise sufficient care in investigating. It seems, at any rate, clear that Mr. Dale Owen and Dr. Child have seen cause to withdraw the emphatic testimony which they gave to the reality of certain phenomena, reported as occurring through the mediumship of Mr. and Mrs. Holmes. Events known to experienced spiritualists on this side of the water led them from the first to view the evidence with grave reserve, and nothing but Mr. Owen's and Dr. Child's testimony made them entertain it. It is the more to be regretted, then, that they should have been deceived, as must be gathered from their published withdrawal of confidence. More, it is to be presumed, will be laid before the public, who have a right to expect full particulars. And the warning will not be in vain, if those who testify to these phenomena are led to estimate more accurately the value of what they see, to avoid any unjustifiable deductions, and to insist on nothing short of definite and conclusive proof. The only proof that ought to be accepted is the positive objective presence of medium and spirit-form at the same time, in light which shall be strong enough for careful observation, in rooms which cannot previously have been prepared, and on repeated occasions. Anything short of this is no conclusive proof, though it may be presumptive evidence when taken in connection with

other proven cases. But surely in so momentous a matter, every step should be proven to demonstration.

## SPIRIT IDENTITY.

I cannot refrain from instancing a case of identity, precious evidence in the too great dearth of such, which the author quotes from a paper by Mr. W. Howitt. It is too long for quotation, but the story is briefly this. In early days Mr. H. had lived amongst a number of simple country folk who were of the Society of Friends. He had lost sight of them for fifty years, and had moved to another part of the country. Suddenly, while sitting with Mrs. Howitt, these old friends announced themselves.

"What," I asked, "can have induced you, friends, to come to me after so long absence?"

"It is not without sufficient cause," they replied. "Daniel Faber is in great trouble, and we are anxious to assist him. The last comer from that neighbourhood has told him that his daughter has married a farmer on the next farm, and if it be the man he supposes, he is sure that nothing but misery can be the result. This is a man of the name of Hunt—a man of a character that promises nothing but trouble."

"But," I asked, "could not 'the last comer,' as you call him, tell you precisely who the man is?"

"No," they replied, "he was not personally acquainted with either party, but heard it through another; heard simply the fact of the marriage, and that it was to a farmer on the next farm."

"But," I said again, "why do you come to me? Why don't you go to the place and ascertain the facts for yourselves?"

"We have been," they rejoined, "but we can't find Daniel's daughter. The whole land lies in darkness; we can discover nothing."

This surprised me for a time. But it soon cleared itself to my mind. They were drawn to me by hope of assistance, and by spiritual rapport. I knew and understood spiritual conditions. We lived as it were in the same life-atmosphere, and therefore all was open between us. On the other hand, no one—not even the daughter sought after—had any knowledge of, or consequently any sympathy with, such things. The people all down there were so unspiritual, so intensely in the atmosphere and interests of earth, that to spirits they did not seem even to exist.

After reflecting on this, I said, "Yes; I see how it is; you can't at present find Daniel's daughter yourselves; but what is it you wish me to do?"

"To write," they replied, "to a friend down there, and learn whether it be true that Daniel's daughter is married, and to whom."

I promised, and I wrote accordingly. What was now curious was the anxiety with which these spirits awaited the reply. Every evening they used to come to learn whether I had received a letter, and seemed much disappointed at receiving the same negative answer. I reminded them that people in the country were slow correspondents. The reply being long in coming, they apprehended that it might be unsatisfactory, and this brought out a trait of character so beautiful in good spirits. They came one evening without their friend Daniel, and begged us, if the reply should be painful, to break it as gently to Daniel as we could, observing that he was very unhappy about the affair. We were delighted with this tender care for their friend.

When the answer arrived it was read to them; and being satisfactory, great jubilation was expressed. Faber came frequently after, and wished a letter to be written to his daughter conveying his approval of her marriage. Mr. H. demurred, but wrote to send his own congratulations. That act paved the way for communion, and the spirit was able to get near his daughter, and to hear and see her though not to communicate with her. Still Faber was eager that his daughter should be spoken to; "You will find it made very easy if you will try." Mr. Howitt did try at last, and found that his words created no surprise in her mind. "My brother is a spiritualist, and has been telling me all about it," she said. The whole narrative is a most striking proof of identity. Had I space I could relate a dozen such in my own experience, but one is striking enough to those who doubt the identity of spirits.

The chapters on Possession, Obsession, Spirits in Prison, are most suggestive. None who has studied the question can doubt that many crimes and deeds of violence are directly attributable to the suggestions of dark and undeveloped spirits. A case of Jesse Pommeroy, a boy of 13 years old, who was the author of a series of outrages upon little children, is quoted. He seems to have been impelled to beat and wound these little fellows by a power which was irresistible; and he experienced remorse after the deed was done. Yet he was impelled to repeat his crimes, and eventually, after detention in a Reformatory where his conduct was exemplary, he obtained his release, and at once murdered a child of four years old. Other cases are recorded, and they present no difficulty to those who knew the power which dark spirits gain over those whom they possess. No traces of insanity account for many such crimes; no motive is apparent or discoverable; but the goading power, external to the criminal and irresistible in its effect, is traceable in all. The author throws out a curious suggestion in commenting on the cases quoted. He believes that murders and crimes of violence such as Pommeroy's are directly caused by malignant and vengeful spirits who gratify their angry passions in that manner. He says, "America is the Indian's native soil. Here he has been defrauded, insulted, and massacred. He is revengeful here, and, for a while at least after entering spirit-life, he can be no less so. Are not many of these hitherto unaccountable murders . . . attributable to the instigation of slain or starved Indians, who, while hovering over their old homes, find mediumistic persons whom they can influence to the commission of crimes which gratify their revengeful feelings?" However strange this suggestion may seem at first blush, I have no doubt that spirits who have been lawless and base, and sensual and brutal while in



the flesh, do exercise a direful influence upon those unfortunate mediums who give themselves up to their possession. The wretched gin-drinker finds his gratification through one as base as he was in animal appetites. The brutal murderer, all of whose wild passions have been stirred by his execution, finds means of wreaking his vengeance even more securely and fully than when in the body. The influence of spirit upon spirit, the power of unseen tempters, the agencies which man cannot extinguish though he may guide and mould them—these are points which the philanthropists and social reformers of a succeeding generation will find it necessary to take into their account, as potent factors in the happiness or misery of a nation.

A number of interesting facts relating to impression, apparitions, the influence of spirits clinging round material objects, the magnetic influence of animals—especially of the cat, a fact to which the present writer is painfully sensitive, so much so as to find it painful to remain in a room where one is present,—these and many others must be omitted to make room for what is perhaps the most valuable part of the work.

#### THEORIES AND EXPLANATIONS OF FACTS.

Scattered up and down through the volume are suggestions and theories which indicate a shrewd and logical mind, well qualified to tabulate as well as to record. I shall endeavour to summarise the author's theories as to the Spiritual Body and its influence on mediumship, because they embody very nearly what I have learned in my own experience, and because they are questions on which little is known generally.

#### THE NATURAL AND SPIRITUAL BODIES.

The conclusion at which the author has arrived respecting the relations of the spiritual and material are such as these. Spirit or soul pervades the universe—fills all space. Man is but an atom of one stupendous whole, correlated with all other parts through this all-pervading spirit. Every atom of wisdom and knowledge flows to man from this boundless ocean of spirit—the depository of all wisdom, and power, and force, and life, and motion, and every spiritual and moral element. Through the unceasing operation of spirit, matter is ever progressing. This spirit is the essence or soul of all things—that which we call God, “in whom we live, and move, and have our being.”

Man is constituted of (1) a Physical Body, (2) a Spiritual Body, (3) a Soul. This latter is “that elementary portion of the all-pervading spirit, which is more immediately associated with the spiritual organism, as spirit is associated with all material and sublimated matter.” Man's entity is not in the soul, but in

the Spiritual Body. There is properly only one spirit—the Supreme—from whom we derive our portion of the Divine essence. "Ye are the temple of God, and the spirit of God dwelleth in you" (1 Cor. iii. 16). The soul of man is "an undivided, unsegregated portion of the Infinite Spirit."

[This same idea, which finds a prominent place in the Vedantic system of philosophy, is frequently expressed in the invocations of singular beauty which are given from Mrs. Tappan's lips; as, for instance, on Sunday evening, December 27, 1874:—"Our Father! Thou whom men call God, but who art a living spirit, palpable, filling all created things; whose Divine presence, like a holy flame, illuminates the universe, and whose light within thy chosen altar, the human spirit, maketh an abiding and perfect growth!"]

The spiritual brain is the laboratory of thought, attracting its elements from the vast ocean of spirit in which it exists. The thinking principle is the spirit in association with the spiritual brain. The physical brain does not think; it is simply the physical double of the spiritual, being a material medium, in fact, through which external impressions are received, and internal thoughts made manifest. Being a more or less perfect medium, it affects communications made through it—its imperfections and diseases causing the ideas transmitted through it to be imperfect, idiotic, or insane.

The ultimate effort of nature in regard to man is the formation of the spiritual, not of the material body. The change called death is necessary to free the former, and to allow man's spirit body to pass onward to perfection. Hence death (in the gross sense of the delivery from the body of flesh)—"Death hath no more dominion over him," though he will pass, probably, through a series of changes as the spirit body grows more and more sublimated.

An ingenious argument refers the source of the spiritual body to the spiritual bodies of the parents, in the same way as the physical bodies are developed from their physical bodies. So the act of conception is double. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit" (John iii. 6). From the moment of conception, the foetus derives its duplicate nourishment from the dual nature of the mother. Consequently, if either physical or spiritual nature fail to properly perform its work, the child is correspondingly stunted in growth, physically or spiritually. Many instances will occur readily to the reader in which a robust frame has held a stunted spirit, and conversely, in which a highly-developed spiritual nature has been hardly prisoned in a dwarfed and crippled body. In a typical case, both bodies should be developed *pari passu*. While in the

body, spirit operates through the Spiritual on to the Physical Body; but at death, the latter, no longer being in magnetic relations with the Spiritual Body, reverts to the condition of inanimate matter, and therefore is endowed only with that degree of unindividualised spirit that pertains to all gross matter. *Hence decomposition and recombination in new forms.*

This theory, which loses much by being so briefly summarised, is very striking in many ways, and I have come from a perfectly independent source to hold it as true in the main. Especially with reference to the great Ocean of Spirit, I am able to supplement the author's argument in a singular point. The two organisms of man—the Physical and the Spiritual—have many points in common, and this among others, that *each attracts to it that which is homogeneous, and nothing else.* Every atom, being a magnet possessing polarity, attracts to itself that which is homogeneous, in the same manner as the loadstone attracts iron, and not wood nor clay. This is the great law which underlies all material growth. The ultimate atoms range themselves according to their polarity, and attract to themselves congenial atoms which are built into a system, and finally form an organisation. The character of the growth is regulated by the conditions under which it is evolved. But the principle at the root of all is the same.

The same principle underlies the action of the spirit of man in drinking in a store of knowledge from the great Ocean of Spirit on which he feeds. Just as the tree does not assimilate iron, rock, or clay, so does the individual spirit drink in that only which is congenial to it—that which is homogeneous and necessary to its spiritual growth. Hence it is, that those who have much to do with instruction, or, more notably, with attempts to convince a person against his wish of some uncongenial truth, soon find out that it is labour lost. The spirit cannot assimilate the heterogeneous truth, and it falls wasted to the ground. I believe that any who will work out this hint will find it to explain much that has been before inexplicable; and I am sure that any over-zealous caster-abroad of spiritual pearls will save himself trouble by acting upon it.

#### MEDIUMSHIP.

The two chapters in which the author deals with this and kindred subjects are extremely suggestive. From the theory above-stated of man's dual organism, the reader will be prepared to understand the author's theory that we all live two lives in two worlds: that the barrier between them is generally impassable, but not always. In some the elements of the two lives intermingle, and the realities of the inner become projected into

the outer sphere. This barrier in these persons is equally pervious to spiritual influence from the vast realm of spirit. Such are mediums, seers, prophets, clairvoyants, &c.

This supplies an answer to that extremely foolish question which is so frequently put, Why are not all mediums? It would be as reasonable to ask, Why has not everybody red hair? Why are not all poets, sculptors, orators? The plain answer is that all are not fitted for the exercise of these gifts. The capacity is born with the person in whom it is developed. This was known in very old days. "Before I formed thee I knew thee, and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jer. i. 5).

The author considers mediumship to have its source solely in the spiritual organisation. In this my experience and the communications I have received corroborate his belief. I believe mediumship to be a peculiarity of the spiritual nature, and that it makes itself *objectively* manifest only in those cases where the the physical body is dominated by the spiritual. The essence resides in spirit, and makes itself felt through matter. It is not a physical peculiarity. This is apparent if we consider that no physical peculiarity is common to all mediums: only the dreamy, absent, far-off look in the eye, which tells of the dual existence, and indicates the absorption of the spirit, and its action independently of the body. On the contrary, the peculiarities of mediumship are perpetuated after severance from the physical body. Those spirits who can control were, almost invariably, developed mediums in the flesh, always potential mediums; and trustworthy spirits have frequently said to me that only such can control, and that they form frequently the bridge between spirit and us, just as the medium forms the bridge between us and spirit.

That our spirits have an independent existence of their own, and operate independently of the body, is a fact with which we are gradually becoming familiar. Our bodies, indeed, are the mediums of our spirits, and often transmit very imperfectly the ideas originated in spirit, and conveyed through the physical brain. Who has not felt at times that the pen must be thrown aside, because the over-taxed brain will no longer convey thought? What orator has not at times felt dull, and heavy, and soulless in his speech? When the brain is exhausted, or befogged with vapours, it is unfit to transmit thought.

The same law governs the spirit temporarily controlling a body. The conditions of trance-control are precisely those which govern the spirit natural to the body. Its control is temporarily displaced, and the control of another spirit is substituted: just as the mesmerizer controls the mesmeric subject. It is greatly to

be regretted that more attention is not paid to the phenomena of trance-control. The readiest, and, under proper conditions, the most perfect means of communion with the unseen world, it has never yet been sufficiently watched and studied. Vague ideas about unconscious cerebration,—that scientific scape-goat which is always bearing away the sins of ignorance into the wilderness of misconception,—has prevented competent observers from tabulating and recording their observations. Observers have been curious to watch that the medium did or did not know of what was being said, rather than to observe the complete suspension of normal intelligence in favour of one external. If any observations have been made, it has been rather with a view to elicit a completely new phase of thought from a mind that could not evolve such ideas in its normal state. Scraps of Greek coming from uneducated lips have been treasured up: phenomenal writing automatically or directly given has been viewed with mysterious awe. The mind has been bent on getting from the communicating spirit some phenomenal feat of gymnastics, tests being prescribed, new difficulties suggested, as though it were meritorious in a spirit to work against difficulties, like the man who attempts to walk 1000 miles in 1000 consecutive half hours. This applies, I am fully aware, more to English than to American investigators. They are more familiar with the phenomena of trance than we are; and some of the grandest and noblest revelations have been given through their trance mediums. We shall come, I hope, very soon now to value the matter rather than the manner of a message, and to fix our thoughts more on what is being said than on the phenomenal manner in which the truth is being conveyed. When that time comes our information will be both richer and more reliable: for nothing hampers a controlling spirit more than this frame of mind in which physical conditions supersede and eclipse the spiritual truth.

We must learn to remember in spirit-control the analogies of mesmerism; and we must bear in mind that only certain spirits can properly control, and so that messages are frequently transmitted through a chain of operators before they reach us. Moreover, when a spirit is controlling, it would seem to be hampered somewhat by the conditions in which it is placed. It sees and hears through the senses of the medium, and is tied down by these conditions. It sees "through a glass, darkly," the spirit-friends around; hears them with difficulty, and so is liable to error. Yet again, the spirit controlling sometimes impresses ideas where it cannot impress words upon the mind of a medium who is imperfectly controlled, and this gives rise to error and misconception in some instances. And once more, a spirit who on earth bore a great name, and was renowned for wisdom and knowledge, can



no more obtain great results from a mentally feeble medium imperfectly controlled, than Mozart could draw soul-stirring music from a tin kettle, or Rubens could rival his masterpieces of art with a child's half-penny paint-box and a sheet of brown paper.

These points must all be borne in mind before we charge folly and failure on communicating spirits. Given a suitable medium, a suitable condition of harmony and health in him and in the circle, minds attuned to heavenly things, receptive and ready to receive what reason commends, and the communications are neither silly nor worthless, but very much the reverse. And some of the best and most worthy messages from the land beyond have been given through the "mouths of babes and sucklings," both in body and mind. Several striking cases of mediumistic power in children are given by Dr. Crowell; and one of remarkable musical mediumship in a negro who was born blind, and who was in childhood almost totally devoid of intellect, and is now but little removed from a complete idiot. In these cases, the presence of external intelligence is more marked from the absence of normal intelligence in the medium.

Mediumship of a certain kind which does not eventuate in objective manifestations is more frequent than we dream of. Indeed the extent to which actual impression is made *ab extrâ* on the minds of those whom we call geniuses and men of talent, is unknown and unknowable. Probably we should not be far wrong if we were to say that genius, talent, inspiration, are all degrees of spirit influence, and that all minds that influence the world, and that step out of the ruck, are the recipients in some degree of spirit influence. Dickens was a fair instance of this. Mr. G. H. Lewes says of him—"He once declared to me that every word he said by his characters was distinctly heard by him." And again—"Here is another contribution on the subject of dreams that I had from Dickens shortly before his death. One night, after one of his public readings, he dreamt that he was in a room where every one was dressed in scarlet. He stumbled against a lady with her back towards him. As he apologised, she turned her head, and said, quite unprovoked, 'My name is Napier.' The face was one perfectly unknown to him, nor did he know any one of the name of Napier. Two days after, he had another reading in the same town, and, before it began, a lady-friend came into the waiting-room, accompanied by an unknown lady in a scarlet opera cloak, 'who,' said his friend, 'is very desirous of being introduced.' 'Not Miss Napier?' Dickens jocularly inquired. 'Yes, Miss Napier.'" Dickens seems to have been clairaudient when awake and clairvoyant when asleep.

Enough has been said to show the wide ground which this volume traverses. It is but one of two, the second of which will be looked for with interest. The author's attitude to the subject is precisely that which secures the best results. "If credulity," he says, "has wrought debasement of mind, incredulity has blighted many of the fairest promises to mankind." It is refreshing to find a man who is not afraid to give proof of his faith, even when that faith will go beyond what many still consider due limits of calculated prudence. *Credo quia impossibile* is a bad motto for a spiritualist; but perhaps a worse is, *Nothing, if not critical*. The cold air of sceptical suspicion kills and chills spirit. It cannot breathe in it, even as the mightiest "could do none of his mighty works because of their unbelief." Let all things be proven, so far as may be, by all means, especially those which are susceptible of physical demonstration. But when proven, let us endeavour to go forward.

"For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes and hear with their ears" (Acts xxviii. 27). The old words apply alike to that class which delights to dub itself Investigator—which is always investigating without being any the wiser—"ever learning, and never coming to the knowledge of the truth"—and to the outside world, who view the whole subject with disgust, and who would fain stamp it out as a plague, and exterminate its believers from among men.

"Persecution is the shadow that ever haunts the steps of the advocate of truth. It has attended upon those who have pursued the previously untrodden paths of philosophy, as it has dogged the footsteps of religious reformers. It has always been thus; and as Spiritualism is both a philosophy and a religion, those who tread its paths must at least for the present toil on within this shadow.

"Socrates was condemned to death; Democritus was regarded as a maniac; Pythagoras was banished from Athens; Anaxagoras was immured in a dungeon; Galileo was imprisoned and persecuted; Varolius was denounced as infamous for his anatomical discoveries; Harvey for announcing and upholding the circulation of the blood was considered a madman; Van Helmont, having cured many diseases by magnetism, was seized by the Inquisition; and because Berselius defended the laborious and brilliant investigations of Reichenbach into the nature of odic force, Du Bois Raymond, the physiologist, declared that he must be in his dotage. And all this for the reason that each was inspired with thoughts and truths above the comprehension of his more material fellow-men."

Well, times are not so bad as they used to be, and, speaking

for myself, the bracing air of opposition is sometimes a wholesome tonic. It is wonderful what effect a migration from the sunny side of the House of Commons to the cold shade of opposition has upon a politician. It braces up the feeble knees, and strengthens the enervated and spoiled child of fortune. I do not want persecution, and have no ambition to be a martyr. Some of our older spiritualists—the Colemans, and Wilkinsons, and Howitts—can tell of the persecution that used to be. It was bad enough, I am bound to say, but those days are gone, never to return. One marked sign which has accompanied, if it has not followed upon, the growth of Spiritualism, is the all but universal recognition of man's sacred and inalienable right to freedom of opinion. Thirty years ago, in England man dared not think for himself, or if he did, he dared not say what he thought. Those dark days are past, irrevocably gone; and now-a-days a man may dare to express his belief in unpopular truths without being burnt, racked, imprisoned, or even shut up in a lunatic asylum. And if his friends shrug their shoulders, and whisper meaning phrases about his eccentricity, or say, "Ah! yes, poor fellow, he was always rather odd," it amuses them and hurts nobody. Two can play at that game, and truth holds the winning card. Such opposition is more like the lemon in the punch, a pleasant and wholesome zest.

Far pleasanter it is to turn from such to the great and daily-increasing army who are massed together in defence of the great central truth that there is no death; that the dead live, and that our world is teeming with the results of their operations. Whatever minor points of difference may be in the ranks, there they are all at one. Each year as it passes adds thousands to their muster-roll—men who have seen and known, who believe because they have experience—men who have positive truth in their grasp, and who are each one more than a match for any number of men, negative doubters or disbelievers. The world's history is full of the record of successes gained by earnest men in defence of a truth which had grown into their lives against hosts of opponents. The truth was potent, and prevailed in the end. If that be so—and who will dispute it?—he must be a feeble and faint-hearted man, indeed, who can doubt the ultimate success of a truth *which finds its surest ally in the instincts and aspirations of every human heart*, and a fair-weather soldier, too, if he can grumble at a little wholesome opposition. Only let our opponents fight fair (which is not always the case), and we are prepared for them. Our weapons are being forged daily, and one of the most effective is the body of proof and deduction from experience which Dr. Crowell has so ably gathered.

## THE SECOND BIRTH.

*By MALCOLM TAYLOR.*

It is the hushful time of Twilight, long  
 And ling'ring hour, when thoughts in secret throng  
 The inner corridors of human hearts,  
 And Sleep, the angel whose sweet power imparts  
 Rest to the weary brain, begins her spell.  
 Now peace prevails where late the changing swell  
 Of sound bespoke the busy mart—The hum  
 Is hushed of human bees, and staidly dumb,  
 Like as some brooding bird upon the nest,  
 Wan Avarice beneath her selfish breast  
 Is hatching plots.

While, in a sombre mood  
 Of sorrow at expectant widowhood,  
 Day's Consort Eve devoted vigil keeps,  
 And dewy tears of soul-felt sorrow weeps  
 From heaven's pellucid eyes, with strength all spent,  
 In the grand palace of the Occident,  
 Where hangs in many graceful loop and fold  
 The crimson curtain that from bars of gold  
 Does drape the royal couch, the great king Day  
 Is dying fast.

That self-same hour, poor May,  
 The invalid, upon her low bed lies;  
 While swift, as through the woof the shuttle flies,  
 Sharp pains shoot through her forehead fair and bland;  
 More than the strongest bodied man could stand  
 Has she for six long months in meekness stood.  
 Seized in the spring time of her maidenhood  
 By fell Disease, in eager hopes to curb  
 The demons, that in torture did disturb  
 Her system's peace, she drank unto the lees  
 The bitter drugs physicians learned did please  
 For her prescribe, till of her healthy, hale  
 Young body, nothing but a figure frail,  
 The shadow of her former self, remained  
 To show that all the learning men had gained  
 And skill professed were sometimes powerless  
 To overcome the evils that possess  
 The human body.

So while pain does rack  
 Her wasted frame, stretched prostrate on her back,  
 With wide dilated, blood-shot, tear-hazed eyes  
 Fast set upon the ceiling, low she sighs  
 That death might come her misery to end.

For, save a neighbour nurse, a female friend  
 Who serves each day her actual needs, no one  
 Has May to speak to her in soothing tone,  
 To cheer her woe-worn and unhappy heart;  
 No patient ear to whom she can impart  
 The thoughts that inwardly she feels nor now,  
 No loving hand to press upon her brow,  
 Nor tempt her appetite with dainty dish;  
 What wonder, then, that she for death should wish—  
 Yet does she shudder at the awful thought;  
 For death to her with dark ideas is fraught,  
 The pallid corpse, the winding sheet, the pall,  
 The narrow coffin and the grave are all  
 With fear confused in it.

With yearnings fond  
 She craves release, yet dreads the dark beyond—  
 All doctrines disbelieving, she does doubt  
 If from the earthly body once gone out  
 The soul has after life—Her mind is strange  
 Unto the sequel of the mortal change—  
 Although the chaptered book of sacred lore  
 In earnest search of light she had read o'er,  
 While with good precepts did each page abound,  
 Yet in it she no evidence had found  
 To satisfy her mind, which since her youth  
 Was sceptical about the glorious truth  
 Of Immortality.

So deeming vain  
 The hope of future life, oppressed with pain,  
 She longs, yet fears the chisel, icy cold,  
 Of Death, the master sculptor who does mould  
 Of clay the image of mortality,  
 Until, in seeming verity, does she  
 His chilly fingers feel her feet to touch,  
 And o'er her body creeps a shiver, such  
 As strips the trees of leaves when autumn's wind  
 Heralds the frost king's reign.

But now her mind  
 Is stilled; the thoughts that like a restless tide  
 Rose turbulent within are pacified  
 With the smooth oil of calm content; and now  
 The pangs that nearly rent her fevered brow  
 Have ceased their beat, and comes, in better stead  
 A sweet relief that gently soothes her head,  
 And clears her vision, sending memory's eye  
 Far back to scenes of happy days gone by;  
 Bringing to view each deed, each thought, each word,



In fast rotation, *all* that will had stirred  
 To action in her whole existence past;  
 As if the Clerk of Life accounts would cast,  
 So ran the records of her lifetime through,  
 To balance fair whatever sum was due  
 Her credit or her loss.

Thus, soon arranged  
 To happy satisfaction, then is changed  
 The current of her thoughts, and lightly borne  
 In transport back, to when the sunny morn  
 Of love beamed on her ruddy girlish face,  
 In fancy fond again does she retrace  
 The pathway of the past, and seem to see  
 Once more the bright scenes of her youth, when free  
 From pain she plucked the promise-buds of joy  
 That lined her way, ere care came to destroy.  
 From childhood's fount, with lightsome heart and feet  
 Across youth's field with pleasure blossoms sweet  
 She wanders on the bank of life's swift stream,  
 Nor leaves its lead, till, like in Jacob's dream,  
 She sees the roof of her low room to ope,  
 And through it lower from heaven, in gentle slope,  
 A golden ladder frame.

Now her dim eyes  
 Upbrighten with a glow of glad surprise,  
 As slowly, on a cloud of silvery light,  
 Descends an angel form of filmy white,  
 That denser growing, soon looks like the shade  
 Of one dear, who some few years ago was laid  
 Beneath the sod, to whose love-beating breast  
 The infant May in fond embrace was prest.  
 As, plain in perfectness, she sees each trace  
 Of lineament appear upon the face,  
 In joy to clasp the loving form she tries  
 To spring from out the bed; but strength denies  
 The power to move, so, in a forced content,  
 The feelings of her heart she gives glad vent  
 In words.

"Dear mother, mine, ah! can it be  
 That I thy angel form before me see?  
 Oh! hast thou come to cheer me once again?  
 Or art thou but a phantom of my brain?"

The spirit mother in a gentle grace  
 Glides to her daughter's bedside, with her face  
 All radiant in a smile of glory bright,  
 That gleams forth from the halo of delight  
 Which crowns the parent soul, and bending low

Above the sufferer, whispers, soft and slow,  
 Words sweet as written mercy in the lines  
 Of pardon to the prisoner who pines  
 In dungeon dark.

“ My darling daughter, Love,  
 The Source of Life, who rules in realms above,  
 A mother that blest privilege has given  
 Of going out the golden gates of heaven,  
 And coming to a humble home on earth,  
 Her child to comfort for the second birth.”

The heart before despairing of poor May  
 Revives with hope and makes her lips to say :  
 “ What is this second birth that men call death ?  
 Is it the sudden stoppage of the breath,  
 The ceasing of the blood to course the veins,  
 The end of life, its sorrows and its pains ? ”

The mother knows her child's simplicity,  
 And answering her question, gives reply :  
 “ Death is a problem that the spirit solves,  
 The idea of progression it involves ;  
 The law of change, unfolded in the worm  
 That bursts its cerements in airy form.”

The mortal's mind, in comprehension slow,  
 Catches no ray of light, and seeks to know :  
 “ Yet unto what does this transition tend—  
 From out the body does the soul find end ? ”

The spirit, gifted with a second sight,  
 Perceives the daughter's doubt, and speaks aright :  
 “ Part of the perfect ever-existing Whole,  
 Partaking of its principles, the soul  
 Immortal is ; as it has lived away,  
 So will it live forever and for aye.”

The invalid relieved of doubt's dark mask,  
 That hid the future's face, yet thinks to ask :  
 “ But mother, since the buried form thou left,  
 Where wert thou when of friends I was bereft ?  
 Sang thou in happiness before the throne  
 While poor May moaned in misery alone ? ”

That in the spirit land the daughter thought  
 The feelings of the heart were set at naught  
 The parent sees, so, to her great surprise,  
 In answer to May's question she replies :  
 “ A mother's work in heaven, as 'tis here,  
 Is to sustain, to care for, and to cheer  
 The helpless child ; and often have I been  
 Here at thy side, although by thee unseen.”

The answer to one query does beget  
Another in May's mind, she questions yet:

"If stood thou there when pain oppressed my brow,  
Why could I not have seen thee then as now?"

The angel, knowing well the mortal's mind,  
Is sore perplexed with thought, still answers kind:

"The spirit is so subtile, fine and pure,  
That to the natural eye it is obscure;  
But as thy soul the body soon will leave,  
Thy inner sense is opened to perceive."

Not for a second does May realize  
The import of the answer, then she cries:

"What, darling mother, art thou really come  
To take me with thee to thy heavenly home?"

"Dear daughter mine, the day of thy distress  
Draws to a close, but 'tis not me shall bless  
Thy soul with glad release, for now there stands  
An angel at thy feet, whose gentle hands  
Will soon unlock thy clodding bonds of clay;  
My mission here fulfilled, I must away,  
A mansion for thy coming to prepare  
In Love's bright land; so now, no more despair  
Of future joy, but be thy spirit brave  
To boldly face the shadow of the grave,  
For, like the darksome mountain path it leads  
To golden groves above, and sunny meads."  
And with a fond adieu, and farewell kiss,  
The spirit-mother for the sphere of bliss  
Does cleave the clouds.

A darkness now does fall—

Not o'er the heart of May, for banished all  
The fears and doubts that clouded it of late,  
Cleared with pure comfort, in a passive state  
Of peace she lies, and smiles in pleasure sweet  
Upon the angel standing at her feet,  
Who is to cast her earthly shackles off.  
As, sick-sore of the ocean's troublous trough,  
The emigrant descries, with shading hand,  
The looming outline of the promised land,  
And hails each feathered harbinger with joy,  
Whose piping cry proclaims the woods ahoy!  
So, soul-sick of the world's tempestuous sea,  
She sees the dim shores of eternity,  
And welcomes with a pleasant smile of peace,  
The pale precursor of her soul's release,  
Who stretches forth his hand.

And now she feels

A strange sensation lull her, as when steals  
The spell of sleep upon the weary brain;  
Her nerves grow numb, and, though does reason reign,  
To glide from out the body does she seem;  
While slowly, as when waking from a dream,  
Breaks on her ear sweet music, far off, faint,  
Like in the still of morn the plashing plaint  
Of silvery cascade in distant dell,  
That nearer, clearer comes, in gentle swell,  
Till bursts upon her hearing's raptured sense  
A chorus grand, with words of eloquence,  
More beautiful than poet's pen can limn,  
The power impassioned in angelic hymn,  
That starts the spirit from its living tomb.  
Now in a flash of glory is the room  
All flooded with a wave of living light,  
As lovely forms, arrayed in robes of white—  
The fancy pictured wings of birds without—  
Float with an easy grace in groups about,  
While striking in accord their golden lyres,  
They sing the joyful pæan that inspires  
Their tuneful souls.

Now, though the body fain

Its loved and natural tenant would restrain,  
And strives the escaping spirit still to hold,  
Yet, weary of its prison, dark and cold,  
And longing for eternal liberty,  
The soul from out the form flits easily.  
Like from the brittle egg the little bird,  
Moved by heaven's melody to life is stirred;  
So from its shell of clay the spirit creeps,  
Drawn by the influence of song that sweeps  
From off the lyre strings of the seraph choir;  
And, lifted from the senseless corse, up higher,  
The Angel May, untrammelled and new-born,  
Smiles mildly, half in pity, half in scorn,  
Upon the casket pale where late had shone  
The sparkling gem of life; then, beckoned on  
By singing guides, up, through ethereal space  
She moves at will, in motion free, apace,  
And, as she leaves the gloomy shores of earth,  
She laughs to think she feared the Second Birth.

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THERE is an ugly kind of forgiveness in this world—a kind of hedgehog forgiveness, shot out like quills. Men take one who has offended, and set him down before the blowpipe of their indignation, and scorch him, and burn his fault into him; and when they have kneaded him sufficiently with their fiery fists, then—they forgive him.—*H. W. Beecher.*

## RESEARCHES IN SPIRITUALISM.

By M. A. (Oxon).

SPIRIT PHOTOGRAPHY—CHAPTER IV.—(*Continued.*)

M. BUGUET.

Mr. Slater, Optician, of 136 Euston Road, himself an expert photographer who has achieved some remarkable results in spirit-photography, has furnished me with particulars of a successful sitting which he had with M. Buguet. Out of some four or five plates, all of which had figures of spirits upon them, and all of which he followed throughout, carefully inspecting every stage of the manipulation, one only shows a clearly recognised spirit-figure. The representation is of an aunt of Mr. Slater's, with whom during her earth-life his relations were particularly affectionate, and who is a regular visitor at his sêances, and has frequently written him messages from her spirit-home. The likeness is unmistakeable, and is recognised by all the family without exception. Mr. Slater speaks in the strongest terms of the proven identity of this picture. No one who looks at the face can doubt the possibility of recognition; and none who hears Mr. Slater's account can refuse to admit the fact, however little he may be able to explain the process by which the figure was impressed upon the plate.

Another carefully attested case I quote from the *Medium* of Sept. 4, 1874. Mr. Hall is a veteran in the cause, and his testimony is valuable:—

To the Editor.—Sir,—Whether the photographs purporting to be portraits of persons who have passed from earth are frauds or not, to quote a somewhat vulgar phrase, “not knowing, can't say;” but if the photographers are cheats, they are unquestionably very clever cheats, for they have contrived to prevent detection, although narrowly and very suspiciously watched by professional photographers, who not only do not credit assertions, but broadly deny the possibility of alleged results.

The testimonies are many that these spirit-photographs are *not* frauds—at least not always frauds—so that I must, however wonderful it seems, admit that men, women and children, who have been removed from earth by what is called “death,” do actually “sit for their portraits,” and that such portraits are recognisable, being not unfrequently portraits of persons who “died” before photography was invented, sometimes of persons of whom no portrait of any kind exists.

The why and wherefore one photographer should have the power to produce such portraits, and another—perhaps a better photographer and a better man—should have it not, is one of the mysterious “puzzles” which, with many other “secrets” of Spiritualism, we may not even guess at, much less account for and explain.

But to go at length into this matter is foreign to my purpose, and would be to burden your pages too much. I wish to state a simple fact, and I shall do so without comment.



While Mr. Buguet was in London I sat to him. I was not only not expecting any result—I was more than suspicious. I ought not to have been so, for many persons as worthy of confidence as I hope I am had given to me testimony such as I now give to others.

He produced of me three photographs; in each there was a form besides my own. There was no "medium" present, and, as far as I could judge, nothing by which the manipulator could have been guided or influenced or assisted. Of course, I watched his proceedings narrowly.

One of the three I could not help recognising as my father; I will tell you why. The face is so obscure that I cannot determine the likeness by the features; but the face is round, the head is bald; there are neither beard, moustache, nor whiskers. That was exactly my father's head; but there are thousands of heads to which a similar description would apply. There was one peculiarity, however, which not one in a thousand could have had; I explain it. My father, Colonel Hall, was an old officer, and he wore the *queue* up to his "death;" it was buried with him. That was in his time, sixty or seventy years ago, the common "head costume" of soldier officers, but it has long gone out; and I question if one of your many readers has ever seen the fashionable "pig-tail" of the beginning of the present century. Now, in the photograph to which I refer (one of which I enclose to you) this *queue* is perfectly distinct—as clear as if a brush had painted it in: white (he was a very aged man when he died, and had been an officer more than sixty years), and proceeding from the back of the head down the back of the body—standing out, indeed, and apart from the shoulders, as you will see.

M. Buguet may be a cheat in spite of abundant testimony to the contrary, but his knowledge must have been, at any rate, superhuman if he (having never seen me before, and knowing nothing about me) could have known the characteristics of my venerable father's head, and that he was among the last, if not the last, of the "pig-tails."—Yours truly,

S. C. HALL.

[I ought to add that on another of the three photographs the features are much more distinct; but that is a full face, and, of course, the *queue* is not seen.—S. C. H.]

Many records of successful experiments in spirit-photography have been printed in the *Revue Spirite, Journal d'études Psychologiques* (Paris), a monthly journal which was founded by the great French Spiritist, Allan Kardec. The second of the photographs given as illustrations with this number is perhaps the most remarkable spirit-picture with which I am acquainted, and if one be in existence which is more remarkable, I confess I should like to see it. M. Leymarie, editor of the *Revue Spirite*, is one of the sitters, and Monsieur C. the other. They performed all the previous manipulations with the plate themselves, M. Buguet having nothing to do with the matter. Between M. Leymarie and his friend, who is shrouded in the spirit drapery, comes the spirit, really more palpable and material than the sitters, an old friend who died at Pimprez (Oise) twelve years before, by name, Edouard Poiret. His form is enveloped in fluidic veil, but the face is the thoroughly developed face of a living man, every feature distinct, more so, in fact, than the faces of the sitters.

Another curious case is recorded in the *Revue Spirite* for August last. M. Dessenon, picture-dealer, of 15 Quai Malaquais, Paris, went to the studio of M. Buguet in hope of getting a photograph of his wife, who had been dead for two years and a-half. Two attempts failed, and he desisted; but returned again with a strong impression to try once more. By good fortune M. Scipion, who is a good medium, dropped in, and through his help a picture was obtained which shows a clearly defined portrait of Madame Dessenon. She presents herself in the same fluidic veil which I have previously described, completely enveloping her husband in its folds. The face is perfectly clear and unshrouded.

Bearing upon the question of the power of the operating spirits to mould or shape their image as they please, Mr. Gledstanes has furnished me with a case which occurred in his presence. Madame Bosc was the sitter, and the spirit who came presented a clear and unmistakeable likeness to Alexander Dumas. Mr. Gledstanes took a copy of it to Madame Audouard, who had been an intimate friend of the great writer. She was not pleased with it, or, possibly, was not pleased that the sitter should be other than herself. Such feelings are not unknown to the female breast. At anyrate she went very shortly after to Buguet's to be photographed, and invoked Dumas to come to her,—“but not with that great baby face” as he had appeared before. Sure enough he does appear, but with a face much longer and thinner than he had shewn before: one not nearly so like what he was in earth-life. Here is the account written by Madame Audouard herself in her lately published work, “*Les Mondes des Esprits*,” page 65:—“Je prie ce bon et tout aimable Alexandre Dumas de venir, et je voudrais bien qu’il ne se fit pas la figure de gros poupon qu’il s’est faite sur le portrait de Madame ——. La plaque développée j’ai vue ce cher maitre: il est de trois quarts, sa figure est amincie, il me voila le visage avec son voile.” This is another piece of evidence as the power exercised by these spirits over the materials which they mould.

I have in my possession letters from M. Dessenon and Madame Bosc completely authenticating the photographs in question. The latter lady has been remarkably fortunate in her sittings, and is evidently possessed of some mediumistic faculties, for she asserts that she can see and describe the spirits during the exposure of the plate.

Another instance is recorded in the appended letter from M. Magnin, 154 Rue St. Claude, Bordeaux. He forwarded his carte-de-visite only, and behind it in the photograph taken by M. Buguet comes the shadowy figure of an old woman, perfectly

distinct in face, and recognised as M. Magnin's grandmother. Here is his testimony:—

Mr. Buguet. —I hope you will pardon me for not having before thanked you for the portraits of my grandmother that you have sent me; for, before doing so, I wanted to receive an answer from my relations, to whom I had sent them. I had not to wait long for a reply; it came by return of post, expressing the most unbounded astonishment, and demanding an explanation to the mystery of my having obtained a likeness of our grandmother, of whom there was no portrait extant. I had not said in my letter who it was, on purpose to see if it would be recognised.

V. MAGNIN.

154 Rue St. Claude, Bordeaux.

A remarkable case, which throws great light on some moot questions connected with the subject, is the following furnished to me by the Comte de Bullet, Hotel de l'Athénée, Rue Scribe, Paris. His attestation I translate as follows:—

I, the undersigned, William Julian, Count de Bullet, certify to having obtained at M. Buguet's, Photographer, Boulevard de Montmartre, by ordinary methods of photography, at several sittings, the following portraits:—

1. The double of my sister, now living at Baltimore, U.S.A.
2. My uncle.
3. M. de Layman, an intimate friend.
4. One of my aunts.

In assurance of which, I freely sign the present attestation.

Hotel de l'Athénée, Rue Scribe,  
Paris, Dec. 10, 1874.

G. J. DE BULLET.

I was so much interested in the fact of the double of a living person being presented, that I took pains to get some further information. Mr. Gledstones has kindly enabled me to give precise facts as to this most remarkable occurrence, which has been repeated again and again, once notably at a sitting on New Year's Day, at which he was present. I wrote to the Comte de Bullet, asking him to be so kind as to give me precise information on these points:—1. Whether his sister was probably asleep at the time when the photograph was taken? 2. Whether he had himself seen the double at any other time or place? 3. Whether the likeness was one about which no doubt could exist, and if it were recognised by others than himself? 4. Whether he had ever made the experiment of endeavouring to impress his thoughts on his sister by exercise of will-power? 5. Whether the phenomenon in question had occurred more than once?

In answer to these questions, I have received from the Count a letter, which I print as I received it:—

Paris, Jan. 15, 1875.

My Dear Sir,—I have received your esteemed letter of the 9th inst., and shall be happy if what I have observed in the interesting science of Spiritualism may be of some use to you.

Answering to the first question in your letter, I can say that it is pro

bable that my sister was asleep at the time the photograph was taken, for I calculated the hour—12 noon here gives 6 o'clock at Baltimore.

Respecting the second question, I have never seen her double on any occasion, though I have very often felt her impression by intuition, *always at a time when she would be likely to be asleep.*

As to question three, the likenesses are so striking that every one who knows her has instantly recognised it. I have her likeness now in eight different positions, in large size (8 in.  $\times$  5 in.), and there is not the slightest doubt about the likeness.

In answer to the fourth question, I have never tried to impress thoughts on the mind of my sister. Between her and me, since childhood, there has always existed the deepest affection. We have always corresponded, and her children are most affectionate and devoted to me.

I go to M. Buguet before noon, and, when I pose before the camera, I simply put mentally the question I wish, or ask her to come to me if possible. On one plate she appears with a card in her hands, with her answer to me written quite distinctly. The writing is in French, except when she does not wish M. Buguet to know its contents; then she writes in English.

On New Year's-day I went to Buguet and said mentally, "You read my thoughts, my dear sister, and it would be a grand New Year's gift for me if you could come to me with all your children." When the operation was done she appeared on the plate with her three daughters. I sat a second time, and she came with her two boys, making in all her five children—all perfect likenesses. The drain on the medium was severe, for there were seven portraits in all. On the plate with her daughters she appears holding a card on which is written, "Your desire is realised; receive the felicitations of my children," signed with her name. Here I would observe that M. Buguet did not know whether she had any children, nor how many, nor how they were divided—three girls and two boys.

On the 10th of this month I sat again, and asked my sister, if possible, to come with my mother, who lives about 1200 miles distant from her. She came with a card in her hands with this written on it, "Your thoughts to-day are for our dear mother. I will do all I can to gratify you by helping her to appear. Come on Tuesday at 10 o'clock." (10 o'clock here would give 4 o'clock at the residence of my mother. She is in the habit of getting up early, and that explains my sister fixing the early hour of 10 here.) I sat at the time appointed, and she came with my mother standing by her side.

All these facts I give you are the result of the most rigorous investigation, and I can avouch all I say.

(Signed) G. J. DE BULLET.

This most remarkable experiment introduces a new element into the question of Spirit Photography. Here is a case in which the presentment of six living human beings is made, and that at a time when it is most probable that they were asleep. The mind of the sitter was directed very strongly towards his sister; he had established a *rapprochement* with her; and the mysterious link which joins soul to soul appears to have bridged over the gulf, and to have enabled the sister to manifest her presence objectively. To what conclusion does this lead us? Is thought, even with embodied spirits, when actively exerted in the form of will-power, a substance capable of objective manifestation?

Or are we to suppose that the sister and her children were produced on the plate by the freak of some spirit who read the thoughts of the sitter, and gratified his unspoken wish? Is the making of these images a matter of mere volition, so that the spirit manifesting need have no relation to the form manifested, any more than the clay is related to the potter whose hands fashion it, or the design on the canvas to the artist who sketches it? These are questions which will receive elucidation from facts which I have already recorded, when I have completed my summary and proceed to tabulate the results. I feel that the case just recorded, both as a remarkable phenomenon, and as a piece of evidence which is beyond suspicion, is well worthy of attention. For the present I do not indulge in speculations, which will find their appropriate place hereafter.

### INSPIRATION.\*

(Concluded from page 37.)

With respect to the Divine claims attributed to the Hebrew God, my position is, that these claims were, for the most part, assumed by the manifesting intelligence, for the purpose of placing himself *en rapport* with the mental idiosyncrasies and prepossessions of the medium, and that the manifesting intelligence was probably a presiding spirit of the Hebrew nation in the spirit world.† The evidences in favour of this view are many and cumulative. Passages in the early part of the Old Testament scriptures indicate that the Hebrews regarded their God as one of many gods, and there are distinct traces of the growth of the idea—first of the superiority of their Jehovah to the gods of surrounding nations—"the God of gods"—issuing eventually in the conception of their God being the "only God." This growth in the theological conceptions of the Hebrews points to the origin of their monotheism, the natural outgrowth of a dissatisfying polytheism. To go into detail in support of this position would unduly lengthen this paper. The unbiassed truth seeker can hardly read through the early books of the Old Testament without perceiving strong presumptive evidence in its favour, or without arriving at the conclusion that the God of the Hebrews was one like unto themselves. The evident and recorded jealousy of the Hebrew deity—the marked indications of a revengeful spirit, totally opposed to the spirit of the God of succeeding prophets, and of Jesus—the nature of the conversations and controversies

\* See an Essay by the present Lord Bishop of Winchester (Dr. Harold Browne), published in a volume called *Aids to Faith*. London: John Murray.

† It may be that the prophets themselves have frequently clothed their inspirations in metaphorical language, suggestive of divine authority, solely for the purpose of edification.



between the Hebrew deity and Hebrew media, all point in one direction.

This view of the nature and teachings of the Old Testament seers and prophets is supported by a careful study of the 'supernatural' manifestations recorded in the Bible, and also by comparing ancient with modern phenomena. A few illustrations will suffice to point the direction in which this evidence lies.

Moses needed to go up into a mountain to meet God. He talks with Deity as a man talks with his fellow-man, and is permitted to view his person. Surely this is utterly incompatible with any conception of the Almighty that can be entertained in this nineteenth century.

The child Samuel was aroused from his sleep by a spirit voice. "Eli perceived that it was the Lord," and Samuel thereupon received the message as directly from Deity. Eli's educational prepossession was conveyed to Samuel, and the manifesting intelligence would be conditioned by the circumstance.

Nebuchadnezzar saw four men in the "burning fiery furnace, and the form of the fourth was like the Son of God." How could Nebuchadnezzar have known this? Nebuchadnezzar's prepossessions supplied an explanation of the spirit form which he saw before him.

It is stated, moreover, in the Bible, that spirits were employed by God to manifest His will to the Hebrew nation; and, further, that "lying spirits" were accepted by Deity (at their own instigation) to carry out His purposes. Only on the hypothesis that this was a Hebrew deity can this be received as a statement of fact. That the occurrence of 'supernatural' phenomena was inseparably connected in the Hebrew mind with a revelation from their God is evident from the tenor of the Old Testament scriptures. That they believed their God to be superior to the gods of the neighbouring nations is equally clear, and with these mental prepossessions it is not difficult to trace, from subsequent experiences, and the light that is now being thrown on psychological phenomena, the gradual evolution of the "special revelation" to the Hebrews. This argument is strengthened by certain passages in the Old Testament, where the words Lord, God, Angel, and Spirit, are used as convertible terms when applied to the manifesting intelligence.

The hymn of Creation, the Mosaic legislation, the seership of Samuel, the Psalms of David, the predictions of the Prophets, the miracles of Jesus, the inspiration of Paul, and the trance vision of St. John the Divine, all find their place in this theory of the evolution of historical religions. Collateral evidence in support of this view may be found in the 'supernatural' phenomena connected with the history of the early Christian Church, and also in the relation of the manifestations through Roman Catholic seers to the theological prepossessions of the media.

The "special revelations" of the other faiths will be found to be

in conformity with the principle of mental limitation and educational prepossessions here suggested. It must not, however, be supposed that this theory is intended to cover *all* the 'supernatural' events recorded in the various scriptures of the world. It will be sufficient for my purpose if the theory provides a substratum of supernaturalism, founded on a chain of evidence extending throughout the world's history, out of which many of these recorded events have arisen. The possibility of intercommunion between the two worlds once admitted, it is not difficult to trace the genesis and growth of those exaggerations and mythical accretions which have gradually, and it may be unconsciously, clustered around centres of *fact*. The tendency we find amongst the uncultivated to intensify and multiply stories which excite their wonder or fill them with awe, the absence of literary and scientific checks, and the certainty of attendant spurious manifestations, are amply sufficient to account for any recorded phenomena which may not appear to be covered by this theory. To distinguish between the real and the mythical presents an almost insuperable difficulty at the present day. The light of cumulative experiences arising out of physiological and psychological investigations, and an extended acquaintance with the laws that govern these occult phenomena, appear to be the only tests at present available.

The position I take with respect to "specially revealed religions" is, that they are natural evolutions of theological views and conceptions arising out of humanity's progressive aspirations towards Light. In these aspirations, which are divine inspirations—the factors of universal religion—man is brought *en rapport* with the supersensual world, and into communion, consciously or unconsciously, with the spirits of those who have gone on before, and who, under certain unknown conditions, are enabled to manifest their presence and convey to mortals the sympathy and wisdom of a higher sphere. In the infancy of the races these manifestations of spirit-power were attributed to the gods, and any revelation from the spirit-world was regarded as the voice of Deity, and this in conformity with the natural tendency of the uncultivated mind to deify an unknown power. Whatever will explain modern Spiritualism will account for ancient Spiritualism, the difference in manifestation and detail being referred to the circumstances of the times, to climatic and other surrounding conditions, structural idiosyncrasies, and the educational bias and mental prepossessions of the media.

To pursue this subject in all its bearings is beyond me. I can only point the direction in which, as I think, a rational solution of the question of "revealed religion" lies.

I have neither the time nor the ability to trace all the analogies that exist between ancient and modern 'supernatural' phenomena and the successive links of the chains which bind the two together, forming the substrata of all historical religions. Could we see far enough, we should doubtless find a cord of unity encircling all religious beliefs, a progression along variously conditioned lines of

thought, converging as the Light of Infinite Love is steadily approached.

Taking a general view of Revelation, my position would be this: I regard creation and the laws which govern it as a Divine revelation. Man's perceptions of the nature and will of Deity constitute the science of theology, which, like all other sciences, is one of growth. From the dawn of intelligence in man these perceptions have taken shape and character in harmony with his surroundings, the progressive development of the intellect, and the cumulative experiences of the race. In this sense the so-called sacred writings of the various faiths of the world may fairly be regarded as revelations. To reduce any one of these to a finality and say, "Lo! here is truth," the whole truth, and nothing but the truth for all time, is, to my mind, to misconceive the nature of revelation altogether, and lands the free and thoughtful man in a wilderness of inconsistency, whereas truth must be consistent.

The following suggestive passage on this subject occurs in Dr. Davidson's Introduction to the Old Testament, pp. 234-239:—"The great and eternal One reveals himself through and by man, in conformity with the gradual development of the human mind. The growth of man's apprehension of God marks the progress of revelation. The *divine* in man—that which allies him to the Omniscient—unfolds itself in harmony with the law of its nature, giving expression to itself in sensuous forms. God speaks to man, or man speaks of God, agreeably to the era described or the idiosyncrasy of the writer. A knowledge of the Supreme, more or less imperfect, characterises such communications. The communications are human, but they are also divine, as being the utterances of the divine in man *at the time*. They are, in short, a *divine revelation*. . . . When it is taught and received for orthodox that God only revealed Himself to man in former times by certain occasional and external miracles, and that our knowledge of Him is limited to what has been written down of such communications, we have reason to fear that we have too little sense that God is always actively present with us now, and to suspect that our own belief is mechanical, sceptical, and superstitious at once."

From what I know of the other sacred books of the world, they appear to contain a mixture of true inspiration, sublime ideas, and historical facts, with legendary narratives, superstitious notions, erroneous conceptions, and obscene stories. I grant that the Bible excels in the moral philosophy it inculcates, a circumstance capable of rational explanation on natural grounds. In other respects the Bible corresponds with the other sacred writings of the world, and, like them, must be tested by its intrinsic worth, and by the appeal it makes to the reason and conscience of civilised humanity.

At the risk of being tedious, I feel constrained to extract a passage from the writings of a fearless truthseeker—one who has recently gone from us, and whose peaceful end gives the lie to the

arrogant assumption that none but the orthodox believer can know the blessings of a peaceful death-bed.\*

"The knowledge of religious truth comes to us partly by transmission, as does the knowledge of scientific truth; but in the one case, as in the other, it does not become knowledge by virtue of the authority which transmits it, but only by our own discernment of its inherent truth. . . . Our knowledge of spiritual truth is in a great measure founded on the Bible, because it has been the teacher of our teachers for eighteen hundred years, and its doctrines are those which have been transmitted to us, variously modified by ancient and modern interpretations. To the Bible, in the first instance, and chiefly, we owe the vantage ground on which we stand. The Bible and its history are the history of our religion, from whence we can best learn the various stages through which it has passed in its progress from the rudest idolatry among the ancient Jews, down to these days of enlightenment. If our conceptions of God and truth are nobler or clearer than those of the heathen; we are indebted for that to the Bible, because it is the vehicle by which the light of other days has been transmitted to us. Our lamps have had almost no other kindling. When viewed as the vehicle and history of religion, the Bible is invaluable, and never can cease to be studied with interest and advantage; but to set up the history as an infallible standard, and as an authority commanding absolute submission, is a monstrous absurdity which Protestants are now rather generally beginning to perceive, and which cannot much longer be continued."

This analysis of the philosophy of revelation in its two-fold aspects—universal and historical—leads to the conclusion that inspiration is immediate and mediate. Immediate inspiration is the breath or life of Deity manifesting itself through the medium of material organisations, which, in the case of the human organism, results in sensation, cognition, and affection, constituting an individualized conscious Ego—a finite Spirit. Man's aspirations towards goodness and truth originate in the connection of the finite with the Infinite Spirit, and it is by virtue of this Divine indwelling, man is able to recognise goodness, and to grow in the knowledge of truth.

Mediate inspiration, or the psychological influences and impressions of fellow-spirits, embodied or disembodied, have all to be submitted to the verifying faculty, which is the individual perception of the Divine within man. To alter a man's perceptions you must add to his knowledge, and thus help forward the development of his intellectual faculties. To kindle his goodness you must influence his affections by the example of a pure and unselfish life. Man's spiritual perceptions are thus gradually evolved. His spiritual growth is necessarily slow, or he would be blinded with excess of light. The progressive development of the inherent possibilities of

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\* John Robertson, Coupar-Angus, "The Finding of the Book," pp. 154-156.

the Ego, we can readily believe, constitutes the employment of eternity.

In concluding this paper I will anticipate one or two objections to the theory here propounded as to the nature and origin of historical religions. It will be urged that the argument is purely hypothetical, and dependent entirely upon the truth of the spiritual theory as accounting for modern "spiritual" phenomena. My position is that whatever will explain modern Spiritualism will go a long way towards the solution of ancient Spiritualism. Spiritualists assert that the evidence in proof of the reality of the alleged facts, on which modern Spiritualism is based, cannot be disputed by any unprejudiced person who thoroughly investigates the subject. That there are strong grounds for this assertion must, I think, be admitted by all who dispassionately weigh the evidence offered in support of it.

Mr. Alfred Wallace, in his recent "Defence of Modern Spiritualism," writes as follows:—"My position, therefore, is, that the phenomena of Spiritualism in their entirety, do *not* require further confirmation. They are proved quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts, and accurate deductions from these facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates, and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men referred to have been deluded into a coincident belief that they have witnessed them, and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers,—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."

It is a singular fact that almost any amount of testimony in favour of modern spiritual manifestations is received with incredulity, if not derision, by professed believers in the 'supernatural' occurrences of past ages. From the stand-point of reason, however, I fail to see why the unimpeached testimony of living men and women, in an age of scepticism and science, open to test and examination, should be less trustworthy than the statements of Luke the physician, Matthew the tax-collector, or a few Galilean fishermen—men who lived in a very superstitious and unscientific age.

The uniform testimony of the manifesting intelligences to the continuity of the mental and moral conditions of the individual spirit after death, presents a difficulty to many. It conflicts with the doctrines of orthodox theology to be told that with the exception of a change in the conditions of existence man himself remains unchanged, subject to a uniform law of mental and moral progres-



sion. Men are shocked to think that the foolish and uncultivated *here* are the same *there*.

The puerility and grotesqueness of many of the present-day manifestations and the downright absurdity of much of the teaching of modern Spiritualism will be felt by others to tell strongly against the theory. It is, however, questionable whether the untruthfulness and commonplace twaddle so frequently met with at sances are not really evidences of the genuineness of the phenomena. When we look around and see the prevalence of "commonplace twaddle" and the tendency to exaggeration, often amounting to untruthfulness, amongst embodied spirits, there is little room for objection on this ground. The question of the genuineness of the phenomena is, however, one of *fact*, and the decision must rest upon reasonable evidence. It should be borne in mind that in the Hebrew Scriptures we have an account of one phase of Spiritualism chiefly, viz., that which is connected with Hebrew theology. It is hardly reasonable to suppose that the Witch of Endor was consulted on theological matters *only*. The consultation of "the seer" by Saul when in search of his asses, and the many Scriptural allusions to the seers of the neighbouring nations, lead to the inference that there were many media in those days; and we are not justified in concluding that the manifestations of past ages were free from the absurdities and even the wickednesses that are sometimes connected with modern Spiritualism. In the apocryphal books of the New Testament, we meet with accounts of spiritual phenomena, equalling, in triviality and absurdity, any of the modern manifestations, and that in connection with what are regarded as sacred things.

It is surely needless to suggest that the existence of silly spiritualists or the ramblings of ignorant and foolish spirits no more disprove the truth of Spiritualism than the ravings of fanatical Christians disprove the truth of Christianity.

The students of spiritual literature well know that it contains a mixture of the foolish, the ridiculous, and the sublime. In support of the last part of this assertion, I refer to the inspirational orations of Mrs. Cora V. Tappan (pace *Spectator*), the philosophical lectures through the mediumship of Mr. Morse, the works of A. J. Davis, the writings of Charles Linton (especially his "Healing of the Nations"); and among a host of others I would mention, particularly, a series of "Spirit Teachings," which have been given by some advanced spirits through the mediumship of a gentleman in private life who does not wish his name to be published. These "teachings," which are made public in the columns of "*The Spiritualist*," have been opposed to the views of the medium through whom they have been given, and have been subjected by him to a severe and clever analysis. With one or two extracts from these "teachings," taken from *The Spiritualist*, November 6, 1874, I will conclude this somewhat lengthened paper.

"Doubtless we teach that there is one supreme Being over all;

one who is not manifested as man has fancied, but who has always announced to His creatures from time to time such facts about Himself as they were able to comprehend, or more strictly, has enabled them to develop in their minds truer views of Himself and of His dealings. We tell you, as Jesus told His followers, of a loving, holy, pure God who guides and governs the universe, who is no impersonal conception of the human mind, but a real Spiritual Father; who is no embodiment or personification of a force, but a really-existent Being; albeit known to you only by His operations and through your conceptions of His nature and attributes. This is what we have spoken to you, eradicating, so far as we have been able, that which, in your mind, seemed to us to be dishonouring to the All-wise Father, but leaving undisturbed other theological fancies which are not of special import.

"If you say that our teaching tends to show that there is no such thing as absolute truth in such matters, we can but express our thankfulness that we have so far made ourselves intelligible. No doubt there is for you, in your present imperfect state, no such thing as absolute truth, as there is no such thing as absolute perfection. You surely do not expect that your eye can gaze undimmed into mysteries which dazzle the vision of the highest intelligences. Surely you do not hope that your circumscribed mind can grasp the Infinite and Incomprehensible; that which to us in remotest cycles shall still remain a subject of adoring wonder. The suggestion can but be born of ignorance caused by the imperfect state of development in which you now live. For you truth must be variable, not to be grasped in its entirety, not to be viewed in minute detail, but seen only in shadowy outline through an encircling veil.

"We do not even pretend that we reveal to you absolute truth, seeing that we ourselves are yet ignorant, longing to dive deeper into much that is still mysterious. We do but give you such aid as we are permitted, in shadowing forth for yourself conceptions of the Supreme which are less widely removed from truth than those which have passed current among you as the immediate revelation of the Most High.

"We have succeeded in evolving a system of theology which you admit to be coherent, beautiful, and elevated, and which is acceptable to your mind. We have not ventured to do more. We have shown you a God who commands your adoration and respect. We have displayed to you a rational and comprehensible view of your duty to Him, to mankind, and to your own self; and we have established our moral code, not by the persuasive inducements of a heaven and hell such as you are wont to hear of, but by arguments not less persuasive, by inducements which do not come home less forcibly to the mind. . . . We boldly assert that we teach a faith which is more calculated to deter from sin than any yet propounded for man's acceptance—one that holds out to him a more rational hope for his hereafter—one that is to him more real,

more comprehensible than any which has yet been put before him. That faith, we say again, is Divine. It comes to you as the revelation of God. We do not expect or wish that it should become current among men until they are fitted to receive it. For that time we wait in patient prayer. When it does spread among men, and they can yield its precepts an intelligent obedience, we do not hesitate to say that man will sin less, in hope of a cheap salvation, that he will be guided by a more intelligent and intelligible future, that he will need fewer coercive regulations, fewer punishments by human law, and that the motive-spring within him will be found to be not less forcible and enduring than that debased system of heavenly inducements and hellish deterrents, which can stand no serious probing, and which, when once rationally examined, ceases to allure or to deter, and crumbles into dust, baseless, irrational, and absurd."

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### THE "SPIRITUAL SMALL POX."

WE have nowhere met with a closer epitome of the teachings of Modern Spiritualism, or one couched in more clear and explicit language, which is within the grasp of the humblest understanding, than that embodied in the following message of Dr. Anson P. Hooker. The lessons to be drawn from these words are plain and practical, and the quaint figure of speech by which he characterizes the exudations of that unfortunate spirit-body which reaches the life to come in a state of disorder through wrong doing, is by no means too strong. Purity of life, which we are all directed to cultivate by this spirit and others, means, in the ultimate, purity of soul, and that quality constitutes the real wealth, health, and happiness of the land of the hereafter:—

"Life is a riddle past all human solving, a divine enigma, ever held tightly in the grasp of the Infinite, and however much we may strive to solve it, it eludes our comprehension and is an enigma still. I am aware that it might have been better for me had I in some things taken a different course when I was on earth; but it is difficult to determine whether or no I could have taken that different course, whether or no I could have said, 'This thing shall be so, or that thing shall not be so,' and had them to my liking. I say it is a difficult thing to determine; and being so, if there is any wrong it is difficult to know where to place it, to whose account to charge it. Since life is just what it is, it seems to me that the very best way for humanity to do is to take it day by day, hour by hour, and moment by moment, as it is offered by the Infinite Power, and use it as best we can and leave the result to God.

"I have been transfixed, as it were, with wonder and amazement in this new life, with what I have witnessed from time to time. I often queried, when here in the body, as to what the condition of the soul was after death. . . . It may be advisable for me, since I

believe no one else has done it, to give you some idea of the condition out of which unhappiness is generated in the spirit-world, and *vice versa*.

"Now, let me draw you a mind-picture. Here, we will say, lies a poor man dying. He has lived an unhappy, dissolute life here. His deeds have brought him no soul-satisfaction. He has been in a sort of unrest, in an unhappy state. He has been poor; he has been physically sick; he has been mentally out of order. Now he is dying; presently he is dead. His spirit is ushered into the land of souls, and instantly there is wide room made for him. He has plenty of room, for no one seems to want to come near him. Why? Well, he is exuding from his spirit-body a poisonous atmosphere that will taint all that comes within that atmosphere. He has, if I may use the expression, the spiritual small-pox. He is in just that condition he is shunned by everybody. Well, now, humans are gregarious by nature; they want to group together: they are miserably unhappy isolated; and when they go to the spirit-world and find everybody shunning them, and they are left alone, why the result is that they are miserably unhappy, and they look about this way and that way for relief very much as a leper would, and yet hardly expecting any; but the Angel of Mercy (by that I mean some good, benevolent, wise spirit) seeks them out—some one who cannot be contaminated by this poisonous influence—some one who can come within it, and yet feel it not—a Jesus, if you please—a John Howard—any truly benevolent soul who desires to do good for the sake of doing good—such can come to these poor unfortunates, and the first thing to be done is to take them back to earth; and what for? Why, to give them a fresh baptismal start in the new life—to first incorporate them into mediumistic life, that from that life they may take a new leverage, go higher, rise out of that enfeebled condition that drags them down and makes them lepers in the other world. Then mediums are of use, vastly so, to those poor unfortunates.

"And now, since these things are so in the spirit-world, it becomes every one of you to see to it that you do not engender those conditions that will force you into that state of life hereafter, for there is no knowing how long the angel may delay to come to your assistance; no knowing how many, many weary years may pass ere you may be delivered from the bondage of darkness with which you have unwittingly bound yourselves here in this life. Now, one of the most essential things is to keep yourselves, if possible, in good health. Another is, that you keep yourselves free from all moral disease; don't do anything that you will be ashamed of in the other life. Don't shame the Christ principle of your own souls, for if you do you will pay the penalty there. Live as honest, as moral, as clean a life here as it is possible for you to, if you wish to escape these Swedenborgian hells of the other life. Swedenborg, I think, had it right when he spoke of the hells of the future life. They are there, and the poor unfortunates are writhing in them,

and the torture, it seems to me, is more exquisitely miserable than that which could come from fire and brimstone.

"Now, then, lead good lives here; be morally healthy and physically healthy, if you want to enter the other life finding *heaven* immediately round about you; but if you go there with a spiritual small-pox upon you, as a spiritual leper, my word for it, you will be shunned, and you will be miserable in consequence of the shunning.—Doctor Anson P. Hooker, of Cambridge."—*Banner of Light*.

PASSED away at Stirling, on January 12, at 2.30 p.m., Eliza, or Mrs. Richard Gillespie, mother of William Gillespie, Esq., author of "The Argument, *a priori*, for the being and the attributes of the Lord God the Absolute One and First Cause," and other works on the existence of God.

LONDON ANTHROPOLOGICAL SOCIETY (1 Adam Street, Adelphi).—The Annual meeting was held on the 8th ultimo, Dr. Charnock, F.S.A., President, in the chair. After reading the report of the council, the President delivered the annual address, which dwelt with the language of the Guanás and Chanés; supposed Sanskrit roots in the Qquichua; geographical distribution of Basque language; Phœnician inscription in Brazil; propagation of Phœnician Alphabet; Cypriote inscription; Celtic etymologies; old Slavonic alphabet; human skeleton of diluvial age at Ventimiglia; skull found in peat at Kiel; Roman remains in Norfolk; runes in Kent; relics in Norway; skeletons found in the Pyrenees; pile dwellings near Biel; Ancient remains in South Arizona; human remains at Solutrè; skeletons, &c., in silicious deposits in Wurtemberg; antediluvian caverns in Dalmatia; pre-historic station at Stregda; Mortillet's theory on dolmens; races of the north of France after the polished stone age; stone age in Finland; origin of Celts and Gauls; ethnic differences between Celts and Belgæ of Cæsar; female types of Antwerp and Furfooz; pre-Roman civilisation in England; antiquity of man in Brazil; types of Indian races; wild races in Borneo; pigmies of Central Africa; world statistics; Russians in Western States of America; cremation; Etruscan Inhumation; Etruscan sepulchres; affinities between Philippine Negritos and the Papuans of New Guinea; brachycephalism of Negritos; permanence of anatomical characters of the human race; exaggerated importance of philology in regard to migration; autopsy of Siamese brothers Eng and Chang; Broca's instruments for examining skull cavity without intersection; Abiogenesis; Heath's material brain-film and Magendie's cephalo-rachidian fluid; Dilettante Science; oriental congress; conscious automata; atomic theory.