

THE
Spiritual Magazine.

MARCH, 1868.

SPIRITUALISM AMONG THE ANTHROPOLOGISTS.

SPIRITUALISM penetrates into very unexpected quarters. Independent investigators into the phenomena of Nature and of human life following out their own several lines of research—even when these relate to arts and sciences that seem most remote from it, ever and anon come in contact with some one or other of its varied phases; Spiritualism being in fact the centre of many converging lines. For example, who would have looked for any illustration of Spiritualism in the pages of *The Builder*. And yet, without at all travelling beyond its own proper province, the article quoted from it in our last number (and others might be given from its pages) opens out what to most readers we apprehend will be a new view in regard to Spiritualism as practised in one of the most celebrated nations of antiquity. And who could have anticipated that the Saul of Spiritualism would have found its way among the prophets of Anthropology? Yet so it is. Amid papers on bone caves, and measurements of jawbones, and discussions on doliocephalic skulls, we have in the number for July and October, 1867, no less than three papers by as many writers, each from very different sides, dealing more or less with the facts of Spiritualism or with questions closely related to it. The first paper from which I shall give an illustration is entitled, *Phenomena of the Higher Civilization traceable to a Rudimental Origin among Savage Tribes*. By EDWARD B. TAYLOR, Esq., F.A.S.L., F.R.G.S. The paper, or at least that portion of it we are about to quote, might almost be taken for a reprint of a chapter from Mr. Brevior's *Two*

Worlds, or Mr. Howitt's *History of the Supernatural*. The immediate subject is—

AN INQUIRY INTO THE ORIGIN OF THE RITES OF SACRIFICE
AND FASTING.

“If we make ourselves familiar with the state of thought among lower races, if we can see with their eyes, and judge by their canons of reasoning, we shall find many things full of sense and purpose to them which it would be far more difficult to explain from the point of view of higher races, among whom similar phenomena are to be found. I will take as instances two of the great religious practices of the world, found in most known times and places—the rites of sacrifice and fasting.

“What meaning and intention is applied to these rites in periods of high culture we know perfectly well. They are partly held as ceremonies or ordinances to be practised because enjoined upon men, and partly as producing an effect on the mind of the worshipper who places himself under a discipline of privation or suffering. But if we turn to study the same rites among the lower races, we shall see them in a new light—we shall find them done for what, to the mind of these people, are perfectly direct and matter-of-fact purposes. We shall find a state of thought under which it is as practical and straightforward a thing to burn or bury a sacrificial offering for a spirit, as it is to pay a debt or give a present to a living man, and as practical and significant a proceeding to fast as to eat. A modern European, who holds that he has a soul, but that even his horse or dog has not, must transport himself into an entirely different philosophical atmosphere when he begins to study savages. He will find then that not only men and dogs, and horses and birds, but even trees and corn, fruit, hatchets, and spears and boats have souls. When a man dies, his soul, which is an impalpable, usually invisible something, goes away like his body, somewhere into a future life. Therefore the slaves or wives who have attended him when he was alive, must go and attend him still, and they are, therefore, killed that their souls may follow his soul. And in precisely the same way, and for precisely the same reason, the horse and the dog are killed that their souls may go to serve their master; the corpse, the clothes, the bow and arrow, the pipe and pouch are burnt, buried, or abandoned, with the distinct understanding that their souls or spirits are to go for the spirits of the deceased. Thus, among the Indians of North America, fishing and boating tribes bury their dead with canoe and paddles ready to launch in the next world; the dead man's soul accompanies the soul of his canoe, with the souls of the paddle and the fishing spear within his grasp. Or if he belongs to a hunting tribe he will

have his bow and arrow, his gun, or his horse, ready for his soul to mount in the happy hunting-grounds of the next world.

“ It would be quite tedious to give a detailed account of these funeral rites—the lower races who do not practise them are the exception, not the rule. We find sacrificed for the use of the deceased every part of his possessions, wives, slaves, relatives, horses, house, food, weapons, boats, clothes, ornaments, provisions for the journey, the dog to guide the dead along the difficult road to the other world, the coin to pay the ferry over the gulf which separates this life from the next, or for the toll to pass the heaven-bridge. And there is not the least break to the purpose for which these things are sacrificed—it is not that the wives or slaves are sent to accompany the dead, and the horses, canoes, or weapons destroyed for some other purpose. The philosophy of the lower races is distinct and unbroken throughout; when the slave or the horse, or the bow and arrow are burnt to ascend in smoke to the sky, or buried to rot in the ground, the souls of these things are sent to follow the soul of their possessor. The wife of Eukrates comes back for her slipper. It had been left behind a wardrobe, and thus not burnt with her other things, and so she was in the other world without it. So the ghost of Melissa appeared shivering to her husband, for her clothes had not been burnt for her to wear in the other life. So in the East of our own times the native of the Sulu Archipelago buys for a great price the criminal condemned to death, that he may kill him himself and so secure the service of his soul as a slave to his own in the next existence; and so the soul of the Emperor of Cochin-China is provided with every article of furniture and luxury which belonged to him when alive, and is sent to him by burning it after his death, while supplies of food go on being prepared for him as usual for his spiritual sustenance.

“ When we find that in parts of South America these practices actually stop the rise of civilisation, because when a man dies everything he has, house, trees, weapons, all must be sent after him, and so accumulation of property is impossible—or when we find it specified among the customs of some North American tribes that the polished stones or bowls used in the national game are the property of the community, and so are exempted from being buried with the dead like other things; we may gain some idea of the strength of this opinion as exemplified in thousands of recorded accounts from early and late times in most distant portions of the world. The sacrifice to the dead is, indeed, the leading branch of sacrifice among the lower races.

“ We follow it up into symbolism and ceremony at last, after the manner of rites in general, when they are taken up into the religion of the more advanced races.

“ We are all familiar with the silvered paper dollars, the paper clothes and presents which the Chinese burn with their dead; and the like transition from practical purpose to fading symbolism is well marked in the offerings to the dead kept up as a mere ceremony at Rome, in the models of toys and ornaments in early Christian graves, and the flowers thrown into graves or hung in garlands above them in our own times.

“ But sacrifice to other spiritual beings, to elves, wood-spirits, gods inferior or superior, is conducted in the same way and on the same principle as that to the spirits of the dead; though it is, perhaps, oftener found passed into a ceremonial ordinance among the higher races than as a matter of practical purpose among the lower. Yet we shall find no distinct demarcation between the souls of the dead, who are held to become spirits, demons, or gods, and spiritual beings in general; and we may find just the same explanation of the intention of sacrifice laid down with reference to them as to ghosts. The Chinaman sets out his feast of the dead, waits awhile till the ghosts have eaten their fill of the soul food, and then falls to himself on the corpse. Exactly so the Fijian sets out feasts to satisfy the enormous hunger of his gods; but they are spiritual beings, and what they eat is not the visible substance of the food, but its soul which is capable of separating from it. So a sacrifice of meat and rice is set out by the Rajmahal tribes under a tent, and when the god has had time to eat his fill the worshippers uncover the tent and eat the rest themselves. This is, indeed, a most common practice throughout the world, that when an offering has been made to a god the worshippers themselves may feast on it; and this idea is perfectly reasonable when we understand the theory of souls to which it belongs.

“ Thus we may see among the lower races that the rite of sacrifice is not the ceremonial observance, or even the act of abnegation, that it is among the higher races who have carried it on into their religious system; but a plain and practical action done to produce what is, to their state of opinion, a plain and practical result—that of giving to the ghosts of the dead, or other spiritual beings the spirits of men, animals and things acceptable to them, just as they would give a gift to a living man, or pay tribute to a king.

“ With the philosophy of these lower races we find associated another widely-spread rite. To the savage philosopher the world is swarming with spiritual beings. Every man and animal has a separable soul which can go out and come back—everything has its spirit as well as its body—every tree and river, and star and wind is animated by a presiding spirit, which is not necessarily always resident in it, but comes and goes. These spirits

are mostly invisible to him in his waking hours, but in his dreams he can see them far apart from where their material bodies are: either the spirits of men and things come to visit him, or his own spirit goes forth from his body and sees them. He lives among those spiritual beings in a way which only a few modern Europeans can at all realize; he goes to them for information as to what he is to do, and for knowledge as to what has been and is. And especially when he desires to hold intercourse with the spirit-world, he has learnt by experience to adopt a practice which infallibly brings him into their presence—he goes for a time without food. In a short time he becomes what we should call ‘light-headed,’ and begins to see visions. When he has stayed long enough in this spiritual company, he eats, and returns to the ordinary state of a waking man. I will quote one or two accounts of this proceeding to remove all doubt as to whether this is the real purpose of savage fasting. The following details were taken down by Schoolcraft, perhaps the best authority on the habits and opinions of the North American Indians, from the mouth of an Algonquin chief:—

“ ‘Chingwauk began by saying that the ancient Indians made a great merit of fasting. They fasted sometimes six or seven days till both their bodies and minds became free of light, which prepared them to dream. The object of the ancient seers was to dream of the sun; as it was believed that such a dream would enable them to see everything on the earth. And by fasting long and thinking much on the subject, they generally succeeded. Fasts and dreams were at first attempted at an early age. What a young man sees and experiences during these dreams and fasts, is adopted by him as truth, and it becomes a principle to regulate his future life. He relies for success on these revelations. If he has been much favoured in his fasts, and the people believe that he has the art of looking into futurity, the path is open to the highest honours. The prophet, he continued, begins to try his powers in secret, with only one assistant, whose testimony is necessary should he succeed. As he goes on, he puts down the figures of his dreams or revelations, by symbols on bark, or other material till a whole winter is sometimes passed in pursuing the subject, and he thus has a record of his principal revelations. If what he predicts is verified, the assistant mentions it, and the record is then appealed to as proof of his prophetic power and skill. Time increases his fame. His Ke-kee-wins, or records, are finally shown to the old people who meet together and consult upon them, for the whole nation believe in these revelations. They in the end give their approval, and declare that he is gifted as a prophet—is inspired with wisdom, and is fit to lead the opinions of the nation. Such he concluded

was the ancient custom, and the celebrated old war-captains rose to their power in this manner.'

"In many North American tribes every man takes to himself a guardian spirit, generally some animal. And the way he finds out what animal is to be his guardian spirit, his medium, as we often call it, is to fast till it appears to him in vision. In like manner Charlevoix tells us of the practice of making children fast while the fathers are away on hunting expeditions, for they then see in dreams the souls of the animals, and divine what has happened.

"In like manner, we are told of the Abipones of South America, how their conjurors fast for days till they come into a state in which they seem to see into futurity. To the Hindoo mind nothing is better known than the art of bringing on religious ecstasy and supernatural knowledge, and communication with the higher powers by fasting; and the practice is known as a rite in many higher religions. In Islam, for instance, it is a strongly-marked feature; but the great fast belonged to the time before Mohammed, and was only continued by him.

"Nor is the purpose for which it is practised by the North Americans or the Hindoos entirely changed;—its effects in producing mental exaltation and supposed communication with supernatural beings are still to some degree acknowledged, or at least acted upon in Europe. Its great adversary, under whose persistent attacks it is, indeed, losing its influence, is the doctor, whose system teaches him to treat what the American Indian believes to be a state of intercourse with supernatural beings, as a morbid state of mind removable by proper food. In like manner, when he finds a civilized patient seeing visions and holding intercourse with spirits, he prescribes good food and amusement, port wine and tonics. But this new state of opinion does not alter the fact that to mankind in a lower state of culture the practice of fasting is the most intelligible and matter-of-fact proceeding. An Indian goes without food that he may see spirits, with as distinct a purpose as when he eats to satisfy his hunger.

"Another of the sets of practices which, prevailing widely in different states of culture, find their ready and direct explanation in the child-like mental state of the savage, is magic. Such of its proceedings as still exist among us are mere remnants of the more serious arts of ancient times, though with, perhaps, a larger proportion of mere knavery. The astrology of Zadkiel's Almanac does not appear to me to differ from the old rules; the ordeal of the key and Bible is very old and widely-spread; country people still make a heart and run pins into it to hurt the heart of some person with whom they choose to associate it, as any savage might do. But in the mind even of the modern

savage these things take a different position. To his mind they are perfectly intelligible; they belong to a crude and early system of philosophy, out of which he has not grown. His theory of ideas is something much more and deeper than ours; he has arrived at the knowledge that an idea is something belonging to an object, and thence he reasons, as we have learnt not to do, that what influences the idea in his mind acts in a corresponding way on the object out of it.

“If a New Zealand war-party wish to know who of them will fall in battle, they set up a stick for each, and the owner of the stick which falls will fall too. The ordeal of the key and Bible is perfectly understood by the lower races, who commonly have some plan of picking out an offender which acts on just the same principle, as, for instance, the suspended sickle of the Khonds of Orissa. . . .

“The study of savage tribes teaches us that what we call symbolism and treat as a light half-sincere fancy of the mind, is really part of the opinion of the savage in his most serious moments, and in the midst of his highest flights of philosophy and religion. He has a doctrine of ideas out of which all these magical practices quite consistently arise; and though we no longer hold this theory, it is, nevertheless, present among us in its effects on our customs and opinions to a degree which only careful and extended study will enable us to realize.”

The Founder and President of the Anthropological Society, JAMES HUNT, Ph. D., F.S.A., F.R.S.L., F.A.S.L., contributes an important paper on *Physio-Anthropology; its Aim and Method*. Physio-Anthropology is explained by Dr. Hunt as “the doctrine of the *functions* of mankind, in opposition to physical anthropology, or the doctrine of the *forms* of mankind.” He is not “in any way disposed to put arbitrary limits to this definition other than belongs inherently to it as a pure science of induction. If we were to begin our researches by laying down some arbitrary limits to our investigations, we might exclude ourselves from discussing phenomena which might greatly assist in another branch of our science.” During the four years of its existence the attention of the Anthropological Society has mostly been directed to the physical characteristics of mankind. Dr. Hunt proposes that the Society should now turn its attention to the “higher problem presented in the study of Physio-Anthropology.”

If the Society fairly carries out this line of study by the method and in the spirit recommended by its founder—discarding all assumptions, all prejudices, fairly considering all facts and accepting whatever may be the legitimate induction from them in regard to the “higher problem” involved in the study of the

functions of mankind, it may mark a new era in the history of science and philosophy, establishing Psychology as a science, on the basis of facts—tracing out its relations to Physiology, and the bearings of both on the higher problem of human life. At present Dr. Hunt has evidently no faith in a science of Psychology, feeling a repugnance to the methods usually employed by metaphysicians in its prosecution. He considers that “in the present state of our science we know nothing of either the soul or the mind. We only know of mental phenomena in connection with a nervous system.” He might have added, “we know nothing either of matter, we only know of phenomena and sensations.” Notwithstanding however his evident bias towards materialism, a careful adherence to true scientific method compels the confession—“That mind can and may exist independent of a nervous system or organization I am not prepared to deny.” It further leads him to protest against the assumption of *pseudo* science that certain phenomena are impossible. He says, “In attempting to lay down the principles on which any science should be studied, it would be wrong and highly unscientific to declare that any phenomenon is impossible. Many may be inclined to say that the existence of life, or mind, without a nervous system, is both impossible and absurd. I grant that it may appear absurd with only our present knowledge of organisation and life as found in nature, but I hesitate to declare it impossible. . . . We must, however, ever keep our mind ready for the reception of new discoveries, be they ever so wonderful or discordant with our present knowledge. And here let me say that I differ most entirely from the propositions which Dr. Louis Büchner and many of his colleagues, both in Germany and this country, have laid down, *viz.*, that the phenomenon which is known under the name of clairvoyance, for instance, is impossible. Dr. Büchner* says: ‘There can be no doubt that all pretended cases of clairvoyance rest upon fraud or illusion. Clairvoyance—that is, the perception of external objects without the use of the senses—is an impossibility. . . .’ ‘There exist,’ he continues, ‘no super-sensual or supernatural things and capacities; and they never can exist, as the external conformity of the laws of nature would therefore be suspended. . . . Cases so repugnant to the laws of nature have never been acknowledged by rational unprejudiced individuals. . . . There are neither table spirits, nor any other spirits. . . . The majority of human beings think differently; they must therefore be instructed.’

“Dr. Büchner has, no doubt, a perfect right to attempt to

* *Force and Matter*, p. 153. Trübner and Co.

give the world instruction ; but I feel it right to declare that I entirely dissent from the propositions he has laid down. I contend, on the contrary, that we must, in the investigation of the highest branch of our science, be entirely prepared to examine any phenomenon connected with man in the same philosophic and scientific spirit as we examine the sutures of the skull, or the length of the heel. Dr. Büchner says 'the scientific impossibility of clairvoyance has been confirmed by an examination of the facts by sober and unprejudiced observers, and were proved to be deceptions and illusions.' But are we to deny the possibility of that which failed to convince some other persons? On the contrary, we must discard all such prejudices, and be very careful how we deny the possibility of any phenomenon connected with man. The struggles of what are now admitted to be truths, should teach us a lesson of caution on this point.

"To make any progress in our researches into man's nature we shall require the greatest forbearance and consideration on the part of those who held different shades of opinion. The only common ground which we, as a society, can offer, is the one method by which alone all such problems can be solved.

"I offer no opinion at present on the phenomenon of mesmerism, nor on the still more remarkable asserted phenomenon of clairvoyance. As it will be our duty to sit as judges to examine into the truth of these phenomena as well as the laws regulating them, I think we shall act wisely in reserving our opinions on them until the subject comes under our consideration in a systematic form."

In the discussions which followed the reading of Dr. HUNT'S paper, Mr. BENDIR supported the views of Dr. Büchner on clairvoyance ; he considered clairvoyance "beneath the serious consideration of a scientific body like the Anthropological Society." On the other hand, Mr. MACKENZIE agreed with Dr. Hunt that "The proper course was to ignore everything that was not founded on facts, and among those facts he would place clairvoyance. From his own experience he knew of instances of the correctness of clairvoyance which were so well supported that no one could deny them ; but in what that peculiar power consisted he must leave in abeyance." Mr. HENRY J. ATKINSON says:—"And now a word on clairvoyance, which Dr. Büchner oracularly declares to be a 'scientific impossibility,' but to know which astonishing fact for certainty, the Doctor himself must be clairvoyant. But in reply to Dr. Büchner, I say that I know—yes, positively know—clairvoyance to be true, having observed the fact day by day and week by week, and for many years together, to say nothing of the mass of clear his-

torical evidence With the explanation of clairvoyance I will not now occupy you ; but on some future occasion shall be ready to go into this deeply interesting and important question." And Mr. J. W. JACKSON reminds the Society " that in this, as in all departments of inductive investigation, one carefully conducted experiment or correctly observed phenomenon, is worth a thousand arguments ;" and he adds, " whatever little stock of knowledge I may have acquired in those branches of inquiry now under discussion, will be at the service of the Society, before whose more enterprising members a noble field of investigation and discovery is being thus opened up, in which solid duty may be done and a lasting reputation may be made, by those willing and able to be, in this way, the benefactors of humanity."

We shall look with interest to the future proceedings of the Anthropological Society in the hope that the new programme of its founder may be faithfully carried out—that it will deal faithfully with all facts bearing on the " higher problem" of human nature, and so set an example which other scientific bodies, and men of science in general, will do well to emulate. We know that men of science claim to be eminently men of fact: the claim may be admitted, but with reservation ; for profession does not always coincide with practice.

In certain directions—as for example the facts of clairvoyance and of mediumship, the prejudices of the scientist in general are as inveterate as in other directions are those of the theologian against which he makes so loud an outcry ; and he fights against these facts as stiffly and as blindly as does the church against heresy. His interpretation of the laws of nature are as sacred as the theologian's interpretation of texts of Scripture. Not that he has investigated. Oh no ! that is quite superfluous. He has learned to " set out with clear ideas of the naturally possible and impossible;" and he decides *à priori* that the facts in question are naturally impossible ; that they never have happened, never can happen, and never shall happen. If he goes through a form of mock investigation, it is only to confirm a foregone conclusion : and he takes no trouble to study or conform to the laws which govern the case, but insists upon imposing his own arbitrary conditions ; a course of action which in his own proper line of investigation he would scout with scorn.

It is against these *unscientific* men of science that Spiritualists have long protested, and we are glad to find that in this protest Dr. Hunt now joins them, expressing his " entire dissent" from them, and contending on the contrary " that we must, in the investigation of the highest branch of our science, be entirely prepared to examine any phenomenon connected

with man in the same philosophic and scientific spirit as we examine the sutures of the skull, or the length of the heel."

This is all the Spiritualist asks for: this is exactly the method of Modern Spiritualism. All who know its history are aware that at least it is not a theory formed in a closet; that it did not originate as a hypothesis, in support of which facts had afterwards to be sought out and selected; but that it proceeded purely by induction,—by the observation, verification, comparison and classification of facts: not of a few isolated facts, in few and obscure places, during a short period, and scantily attested; but on the contrary, facts million-fold, world-wide and that have been witnessed during the last twenty years by hundreds of thousands of independent investigators, and tested in all conceivable ways; and with the result stated by an unfriendly critic in the last number of the *Dublin Review* that "men who formerly would not without impatience read or listen to the accounts of these phenomena, had at length been led to examine what was making such a noise in the world, and from mature, and for a time prejudiced examination, have been led to conviction. In this way have been brought round several of the ablest and most learned men in Europe, Catholic theologians, physicians, and philosophers and others, Catholic, Protestant and free-thinking."

It may seem rather odd and a little amusing that the Anthropological Society should wake up at this late hour of the day and begin to think that it may possibly be worth its while enquiring into the matter *de novo*; but this may be said for it, that though many scientific men have most thoroughly examined it, and satisfied themselves of its reality, yet that, so far as I am aware, no scientific body has yet done so; the Spiritualists of the United States to the number of thirteen thousand having in vain in 1854 memorialized Congress to appoint a scientific commission of enquiry into the whole subject.

But we have not yet done with the Anthropologists. The first article in the number of the *Anthropological Review* from which our extracts have been taken is, on *The Theory of Development and its Bearing on Science and Religion*. By J. W. JACKSON, Esq., F.A.S.L. In this article, as the reader may infer from the title, Mr. Jackson, not content with grubbing among bone caves, ascends the empyrean heights of speculation; but if marked by boldness, his speculations are qualified with all becoming modesty. He considers Darwin's "development hypothesis—for this is its true designation—is by no means confined to the animal and vegetable kingdoms. It covers the origin and existence of the material universe, and is co-extensive with all its suns and systems." Ascending from the consideration

of the vegetable and animal kingdoms to man, he remarks—
 “The development of the especially human type of organic and sentient existence has probably, even in the highest races, not yet fully wrought itself out into external manifestation. Man is the beginning of a new *Order*, the bipedal and aerial type of the mammal. But of this, he is obviously an immature, and merely germinal specimen. In his higher types he is less allied to the ponderable and more ultimately related to the imponderable elements than in the lower. He is obviously in the process of emergence, and the only question remaining for discussion is the stage of development at which he is now arrived Man as he at present exists, is NOT a fulfilment of the divine idea of humanity. He is simply a providential *preparation* for it.”
 He is “but the unfledged *beginning* of a new Order of being, the callow nestling of the future eagle of the skies.” Not only himself, but his material habitat is “still infantile, if not embryonic. Now a cosmic callule so decidedly immature, cannot possibly be the residence of the highest type of organic being. The radiant man will probably need a self-luminous domicile.”

We cannot give here the evidence Mr. Jackson offers in proof of his view of man's nature and development, which admits of a farther application than possibly the writer of it may have intended. “Man as he at present exists” is certainly *not* the fulfilment of the divine idea of humanity. “He is obviously immature, and merely germinal,” even now “in the process of emergence,” for “the body that now is, is not the body that shall be” when, having attained his majority, the “radiant man” shall indeed be the inhabitant of a better world. Some indication that this was not absent from the writer's mind appears from a passage in which, replying to an objection of Mr. Gillespie to the Rev. George Gilfillan's *Doctrine of the Incarnation, and the Theory of the Modern Anthropology irreconcilable*, Mr. Jackson enters on the discussion of a question of high interest to the philosopher and the Christian, and which, as a closing extract, we transfer, as being eminently suitable, to our pages:—

“But it has been said Christ took on himself the form of man; it must therefore be eternal, a fleshly tabernacle moulded upon a divine idea. To which we reply, that it was a temporal vesture assumed for a special purpose, and underwent transfiguration on the Mount, and transformation, or shall we say glorification, after his death. It was, then, a magnetic, or as some would phrase it, a spiritual body—luminous, imponderable, and susceptible of interpenetration by grosser matter. He could be visible or invisible at pleasure; he could enter a room with

closed doors, and he could finally ascend in it to the highest heavens. Nothing more clearly demonstrates the sensuous grossness of popular Christianity than the vulgar belief that it is a common fleshly body through which the eternal Messiah is manifested in the celestial mansions. Do the people who entertain this belief know that spiritual beings must have spiritual modes of perception, and that a simply material body would be quite as much out of place—that is, out of harmony with its surroundings—in heaven, as a purely spiritual body would be on earth; that it would, in all probability, be, under ordinary circumstances, as imperceptible and as inefficient as its spiritual counterpart here. Every *mode* of being has its own *sphere*, and as purely spiritual manifestations are, to say the least of them, rather exceptional here, we may conclude that simply corporeal manifestations are equally exceptional there. To put this in clear and unmistakable language, as the Christ required a corporeal vesture for his earthly mission, he must equally require a spiritual vesture for his heavenly mission; as he became a fleshly man below, we may assume that he has become a spiritual man above, returning not merely to his heavenly home, but to his celestial conditions.

“Granting then for the sake of argument, that the assumption of the human form by Christ, was indicative of its perfection and finality in the scheme of creation, it is obvious that we should not rest satisfied with the opaque and ponderable man of the present, but advance in our conceptions, to the radiant and magnetic man of the future, the *transfigured* successor of the present child of sin and sorrow. If Christ was our brother in his humiliation, He was also our precursor in his glorification. What He was, we are. What He is, we shall be.”

All this may at least serve to indicate that the “higher problem” of human life will, in some form or other, force itself upon the consideration of students of even the boniest of sciences. The chief interest and value in the study of the physiology and anatomy of man is from their being, in some measure, exponents of the living spiritual force which operates through them; but from which, when they are no longer fit to subserve its purposes, the “radiant man” emerges into the inheritance of the more glorious spiritual body that has been prepared for him. If Anthropology is the Science of Man, and not of his mere bones and organs, Anthropologists at present are only engaged in preliminary investigations about the shell of the subject. The study of the science itself has yet to be begun by them.

T. S.

NEW WORKS BY THOMAS L. HARRIS; AND
THEIR ADVOCATES.

THE review of Mr. Harris's recent works in this Magazine has, of course, not met with acceptance from those who are weak enough to put faith in the deplorable seethings of a deplorably disordered intellect which they contain. It is a fact as notorious as it is humiliating that there is nothing so wild, eccentric and fanatical but that it will have charms for a certain portion of mankind. The wilder the more persons of a correspondent idiosyncrasy will be enraptured by it. The ravings and clumsy forgeries of Joe Smith, have in our day raised up the vast fabric of Mormonism, re-instituted polygamy, enshrined fanaticism in a new social corpus, and made it the efficacious cement of a vigorous and martially determined state, which has actually defied the power and done battle successfully with the gigantically immense United States of America. Why should not Thomas Harris also succeed by the effusion of his florid and imaginative madness in calling forth the same quality latent in other minds, and relieve our now over-crowded lunatic asylums of a growing pressure, by drawing off those who, as Mr. Robson says, "are willing to walk in the same pathway," to some congenial region and establish a New Republic if not of the Sun, yet under the Sun? As, however, we are neither willing to walk in so desperately entangled a pathway, nor to see any of our friends involved in it, we uttered our word of warning, and feel satisfaction in having done it. We have now something to say of the defences which have been addressed to us of Mr. Harris and his late works, one of which we gave in our last number, and another of which we give in this.

As to the letter of M. J. H. it may be soon dismissed. In answer to our charge of grave inconsistency against Mr. Harris, of denouncing all communications from individual spirits as works of the devil, and yet of permitting those works of his built on this basis, to continue on sale for his own profit, M. J. H. informs us that one volume of Mr. Harris's poems—or, in other words, of the Devil's poems issued by Mr. Harris—fell out of print in 1865. This is an odd sort of answer to such a charge. The writer gives us not an iota of proof that Mr. Harris ever took the slightest trouble to recall this or any other of that class of his works. It was allowed to sell till it was sold out, and his other poems are yet selling just as ever. One of them may be found advertized for sale on the covers of *Human Nature* last month. With respect to *The Song of Satan*, one of the most

diabolic and revolting works ever issued from the press, M. J. H. thinks that it never was published except as an appendix to the first vol. of the *Arcana of Christianity*. A better acquaintance with Mr. Harris's writings would inform M. J. H. that not only was this Lyric of the Hells published separately, but that a second edition of it appeared in 1860, a copy of which was lying before the reviewer of these works at the time of writing the article upon them. M. J. H. ought however, to have seen that the gravamen of the case consisted not in the publication of this Satanic jubilation as an appendix, but in so outrageous an offence to good taste and good morals being published at all.

In turning to Mr. Robson's letter in defence of Mr. Harris, which we have published in this number of the Magazine, we must, in the first place, disclaim any personal feeling against Mr. Harris. We should be ashamed of ourselves if, under cover of a moral plea, we could be instigated by personal feelings. If Mr. Harris had given us any personal offence, which he has not at any time, we should have repeated the divine words of our Lord through long years, "Forgive us our trespasses as we forgive those who trespass against us," to very little purpose, if we could retain the slightest rancour against any human being beyond the day that gave birth to it. Our criticism was made in the spirit of paramount regard to the truth of sound religion, and the maintenance of sound reason; and on that ground we leave it to the consideration of the unprejudiced reader.

The next charge of Mr. Robson requires a more formal disproof, and it shall have it. He quotes from our article this passage:—

"If Spiritualism be the diabolical system which Mr. Harris now proclaims it, it is at the same time a system and dispensation through which he himself has passed from beginning to end, and by which he has arrived at the ground, whatever it be, on which he now stands."

And adds:—

"To any one personally acquainted with Mr. Harris's writings and life, this statement is a sheer absurdity, and as a matter of scientific fact is absolutely erroneous."

Absurdity is a hard word, and as a matter affecting our deliberate statement regarding Mr. Harris, and regarding him in a point of view morally of very serious responsibility, we are bound to proceed to the decision of plain fact, and to the demonstration of which is the greater absurdity—the assertion of a notorious truth, or the flat denial of a notorious truth.

The facts of Mr. Harris's life and writings are pretty fully before the public, and before it as given to the world by Mr. Harris's most intimate friends and coadjutors. They exist in public and well-known works and periodicals, and some of them in Mr. Harris's own works, written by the friends already

alluded to, and under immediate inspection and sanction of Mr. Harris himself.

In the introduction to the *Lyric of the Golden Age* published in New York, in 1856, Mr. Brittan, the friend and publisher of Mr. Harris, gives us an elaborate account of the process under which this as well as the *Lyric of the Morning Land* was dictated by Mr. Harris. He appeared to be in a trance-state, and poured out the verse with a rapidity with which Mr. Brittan, who was himself the amanuensis, could scarcely keep pace. He tells us that the whole of the *Lyric of the Golden Age*, a poem of upwards of 10,000 lines, was dictated by Harris, and written down by himself in ninety-four hours, and that in a similar manner were produced the *Lyric of the Morning Land*, volumes amounting to 300 or 400 pages each. These volumes are avowed by the author to be inspired by individual spirits, Byron, Shelley, Keats, Pollok, &c., and their names are attached to their respective productions. There we have Mr. Harris's own evidence to this fact, but it may be as well to hear what Mr. Brittan has to say on this head in his introduction to the poems, too. At page 9 of his introduction, Mr. Brittan says:—"For the last five years his daily counsellors and nightly guardians have been spirits, who have 'put on immortality.' At all times and in all places they visit him and converse freely as friend with friend. His familiar guests are shades of the immortal bards, who from his lips pour the fiery torrent of heaven-inspired thoughts."

Again:—"On Thursday, November 30th, 1854, while Mr. Harris was seated in the office of the *Spiritual Telegraph*, the writer and Mr. Lewis L. Peet, being present, it was observed that the physical and mental condition of Mr. H. were strongly influenced by some foreign agent, which seemed to abstract his mind from the sphere of his outward relations. At length he was profoundly entranced, and while under this influence of invisible intelligences improvised two poems, making in all one hundred and fifty lines. The second poem, a bold and graceful utterance, containing sixty-two lines, and purporting to be a relation of Edgar A. Poe, in his transition to the spirit-world, was spoken in fifteen minutes. "Below," adds Mr. Brittan, "we give some fragments to further illustrate Mr. Harris's astonishing powers of improvisation while under spiritual influence, at the same time that they most forcibly vindicate his claims to direct intercourse with spirits of the invisible world."

Mr. Brittan proceeds to give other examples of the manner in which Mr. Harris yielded himself as a medium to spirits, and of the various modes in which they used him. He repeats that his spiritual clairvoyance "does not depend on the influence of mundane conditions; but is induced by invisible

beings, who lift the veil from the inner sense, and thus reveal the scenes of immortal life." In December, 1852, a Mrs. C——, who had lost her husband, called on Mr. Harris, desiring to receive evidence of a future life, and renewed intercourse with her lost partner. Mr. Harris, who knew nothing of his history, became entranced, and informed her that her husband had been an officer in the United States army, described his mental and physical peculiarities, a scar on his face, his peculiar use of a repeating-watch, &c. He also described her father, an eminent divine, and the lady declared every particular true to nature and the fact.

During the same month a professional gentleman, who utterly disbelieved the communication of spirits, and declared the whole phenomena mere psychological hallucinations which he himself could produce at pleasure, but such facts communicated from his deceased friends to him through Mr. Harris's mediumship, thoroughly convinced him of the truth of these communications and of Spiritualism itself. In the summer of 1853, Mr. Harris, and two other gentlemen, being on a fishing excursion in an unsettled and mountainous region, were lost and compelled to camp out all night in the woods and in rain. The next morning endeavouring in vain to find their way out of the trackless forest, they asked their guardian angels to direct them, on which Mr. Harris's arm became stretched out rigidly, and pointed in one particular direction. They were then told by the spirits to follow the course thus indicated, and it led in a straight line to the very place which they had desired to find.

In January, 1854, whilst Mr. Harris was in New Orleans, he was one day conversing with a Mr. Robins, an entire stranger, when he was suddenly entranced, and proceeded to introduce and identify several of Mr. Robins's departed relatives; amongst the number a distinguished soldier who was killed in the attack on Quebec; his military costume and the distinguishing traits of character were described; several of the more interesting facts of his private history mentioned, and the circumstances of his death disclosed. All these statements were confirmed by Mr. Robins in whose mind they were sacred recollections.

Mr. Brittan adds that numbers of distinguished persons were admitted to see Mr. Harris in his trance condition, and whilst he was dictating from the alleged spirits of Byron, Shelley, Coleridge, Pollok, &c., parts of this poem. Amongst these were Professor Mapes, Dr. and Mrs. Warner, Evangeledis, a Greek, from Athens; E. D. S. Green, a well-known artist, Mr. and Mrs. W. H. Burroughs, of the Irving House; Mr. J. G. Dow, Charles Partridge, William Fishbough, and S. B. Brittan.

Here then, we have Mr. Harris, during a period of five years

exhibiting as a medium avowedly of individual spirits, and operated upon by them in a variety of modes. He poured out torrents of splendid poetry; he made known to various persons, and frequently to entire strangers, the names, the conditions, and identifying facts and particulars from their earthly lives of their departed friends. His arm was manipulated by the spirits to conduct himself and friends out of the otherwise hopeless intricacies of the wild forest in which they were lost. In all this there is no faintest trace of any diabolism. All that was related as revelation was the honest truth and truth of a nature the most consolatory and conducing to faith in God, in God's providence, and of eternal life. Yet all this, Mr. Harris has since learned to denounce as the doings and delusions of devils. Perhaps there never was a stronger case of the acts of virtuous and benign spirits being attributed to Beelzebub since the application of that most devilish calumny to the spirit and works of our Saviour. But in the 6th volume of the *New York Telegraph Papers*, page 487, the editors, Messrs. Partridge and Brittan, particular friends and publishers of Mr. Harris, give a more frightful instance of the unwarranted application of his present theory of diabolism in all intercourse with individual spirits. Mr. Harris lost his first wife, and in a letter received by one of these gentlemen, he describes the circumstances attending her departure and his then impressions of the nature of the attending agencies. "On Tuesday evening," says Mr. Harris, "at about six o'clock, the spirits of her relatives, in company with other spirits, to the number of about thirty, entered the room, and whilst she was apparently asleep, formed a circle around the bed. I was placed at this time, by their influence, in a deep interior condition, retaining, however, full possession of all the external faculties and powers. From the moment this circle of spirits was formed, she became free from all pain.

"We watched the ebbing life of the external form, till about a quarter before twelve (midnight). Gradually we felt the pulse sinking to rest. At that time, a sudden light, like a diffused silver radiation, came and rested upon her face. A wondrous smile played upon her countenance. Such divine love, such ineffable peace diffused itself, melting into light in the air around her, that she seemed transfigured and changing into an angel before our sight.

"Her eyes began to close. Kneeling by her side, I inclined my face to the pillow by her cheek, and laid my arm over her form. Heavenly bliss filled all the internals of my mind, as I passed at once into *rapport* with her spirit. Gradually I felt her spirit-form, arising from the external. As it rose, my own arm was lifted by it. I saw a vortex or spiral of white

light, narrowing to the diameter of about two feet, just above her body, and opening above it into the SPIRITUAL WORLD. In this vortex, were innumerable angelic forms; and as she entered the spiral, they lifted her from my arms. She disappeared in that transcendent light."

The editors add:—"Refusing the repose which protracted wakefulness and physical exhaustion had rendered necessary, the watcher still continued his vigil through the long night, and morning found him by the remains of his beloved Mary. When it was light, her spirit appeared to him, and while her form was distinctly visible, she gave him a communication, closing with these words—'Mary's dear love to all. NEVER MORE BE AFRAID TO DIE!'"

By what species of infernal necromancy could so sacred, so solemn, and so tender a scene be transformed in Mr. Harris's mind into a passage of hell, and a hideous mockery of assembled devils? Yet, if Mr. Harris's present idea of general Spiritualism be true, this must have been the case. By what pandemonial and distorting power could a truly affectionate husband thus blot out all the lovely and endearing traits and memories of such a scene, and coolly pronounce the whole a tragi-comedy of Satan? If Mr. Harris's impressions and feelings were then excited by mere devilish delusions, how could "such divine love, such ineffable peace be diffused around the form" of the departing beloved one? How could such "heavenly bliss" fill all the internals of his mind? If such bliss did fill his mind—if such divine love, such "ineffable peace" did float about his dying wife—then it could not be from the devils, for no devils can diffuse ineffable peace, or anything like divine love. Either, then, Mr. Harris was not master of his own consciousness, did not comprehend the identity of his own sensations, or he does not comprehend them now. If he was so grossly, so inconceivably deluded, as not to know divine love from infernal hatred, did not know the genuine sensation of ineffable peace, who shall believe that he understands himself, his profoundest sensations, his most sacred convictions now? The devils, who so astoundingly bewitched him then, may be as triumphantly confounding all his ideas and impressions now.

To us, the whole of this scene has a most sadly touching and sacred beauty. Every expression and recital are to us those of truth and the holy sympathies of heavenly spirits. The silver radiance, which rested on the face of the dying wife, the pure light which floated around her, and seemed to transfigure her, the atmosphere of peace, love and tenderness, which the spirits breathed about them, and the affectionate joy with which they drew her up into their heavenly world, are, to our minds, so

many incontestible proofs of the sacred character of the actors in this sublime scene. With what heart, could any man, except under a most direful delusion, dash from him a picture so precious to a bereft heart, and so prolific of the noblest hopes, and say, "Begone, creation of the devil!" By what talisman shall a person ever be able to assure himself against such delusions—if delusions they are—and to ascertain that his thoughts, feelings, and perceptions, in their most earnest and vivid presentiments, are not false and traitorous? But Mr. Partridge, at a later date, gives us a history of Mr. Harris, and his successive spiritual metamorphoses, which may throw some light on this point. We have had yet only a sketch of five years of his life—Mr. Partridge gives us one of fifteen.

Mr. Harris at the close of the year 1859 had come over to England, and during the winter and spring of 1860 gave lectures at first in Store Street, and afterwards at the Marylebone Literary Institute. Mr. Harris came as a Spiritualist and was received with open arms by the Spiritualists here. For a time his lectures proceeded on those general grounds which all could accept, but anon he burst forth with the most vehement denunciations of *séances* and communication with individual spirits which have characterized his subsequent productions. The surprise of the Spiritualists here was great, and their remonstrances earnest if not effectual. An article appeared in the *London Critic* of January 1st, 1860, exulting in this attack of Mr. Harris on Spiritualism, and Mr. Charles Partridge, at that time editor and sole proprietor of the *Spiritual Telegraph* of New York, took occasion in that journal, in a remarkable article on the 18th of February, 1860, to let the London Spiritualists into the secret of Mr. Harris's escapade which had so much astonished them. This article is of such particular moment that we shall here make free quotation from it:—

"If," says Mr. Partridge, "all persons who have heard, or may hear brother Harris, and if those who read the above article, and others of like character which may be published, knew the peculiarities of Mr. Harris, as well as do those who have been most intimate with him during the last *fifteen years*, it would be unnecessary to make any reply to his unsparing denunciations of all those who do not accept him as their oracle, and labour to help him to magnify his office. But those unfamiliar with him do not know his weaknesses; besides, he goes out from us to a foreign land under the insignia of a '*Reverend*,' and to the brethren and friends of the same general cause denounces by wholesale the great body of Spiritualists in America as '*Pantheists*,' rejecting alike the idea of the

Scriptures as a Divine revelation, and the existence of a God, and as gross sensualists, and immoral in their conduct in all the relations of life.

“These are grave charges, and it is not to be supposed that a brother would prefer them in a foreign land without a cause. What, then, is the cause? If the charges were true, even, it is contrary to the genius of the new dispensation to magnify human delinquencies to the neighbour, and much more to do this in a foreign land, where there is little or no opportunity for the accused to be heard in defence; but the great body of Spiritualists in America deny severally and singularly the charges preferred against them by brother Harris. Each one claims for himself the same right to investigate and determine whether the Scriptures are plenary or partial revelations of Divine truth, which Mr. Harris has exercised for himself; but they do not recognize Mr. Harris’s proclivities to dictate for their acceptance his peculiar views as Divine truth; and here is the rock of offence, and the sole ground of his charges. These accusations against Spiritualists are but a duplicate of those which the same brother has often preferred against the Universalist denomination, to which he is indebted for the insignia of ‘Reverend,’ which he cherishes, and even uses to sanction his denunciations of them.”

Mr. Partridge now proceeds to give a biographical sketch of Mr. Harris from this period, which is very instructive:—“While brother Harris was settled over the Universal Society in Elizabeth Street, in this city, some fourteen years ago, more or less, he became infatuated with the revelations which were then being given through Andrew Jackson Davis; and when those revelations were published under the title of *Nature’s Divine Revelations*, Mr. Harris asked leave of absence from his society to go to Europe for his health, which leave the society generously granted; but instead of going to Europe, Mr. Harris went to Ohio and other Western States, lecturing, not for the Divine revelations of the Bible, but for *Nature’s Divine Revelations*, by Andrew Jackson Davis. The society continued their leave of absence, and subsequently settled Rev. E. H. Chapin. Brother Harris subsequently relinquished his ardour for *Nature’s Divine Revelations*, and has since denounced it and Mr. Davis as cordially and fully as he has the Universalists and Spiritualists.

“Brother Harris subsequently tried to build up a society to sustain his preaching in this city. His meetings were held for some time in the Coliseum. He preached in the Socialists, and afterwards preached them out; and his erratic preaching caused a constant change of hearers, and the meetings there were not sustained. He subsequently commenced preaching in the Stuy-

vesant Institute, and while labouring here he tried to acquaint himself with dynamics of mind and matter, and to shew the possibility of spirit-intercourse. During this time, one Dr. Scott, who had been a Baptist minister, discovered that singular phenomena occurred in the presence of Mrs. Benedict, then residing in Auburn, N.Y. In the presence of Mrs. Benedict, slight raps occurred, and St. Paul proposed to communicate. The idea that St. Paul could and would condescend to speak through a mortal, much excited Mr. Harris, and arrangements were made for Mrs. Benedict and Dr. Scott to come to Mr. Harris's boarding place, in Brooklyn, and deliver the oracles of St. Paul to twelve chosen persons, and if possible, that St. Paul should develop or remodel Mr. Harris so that he should be henceforth St. Paul's oracle to the world. Dr. Scott also became infatuated with the ambition of being a medium for some of the Apostles, and they fancied that St. John accepted this offer; and they supposed that St. Paul and St. John and other Apostles henceforth communicated through them.

“It would make this article too lengthy to give the minutiae of the dramatic performances to which these men subjected themselves to secure these mediatorial offices. It is sufficient to say that they worked themselves into the persuasion that they had been chosen by God, Christ and the Apostles, as the medium for their oracles to mankind, and under the flattering unction of this persuasion, they set about gathering together the elect, and travelling westward to a land sufficiently pure for the influx and efflux of Divine wisdom. They induced a small company to take up their beds and follow them to Mountain Cove, Virginia, where they made purchases and settled. Here they established the “*Mountain Cove Journal*,” and through its columns they gave, as they supposed, the supernal wisdom of God, Christ and the Apostles to the world; and it was very generally conceded that it might be supernal wisdom, since no mortal could comprehend it. In about two years, or less, we believe, this community broke up in great confusion, amid the criminations and recriminations which have generally attended the various changes of Mr. Harris's enterprises and views.

“Mr. Harris then returned to this city, and the Spiritualists received him as it becomes a father to receive a prodigal son, and invited him to lecture for them, and procured the Hall in the Medical College for that purpose. Here brother Harris delivered some of the most scorching discourses on the Scriptures as a Divine revelation, and the Christian Church generally, to which we ever listened. They were quite too strong for those whom he now denounces as rejecting the Scriptures as a Divine revelation. Nevertheless, we heard him gladly, not as an oracle,

and not for his censoriousness, but for his acknowledged eloquence and zeal in what he appeared to think was right and true.

"After a few months had elapsed and the mortifications from the failure of his apostolic enterprise to Mountain Cove had subsided, he seemed to come more and more to himself, and preached some excellent discourses to the Spiritualists at Dodworth's Academy. Finally, his prevailing ambition to have a church, began to pester him, and grew into an open demand, to which the Spiritualists did not accede, and the Mountain Cove persuasion again took control of him, and he concluded that the Divine love and wisdom of God and Christ were not permitted to penetrate the cloud of evil spirits and flow down, even through him, to the reprobate minds, as he alleged them to be, which congregated to hear him at that place. This he said to them in some of his last discourses in the plainest terms, and at the same time called on the few pure minds to go out and follow him and help to build up the Kingdom of God.

"Brother Harris and some others thus separated themselves from the main body of Spiritualists in this city, and they met afterwards in the Chapel of the University under the assumed insignia which the Swedenborgians had long enjoyed, namely, "The New Church;" and in his teachings he even out-Swedenborged Swedenborg himself, much to the annoyance of many of his disciples, who feigned to know something of the philosophy of the Swedish seer before. He continued to speak there to a small company of admirers until he became persuaded, and so said, that he had been developed above their plane of comprehension, and that the Lord had prepared a man to receive the mantle of that plane of teaching, and that he had been instructed to soar aloft and go to Europe and disseminate the supernal wisdom there.

"Subsequently to the time when he withdrew himself from Dodworth's Academy, he took the persuasion that the highest spirits were constantly around him warding off the evil ones, and that they were trying to develop him into a higher plane, and that to do so it was necessary that he should keep his bed, and he did so. He ate but little, and that little was brought to his bed, and in bed he wrote, or rather dictated to his amanuensis what appeared in his publications. He was persuaded that he acted in accordance with the dictates of the Apostles, Christ and the very God, and only got up when he thought they so impressed him, which was only on Sundays to preach."

We may interrupt the narrative a moment to say that he continued this practice of keeping his bed in the same manner during his sojourn in England in 1860, and we were much amused on one occasion by the *naïve* expression of an intelligent

boy who was sent on a message and admitted to the prophet's chamber. On being asked if he saw Mr. Harris, he replied, 'Yes, he was lying on his back in bed making mountains with his knees.'

"Thus," says Mr. Partridge, "we have with pain and sorrow, given a very brief history of Brother Harris during some fifteen years. We have not done this to injure him; far from it, but in the defence of truth, and as an illustration of a prevalent psychical phenomenon, which is often mistaken for spirit influence, and to call brother Harris's attention to the changes which have come over his mind, to the end that he may be less positive in his opinion as to the Divinity of his persuasion, and above all, to be less censorious of the brethren who are not able to follow him in his sudden changes and chimerical enterprises. If also this narrative shall suggest to his friends the injury they do him by falling into his pretensions, and thus binding him more strongly in psychical chains, we shall be thankful.

"Brother Harris is not to be blamed for his unfortunate organization. He is impulsive, and often speaks without consideration. He has the virtue of thinking at the time that he is right, and that he does and says all in the service of God. In a self-consecrating spirit, brother Harris has, as it seems to us, sacrificed his manhood to a supposed Divine influx, and he is reaping the consequences of that error. It is a gross mistake of Mr. Harris to suppose that he is a living proof of the danger, mentally and physically, of cultivating the science of Spiritualism. On the contrary, he is a living proof of the danger of a too prevalent hothouse process of making mesmeric subjects, and of the abominable practice of women magnetizing men. We have been acquainted with several cases of this kind, and the uniform result shews the practice to be a disorderly one. By it the feminine qualities are engrafted into the masculine, which sooner or later unmans the man. It excites the sensor nerves at the surface, by which physical impressions are permanently fixed in the brain, deranging its normal functions, and ruling the whole man. Will and judgment are subjected to *mere* sensation, and the man becomes like a tender, sensitive plant, which expands or shrivels up at the approach of the slightest influences. Man is thus unfitted for ordinary duties; his mental and physical energies are overcome by these sensational influences, which often cause the unfortunate subject to become censorious, complaining, whining, and pining away as by some fell disease.

"What then is the answer to our question as to the *cause* of Mr. Harris's denunciation of Spiritualists in America? First:

the cause is subjective rather than objective. It is in himself rather than in those whom he accuses. He assumes to say that those who do not accept his interpretation of, and teachings concerning the Bible, reject it. He also assumes to say that spirits and mortals who do not endorse his disorderly fantasies are sensual—evil. The *cause* is inherent in brother Harris's organization, but aggravated by blending of incongruous spheres or influences through a disordered magnetization, excited by censorious indulgences against rivals and sceptics. His judgment is thus impaired, and subject to impulses with *an indomitable will and lust of leadership.*"

In this lucid and admirable article we have the key to the whole character of Mr. Harris, and the history of his life since the very commencement of the modern advent of Spiritualism in America. Mr. Partridge dates back in 1860 the appearance of Mr. Harris in the ranks of the Spiritualists some fourteen years—which carries us to the earliest events in the Fox family, which took place in the beginning of 1848. We think we have, therefore, by the aid of Mr. Harris's most intimate and most intelligent friends during his principal career amongst the Spiritualists of America, fully borne out our statement which Mr. Robson treats as such absurdity, namely:—"That if Spiritualism be the diabolical system which Mr. Harris now proclaims it, it is at the same time a system and dispensation through what he has himself passed from beginning to end, and by which he has arrived at the ground, whatever it be, on which he now stands."

That Mr. Harris during his connection with the general body of Spiritualists threw himself with the same impetuosity into the enjoyment and defence of the doctrines he now condemns as he does at present into the hectic vision of the highest heaven, of the lowest hells; of atomic, aromal, and attributal men, is also shewn. In a long speech delivered by him at the New York Tabernacle in 1855, previous to his departure for New Orleans, he, Mr. Harris, ranged enthusiastically over the arguments in favour of Spiritualism now in use amongst its votaries everywhere. "Much as spirit-rappings, so styled," he says, "are spit upon by the dress-makers of literature, who deal in the haberdashery of rhetoric, ideas of thrilling significance and epic strength have been, and are communicated through spirit rappings," etc. "Ye great and splendid empires of the free and happy dead, ye fathers and ye mothers, ye sacred and endeared ones, that live for ever in our hearts, ye deem it practical to comfort the broken-hearted; with sunlike shafts to slay the python Materiality; to span with an arch of light the sea of desolation; to fill the atmosphere with voices chanting

'Glory to God in the highest, peace on earth, and goodwill towards men.' "

Such was the strain in which Mr. Harris then invoked those spirits whom he now denounces as devils and damned souls, seducing by lies, through spirit-mediation, our souls to damnation with them. But we must stop. Whole volumes of the wheelings and turnings, the eccentricities and extravagances of Mr. Harris are extant, which our readers may refer to, if they find it at all attractive. For ourselves, we can only ask to what we can compare this *soi-disant* Apostle of the Most High? To a reed shaken by the wind? To a weathercock, or a kaleidoscope, full of motion, but destitute of stability? To a mystical serpent, continually casting his slough, but never freeing himself from his venom? To a theological harlequin, besmirked with dashes of white lead and vermilion, with parti-coloured dress and a sword of lath, with continual springs and bounds, and, in Lord Castlereagh's phrase, perpetual turnings of his back on himself? To Proteus, ever-changing, and ever-slipping out of our hands in fire or water, in reptile or in monster shapes? Certainly we find in him no resemblance to the grave and dignified theologian, the profound and consistent psychical philosopher. It is curious that Mr. Partridge, in his closing lines, assigns as one great cause of Mr. Harris's repeated gyrations and escapades, the very same as had impressed ourselves, "An indomitable lust of leadership."

A few more words only are necessary to dispose of Mr. Harris and his advocates. Mr. Robson says that "Mr. Harris's career reveals a new Spiritualism." We are at a loss to conceive in what this consists. It cannot be the discovery of the inner breathing; for we have shown that it was known to Swedenborg long before, and to Jacob Böhme still earlier. In many places, besides those noticed by us, Swedenborg speaks of it. (See White's Life of him, Vol. I., pp. 263 and 293.) It cannot be the ability to pass into the interior world, spiritually beyond the influence of any spirit below that of the Divinity himself; for this is nothing new. It has been the asserted condition of prophets and saints in all ages. It has always been claimed by Parsees, Buddhists, and by Christian saints of all churches and denominations. It is exactly what Swedenborg laid direct claim to. But if Mr. Robson imagines that because a man lays claim to such a privilege, we are to believe all the trash which as an insane rhapsodist he pleases to pour out upon us, as wisdom from the Holy of Holies, we beg to dissent from him absolutely. Mr. Robson says truly, "that in celestial Spiritualism the domain of the human faculties is extended to the spiritual world, as part and parcel of their own proper sphere." Exactly so: we

must retain the sound and deliberative action of our understanding in whatever spiritual spheres, however high and sublime, into which we may be introduced. The reason with which God has endowed us is permanent and inalienable under all conditions of existence. There is, as Swedenborg has truly inculcated, a fundamental correspondence between the entities, conditions, and manifestations of this world and the spiritual world. As everything here is a development from the spiritual world, the reason which is our measure of things here, is our measure of things there. It cannot be otherwise, or all our moral and religious experience here would be lost there; and our probationary condition would be a trial without an object, a waste of existence, instead of an initiatory process of advance towards it. Without this perpetuity and unchangeableness of our intellectual nature and faculties, the divine thread which must guide us through the varying phases of existence would be lost, and we should be the prey of every madman who sets up pretences to be a dispenser of God's recondite mysteries. To assert this truth, to guard our readers against follies which are put forth under pretence of being "new truths," was the object of our criticism. "By their fruits shall we know them." In the revelations of Christ we have the most divine moral, and the most sublime truths communicated to us in language perfectly unique in its transparent simplicity. This, to our mind, is the most striking proof of its Divinity. It is an astonishing marvel of spiritual power. The philosopher, when he attempts to probe the depths of interior truth, becomes obscure; the visionary, when he would herald fresh revelations, becomes wild, fantastic and bewildering. Christ stands at once simple as light and profound as the heavens in His revelations of the most spiritual and essential doctrines of the life which leads to God. Here lies the broad and luminous distinction betwixt the genuine herald of God and the mere dreamer of dreams. Mr. Robson will find in the concluding portion of our criticism of Mr. Harris's new poem, an answer to every essential objection which he now raises. That is our serious opinion of Mr. Harris's present condition, and of the necessity of protesting against the introduction of delusive visions as sober and celestial truth. We are bound to deny that there are two kinds of genuine Spiritualism. That the two kinds which he points out are different "both in kind and degree." The difference is only in the degree. The Spiritualism which is connected with spirits of different degrees is essentially the same in kind as that which has reached the phase of direct communion with the Spirit of God. God develops himself through the descending series of His agents, in order to bring up from the lowest depths of moral degradation those who are

grovelling there, and to adapt this agency to every ascending degree. In the very lowest depth, and though the very lowest spirit employed, it is as truly the direct agency of the Divine Spirit as in the highest. All are ministering spirits, ministering to His human creatures. Without God and his spirit animating them, they can do nothing. In the words of Swedenborg, "The angelic ministry is wholly the Lord's." We speak of the good spirits of all degrees who are manifestly, and with most beneficent effect, now communicating with men. It is their business "to develope that which is highest:" it is "the pursuit of the right end through the right means," to use Mr. Robson's language—for God thus adapts his means to the various conditions of the souls he seeks to educate and lead up to Himself. These various grades of spirits manifesting themselves, are the various steps of that Jacob's ladder, on which the angels of salvation, filled with the spirit and power of God, are always descending in order to ascend with the souls that they are sent to raise and refine. It is one of the worst errors of Mr. Harris that he seeks to break down this divine ladder—to denounce all the patient and God-commissioned spirits, who are endeavouring to instruct and strengthen men in their lowest estate, as devils from the hells, just as the Jews denounced Christ as sent of Beelzebub. His attempt is simply to break down this graduated scale of God's work on earth, and tell men to leap at one frantic spring, from earth to the infinite height of heaven. The result of such teaching, if there were no better, would be, to poor debauched mortals, clogged and loaded with the slime of earth-life,—despair and madness. Happily there is no such violent and impossible attempt necessary in God's world. His word and work and wisdom are different. As in nature, so in spiritual life, all is easy and upward gradation. He no more acts in the life of the soul than He does in the life of outward nature, without his delegated agents. As earthly husbandmen go forth daily to second the influences of his sun and rain and dew and wind, so He sends out his heavenly husbandmen to sow the good seed of the Divine truth in the fields of the human heart, to train up the tenderly aspiring stalk, to mature the nascent fruit, and to gather the ripened harvests into his celestial garner: and they do their respective duties in the spirit of their sender, and teach their pupils to look up, not to them but to Him. To seek that direct communion with His omnipotent spirit which, according to Mr. Robson, and according to our own conviction, is the highest reach of true Spiritualism. In this true Spiritualism, there is no cleft, no hiatus, no dissonance,—it is one, and indivisible. It is God, working through his ministering spirits, as He worked through Christ, to reconcile the world unto himself.

In all the action of these spirits, it is God operating to bring us to himself; and, as He sees fit to employ such agents, the worst enemies of true Spiritualism are they who brand these Divine servants as servants of the devil.

But the most satisfactory thing about Mr. Harris's successive metamorphoses is, that though Mr. Partridge asserts that "his indomitable will and lust of leadership," have been the causes of them, they never have drawn much of a following. This is creditable to the common sense of his successive hearers. Had Mr. Harris achieved his grand desire of founding a numerous sect, we may presume that he would have been at rest. Not succeeding, he has struck out schemes, prophecies, visions, and theophanies in prolific repetition, in the desperate hope of succeeding at last. What is the result? He dedicates his *Poem of the Sun*, to "the Brotherhood of the New Life in Europe, Asia, and America," and immediately before our imagination rises a view of a vast and world-wide extended Church. But his advocate, M. J. H., abruptly dissipates the delusion, by telling us in her article of February, that this wonderful New Church yet only consists of "half-a-dozen people!" *Parturiunt montes!*

OCCASIONAL NOTES.

A BAD SPECIMEN OF HUMAN NATURE.

WITHOUT at all entering on the question of the total depravity of Human Nature our attention cannot fail to be occasionally arrested by startling instances of its moral obliquity. For example, who would have expected to find in what has hitherto been regarded as on the whole a respectable though erratic periodical, and under the guise of a "review" a series of aspersions of the grossest kind of the character, aims and motives of the conductors of this Magazine generally, and of the writer of the recent pamphlet—*What is Religion?* in particular? Yet so it is. The February number of *Human Nature* assures its readers that they are "scurrilous and highly irreligious;" "jackals of the lions of priestcraft and ecclesiasticism," who cry "let us wear the lamb's fleece, let us start periodicals, narrate phenomena, write books, utter critiques, deliver lectures, and make more noise than the Spiritualists. And thus people ignorant and unable to discriminate, will happily follow us instead of the new idea." They are further accused by this representative of "*Progressive*

Spiritualism" of "scandalizing and caluminating, in a gross manner, not only their fellow-creatures, but a great redemptive and spiritually-educational movement," and of "misrepresenting Spiritualism" as "a new railroad to the soul's fashionable watering place of orthodoxy." And this is all put forward "in the name of honesty and justice."

It will be remembered that *Human Nature* opened an attack on the *Spiritual Magazine* in its first number, whereupon, as in duty bound, we administered a gentle correction, which our contemporary appears to have felt as a castigation, and which he does not seem to have taken altogether kindly; his discomfort being doubtless increased by the discovery, which on the slightest reflection he could scarcely fail to make, that it was well deserved. Unhappily for himself, his present offence shews that he has not benefitted by this experience. As a "Progressive" Spiritualist of a very advanced order he has of course a proper contempt for the Bible in general, and on this occasion he displays an enlightened scorn of the ninth commandment in particular. We shall not insult the understanding of our readers by inflicting on their patience a formal and quite superfluous refutation of these wild and whirling accusations; nor can we degrade ourselves by casting back the dirt flung at us from the gutter. Our "Final Reply to *Human Nature*" has been already made (October, 1867), and we certainly are not tempted by its present tone to revive a controversy which has been concluded so greatly to its disadvantage: but we ask Spiritualists, no matter of what designation—we ask of all men with any sense of decency—whether their cheeks would not burn with shame at the imputation of being in any degree represented by such advocacy as this? When a public journal professing to be "An Educational and Family Magazine" can misrepresent statements, garble quotations, and pervert facts; can recklessly impute bad and dishonest motives to men who at least have shewn their sincerity by years of unselfish devotion to the cause they advocate, and can indulge in language such as we have quoted (and there is plenty more of it), one of two things is evident. Either it is an unworthy representative of the cause it professes to serve; or, that cause is itself an unworthy one, and admits of no defence.

On the same page with the notice which has called forth these comments, and probably from the same pen, we notice another so-called "review," in which the writer, speaking of angels and devils, remarks—"But who would not be a devil? they are the jolliest of the two sorts; for while they continually enjoy their devilry, the angelic throng are pained and pinched in soul from beholding the satanic whims of their sable-souled brethren." This may be the "new idea" of such *Progressive*

Spiritualism as *Human Nature* encourages, and of which the attack we have noticed is a "manifestation;" but whither this "new railroad" is likely to conduct those who travel on it our readers may readily divine.

Surely we have here Human Nature at its worst, and a bad specimen of that.

SPIRITUAL HEALERS HAVE ALWAYS BEEN PUNISHED.

M. Pièrart, in a recent number of the *Revue Spiritualiste*, in an excellent article on thaumaturgic cures, ancient and modern, shows that the Emperor Valens, according to Ammianus Marcellinus, put to death an old woman because she was in the habit of curing intermittent fever by pronouncing some words over the patients. She had been asked, with the knowledge of the emperor, to cure his own daughter, but this did not prevent the tyrant from destroying her. The people of Athens, who had become ignorant sectarian Christians, also put a woman to death for the same piece of benevolence, saying such power could only proceed from the devil. The Catholic Church has always treated such divinely endowed persons as damnable heretics, unless they were willing to put themselves under the tutelage of the church and become saints. This spirit has been uniform in all ages, and is now exemplified towards the Zouave. M. Pièrart says he is still prohibited performing any cures, and is employing himself in writing a book. A. M. Lemoine Moreau, in the same number, ridicules the doctors for opposing cures even by magnetism, because they say, it has been condemned by the two academies of science and of medicine. "Alas!" says the writer, "that is too true—and the same academies condemned the use of oxygen-gas, coal-gas, steamboats, railroads, and the electric telegraph. The Academy of Medicine also condemned the use of emetics by an Act of Parliament, and of cinchona bark, now become a universal panacea; and having long subjected everybody to the official benefits of vaccination, they now declare it the great curse of humanity!"

THE "CHURCH FAMILY MAGAZINE" ON MAGIC AND SPIRITUALISM.

The *Church Family Magazine* is a highly proper, respectable orthodox publication, not given to novelties, and averse to innovation. It has, as part of its literary machinery, a sort of Clerical Conversation Club, in which from time to time matters of interest are discussed from the Clerical Churchmanship point of view. In the number for January there is a conversation on

Magic and Spiritualism: one of the interlocutors is an archdeacon, and that awful and mysterious dignitary delivers himself on the subject in this wise:—

“In all ages down to the present *something* has existed, springing up here and there, professing to belong to the invisible world, and to have power over spirits, yet having no sanction in the Bible.

“At the present day we have only to glance at occasional articles in the popular magazines to see that strange things are going on, even in this apparently prosaic metropolis.

“It was but the other day, that in one of the best magazines a writer gave a striking and circumstantial account of ‘high magic’ as he himself had elaborately practised it—even to the raising from the dead of one of the Greek ancients.

“Table-turning hardly admits of denial, since it is a proved phenomenon, whatever the cause, and we all know how some of the most respected of the leading minds of the day have openly professed to communicate with spirits of the dead through the medium of furniture rapping.

“A great deal of imposture has been exposed, but after all, the old mystery hovers about us, exciting unlawful curiosity, and diverting the soul from the way of truth and peace.

“Let us not be deceived. The Devonshire witches are not the only professors of magic in England. They abound both among rich and poor, only they are hiding from the light, because their deeds are evil.”

It is gratifying to find that even an archdeacon can condescend to “glance at occasional articles in the popular magazines,” and that it has at last dawned on the archidiaconal mind that “at the present day” “strange things are going on even in this apparently prosaic metropolis;” and further that “table-turning hardly admits of doubt, *since it is a proved phenomenon.*” We are glad, too, to have the archdeacon’s assurance that “We all know how some of the most respected of the leading minds of the day have openly professed to communicate with spirits of the dead;” so that, at all events, it cannot be said of them, nor, indeed, of Spiritualists in general, who openly proclaim their faith and the facts on which it is founded, that “they are hiding from the light, because their deeds are evil.”

The archdeacon might also, on a little enquiry, have had the assurance of the “respected” and “leading minds” to whom he refers, that in their experience spirit-communion has had the effect, not of “diverting the soul from,” but of converting it to, “the way of truth and peace.”

It was once asked of a high personage in the Church—“What are the functions of an archdeacon?” to which the oracle

responded—"To perform archidiaconal functions." Whether reading the Bible is included in these functions was not stated. At all events, our archdeacon must have very imperfectly discharged this function if he is not aware that spirit-communion certainly has its "sanction in the Bible" in the example of patriarchs, prophets, apostles, and of Jesus Christ himself.

CAPTAIN SPEER AND THE COFFIN.

We see that the sentry who shot Captain Speer by mistake was lately about to be tried for his culpable negligence. The story of Captain Speer's death is both sad and interesting, especially to those who enquire into strange and supernatural impressions.

Captain Speer was an officer of the 3rd Surrey Militia, and a magistrate for the county of Surrey. The *Quebec Mercury* says:—"W. D. Speer passed the last winter among us, taking up his quarters with some friends in the Royal Artillery and Royal Engineer mess. During part of the past winter he had some fine sport on the north shore of the St. Lawrence, in company with Captain Knox and Lieutenant Duthie, 10th Royal Artillery, and bagging some fine moose and Cariboo deer. This spring he made a tour through the States and West Indies with Major Leslie, R.A., returning only for a few days, to set out again on what has, alas! proved his last expedition. Strange to say, he stated to several gentlemen just before setting out that he had had a dream in which he distinctly saw a coffin with the name 'W. D. Speer, died June 17, 1867,' on it; and in writing to a lady about three weeks ago he said in a joke that one reason for addressing her was his own approaching end, as foreshadowed by his dream. The date of his death is not known, but it must have been on the day he named, or very near it. It appears that he was going to his cabin on board the Mississippi steamer, which was at anchor and somewhere in the neighbourhood of the Indian disturbances, when in the middle of the night he was shot dead by a sentry, who omitted to challenge him. Lieutenant Courtenay Terry, of the 60th Rifles, has, we are told, started to investigate the circumstances connected with the lamentable and tragic end of his friend, which, it need hardly be said, has thrown a gloom over many a social circle in our hospitable city." Mr. Arthur Terry, of the 75th Regiment, who is brother to the Lieutenant Terry mentioned in the *Quebec* paper, writes to the *Times* to say that the only information his brother has yet been able to get from the authorities is that the sentinel was a recruit, and they suppose had fallen asleep, and, being suddenly awakened, fired without seeing at what; but this

explanation does not satisfy him, and he hopes to clear up the mystery which surrounds the death of one of his greatest friends.

A HAUNTED HOUSE.

Since the middle of last October, in a small house in Kensington, about twenty yards from the main road, live an old lady, eighty-four years of age, and her daughter, with one servant. They have lived in the same house for nearly twenty years without any annoyance; but for the last few months they have been constantly startled by a sharp, loud knocking upon the panel of the street door. Upon opening the door, however quickly, no sign of any one is to be discovered. No sooner are the ladies quietly settled again than rap-rap-rap! comes upon the door. And this is repeated at irregular intervals through the evening. For some time it was attributed to some young imps of school-boys, who are always ready for mischief, and but little notice was taken of it; but the continuance of what was only annoying became at last a serious nuisance. The most nimble efforts were made without success to "catch" the offenders, but until a few nights ago the attacks were so arranged as never to take place in the presence of male visitors; consequently the ladies received much pity, but little sympathy, from their friends. After a time they became nervous, and at last really frightened. On Thursday evening a gentleman, the son of the old lady, called, and found them quite ill from nervous excitement, and was comforting them as well as he could, when a quick rap-rap-rap! at the front door made him jump up. In two seconds he was at the door, rushed out, looking in every direction without discovering a sound or a trace of any human being in any of the adjacent roads. Then, for the first time, he was able to understand what his mother and sister had suffered, and set to work to examine the approaches of the door inside and out, and to solve the mystery, if possible. No sooner had he gone back to the little dining room and placed a chair in the open doorway, with a big stick handy to "trounce" the perpetrator the next time, and begun to discuss what it was, than rap-rap-rap! sent him flying out into the street to the astonishment of a passing cabman, who must have thought a madman had just escaped his keeper. This happened four or five times more; in fact, only ceased about a quarter to eleven. He went round to the police station and had an officer put on special duty opposite the house for the next day, and spent the following morning in calling upon the neighbours and carefully examining the gardens and walls which abutted upon the "haunted" house. Not a mark of any sort was to be found,

and he was quite convinced that by no imaginable device could the door have been reached from any point but right in front from the street. There is no cellar or drain under the house. The more carefully the examination was continued the greater the mystery appeared. In the evening he took a friend down with him, and two more of his friends looked in later. The ladies were found in a painful state of nervous fright, as the nuisance had already been going on, and the maid servant was crying. In the course of conversation the following facts came out. It began on a Friday, the 18th of October, and has never missed a Friday since then. It has never been heard on Sunday, seldom on Saturday. Never before the gas lamps are lit, never after eleven. Just as all were talking at once, rap-rap-rap! In an instant all four gentlemen were in the front garden; the policeman was quietly standing opposite the door; the lady of the house opposite watching the door from her portico, and another gentleman from the leads. All declared that not a living creature had been near the house for at least a quarter of an hour. The whole thing seems inexplicable, and has created quite a sensation in the neighbourhood. The police are doing their best to discover the plot, but hitherto without success.

This account which we have taken from the *Standard* of January 23rd, has gone the round of the papers, and has led to quite a lively correspondence. "Servants;"—"a dark coloured string tied to a knocker, and pulled up and down from the windows, or from the roof;"—"a stone tied to the end of said string, and pulled up at once, so as to be out of sight when the door is opened;"—"the manipulation at a gas works, if near to one"—and "a large pea-shooter," are among the explanations offered. The latter explanation is the one adopted in a leading article in the *Daily Telegraph*. Mr. Addison is appealed to by more than one newspaper correspondent "to come forward to the rescue;" on the principle, we must suppose, that having so signally failed in his attempted exposure of the Davenports, he may this time meet with better luck. We have not however heard that the sagacity of "Mr. Addison," "the police," or of newspaper editors and correspondents, has yet been rewarded with any discovery. No doubt (as the *Standard* says of the police) they "are doing their best to discover the plot, but hitherto without success."

ON DARK CIRCLES.

A Correspondent, who sends his name and address, gives us an account of a visit made by himself and friends to the Marshalls,

and of what took place in the dark *séance*, as well as at a similar *séance*, subsequently held at his own chambers. The results were to himself and friends very unsatisfactory; indeed, they all regarded them as no other than "mountebank tricks." In this we cannot agree with them. The evidence of an incontrovertible nature, from many independent and reliable sources, fully establish the genuineness of the spiritual manifestations through these mediums.* But, under the circumstances of the case, we are not surprised at the conclusion at which our correspondent and his friends arrived. On special occasions, and for particular forms of manifestation, the dark *séance* may be useful; but the constant and general resort to them is a practice which we think Spiritualists should discountenance. There are instances where proofs of an *ab extra* intelligence and of spirit-identity are given, or where the facts are such as to preclude the possibility of their being done by mortal agency; but, as a rule, dark *séances* are not, in our judgment, calculated to bring conviction to enquirers. They afford facilities for fraud to dishonest persons, and honest mediums are inevitably subject to the suspicion of it. In a recent letter to the *Banner of Light*, Mrs. Hardinge writes:—"The dark circles, though undoubtedly favourable to manifestations of a peculiarly forcible character, and probably of many phases of the phenomena which cannot be produced in the light, have still been perverted so greatly to the purposes of trickery and imposture, that some of our most distinguished and candid American Spiritualists have deemed it their duty to discountenance their practice as unnecessary and injurious to the progress of the cause. I consider the dark circles as useful *only* to well-informed Spiritualists, and worthy of credit only when the mediums are either entirely removed by peculiar circumstances from liability to suspicion, or are placed under stringent test conditions."

TRANSMISSION OF THOUGHT.

Under this head we gave in our last number the curious experience of M. Emile Deschamps. This experience corresponds with those of Heinriche Zschokke, narrated in his Autobiography, and of the old Tyrolese orange-seller† also mentioned by him; and is doubtless due to an exercise of the same spiritual faculty. Psychometry again—with which we are now becoming

* We are glad to learn that our correspondent is now of the same opinion. We have received a letter from him, stating that his views on this subject have been modified, and that he is now "convinced that the Marshalls are honest people, in regard to their exhibition of spiritual phenomena."

† Inserted in *Spiritual Magazine*, Vol. III., pp. 341-343.

familiar is a manifestation of the same or a like faculty. The experiments made by Professor Denton, and others, shew how wide is its range, and how capable of application in scientific investigations.* The subject in all its varieties (including clairvoyance, second-sight and prevision), deserves a more careful consideration from psychologists than it has yet received.

“THE LEADBEATER PAPERS.”

THE *Leadbeater Papers* are two volumes of the reminiscences of Mary Leadbeater, an Irish Quaker poetess of the last generation. She was the daughter of Richard Shackleton, the master of the celebrated Quaker school at Ballitore, in the county of Wicklow, in which Edmund Burke was educated by his grandfather, the venerable Abraham Shackleton. Many other eminent men were educated by the Shackletons, and all seem to have retained a deep affection for the place, and the whole Shackleton family. Burke continued in habits of closest friendship with the Shackletons, and was a frequent correspondent of Mary's so long as he lived. Mrs. Leadbeater early became an author; she published a considerable quantity of very pleasing poetry, and her prose writings were still more popular, especially her *Cottage Dialogues*. The *Annals of Ballitore*, which constitute the first volume of these papers, present a picture of a happy village, with its famous school, its noble-minded family which conducted it, and all their dependants and village friends. She describes the pleasant locality, the quiet scenery, and the primitive establishment of Ballitore, with an unpretentious life of colouring that is not surpassed by De Foe himself. We seem to live amongst the affectionate friends of the village and the country round; we are made partakers of their daily existence, their plans, their simple pleasures and their sorrows. We become intimate with them all, and familiar with every trait of their characters, and the features of their abodes. The scene is indeed very charming, looking more like one of the imaginary spots of peace, virtue and happiness, that in our youth we frame as the goal and pinnacle of our wishes, yet, at the same time, its simple relation gives it a most lively reality.

Amongst the friends and acquaintances of Mrs. Leadbeater were Mrs. Melesina St. George, afterwards Trench, and mother

* See his Book, *The Soul of Things*, some account of which will be found in the *Spiritual Magazine*, Vol. V., No. 9.

of the present Archbishop of Dublin, Lovell and Maria Edgeworth, the sister of Mary Wolstonecraft, George Crabbe, and many other celebrated characters. The reading of the delightful *Leadbeater Papers* put Archbishop Trench on publishing the memoirs of his own mother, which are however by no means so interesting. In the midst of the happy village of Ballitore, in this idyllian scene of peace and beauty, where much young life was growing up into the strength and knowledge necessary to battle with the world and its affairs, came down all the horrors of the Irish Rebellion, in which this sweet place, dedicated to the arts and the principles which bless mankind, was, for the most part, burnt to the ground, and fiendish atrocities were perpetrated by both parties which equal those of any devils that hell can contain, or the imagination create. That terrible episode alone, starting up amid all the peaceful amenities of the narrative, must always make the book interesting. In the midst of the horrible conflict fell some of the persons with whom Mrs. Leadbeater's pen had made us most familiar, or they were dragged away to prison. I may also add that the narratives of the lives and fortunes of some of the most favourite scholars of Ballitore are very affecting from the misfortunes which befell them, and the generous devotion displayed by some of them, worthy of the exalted training which they had received.

Amongst other facts, Mrs. Leadbeater relates some of a supernatural character, which I here extract:—

PROGNOSTICS.

“ A neighbour died of malignant fever. He had a thrice-repeated dream before he became ill, in which a voice called to him three times,—‘ Prepare!’ It seems as if intimations, of no common import, have been occasionally thus conveyed, and that some attention is due to them; but, as all good things are subject to abuse, superstition has made of dreams an instrument of torture to weak and susceptible minds; and, alas! superstition was one of the sins of Ballitore. The death of one of the Fuller family was said to be announced by the melodious wailings of the Banshee, who, when visible, appeared in the form of a beautiful woman, combing her hair. For the rest of the neighbours, the croaking of a raven sufficed on these solemn occasions. The spirits of the departed were said to be seen gliding through the Meeting House Grove, and the Runner, a stream flowing through the heart of the village, could not be crossed after midnight without fear and trembling. The candles going out suddenly during an evening meeting, foretold the death of the venerable Abraham Shackleton; previous to which candles went out several times in the chamber of a little

pupil, and even my amiable mother deemed it a warning that her father-in-law would shortly expire—which he did.”—Vol. I., p. 86.

HEAVENLY MUSIC.

“This year the small-pox deprived my brother and sister Chandler of their fine little Betsy. My mother, who seemed born to sympathize and to comfort, was not absent from her daughter at this trying time. She was awakened at seven one morning by the sound of sweet music! She knew it was no mortal harmony, and it seemed to her the song of an ascending spirit. Perhaps it was so, for her little granddaughter expired at that moment. My mother was very free from the belief in preternatural occurrences; yet this, and the following circumstances, of a similar character, made an impression upon her mind which no reasoning from natural causes could remove.

“Death now prepared an arrow destined deeply to wound all our hearts, and to sever the endearing tie which bound Jonathan Haughton to his family: he fell ill of a fever, and the symptoms soon became alarming. . . . It was a dark crisis, and nature sank. His daughters Hannah and Sally were beside him, watching and endeavouring to alleviate the last struggles, when a solemn sound, of exquisite sweetness, suspended their agonies and repressed their tears, and the gentle spirit then departed. Whether this seemingly preternatural circumstance was permitted in order to console the survivors is a mystery into which I may not pry.”—Vol. I., p. 156.

NANNY MC CONNAUGHTY SEES HER HUSBAND'S FETCH.

“As Nanny Mc Connaughty sat one day beside a sick and dying friend, she looked out of the window, and thought she saw her husband coming towards the house. She went down to meet him; he was not there, and when she went home she found he had not been out. She was shocked at the time, and was still more alarmed when James fell ill of a pleuritic fever the very next day, for she believed she had seen his fetch as a fore-runner of his death; and trembling, she told my mother of the apparition. Now, whether Nanny was mistaken, or whether this warning was permitted to prepare her for the event, is still a doubt with some. The event was however fatal. In one week from this time Nanny became a widow. . . . By degrees Nanny recovered her health and spirits, but her sadness was long in wearing off altogether, and might have sunk her into a settled melancholy, had she not taken an active

part in the domestic concerns for which she was most qualified, and she said that James came to her in a vision, and charged her to be sure to take care of the mistress. Whenever she related this vision, my father's pretended jealousy that *he* had not been mentioned, used to amuse us in spite of our regret." Vol. I., p. 180.

IMPRESSION REGARDING THE DEATH OF MRS. LEADBEATER'S
FATHER.

Richard Shackleton, the schoolfellow and friend of Edmund Burke, died at Mountmellick, in 1792, when on a journey. His daughter, with others of the family, visited him on his death-bed, but Mrs. Leadbeater being obliged to return before his departure took place, tells us that on the return journey she was in great distress; when at Shane's Castle her mind suddenly became calm. She adds, "I looked at my watch; it was eight o'clock. My imagination fancied it could hear whisperings in the sick chamber, and I thought perhaps the spirit was released. My mother had similar feelings at the same time, and we afterwards found that this was the moment of the departure.—Vol. I., p. 190.

Mrs. Leadbeater speaks of the supernatural facts recorded with all the caution and moderation of her sect. Yet the facts speak for themselves, and their accordance with tens of thousands of such things occurring in all times and places, is ample evidence of their reality. She talks of the prevalence of superstition in Ballitore. The fact is, that it is one of the most difficult things in life to ascertain and maintain the true balance betwixt just and rational credence in the supernatural, and the overbalance, which is superstition. The love of the marvellous, a potential ingredient in our nature, and the existence of the spiritual element itself in us, render us constantly liable to a too easy belief in stories of the supernatural. To avoid this weakness, many people, and great philosophers amongst them, recommend us to disbelieve such things altogether. This is a weakness of another sort, being an attempt to kill a thing because it has some troublesome qualities, regardless of whatever valuable or even indispensable ones it may have besides. On this principle we ought to cut up all our hawthorn fences because they have thorns, which are apt to tear our clothes as we pass them: to destroy all the roses because they are often abominably prickly: to extirpate all bulls because some are "runners," and all dogs because some go mad: to put out all fires because they are continually burning people to death, and annihilating our houses: to abjure all water because it drowns

men and women as well as kittens and puppies, and to melt down all knives and razors because they are continually cutting somebody or other. In the psychological as in the physical, the true philosophy is to ascertain what it is, its good and evil tendencies, and to use all our reason and fortitude to keep the thing which is natural and proper in itself in its natural and proper place. As in the management of all the agencies of our life, we are called upon in the management of the psychological to cherish it as a tree, but to lop and trim it as a tree. To remember, when it is growing at all wildly, that it is a good tree and capable of much beauty and benefit, much flower and fruit, and that it wants education and not rooting up. The reason that the supernatural is apt to generate the superstitious is the fault, not of the supernatural, but of our weakness. If we have a very good horse and do not train him or have him trained, his very strength and spirit will become our peril and damage. The fault is our fault not that of the horse, which is a very good horse but wants bridling and saddling and putting under proper mastership. So in all our powers and propensities, they will, if not schooled and watched, run into follies and mischiefs, not because they are imaginative or myths, but, on the contrary, because they are vigorous realities. It becomes every one's duty, therefore, as it regards the supernatural, to be cautious in receiving accounts of it, and equally cautious not to permit the fascinations of it to warp our understandings. No amount of philosophies or philosophers can purge out of nature the existence of it, but we can furnish them with grounds for sneering and dogmatizing against it by any weak credulity or want of vigorous reason regarding it. The amount of the psychological in human nature no human powers can augment or diminish, but the amount of superstition we can all of us do something to restrain. In fact, it is one of our highest duties to avoid superstition on the one hand, as we do scepticism on the other: for the guardianship and prosperity of Truth, which lies in the golden mean, are to a certain degree committed to each of us: and we should be watchfully jealous that it receives no prejudice at our hands.

W. H.

ANECDOTE RELATED BY DEAN STANLEY.—Dean Stanley, in a speech at a distribution of prizes at University Hall, June 23rd, 1866, related the following anecdote:—"An admiring pupil of Dr. Woolley and a leading lawyer in Australia, after paying a tribute of respect to the memory of his late master, concluded with the remarkable words,—'For myself, the remainder of my life I dedicate to his memory, and with God's help will so live that if his pure spirit can take any interest in the things of earth he may never think that he has lived in vain.' Such, indeed, was the highest reward which any teacher could hope to win."

HAUNTING ON BOARD H.M.S. "ASP."

" *To the Editor of the 'Pembroke Dock and Tenby Gazette.'*

" Sir,—I shall feel obliged by your inserting in your next impression an account of a 'Ghost,' which has been seen on board H.M. Ship *Asp* from 1850 to 1857.

" The account is in the handwriting of Captain Alldridge, R.N., who was in command of that ship at the time above-named.

" The MSS. was sent to me by a gentleman residing at Exeter, whose name I will give to any one wishing to know it, with a request that I should investigate the matter, and supply him with any information I might be able to gain in connexion with this most mysterious tale.

" I know of no better way of attaining this end, than by publishing the story in your paper, at the same time soliciting information, in person or by letter, from any one who may happen to be conversant with the facts, and able to throw any light upon the subject.

" I am, Sir, your obedient servant,

" C. DOUGLAS.

" Vicarage, Pembroke, Jan. 21, 1868.

" " My dear Sir,—I herewith readily comply with your request as far as I am able, respecting the unaccountable apparition on board my ship, call it ghost or what you will, still it is a fact that I relate; and, much as I was and am a sceptic in ghost stories, I must confess myself staggered and completely at a loss to account for what actually did occur, and never could be accounted for.

" " Having retired from active service for some years, I am unable to recollect dates, but will, as far as I can remember, give them.

" " In the year 1850, the *Asp* was given by the Admiralty as a surveying vessel; and, on taking possession, the superintendent of the dockyard jokingly remarked, " Do you know, sir, your ship is said to be haunted? And I don't know if you will be able to get the dockyard men to work on her." I, of course, smiled, and said, " Ah, never mind, sir, I don't care for ghosts, and daresay I shall get her all to rights fast enough." I determined in my own mind not to mention a syllable about a ghost to any one; but strange to say, before the shipwrights had been at work a week, they begged me to give the vessel up and have nothing more to do with her; that she was haunted,

and nothing but ill luck would attend her, and such like. However, the vessel left the dockyard, and arrived safely in the River Dee, where her labours were to commence.

“ ‘ After my day’s work was over, I generally read a book after tea, or one of my officers would read aloud to me (he is now master of the *Majicienne*), and on such occasions he would meet with continued interruption from some strange noises in the after (or ladies’) cabin, into which he could see from where he sat in my cabin—our general mess-place. The noise would be such as that made by a drunken person staggering or falling against things in the cabin, creating a great disturbance; indeed, so much so, that it was impossible for him to proceed in his reading. He would, therefore, stop and call out, “ Don’t make a noise there, steward ” (thinking it was the steward rummaging about); and, on the noise ceasing, he would continue his reading, until again and again interrupted in a similar way, when receiving no answer to his question “ What are you doing, steward, making such a d——d noise ? ” he would get up, take the candle, go into the cabin, and come back saying, “ Well, I suppose it is the ghost, for there is nothing there ! ” and on again reading, and the same occurring, he would say to me, “ Now, do you hear that; is there not some person there ? I would answer, “ Yes, I am positive there is. It must be some one drunk who has got down into the cabin, wanting, perhaps, to speak to me ; ” and so convinced was I, that I would get up, and with Mr. Macfarlane, go into and search the cabin, but to no purpose. All this happened repeatedly night after night. Sometimes the noise would be like that of the opening of the drawers or lockers of the seats, moving decanters, tumblers on the racks, or other articles; in fact, as though everything in the cabin was moved or disturbed. All this time the ship was at anchor more than a mile from the shore; and here I must remark, that there was no communication whatever with the fore part of the ship and the cabin, access being by the companion ladder directly between the two cabins, the door of each being at the foot of the ladder; and from one cabin you could see distinctly into the other, so that no person could escape from either up the ladder without being seen.

“ ‘ On one occasion, I and the master (Mr. Macfarlane) had been on shore to drink tea at a friend’s house, at Queensferry, near Chester, the vessel being lashed to the lower stage opposite Connah’s Quay, and on returning about 10 o’clock, together, just as I was descending the companion ladder, I distinctly (as I thought) heard some person rush from the after cabin into the fore cabin, it being quite dark at the time. I therefore stopped Mr. Macfarlane, who was behind me at the top of the ladder,

and whispered to him, "Stand still a moment, I think I have caught the ghost," and then descended into my cabin, took down my sword from over the bed where it always hung, placed it drawn in his hand, and said, "Now, Macfarlane, allow no one to pass you; if any one attempts to escape, cut him down; I will stand the consequences." I then returned to the cabin, struck a light, and searched everywhere, but nothing could I find, or to account for what I had heard; but I will say, truly, I never felt more certain of anything in my life than I did of finding a man there; and I had to repeat the old saying so often repeated between us, "Oh, it's only the ghost again!" I have often, when lying in my bed at night, heard noises as though my drawers were being opened and shut, the top of the washstand raised and shut down carelessly, the jalousies of the opposite bed-places opened and shut, &c.; and of an evening, when sitting in my cabin, I have often heard as it were a percussion cap snap close to the back of my head. I have, also, very, very often (and I say it with reverence and Godly fear) been sensible of the presence of something invisible about me, and could have put my hand as it were on it, or the spot where it was, so convinced was I. And all this occurred without my feeling the least alarmed, or caring a bit about it, more than that I could not understand it, or account for what I felt or heard.

"On one occasion, the ship being at anchor in Mostyn Roads, I was awoke by the quarter-master coming to call me, and asking me to come on deck, for that the look-out man had rushed down on the lower deck, saying that there was the figure of a female standing on the paddle-box, pointing with her finger up to heaven. I felt angry, and told him to send the look-out man up on deck again, and keep him there till daylight; but, on attempting to carry my orders into execution, the man went into violent convulsions, and the result was, I had to get on deck myself, and attend to him, and remain till day broke, but nothing was seen by me.

"This apparition was often seen afterwards, and as precisely as first described pointing upwards with her finger; and strangely enough, as she was last seen by an utter stranger to the whole affair, she disappeared, as will be hereafter described.

"On another occasion, when lying in the Haverfordwest river, opposite to Lawrenny, on a Sunday afternoon—the crew all being on shore, except my steward and two hands who pulled me on shore to church: during my absence the steward was going down into my cabin when he was spoken to by an unseen voice and fell down instantly with fright, and I found his appearance so altered on my coming on board that I hardly

knew him, and extracted the above tale from him, at the same time begging to be allowed his discharge, and to be landed as soon as possible, to which I felt obliged to consent, as he could not be persuaded to remain on board through the night. The story of the ship being haunted seemed to get known on shore, and the clergyman of Lawrenny (Mr. Phillips) called on me one day, and begged to be allowed to question the crew, which he accordingly did, and seemed to view the matter in a serious light, and expressed his belief that there was a troubled spirit lingering on board the ship, wanting to make known the murder of a beautiful girl, which occurred when the vessel was carrying passengers, and which was as follows:—

“ ‘The *Asp* had been engaged as a mail packet between Port Patrick, Scotland, and Donaghadee, Ireland, and on running one of her trips, after the passengers were all supposed to have landed, the stewardess went down into the ladies’ cabin, where to her surprise and horror, there lay a beautiful young woman, with her throat cut, in one of the sleeping berths, quite dead, but how she came by her death none could tell, and it was never known. Of course the circumstance gave rise to much mystery and talk, and the vessel was at once removed from the station by the authorities, the matter was hushed up, and she had been laid aside and never been used again till handed over to us for surveying service.

“ ‘During the successive years that I commanded the *Asp* I lost several of my men, some of whom ran on being refused their discharge, and others I felt I must let go, who declared that they saw a transparent figure of a female at night (all giving the same account) pointing with the finger up to the skies. I had for a year endeavoured to ridicule the whole affair, and each account as often told me (for I was often put to inconvenience in my duties by the loss of hands); indeed, I believe neither steward or boy would have gone down into the cabin after dark when the officers were out of the ship if you had paid them for it. I myself was awoke one night by a hand (to all sensation) being placed on my leg outside the bed-clothes. I laid for a moment to satisfy myself that such was the case, and then gribbed at it and pulled my bell, which was immediately over my head, for the quarter-master to come down with his lantern, but there was nothing! This has occurred to me several times, and precisely as related. But on another occasion a hand was distinctly placed on my forehead, and I believe if ever man’s hair stood on end mine did at that moment, and I sprang out of bed—but there was no sound, nothing! Until then I had never felt the least fear or care about the ghost, or whatever it could be, but on the contrary it had been a sort of

amusement to me in the night time as I lay in bed to listen to the unaccountable noises in my cabin, and when I felt there was some person there (probably playing tricks), to suddenly pull my bell for the look-out man, and listen most attentively if I could hear the least sound of a footstep or attempt to escape, but there was none. I could hear the look-out man walk from his post to my cabin door, when I merely asked some questions as to the wind or weather. It may be fancied that there were rats or mice in the ship, but I can confidently declare there were neither, and that during the 15 years that I commanded the vessel, I never could obtain the slightest clue to the cause of the noises or any other matter above described, nor have I the slightest conception what it may have been.

“ ‘ At length, the vessel requiring repairs, was ordered alongside the dockyard of Pembroke; and the first night, the sentry stationed near the ship, declared that he saw a female mount the paddle-box, holding up her hands towards the heavens, and step on shore. She came along the path towards him, when he brought his musket to the charge with “ Who goes there?” She then walked through his musket, which he dropped, and ran to the guard house. The next sentry describes the same thing, and he immediately fired off his musket to alarm the guard. The third sentry, placed near the ruins of Pater old church, says he saw the same figure, which mounted the top of a grave in the old churchyard, and stood pointing up to heaven, until she gradually vanished out of sight. The sergeant of the guard came with rank and file to learn the tale of the frightened sentries along the dockyard wall, who would not remain at their posts unless the posts were doubled, which, I believe, they were, and as may be seen in the report of the guards for that night.

“ ‘ Singular enough, since that night, the ghost has never been seen or heard on board the *Asp*, nor sounds or noises as before; and it seems as if the spirit or whatever it was departed from her that night inscrutable to all.

“ ‘ This ends my tale; and, much as I know one gets laughed at for telling ghost stories or believing in them, I can only say I give them with all truth as far as I know and believe, and you are welcome to make what use you please of the same.

“ ‘ With kind regards, believe me, yours truly,
“ ‘ (Signed) G. M. ALLDRIDGE.

“ ‘ P.S.—The *Asp* was of 117 tons, officers and men numbered 16, commissioned in 1850 by me. Previously employed as a mail packet under the post office, between Port Patrick (Scotland) and Donaghadee (Ireland), but in what years I cannot say. The ghost left the vessel in 1857 or 1858, when the

present Admiral Ramsay was superintendent of Pembroke Dockyard, and the story of the ghost on board the *Asp* is well known to the whole neighborhood.' ”

[We insert this story as we find it in the local paper, and shall be glad if any of our readers can give any further information about it, or certify as to the truth of it.—ED.]

Correspondence.

SOME REMARKS ON THE ARTICLE, ENTITLED “NEW WORKS BY THOMAS LAKE HARRIS,” IN THE JANUARY NUMBER OF THE *SPIRITUAL MAGAZINE*.

To the Editor of the “Spiritual Magazine.”

SIR,—The strangely inappreciative article on Mr. Harris in your last number, so full of passages painfully suggestive of unpleasant personal feeling as the inspiration of the criticism, seems to me, in behalf of truth and celestial Spiritualism, to demand correction of at least some of its errors. I say of some, for to deal with even a moderate portion of the writer's misstatements, and misleading statements, would require more space than the original article. I will, therefore, first confine myself to a passage on the 4th page of your January number, in which the writer says:—

“If Spiritualism be the diabolical system which Mr. Harris now proclaims it, it is at the same time a system and dispensation through which he himself has passed from beginning to end, and by which he has arrived at the ground, whatever it be, on which he now stands.”

To any one personally acquainted with Mr. Harris's writings and life, this statement is a sheer absurdity, and as a matter of scientific fact is absolutely erroneous. Mr. Harris, like many others, has been in possession of a spiritual nature open from infancy; and for the natural possession of such a gift, he judges no one. His censures, whatever they be, are limited to the kind of education which these natural faculties receive from their possessors. If, in the spirit of the natural selfhood, inspired by the love of power, distinction, pecuniary gain, or idle curiosity, this inner sense is wilfully opened for the reception of spiritual influences from the denizens of the spiritual world, inasmuch as like always draws like to itself, evil spirits, who have their life in the love of power—ambition, personal distinction, and avarice will flow in; and the man is simply forming planes in himself for the display of the legions of hell, who will never depart from their newly acquired home at the mere bidding of their victim. I should doubt if a medium of purer natural mind than Mr. Harris ever voluntarily offered himself to the influence of disembodied spirits, and yet he has had his full measure of bitter experience in added difficulties to the attainment of his present measure of regenerate life from this source. He therefore kindly lifts up his warning voice to all his fellow-creatures, that in their ignorance or wilfulness they should not voluntarily make themselves the slaves of the evil one, through the agency of infernal spirits, who are always ready to do the bidding of their leader, when not absolutely restrained by the mercy of the Lord.

Beyond this, Mr. Harris has found the open door of celestial Spiritualism, and feels himself called upon to make known to his enquiring brothers and sisters of the human family the one and only method by which the natural mediumistic faculties can be developed in the fulness of their celestial powers, and under the direct guardianship of the Lord: and that door is the door of open or spiritual breathing.

Mr. Harris never uttered one word against the exercise of open spiritual

faculties inspired by the breath of the Lord, for the glorious wonders and supernal knowledges of which condition his late volumes may be perused with deepest interest and largest profit by any one willing to walk in the same pathway; for be it remembered, that the Brotherhood of the New Life, of which Mr. Harris is one, are all in the perfection of their state open to the vision of *the Lord*, and received from Him alone the rules and order of their life, *not through Mr. Harris*, but from the Lord alone. The insinuation, therefore, that he is a Pope in the new society (p. 10), is unworthy of the writer, and the sneers at the amplitude of the revelations made to the faithful brother (p. 12) is in reality a sneer against the Divine Goodness and Mercy which, through Mr. Harris, now reveals the stores of blessings ready to be poured out on all in the new age that has already begun.

Mr. Harris's career, therefore, reveals a new Spiritualism, differing from the ordinary, not merely in degree, but in kind; and as such is a fact worthy of the most careful attention of all enlightened and philosophical Spiritualists. They are so different that it is utterly impossible that any one can be the willing subject and recipient of both of them at the same time; and they are as different in their results as the glories revealed in Mr. Harris's *Arcana* from the puerilities of the ordinary *séance*. And a careful study of the actual effect of each kind, even on the natural plane, with our present limited knowledge of each, will shew a radical difference, as well in their forms of operation, as in their origin and their results.

All true Spiritualism must have for its end the development of that which is highest and most purely human in the medium as well as in those whom he instructs. True Spiritualism must be the pursuit of right ends, through right means. Now the freedom and purity of the will are essential elements of humanity in each one of us. How does ordinary mediumship accord with the principle here laid down? As a rule, with few exceptions, every medium is obsessed by the spirits when he speaks or sings, or plays or draws, or in any way uses his physical powers under their influence; and where he is simply quiescent, the spirits take forcible possession of his sphere, and use it for their own purposes. The spirits thus make the medium a mere instrument—a mere tool—in their hands, for the exercise of their own power, when they work through him. In all such cases of obsession there is no development or increase of the medium's intellectual powers or artistic skill, except in his increased facility, "*facilis descensus Averni*," of submitting himself to the yoke of the demons. No amount of such mediumship makes the man any more a man, or increases his independent capacity of use.

Every act of submission on the part of the medium only tends to bind him more closely to the spirit as its vassal and slave. I say, therefore, that upon the face of the phenomena, all such exercise of mediumistic relations is immoral; and a very large portion, if not almost all the mediumship of ordinary Spiritualism is self-evidently of this character, and where the characteristic of obsession is not self-evident, careful examination will shew that the obsession is only veiled from appearance. It is there. Now, celestial Spiritualism on the other hand, manifestly develops human freedom and purity. The mediumistic faculties become organic in the medium, and like all other intellectual faculties, depend for their activities and use on the will of the medium. Mr. Harris is open to the three heavens, not by permission in aid of spirits, but by the opening of corresponding states in himself, whereby, *at will*, he passes from one to another, as he would on earth from town to town, or from country to country, and uses these wonderful faculties, in connexion with the will power, as he uses his ordinary natural faculties. In celestial Spiritualism, the domain of the human faculties is extended to the spiritual world, as part and parcel of their own proper sphere; and the difference here indicated is one great dividing line between the two Spiritualisms, and gives to each its proper name—Celestial or Diabolical, as the case may be.

But this is not the only dividing line between the two, or rather I should say not the only manifested difference on the natural plane. But as I do not wish to occupy too much of your space, I shall here close my present argument.

W. ROBSON.