

THE
Spiritual Magazine.

APRIL, 1876.

REVIEWERS REVIEWED.

By THOMAS BREVIOR.

DR. CARPENTER AGAIN.

IN regard to Spiritualism, and its allied subjects, Dr. Carpenter is the Bourbon of Science. More than twenty years ago he wrote about them in the *Quarterly Review*, and from that time forth he seems to have learned nothing, and forgotten nothing of any moment concerning them. If, indeed, as he tells us, he has availed himself of every opportunity that has presented itself to him for their investigation; either his opportunities must have been singularly scanty, or he has availed himself of them to very little purpose. His knowledge of these matters being, for a man of his position and pretensions, exceedingly superficial, one-sided and inaccurate.

What he has written he has written, and there is nothing to be added to or taken from it. He has gone on repeating the same statements and phrases year after year, either almost wholly oblivious of, or ignoring the facts growing up all around him, until it would be difficult to cite a better illustration than he in this respect presents in his own person of his pet theory of unconscious automatic cerebration. This has received its latest exemplification in an article by him in the January number of the *Contemporary Review*, on "The Fallacies of Testimony in Relation to the Supernatural." But there is no good reason that I can see for the limitation this title implies. It might appropriately have been "The Fallacies of Testimony in Relation to both the Natural and the Supernatural;" for a considerable part of the essay is devoted to illustrations of the fallacious testimony of the senses in relation to physical facts,

and the phenomena of Nature. Does he then wholly discredit the testimony of his senses? Not at all; for he tells us that his eyes and hands are the chief instruments of the scientific investigator. Now, what eyes and hands are to science, testimony is to all matters of fact not within our own personal knowledge and experience. Both may at times deceive us: neither the senses nor human testimony are infallible; but the careful and experienced investigator will be on his guard and learn what are the sources of error, and how these may best be checked, where they cannot be altogether eliminated.

He will not be so unwise as to repudiate all allegiance either to his own senses or to human testimony. In some instances he rejects their evidence, and considers it delusive; of others he has doubt, and again to others he can give hospitable entertainment.

These general principles are applicable to all facts, whether their cause be natural or supernatural. The testimony to the facts is one thing, the right interpretation of them another. Dr. Carpenter confounds, or at least confuses, these two separate parts of a question which should be kept distinct, and allows his prejudices in regard to the alleged cause to interfere with his acceptance of facts, which otherwise he would probably have no insuperable objection to entertain.

His article, indeed, illustrates the influence of prejudice and prepossession in a way not intended; for he seizes eagerly on any testimony, however flimsy, which may tend to discredit the supernatural, while he rejects all testimony, however weighty, that appears to favour it; and with singular inconsistency, while rejecting the testimony of men of science eminent as himself, as to the objective character of the facts they witnessed, he appears to expect us to accept his own. I care not to expose here in detail the inaccuracy of all the statements and reasonings which Dr. Carpenter has again, in this article, put forward; nor would my readers thank me to repeat the oft-told tale. Experienced Spiritualists can judge as to the truth of the statement that "The most diverse accounts of the facts of a *séance* will be given by a true believer and a sceptic. One will declare that a table rose in the air, while another (who had been watching its feet) is confident that it never left the ground." I can only say that in twenty years' experience I have never known nor heard of such a case as is here alleged. In Faraday's very limited experiments in table-turning in 1853, to which Dr. Carpenter once more calls attention, it may have been that "the results were brought about by the involuntary action of mental expectancy on the muscles of the performer;" but how does this apply to cases in which a large, heavy table has moved without contact,

and responded to questions, as attested by the investigating committee of the Dialectical Society, and by credible witnesses under its examination ?

Again, Dr. Carpenter supplies some unintended examples of "fallacies of interpretation." Thus, he tells us of a lady medium at whose *séance* flowers were brought, it was found by a chemical test that some of these were the same as had been seen in a garret of the house where the *séance* was held ; therefore Dr. Carpenter concludes that they must have been brought to the *séance* by the medium herself. But there is no proof of this ; there is nothing to show that the flowers were not brought from the room where they had been kept, by spiritual agency, as alleged. As to the probability of this, that would depend on the sufficiency of the tests employed. In many cases flowers have thus been brought into a room to which the medium came alone, and to which she had no previous access, where the room had been thoroughly searched, all means of ingress and egress prevented, and the medium strictly searched, and held hand and foot by sceptics during the entire *séance*, so that the flowers and other articles brought, as for instance, large quantities of snow and ice, could not have been concealed about the person of the medium, or have been distributed by her, or introduced by a confederate. If these conditions were observed in the instance referred to, there would I think be a strong presumption against the interpretation of the facts favoured by Dr. Carpenter.

"Prepossession" and "mental expectancy" are the phrases by which Dr. Carpenter seeks to explain all the mysteries of Spiritualism. How is this view sustained by the known facts of the case ? When Professor Hare, Alfred Russell Wallace, William Crookes, F.R.S., C. F. Varley, F.R.S., Professor Boutlerow, Dr. Wagner, and other eminent scientists, began their several independent investigations into the subject, was it with prepossession and mental expectancy in favour of the facts they subsequently attested ? We know from their own statements that the contrary was the case ; that they hoped to detect a delusion or a fraud. As one of them has expressed it, there was no place in his mind to receive the facts, they had to make a place for themselves. So the Dialectical Society's Committee were avowedly and strongly sceptical in their prepossessions, but after a patient, protracted, and most searching investigation, they ended by adding their testimony to that of the large body of witnesses they examined, to the truth of the facts alleged to be spiritual manifestations. And when these manifestations began in 1848, so far from there being any general prepossession in their favour, they everywhere encountered the most violent prejudice and determined opposition.

They were denounced from colleges and pulpits, from the platform and in the press. For more than a century the tide of public opinion, especially among the educated and influential classes, had been running strongly in the opposite direction. There was neither mental expectancy nor prepared place for them. They had to make a place for themselves, and to fight for every inch of the ground they occupy. They have been accepted, not from any prepossession, but in spite of it. A more unfortunate hypothesis for Dr. Carpenter could hardly have been invented. The engineer is hoist with his own petard. A stronger presumption than is thus presented in favour of the truth of Spiritualism could scarcely be adduced.

We are warned by our reviewer that if we accept the modern revelations we must also accept those of Swedenborg. Well—and what then? Is the prospect so very alarming? I see no reason why Spiritualists should not accept them in the same sense, and to the same extent that they do those of later mediums—that is, as a fact that such revelations were made to him from the spirit-world, but without accepting them as therefore necessarily true. Dr. Carpenter attributes Swedenborg's visions and revelations to his "imagination;" but how imagination could enable him to see and describe accurately a fire raging a hundred miles distant, or to communicate to the Queen of Sweden a secret she affirmed was known only to herself and her deceased brother (from whom Swedenborg professed to have received it), Dr. Carpenter does not inform us. In point of fact Swedenborg had as little of imagination as has Dr. Carpenter himself. He was a man of "trained common sense;" a mechanic, a metallurgist, physiologist, and a philosopher; and his spiritual vision and intercourse did not begin till he had passed his fortieth year. Dr. Carpenter's reference to Swedenborg again is unfortunate for him, for it only strengthens the opposite case.

But what is even more terrible, Spiritualists, we are told, are bound, in consistency, to accept not only the facts of Swedenborg, but of witchcraft. To quote from our reviewer:—"Thus, Jane Brooks was hung at Chard Assizes in 1658, for having bewitched Richard Jones, a sprightly lad of twelve years old; he was seen to rise in the air, and pass over a garden wall some thirty yards; and nine people deposed to finding him in open daylight, with his hands flat against a beam at the top of the room, and his body two or three feet from the ground."

I think it far more reasonable to accept the truth of this testimony, than to believe with Dr. Carpenter that so many witnesses concurred in attesting that they witnessed a fact of this kind which never happened, but was wholly due to their

religious prepossession and belief. That these may have influenced their interpretation of the fact, and their judgment as to its cause, is highly probable; but, as has been already pointed out, the truth of the matter of fact should not be confounded with what may be an erroneous explanation of its nature and cause. The derided facts of Mesmerism and Spiritualism throw a clearer light on this dark problem of witchcraft than, I think, can be obtained from any other source. There is abundant testimony to the occasional levitation of the human body in our own day, as well as in past times, as was very ably shown in a recent article in the *Quarterly Journal of Science*, to which I would especially call the attention of our reviewer.

It must be admitted that Dr. Carpenter is quite consistent in the application of his theory to cut clean through all alleged facts of the supernatural in ancient or in modern times, whether related in the Bible or elsewhere. All the generations of the past have been in error. We understand these things far better than the men who witnessed them. It has only been given to a few men in this latter half of the nineteenth century, who understand physiology and the use of the microscope, and who have acquired correct theories of the relation of mind and matter, and of automatic cerebration, to see the fallacy of all testimony which may favour the belief in an actual intercourse between men on earth and in the world of spirits. Truly, as in my school-days, I used to write in the copy-book—"No virtue is so admirable as genuine modesty!"

Mr. Wallace, in his recent volume on *Miracles and Modern Spiritualism*, gives many examples of the rejection of testimony as to what proved to be true facts, by men of science, because it ran counter to their theories and prepossessions. Dr. Carpenter and his colleagues seem bent on adding another and crowning instance to this long and shameful catalogue of blunders. In addition to this work, I would commend to their careful attention an essay on *Testimony: its Posture in the Scientific World*, by the late Dr. Robert Chambers. They convey a lesson which men of science much need to learn.

HORACE BUSHNELL.

BY FREDERIC ROWLAND YOUNG,
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ONE of the bravest and truest of the Lord's children of this present generation has passed away to his eternal home. The Rev. Dr. Horace Bushnell died at his residence, Winthrop Street, Hartford, Connecticut, about half-past four on Thursday morning, February 17, 1876, after more than twenty years of sickness and suffering, endured with quiet patience and holy submission to the will of God; and two continents are now mourning his loss, the loss of one who has made the most important contributions to theological thought of any man for the past fifty years, and whose name as time goes along will be joined with that of F. W. Robertson, of Brighton, whenever we think of the new and quickening influences which the religious world has received during the present century.

Dr. Bushnell was born in the City of Litchfield, in Connecticut, on the 14th of April, 1802. He graduated at Yale College in 1827, and soon after went to New York, where he became the editor of the *New York Journal of Commerce*. Declining an offer of partnership in that journal, he went through the Yale Law School, intending to practise law, and enter the field of politics. In the month of May, 1833, he received an unanimous call to the pastorate of the North Church, Hartford, his first, and, as it proved, his only charge, from which he retired in July, 1857, when he found himself suffering from consumption, which made his further occupation of the pulpit impossible, and seemed at the time likely to bring his mortal life to a premature close. As a matter of fact, however, an iron constitution, with a tremendous power of will, enabled him to hold death at arm's length for 17 years. God's dark angel has come at last, and taken him into that spirit-world in which, practically speaking, he had lived for so many years, and the laws and *phenomena* of which were the constant objects of his protracted study.

Dr. Bushnell is known in England as a great theological writer, and we do not hesitate to say that there are thousands of persons in this country who owe him a never-ending debt of gratitude for the great and lasting benefit they have derived from a perusal of his writings. His first volume was entitled *Christian Nurture*, and deals with the relations which should exist between the family and the Church, and the laws which should regulate the religious life of the family. His second

volume, *God in Christ*, led to his being tried for heresy. It seems, however, that he was acquitted by a vote of 17 to 3, although for years afterwards the taint of heresy clung to him, and caused him to be regarded with dangerous suspicion by men who see no truth outside their own poor systems of theology, and are too much the slaves of the "letter" to know what it is to be made free by the "spirit." *God in Christ* was followed by a volume entitled *Christ in Theology*, which was, in fact, an amplification and defence of the doctrines for which his brethren had tried him. In 1858 Dr. Bushnell published his *Sermons of the New Life*, and in the same year he issued his *Nature and the Supernatural*, a book full of subtle tracings of the laws which obtain in the world of nature and the world of miracle, and which eminently recommends itself to the notice of Spiritualists, as containing, although in an indirect form, a splendid defence of the antecedent credibility and actual occurrence of Spiritualistic phenomena. In 1864, *Work and Play* appeared, a volume of essays and addresses on topics outside the realm of theology, and giving ample evidence of the originality and breadth of thought of the author. The Doctor's next publication was *Christ and His Salvation*, followed by a work on the *Vicarious Sacrifice of Christ*, which should be read in connection with his last work, entitled *Forgiveness and Law*, the two volumes being an endeavour to state the doctrine of the Atonement in such a way as to bring it into accord with reason and conscience, as well as Scripture. Unquestionably, Dr. Bushnell has done very much to deliver us from unworthy ideas of God and Christ which have too long clustered around the doctrine of the Atonement, as that doctrine has found expression in the formulated theologies of the sects. In 1868, Dr. Bushnell published his *Moral Uses of Dark Things*, an eminently suggestive work, and in the following year he issued a most vigorous protest against the *Woman's Suffrage* movement, which he always regarded as a movement contrary to the order of God. Four years ago there appeared his *Sermons on Living Subjects*, every page of which was instinct with life, and showed how its venerable author was grappling, single-handed, and with terrible intensity, with some of the problems which men of real courage dare to face, but which the cowardly and weak always shirk.

In carefully studying these volumes one cannot, of course, help being struck with the fact that their author did not start in his mental life with a mass of stereotyped opinions, which he felt himself pledged to explain and defend, but that he kept an open mind and will resolute to know the truth, and make that truth do practical service in the world. He would tell out the best he had at the time; but, if, afterwards, other light came

to him, and he found he had been in error, he was the very first to admit the error, and do what he could to give us the newer and the better truth. In fact, all his life long Bushnell was a learner, and determined, at whatever cost, that he would not be the slave of a system, the drudge of a sect, or the mere mouthpiece of any party. Profoundly speculative, and with a large element of scepticism in his nature, nothing could induce him to blind his judgment or suppress his mature convictions. His eyes were always open, looking for the light, and his affections welcomed the smallest accession that came to him, and during his life-long struggle with sickness on the one hand and the problems of our humanity on the other, it is abundantly clear to those who have familiarised themselves with his writings, that his one aim was to be loyal to his highest, and "not give unto the Lord his God that which cost him nothing."

Dr. Bushnell was not what we should call a profound scholar, although his attainments were unusually great. But his study of human nature, the universe, and their relations, was incessant, careful, and thorough. Profoundly dissatisfied with very much that was taught in the name of God and Christ and man, he was yet a firm believer in God, in the Deity of His Son, and in the greatness of that human nature which the Lord condescended to assume, that He might redeem. It was of little consequence to Bushnell what Luther, Calvin, Wesley, or any other mighty man of the past time had believed and taught. They had their "treasure in earthen vessels," and were, like himself, able to "know in part and prophecy in part;" and, to his honour be it said, he never would bow his neck to the mere dictation of any man, or suffer himself to be tyrannised over by imposing names or pretentious philosophies.

Bushnell's style of writing is a singular one. He now and again reminds you of Thomas Carlyle. There seems to be an inability to express his thought in ordinary language, and so every now and then he has to coin words, or import into old words meanings which have never before been associated with them. Some of his sentences and paragraphs remind you of similar matter in the Epistles of St. Paul. You think of a piece of knotted oak, all the fibres of which are compressed together with the utmost possible cohesion, and if they are to be parted they must be torn apart, fibre by fibre. It would be easy to point out brief portions of Dr. Bushnell's writings in which he has expressed an amount of solid and valuable thinking enough to make the reputation for life of any average writer. Persons who can get through a three-volume novel in a day, or who turn away from reading which taxes time and care, had better not

attempt to read Dr. Bushnell, for they will soon be disgusted if they do. You must read him line upon line and word for word, and do so carefully, and you must be contented to repeat your reading pretty often, and do only a little at a time if you are to possess yourself of the mental wealth of the author, or be inspired by his lofty spirit. Certainly he had not learnt the art of making philosophical and theological subjects "level to the meanest understanding." There is no polish, no flow, little or none of what may be termed eloquence, in this grand old man's volumes; but there is stimulus, and material for making solid additions to our mental resources, which few volumes of the present day are at all capable of yielding. Some day, when the world has grown wiser, and come to see that creeds, systems of divinity, philosophies, catechisms, and other formularies, are at best only man's poor attempt to tell out what can never be fully told, the labours of Dr. Bushnell will meet with fitting recognition, for it will be seen that he worked as one of man's true emancipators, and that his one object was to bring us away from semblance to reality, from letter to spirit, from form to substance, from a slavish regard for the word of the creature to an intelligent and practical reliance upon the word of God.

This is not the time or place, nor have I the ability to give a laboured and full estimate of Dr. Bushnell's life work, although undoubtedly other and abler hands will lovingly fulfil that task, and affectionately record the passing away of a true standard-bearer in life's battle, of a man who strove with marvellous intensity to bring about the Kingdom of God upon the earth, by leading men to do God's will on that earth even as it is done in the holy heavens, and especially by, first of all, setting before them his own consistent and bright example. There is any amount of inflated talk in pulpit, on platform, and through the press, and there is a shocking amount of "zeal which is not according to knowledge," and which hinders rather than helps the cause of God and man on the earth. There are plenty, too, of hireling workers, with greedy appetite, and an insatiable love of whatever panders to their vanity and worldly success; but the number is not so great as one would gladly believe it to be of men like Dr. Bushnell, who are modest yet self-reliant, truthful and yet not bigoted, profoundly religious and yet not fanatical, severely true to the laws of thought and yet not mere dry intellectual machines. As yet we have not realised the loss of this great man, but as the generation now growing up around us enters into the possession of its heritage, some of the most precious of its possessions will be found to be the words and works of this grave Hartford divine, who lived his true life, did his work, and at last passed away into the heavens, to receive

from his Lord, whom he so profoundly adored, "the crown of righteousness" laid up for him, and for all those who, like him, continue to look and labour for the Lord's appearing.

"And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever."

HYMNS FOR THE SPIRITUAL CHURCH.

TRUE WORSHIP.

O not in temple made of stone,
And consecrate, which man has
built;

Nor on the holy mount alone,
Where He beneath the stars has
knelt;

May God be worshipped; but where'er
On land or sea, in age or youth,
From human heart ascends a prayer
To God in spirit and in truth!

Not Mammon-servers who are fain
To cry "Lord! Lord!"—repeating
creed—

As 'twere a passport Heaven to
gain;

But those of Him are blest indeed—

Who strive with undivided aim,
To purify the life within;

Whose altar-heart the constant flame
Of holy love shall purge from sin!

Though grossness in our nature hides

God ever from our human sight;

His Holy Spirit yet abides

In those who worship Him aright.

T.S.

THE REVELATIONS OF HAFED.

By S. C. HALL, F.S.A., &c.

WILLIAM HOWITT is my spiritual Gamaliel, at whose feet I am proud to sit; it was under his roof I first obtained belief in Spiritualism; and I accord to him reverence and honour: but I protest against his unmitigated—nay, bitter—hostility to a book he has not read; entering his name in the long list of those who answer a matter before they hear it; even of him whom I so much respect, I will say it is "folly and shame unto him."

I am not without hope—indeed, expectation—that when he *has* read the book, he will change his views concerning it; but his letter in the *Spiritual Magazine* cannot be recalled. To Spiritualism it is a heavy blow and great discouragement, of which advantage will be taken by sceptics of all kinds; but more especially by the Spiritualists who treat Christianity as a delusion and a snare.

I trust it is not great arrogance in me to say I am as able

to appreciate "style" as is even William Howitt; and I cannot admit that I am far behind him in comprehending Scripture teaching and the blessed doctrines of Christianity.*

If my opinion is worth aught on either subject, I unhesitatingly pronounce this book, *Hafed*, to be of very great excellence as regards not only the manner and matter, but as an exponent of the lessons to inculcate which the Son of God descended from Heaven to earth. I am as sure that Duguid could not of himself have written this book as I am that I could not have written it: that no one of the party assembled, day after day, at the house of Mr. Nisbet (as respected and respectable a man as there is in Scotland), could have written it. It is far above their capacity in style, eloquence, reasoning, power, knowledge. Indeed, I should find it difficult to name any writer who could have produced such a book—as a result of thought, labour, time, reading, and frequent revision. Yet, if we are to credit the witnesses—and there are none who question their integrity—the

* I copy the following passage from a Glasgow paper, *The Christian News*, as it saves me from the necessity of explaining what the book is, or rather purports to be, for the information of your readers who have not seen it:—

"Hafed" is introduced to us as a Prince of Persia who lived at the commencement of the Christian era. His own life-story is deeply interesting. Much professedly authentic information is given regarding the state of the nations of the East as they were in his day; but the grand feature of the communications is what he has to tell about the middle life of Jesus Christ. Hafed claims to have been one of the wise men that came from the East to Judea guided by the star. Jesus is said to have spent years with him in Persia when growing up a young man, to have studied in Persia, and travelled in India, Egypt, Greece, and Rome. The history embraces most of the time between the Saviour's boyhood and the period when his public ministry commenced. The impression which perusal of the narrative will leave upon the mind of a reader who is a lover of the Saviour will be such, if we mistake not, as to lead him to wish that he could regard it as authentic."

I do not occupy your space with details of the various "sittings," amounting in number to more than a hundred, at which these revelations were made, taken down generally, but not invariably, by Mr. Nisbet, the eminent printer—a man largely known and respected—and in the presence of several citizens of Glasgow, each of whom is esteemed and highly valued by a circle of friends: there is not one of them who could be suspected of wrong-doing in any of the ordinary transactions of life: they cannot be suspected of fraud: and to imagine them deluded—imposed upon—not once but a hundred times, is even more impossible. The medium is David Duguid, a carpenter or cabinet maker, also of Glasgow, known almost all his life to several of those who "sat" with him. To the other phases of his mediumship I do not now allude, except to say that he paints pictures in the dark, in the presence of several competent witnesses and sometimes produces in a few minutes a picture it would take an ordinary "hand" a day to produce. In the book (*Hafed*) there are several lithographic copies of "direct" drawings—that is to say, drawings made in the dark and by no visible acting power. Some of these drawings resemble *in parts* prints well known. This fact has been eagerly and gladly laid hold of by some anti-Christian Spiritualists, but *they* very well know that communications of *all kinds* receive their impress from the medium through whom the spirit works. This topic is too wide to receive treatment from me in your pages.

words were taken down as they came from the lips of a comparatively illiterate carpenter.

At least I am able to say this, that the language is pure, sound, graceful, comprehensive; at times eloquent, always impressive—that as a mere composition it is admirably written. But Duguid did not write it; he spoke it in the presence of eight or ten respected and reputable citizens of Glasgow, not one of whom, I repeat, could have produced language so graceful, elegant and eloquent.

To me it is easier to believe that Christ did travel into "Egypt, Greece, Persia, and India," than that He passed all the eighteen years of His life on earth at Nazareth, subject unto His reputed father, before His mission was publicly commenced; and I cannot doubt that He wrought miracles before the first recorded miracle at Canæ in Galilee, when His mother said to the servants, "Whatever He saith unto you, do it." And while I see much in that belief to elevate and not lower our Lord in the Christian estimate, I can find nothing repugnant to belief in the God who became man and took upon Him *all* our infirmities.

I can as clearly see Christ learning from the Magi, as I can see Him sitting in the midst of the Doctors, both hearing them and asking them questions; and I no more imagine Him rejecting human knowledge, than I do His avoiding His share of human ailments, necessities, and infirmities.

And why doubt that a spirit *may* be permitted to re-visit earth, who had lived on earth at the time of our Saviour's earth-life—had been, indeed, one of His disciples? Mr. Howitt would not question that *it may be so*—probably believes it to have been so, often. The Persian Hafed may be one of them: so privileged or so commissioned. I do not doubt that he was: every passage I read brings to me convincing evidence that he was: he has said he was: if he was not, it is a lying spirit that makes these communications of zeal, tenderness, love, sympathy, and trust;—teaching, in a word, all the purest and noblest doctrines on which the Christian bases his hope of salvation. It is utterly repugnant to belief that a devil could have prompted a spirit to the utterance of truths so holy. Satan will not cast out Satan.

Will Mr. Howitt, when he has read the book, pronounce it to be the work of an evil spirit—a false guide—a delusive teacher? I cannot think he will. Yet it is that—if it be not *true*.

He will not, I am very sure, consider it the invention of the carpenter Duguid: that the humble and comparatively uneducated artisan was able, as well as willing, to deceive several in-

telligent and upright men—scrupulous and suspicious enquirers—day after day, and night after night, at upwards of one hundred “sittings,” that the sentiments were Duguid’s and the language his—that the learning often exhibited was of his acquiring, by reading and deliberate preparation—in short, that he is a cheat, consciously preaching a fraud, and that the revelations of Hafed are in reality the compositions learned by rote, during daily toil, at the carpenter’s bench, or when the labour of the day was done!

But of infinitely greater moment are the statements made, the opinions recorded, and the sentiments conveyed in this book. It will not be difficult to find passages open to cavil: it is so with “*the Book* :” but, on the whole, I know of no teachings that more thoroughly uphold the blessed doctrines of Christianity, the lessons taught, by precept and example, by our Lord and Master—Christ. I adhere to my assertion, notwithstanding the “protest” of Mr. Howitt, that *Hafed* is worthy of a place, on our tables and at our bed-sides, with the New Testament—the inspired and revealed Word of God.

The vital question then is this—is Hafed a lying spirit? I, who have carefully read the book, do not and cannot believe he is. If he be not, there has been as yet no book printed, excepting the one Book, that Spiritualists should so dearly cherish and so warmly defend.

When Mr. Howitt has read the book he will no more believe than I do, that it is the produce of an evil, malign and delusive teacher; a wicked spirit doing great work for Christianity, impressing the truths of the Gospel, inculcating the principles the Divine Founder inculcated; the fruit of which is love of God and “neighbour.”

Yet if it be not truth it is falsehood; and we must suspect *all* the revelations spiritually communicated to us—revelations for which Christian Spiritualists, especially, eagerly and anxiously look, hoping, in faith, for evidence of things that are unseen.

We Spiritualists are perpetually sneered at and condemned because of the puerility of the manifestations we obtain; and when, as in this case, we do receive manifestations of the highest conceivable order, there is an exclamation amounting to a charge of duplicity and fraud. At least, Spiritualists should keep from such insinuations and charges. If there be fraud in this case of Hafed, it will be impossible to say or to see where fraud is not: for there has never been, and probably for a long time there will not be, any manifestations so free from the suspicion of delusion or imposition: none on which, apparently, we can place more implicit trust.

I believe Duguid to be a thoroughly upright man; all his

antecedents are creditable to him; and since his mediumship became notorious he has been strictly and suspiciously watched, not only at "sittings," but in the general affairs and transactions of life. Of mediums, as well as of fair women, it is true—

"Be thou as chaste as ice, as pure as snow,
Thou shalt not escape calumny."

If he had been a rogue, he would have been an arrant fool to have made copies from prints so well known as to have insured detection. To class him with confessed impostors disgraces not him, but those who do so. In truth it is a vile act to place him among those whom an honest man would like to pelt in the pillory; yet this I have been told has been done in a publication I do not see. If the editor of that publication can manage to taint the source the stream will surely be foul: and I believe that to be the purpose of the writer I refer to: his grudge is not against the medium, but against the teachings of which the medium is made the communicant.

I deplore as a calamity the premature "protest" of my friend William Howitt: it is, as I have said, to Spiritualism a heavy blow and great discouragement. It comes at a bad time, when there is so much of evil teaching—teaching approaching very near to blasphemy—by Spiritualists in private circles, at public meetings, and in published books: when loathsome and revolting doctrines are taught by Spiritualists under the assumption that they are honourable to God and wise for man.

STILL TENANTED.

Old house, how desolate thy life!
Nay, life and death alike have fled;
Nor thrift, nor any song within,
Nor daily thought for daily bread.
The dew is nightly on thy hearth,
Yet something sweeter to thee clings,
And some who enter think they hear
The murmur of departing wings.
No doubt within the chambers there—
Not by the wall, nor through the
gate—
Uncounted tenants come, to whom
The house is not so desolate.
To them the walls are white and warm,
The chimneys lure the laughing
flame,
The bride and groom take happy hands,
The new-born babe awaits a name.

Who knows what far-off journeyers
At night return with winged feet,
To cool their fever in the brook,
Or haunt the meadow, clover-sweet?
And yet the morning mowers find
No foot-print in the grass they mow,
The water's clear, unwritten song
Is not of things that come or go.
'Tis not forsaken rooms alone
That unseen people love to tread,
Nor in the moments only when
That day's eluded cares are dead.
To every home, or high or low,
Some unimagined guests repair,
Who come unseen to break and bless
The bread and oil they never share.

HIRAM RICH.

RANDOM THOUGHTS IN RHYME.—
 PSYCHOLOGICAL ODDITIES.

By THOMAS BREVIOR.

PART I.

“Shoot Folly as she flies.”—POPE.

Concerning the soul there are some strange positions
 Maintained by those thinkers call'd metaphysicians;
 I might quote some examples if I had them here handy,
 From philosopher Plato to dear Uncle Shandy.

Some of these—a great German for instance—will tell
 That the soul is a monad in-di-vis-i-ble;
 While others, who judge like themselves it must be,
 Declare that it is a pure sim-plic-i-ty.

Some affirm—though I think oft with very ill grace—
 That the soul of itself can know nothing of place;
 That 'tis (like much they write) neither there nor here,
 And has no form nor substance, which seems rather queer.

Who among them would let a fine chance ever slip
 Of a *good place*—a sinecure, or professorship,
 A fat living, deanery, bishopric; aye,
 Or fail to stick to it—like the Vicar of Bray?

Some admit its location, and stoutly maintain
 That it lies in the heart, others say in the brain;
 Some have held in the liver, and some in the blood, and
 Some that its seat is the pineal gland.

In short, like most laymen, I'm in a quan-da-ry,
 Those who know all about it say things so con-tra-ry;
 To a psychic philosopher if I apply,
 He but echoes my question, and asks—“What am I?”

Indeed, he has lately made a discovery,
 Which adds to my trouble, I fear past recovery;
 He quotes and he argues to prove how 'tis true
 I not only have one soul, but clearly have two.

I modestly own I am contented with one;
 To be told I have *two*, while some say I have *none*,
 To me I confess is a little provoking,
 And I think Serjeant Cox his fun must be poking.

If, as with man and wife, they sometimes disagree,
 And should get a divorce, 'twould be awkward you see;
 Each might go its own way, and their fate who could tell!
 One might rest with the angels, t'other not fare so well.

Some aver that the soul came like Topsy, “it grow'd,”
 From primeval bimana, farther back from a toad,
 Or a tadpole, or skin-bag that clung to a rock;
 Which quite gives to our nerves and our reason a shock.

I care little for ancestry; yet sir, or madam,
 Might I choose, I'd as 'lieve be descended from Adam;
 But I don't interfere in this con-tro-ver-sy
 Between grave F.R.S., and most learned D.D.

Nor do I intend by the way of dissection
To search for the soul, nor indulge in reflection
Concerning its nature and whence its beginnings;
But leave that to Professors, who now have their innings.

Exactly when my soul came into being
Is a delicate question; I give it up, seeing
I was young at the time, and my knowledge at Zero;
So with Shandy I here whistle "lilibulero."

Nor is it my purpose to enter the list
Against a pedagogic physiologist,
Who holds that as brain is in constant vibration,
What now is call'd "thought" should be termed "cerebration."

To call old things by new names is no great invention,
And often gives rise to no little dissension;
The effect, too, not seldom is taken for cause,
And the cart is just put to the fore of the horse.

I waive all debate which the reader might weary,
But humbly submit to its author the query—
Would it not be as well (if he must be erratic)
To be rather more modest, and not so dogmatic?

'Twould be idle to argue with the infatuation
Of Metempsychosis and Re-incarnation,
As taught by Pythagoras, Kardec, and Blackwell,
And Joanna Southcote—who says she was Eve as well.

Eve angelical, doubtless, I'm sure my respects
I most cheerfully pay to the *first* of her sex;
Though her apple of discord has caused much vexation,
But just now the question is Re-incarnation.

It would seem that some whimsies ne'er grow out of date,
What old Paganism may not men resuscitate,
Though as much out of place when anew thrust before us,
As would be in Cheapside a live ichthyosaurus!

I will only remark if this notion be true,
We shall all be much puzzled to know who is who;
Alas! Phaon in vain for his Sappho may search,
The disconsolate lover is left in the lurch.

Some rude spirit facetious may say with a grin
And bad grammar, as he points to Kenealy—"that's *him*;"
While the faithless fisherman may have been Shelley,
And so metamorphosed Sappho e'en could not tell he.

Damon and Pythias now may be Moody and Sankey;
Why should not a Roman or Greek turn up Yankee?
Or the two single gentlemen rolled into one,
May have been Daniel Lambert who weigh'd twenty stone.

Or may be the famed twins of Siam, O Gemini!
So united—their home might have been Agapemone;
But alas! for the picture our fancy delighting,
Like Christians, they were rather addicted to fighting!

Serjeant Cox—now a slow coach—as *Swift* may have run
In a former career; or, I may add—*Addison*;
For Goldsmith, or Steele, we may have Dr. *Irons*;
And Van Amburgh be changed to the *Lady of Lions*.

Poor Byron re-incarnate in Tupper may be,
A transformation like what we in pantomime see ;
The Achilles of Homer may now be Jem Mace,
And Miss Doctor Walker of fair Helen in place :

A strange metamorphose—but fate may compel her,
Or sex may be changed and she be a *Long-fellow* ;
And as viewed in the new psychological light,
I'm not myself at all, nor is mine what I write.

We are told how King Robert was changed to a fool,
So e'en Plato may now be a dunce in a school ;
His Greek all forgotten, with no reminiscence,
His *alpha* and *beta* he must here re-commence.

Ah ! how fallen, alas ! from his once high estate,
May be greatest philosopher if re-incarnate ;
He whose winged thought soared to heights quite empyrean,
May grovel and grope in darkness Cimmerian !

If we to the Kardec philosophy give in,
You see what a masquerade world we must live in ;
How in vain all attempt made to speak by the card,
Where each man and woman is a living charade.

All normal relations and order confounding,
In a way most sane people deem quite astounding,
The erratic apostles of Re-incarnation
Seem determined at least to create a sensation.

Such tales as they tell since the building of Babel
Where never exceeded, not even in fable ;
One example may serve without giving offence,
Excepting to my excellent friend Common Sense—

To whom I am sure I need make no apologies,
As it is not with me that its origin lies ;
Nor will it be required the full tale to rehearse,
For details I refer you to chapter and verse.

A man within law *may* "marry his grandmother,"
And the baby in arms of mamma be the mother ;
"Romance—an invention"—I can spare you the hint,
A true believer has given the story in print :

It is not attested (as you might well aver)
By the spirit of Mr. Lemuel Gulliver,
Or Baron Munchausen,—but the baby's on view
Who foretold her own birth,—so it's perfectly true !

In *Human Nature*, vol. vii., at page 84,
You may read it at leisure along with much more
Concerning what some have called the "births of the soul,"
And others less poetical term—"rigmarole."

If rightly I understand friend Damiani,
To this he has little objection, if any ;
To one so disposed, he may choose of a verity,
To be his own near or remoter posterity.

He may possibly next make appearance on earth
As a fine buxom lass with two twins at a birth !
How enchanting the prospect ! how favoured the land
Where the Signor is re-incarnate four-in-hand !

Who can tell what may happen? You may find when too late,
 Courteous reader, I have but foreshadowed *your* fate!
 Would you timely avert it, one plan cannot fail—
 Turn Shaker, and keep one, so cut off the entail.

“Would he handle the bones of his pre-incarnation?”
 By Bonaparte I repudiate the relation!
 To sensible men till the proof is before 'em,
 Thy question, O Signor, is all cockolorum!

If “Ronalds,” the spirit, as two figures was seen,
 His last self, and the Prince whom he said he had been;
 One of them I opine, if the story be true,
 Was a dummy made up—one at least—if not, two.*

It is Princes and big-wigs alone who seem fated
 To come back to earth and be re-incarnated;
 You may search with a lantern all over the town
 To find one who was formerly Smith, Jones, or Brown!

But will any one tell me in prose or in rhyme,
 How it comes there's a dozen or so at a time
 Of the fair Queen of Scots and Marie Antoinette?
 An explanation of this—don't you wish you may get!

How a spirit in so many bodies at once
 Is incarnate, may puzzle one not quite a dunce:
 'Tis true I have read in the elder Disraeli,
 That three heads of the Baptist came here on one day.

Don't put thumb to nose and say that was a swindle,
 For Kardec can make it all straight as a spindle;
 John the Baptist on earth had been incarnate thrice,
 So of course had three heads;—it's cleared up in a trice!

But just please to observe that I here draw the line,—
 I think he didn't wear all his three heads at one time,
 Like the ladies I've named; how it all could be planned,
 Is a thing that no fellow can well understand!

However on this head I have perhaps said enough,
 A small dose timely taken may be *quantum suf.*;
 But if Re-incarnation your mind still is vexed on,
 You should read the discourse of my friend Dr. Sexton.

Of gnome, and of sylph, salamander and what not,
 A *la* Rosicrucian, consult Colonel Olcott;
 With these other-world folk so familiar he's grown,
 That in phrase rather *graphic* they're called “Olcott's own!”

A Yankee revival of kobold and fairy,
 Of science occult, and souls ele-men-ta-ry,
 Whose visible presence he hopes soon to evoke
 With incense, which will certainly all end in—smoke!

The “Divine Revelations” of Davis can wait,
 ‘Till, like him, we attain the “superior state:”
 With souls “undeveloped” he has nothing to do—
 The “Arabula” for him, the “Diakka” for you!

* *Vide* Signor Damiani's letter in the *Spiritualist* of January 28th, 1876; in which this story and the query in the preceding verse appears.

His vagaries and those of his quondam friend Harris,
I fear might the temper of readers embarrass;
Of their patience, at least, I'm inclined to believe,
The discussion would quickly turn out exhaustive.

All mysteries on earth, or in heaven, or elsewhere,
With the greatest of ease they proceed to declare;
How the "Univercœlum" itself came to be;
How trout corresponds to celestial astronomy:

At least when 'tis "speckled"—a qualification
I'd almost forgot in my specification;
In "arcana" so deep one must be particular,
To make every statement stand perpendicular.

But like rival tradesmen, they own no connection,
Each points from the other in contrary direction;
Still—like Pio Nono—they both are infallible,
Though you may not see it, nor yet am I able.

But hold! I must here give the reader a breathing,
(Not that called "internal" of Harris we read in),
So I make my bow on the shore of this deep sea,
To the "pivotal man," and "Seer of Poughkeepsie."

OCCASIONAL LEAVES FROM MY NOTE-BOOK.

THE positive declaration of opinion that I made with regard to my views on the nature and person of Christ, brought me, as was to be expected, a flood of communications from friends and correspondents, those who agreed with me commending the course I had taken, and those who disagreed controverting my position. Some of these letters were friendly, some the reverse; some full of Christian love and charity; some actuated apparently by a very different feeling. I will not here enter upon a controversy on this great question, further than to say that every step which I have taken has been the result of deliberate thought and careful and prayerful reading of the New Testament. And most certainly if I had any prejudices, or if my mind were in any way biassed, it was in the opposite direction, for all my predilections were naturally towards Unitarianism. Amongst the letters which I have received I select for publication the following one from the Rev. Henry Browning, M.A., Rector of St. George with St. Paul, Stamford, partly because of the true Christian spirit which it breathes, and partly because it contains a reference to some other matters of interest:—

Dear Dr. Sexton,—I doubt not that, like myself, many will rejoice that you have declared what you believe to be the truth concerning the Divinity of our blessed Lord. I gather this from the last number of the *Spiritual Magazine*. May I suggest that it would be a great satisfaction to many of

the readers of this periodical if you would state explicitly what your views are on this momentous subject. Whether, with Dr. Sears, you hold the Logos doctrine of the Early Church, and with Swedenborg that the proper object of Christian worship is God in Christ, the Father in the Son, the invisible Deity in the glorified humanity?

You have, too, I see, been lecturing on the "Second Advent," a subject of absorbing interest in these eventful times, but sadly misunderstood. There are many besides your Sunday hearers who would like to have the benefit of your views on this subject. For my own part I confess I can think of the Second Advent only as a Second Pentecost—a special outpouring of the Holy Spirit, bringing in a new dispensation, in which all things will be made new. I believe that the Son of Man will come to judge the world—not in visible personality, according to popular belief—but by descent of His Divine-human life into the plane of ultimates, revealing all men in their true characters, and separating the good from the bad, by constraining all men to act according to the impulse of their ruling loves. Solitary students in country places are revolving these things anxiously in their minds—often longing for the advantages of those in large towns, who can avail themselves of the many opportunities of instruction by the leading thinkers of the day.

I like the suggested title of your proposed new Church—"The Church of the Lord"—proclaiming, as it does, to all that it is founded on an acknowledgment of a Divine Saviour. What we want more than ever in these days is not merely the Christ of history, but an ever-present Saviour, in whom dwells all the fulness of the Godhead, and of whose fulness we may all receive. Not an impersonal abstraction, but a personal Lord revealed to the inner consciousness as the object of our faith and love. Longing, as I do, to see in an orderly Spiritualism a confirmation of the primitive faith, I was disappointed in seeing in *Hafed* so explicit a denial of our Lord's Divinity, and an assertion that He is the medium of saving influence only to the worlds of our own solar system, though it is admitted that we may rightly pray to Him as the human mediator between God and us. So also the *Angelic Revelings* says we must ascend above the idea of a Divine personality, and generalises in a very indefinite way about the "Divine Humanity," meaning God incarnate in the human race. No wonder that people in these days are puzzled what to believe.

Yours truly,

HENRY B. BROWNING.

Mr. Browning will, I am sure, forgive me for publishing a letter which he probably intended to be simply of a private character, but every line of it is so full of sound sense and Christian charity, that I am anxious for my readers to see it, in order that they may know what so competent a judge of these matters, as the writer is known to be, thinks on the subjects with which it deals.

On the 25th of January I gave a lecture to the "Brixton Psychological Society," at Glo'ster Hall, Brixton, on "Objections to Spiritualism Stated and Examined." The audience was not very large, but those who were present paid the greatest possible attention to what I had to say on the question, and there can be no doubt that much good was done. At the close of the meeting a request was made that I would visit the Association again, and deliver another lecture at the earliest possible opportunity; which I agreed to do, and the 16th of March was ultimately fixed upon, and a much larger hall, the Angell Town Institution, secured for the occasion.

On February 3rd I lectured at Swindon, in Mr. Young's church, on "Twenty Years' Personal Experience of Scepticism, Sceptics, and Sceptical Teaching." This was the first time that I had seen my friend's new church since it was finished. I was to have preached two of the opening sermons, but was unable to leave London at the time. The church is a beautiful Gothic structure, presenting a striking and favourable contrast to the iron building in which Mr. Young has ministered so earnestly and with so much success during the past twelve years. The present church is everything that could be desired for Swindon, by which I mean that it meets all the demands of that town, but would, of course, be far too small were it and its minister transferred to London. My lecture was well received, but the sceptics, for whose benefit it was principally given, did not attend. There are, I am told, many hundreds of Secularists in Swindon, but not half a dozen of them thought it worth while to listen to what I had to say of my quarter of a century's experience of their movement. Certainly, I have no cause to complain on this score, because, from all I can hear of them, it is extremely questionable whether they would attend any lectures delivered on their own side, were such to be given. One thing is clear, that during the past twelve or thirteen years no Secular lecture has been given in the town, despite the great number of residents who profess sceptical opinions. A very long report of my lecture appeared in the *Swindon Express*, and an exceedingly good one, though somewhat more condensed, in the *North Wilts Herald*. The former of these two comprised so good a summary of the entire lecture that it has been suggested to me that it might be advisable to have it issued as a small pamphlet. Some day, however, I shall probably print the whole lecture, not only in full, but in an enlarged form. I stayed at Swindon until the Saturday, when I returned to London, to be ready for my duties on the Sabbath.

Another lecture that I have given out of town since I published my last "Notes" was the one that I delivered in the Town Hall, Newbury, on February 29th. This was given in connection with the Literary and Scientific Institution of the place, and was on "Natural Selection: the Facts and Fallacies of Darwinism." The place was very full, indeed some gentlemen connected with the institution informed me that it was one of the largest audiences that they had seen for some time. The following short notice appeared in the *Newbury Weekly News* of March 3rd:—

Literary and Scientific Institution.—A lecture on "Natural Selection: the Facts and Fallacies of Darwinism," was delivered at the Town Hall on Tuesday night by Dr. George Sexton, LL.D. The lecture was earnest, eloquent, and

effective, and his refutation of the theories of Darwin was regarded as highly conclusive by the audience, who sympathised with and greatly applauded his remarks. The last of the present session, Dr. Sexton's lecture was, undoubtedly, one of the best, and no name in next year's programme would prove more acceptable.

The principal event in London that has taken place in connection with my church was the inaugural meeting, of which a full report was given in the Magazine of last month. Since that time I have continued to labour as usual, and with very good result, so far as the numbers that attend are concerned and the general interest felt in the subjects dealt with. We lack pecuniary assistance, but that, I suppose, is common to all new causes. At the present time I am a considerable sum out of pocket in reference to these services, which is a burden that presses very heavily upon me. Should any friends who sympathise with me in my work desire to assist me, their donations will be very thankfully received. Up to the present time I have had very little help, but it will come, I suppose, at the proper time. By special request, I am now engaged in re-delivering on Sabbath evenings a series of four discourses that I gave last year, on four Sunday mornings, on the "Divine Origin and Authority of the Christian Religion." These have been well attended, and will be, I have no doubt, productive of a large amount of good. No man knows better than I do what are the exact difficulties which press upon the minds of doubters, and to a consideration of these I mainly devote myself in these discourses. When I return from my provincial tour, upon which I shall start at the end of this month, it is my intention to deliver a series of Sunday evening discourses on the "Discrepancies of the Bible," in which I shall deal with what are called the contradictions of Scriptures, and the moral, historical, and scientific difficulties which sceptics continually urge against the inspiration of the Book, and which frequently present a barrier in the way of its acceptance by honest doubters. I shall also preach a series of sermons on Sabbath mornings on "Prayer," of which due notice will be given.

A resolution passed by the Council of the British National Association of Spiritualists, and to which a reference will be found in another part of the Magazine, will enable me to give ten lectures in the provinces for those societies that are unable to pay a lecturer's fee. This is certainly a step in the right direction, and provincial Spiritualists will, no doubt, highly appreciate the generous act of the Association in this respect.

London, March 13th, 1876.

GEORGE SEXTON.

THE DOCTRINE OF THE SCRIPTURE CONCERNING SPIRITUAL APPEARANCES.

BY THE REV. EDMUND H. SEARS, D.D.*

IF any one will take his Bible and read it through with his eye specially open to those passages which bring the things of immortality clearly within his range, he will be amazed at the richness and fulness of the Divine disclosures upon this subject; and he will wonder whence could have originated the current aphorisms of non-belief, that "little is said upon the subject," and "we must not attempt to pry into it." From the beginning to the end of the Divine dispensations the fact of a spiritual world is assumed. No attempt is made to prove it logically, for the simple reason that rents and openings are constantly made, through which it floods the earth with sunbeams.

A spiritual WORLD, we say, and not a future state merely; a world of forms and substances, and organised existences, whose intense life and giant realities are in striking contrast with the pale tints and dull activities of this natural state of being. Why have these passages to so great an extent been blinked at and ignored? Is there any other reason than our habits of sensuous thought, which regards all objects but natural ones as only shadows?

The Scriptures adopt two distinct methods by which to give assurance to the believer and bring him under the influence of eternal things. The first is that of promise,—promise of the blessed inheritance,—as Jesus when going away left the assurance that he would prepare mansions for his followers, or as Paul when he wrote to relume the faith of those who wept for them that had fallen asleep. The second is that of DISCLOSURE, the visible evidence which comes in those angel-appearings which uncover eternal verities to human gaze. The former certifies us of the fact of immortality. The latter does more; it unveils its laws and methods, and in so doing gives us in the Sacred Scriptures a clear, consistent, and beautiful pneumatology.

We will select a few passages of the latter class, and then we will indicate the laws of existence which they bring fully

* The author of this article passed away from earth-life on the 14th of January last. He was certainly one of the first men of the day, and the works which he left behind him will never cease to be prized by thoughtful men. We shall endeavour to give a short sketch of his career in our next.

into light. The Old Testament abounds in them; but the New Testament is itself an apocalypse of the Future in the Present.

Genesis xxviii. 10—17. Jacob “dreamed,” the record says, But while the natural senses were locked fast, an inner sense was touched, and opened, and made to apprehend other and higher things than dreams are made of. Another class of agencies appear rising rank beyond rank, and disclosing the future course of the Divine Providence. His natural senses open again, and so impressed is the patriarch with the higher verities that exist within and beyond them, that he pronounces the place “dreadful,” and “the gate of heaven.”

2 Kings ii. 9—12. The history and writings of a class of persons called prophets comprise a very large portion of the books of the Old Testament. The reader may not have noted the special significance of the fact that this class of persons have two distinct functions. One is that of prediction, by virtue of which they simply deliver the message that comes to them, with the formula, “Thus saith the Lord.” The other is that of prevision, and is a higher and ampler endowment. By this the prophet has open view of the realm of causes, and with a new power of conception is confronted with the objects and environed with the scenery of a higher world. Let the reader keep carefully in sight this distinction between prophecy and seership in passages cited from the prophetic writings and history.

In the passage above cited we have the history of what is generally called the translation of Elijah. Both Elijah and his companions have premonitions that his transition from natural to spiritual existence is at hand. “Knowest thou that the Lord will take away thy master from thy head to-day?” “Yea, I know it; hold ye your peace.” In view of the solemn parting which was soon to take place, Elijah says to Elisha, “Ask what I shall do for thee, before I be taken away from thee.” And Elisha said, “I pray thee, let a double portion of thy spirit be upon me;” that is, I pray that I may receive in the fullest sense thine own special endowments. The reply is, “Thou hast asked a hard thing; nevertheless, IF THOU SEE ME when I am taken from thee, it shall be so unto thee; but if not, it shall not be so;” which means, if you have open vision of the change that awaits me, that of itself will show that your prayer is granted, and that you have the highest prophetic endowment. And as they went on and talked, they were parted asunder, and Elisha saw the prophet ascend to heaven on “the horses of fire and the chariots of fire.” What became of the natural body we are not told. But that *this* was not what was taken into heaven is clear from the fact that it required a new kind of perception

to witness the spectacle. It was not a transfer from one *locale* to another, but from a lower degree of existence to a higher, and it required the gift of seership to apprehend it and the stupendous agencies which it involved. It was not therefore a translation but a transfiguration; not an ascent through the air to heaven, but an ascent through the altitude of being, precisely like the changes of mortal dissolution.

2 Kings vi. 11—17. The mantle of Elijah falls on Elisha; that is to say, the highest function of the prophetic gift becomes his also, for he sees those objects that lie within the realm of causes. He reveals the secret counsels of the Syrian king, and becomes obnoxious to his vengeance. The king sends to arrest him. To make sure of success, he arms a great host, and provides horses and chariots; and they go by night and beleaguer the place where the prophet is abiding. It is the town of Dothan, which lies twelve miles north of Samaria. A great host of horses and chariots to arrest one poor prophet, who has none to defend him but a single servant! Morning comes and lifts away the darkness, and the servant looks out through the space that surrounds the city, and the Syrian army appears in all its numbers. "Alas, my master, what can we do?"

The prophet regards with indifference the glittering cavalcade, for he sees what his servant cannot. "Fear not, for they that be with us are more than they that be with them." And Elisha prayed, and said, "Lord, I pray thee OPEN HIS EYES THAT HE MAY SEE." And a new sense in the young man is indeed opened, and the agencies of Divine Providence, invisible to mortal sight, "the horses of fire and the chariots of fire," appear,—the ministers by which the good man is engirded when others see it not, and drawn up into the Divine protection, though in the midst of difficulties and visible dangers.

Ezekiel, first chapter. In this, we have described that highest of the prophetic state in which prophecy passes into seership; when the natural world is excluded, and a higher one rises objectively on the inner sense, couched for this very purpose by the Divine hand. A new order of intelligences is revealed, another firmament is over their heads, other scenery is round about with its own series of imagery, and other forms appear in which the spirit bodies forth its fulness of life. "And when I saw it, I fell upon my face, and I heard a voice as of one that spake."

Luke iii., 21—22. "Now when all the people were baptised, it came to pass that, Jesus also being baptised, *and praying*, the heaven was opened, and the Holy Ghost descended in a bodily

shape like a dove upon him, and a voice came from heaven which said, 'Thou art my beloved Son; in thee I am well pleased.'” In the parallel passage in Matthew it is said, “The heavens were opened *unto him*.” We hope it is not necessary to show that other than the natural heavens are here spoken of, and that prayer with the Saviour was none else than opening upward the inward mind until it lay manifest under divine and celestial presences, which were above it and with it as another day.

Luke ix. 28—36. The transfiguration was one of two things. It was either a dream of the three disciples, or an open vision of veritable existences. Which of the two we are to regard it may be very easily determined. Happily, the Greek word, unlike the English, is fixed, and held invariably within a certain range of meaning.

The language of the narrator is: “Peter and they that were with him were heavy with sleep; and when they were awake, *they saw his glory*, and the two men that stood with him.” Here it is evident that they first passed through that process which locks up the outward senses, and then the inner mind rose more wakeful than before to an apprehension of higher things. The Greek word rendered here “they saw,” is *ειδον*, a word which *never* applies to dreaming, but invariably implies, not the mental act of perception only, but the object of it also. This shows most clearly, that the spectacle on the Mount of Transfiguration was not phantasmic, but real, and that it was a disclosure to the disciples of their Master, not in the mortal and suffering form which appeared to the outward eye, but in that immortal and divine form by virtue of which He was ever “in heaven,” and held converse with its glorified inhabitants.

Luke xxiv. 1—9. This passage describes some of the circumstances attending the resurrection of Christ, and we refer to it here for the special purpose of educing the principle involved in the appearance of the angels. The variations of statement on this subject have caused needless perplexities and discussions on the falsely alleged contradictions in the four narratives. On comparing them together, you find that the angel-appearances were not the same to all the witnesses. Mary looked into the tomb, and saw there two men in shining garments. Peter and John came out of the tomb just before Mary looked in, and saw nothing. At the same point of time some saw one and some saw two, some in one place and one at least in another. All the difficulties in the case arise from the absurd assumption that these angels appeared in bodies like ours, and to the material organ, whereas from the whole account it is evident they were apprehended through *a change in the*

minds of the percipients, slight in some, more full in others, complete probably in none; so that some saw more and some less of those transcendent ministries which, within the veil of mortal sight, waited around the central fact in the Divine plan for human redemption. If there is any doubt as to the nature and method of these appearances, it may be dissipated by reference to verse twenty-third: "They (*i.e.*, the women) came, saying that they had also seen a vision of angels, which said that he was alive." The word rendered "vision" is here *ὄρασις*,—a word which in the Scriptures is *never* used to signify natural sight, but is invariably employed to describe the mind's open apprehension of supersensual things.*

Acts i. 9—11. This passage describes the circumstances attending our Lord's ascension. The reader's special attention is here directed to the fact of the sudden appearance on the scene of "two men in white apparel," and their disappearance from it.

Acts vii. 55—57, describes the death of Stephen the proto-martyr. "Being full of the Holy Ghost, he looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." The reader will please note the fact that this solemn perspective expanded upon the martyr's gaze just before his death, and that the bystanders saw nothing of it. Had it been visible to those cruel murderers, their deed would have been arrested. But while the blows were falling upon the sufferer, and only their bloody work was visible to them, he saw the eternal gates lifted up, and looked full on immortality.

Acts ix. 1—18, xxii. 6—16, xxvi. 12—18. We have here three different accounts given of the conversion of Saul of Tarsus,—one by Luke, and two by Paul himself. They are variant, but being compared, and all the facts brought together, their consistence is admirable and complete. The order of events is clearly this.

Damascus, a city of Syria, is about 136 miles from Jerusalem, and by the ancient methods of travelling, was about six days' journey. It is skirted on all sides by sandy plains, that burn and glister under an Orient sun, but the city itself stands on a little oasis, watered by a single stream, that divides into many threads, which wind through the streets, and fill it with the low murmurs of rills. It is the Syrian capital, is embowered in trees, and thus rises like a green islet out of the wide sea of scorching sand. It contained a Jewish synagogue, some of

* See *Luke* i. 22; *Acts* xxxvi. 19; 2 *Cor.* xii. 1.

whose members had apostatized from the Jewish faith, and become Christians.

Saul is a young man and a bigoted Jew, educated in the best Jewish school of theology, and learned in all its lore. He is fresh from his studies, and full of zeal and endowed with high intellectual energies. He brings the case of the Syrian apostates before the Sanhedrim at Jerusalem, obtains from them letters of authority and an armed police, and starts for Damascus for the purpose of arresting the heretics, and probably putting them to death. He has come within sight of Damascus. It is high noon, and they can see the city away through the hot and stifling air, and they feel sure of their prey.

The noon is blazing down upon the Syrian plain, and we appreciate the force of the language when it is said that a brightness greater than that of a Syrian noon now surrounds the travellers and overpowers them. And please observe the difference in the impressions made on the minds of the company. They all witness a sudden and intolerable brightness. They all hear a sound, resembling probably that of thunder, rolling down out of a clear sky.* Damascus, the green oasis, suddenly disappears from their sight; they perceive only the blaze that involves them; they cannot bear it, and they fall prone. But one of the company perceives something more than a blaze of light, and hears something more than a rumbling sound. Within that blaze there is a person, and within that sound there are Hebrew words, and he hears his own name articulated aloud, "Saul, Saul, why persecutest thou me?" "Who art thou, Lord?" "I am Jesus whom thou persecutest. Rise and stand. Go into the city, and it shall be told thee what thou shalt do." The light pales away and disappears; they rise and stand, but all is a blank now to Saul. He is blind. The intolerable blaze is followed by midnight blackness, but his attendants see again, and the green city looms up in the distance as before. They lead the blind and stricken man into it, and he now inspires pity rather than terror. They conduct him to the house of a friendly Jew, where he betakes himself to contrition and prayer. Though all is dark without, light begins to dawn from within. For, behold, as he is praying, a sweet and kindly face seen in vision melts through the gloom, until the form of a man stands before him and lays his hand upon him in blessing. He knows not the benevolent face, but it is the presage of heavenly mercy. Three days pass away, and a footstep enters his apartment. A hand is laid upon his head, and a voice tells him to open his eyes. His eyes are opened, and lo! he looks

* Compare with John xii. 29.

up into the same face that came before him in vision. It is the face of Ananias, a converted Jew,—one of those persons whom he came from Jerusalem to imprison and slay. He rises, and is baptized into the faith he so lately hated and persecuted.

The word again rendered "vision" in the Scripture narrative of Saul's conversion is *ὄρασις*,—a word specially used to designate the sight of objects which are not within the sphere of the natural senses.

The Apocalypse. This is the only book of the New Testament which is prophetic throughout; that is, in which all the scenery is strictly and entirely extra-natural. The reader will note carefully the expression of the writer at the beginning, "I was *in spirit*,"—*ἐν πνεύματι*,—an expression specially appropriate to describe a change in the inner mind produced by quickening and elevating that sense which becomes cognizant of the objects of a higher sphere. It does not denote a sharpening of the natural sight to discern things more subtle or remote, but just the reverse. It denotes a closing up of the natural sight, and the opening of a new eye to a light that never strikes our fleshly eyeballs. From this state the prophet of Patmos gives us the vast and solemn panorama of what he saw.

It comes not within our scope to expound the Apocalypse. *Abstine manus, improbe*,—Keep off profane hands. It has been constantly expounded as if it represented natural things by natural things, and, following this method, Dr. Cummings finds in these chapters cholera, potato-rot, influenza, Napoleon Bonaparte, and so forth. Not till we purge ourselves of this vice in theologizing will the expositors be able to open the book and loose the seals thereof. What we here indicate is the fact of extra-natural scenery, spread out in such wise as to body forth a life so much more intense than aught we experience here, that even the prophet could not bear the sudden blazon, and fell as one dead under the too ardent effulgence. Let Lord Monboddo, and the scholiast of Cudworth, put their eye here for a moment where the prophet has so poised his telescope as to sweep the higher heavens and bring them near, and let them say whether God is beholden to dull matter alone in the creation of worlds, and whether the phenomena of form, colour, extension, distance, motion, may not be produced otherwise than under the combinations of natural law, and in a sunlight so much more warm and full, that the earth in comparison seems to suffer eclipse, and to hang like a corpse in the shadows.

NOTES AND GLEANINGS.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

ON Tuesday, 14th ult., a Council Meeting was held at the Rooms of the Association, 38, Great Russell Street. *Present*: A. Calder, Esq. (Chairman), Mr. Morell Theobald, Mr. Joseph Freeman, Mr. T. Everitt, Mr. R. Pearce, Mr. E. Dawson Rogers, Mrs. Everitt, Mrs. Theresa Wood, Mr. E. Parkinson Ashton, Dr. Sexton, Mr. E. T. Bennett, Miss Georgina Houghton, Mr. A. Joy, Mr. R. Pomeroy Tredwen, Mr. Desmond Fitz-Gerald, Mrs. Fitz-Gerald, and Mr. G. King. An application was made from the Cardiff Society, desiring to ally itself with the British National Association, which was acceded to. A vote of thanks was passed to Mr. Reimers, of Manchester, for a cast of spirit-hands presented by him to the Association. A letter was read from Mr. W. H. Harrison, pointing out that the law was in a most unsatisfactory state with regard to mediums, and that they could be prosecuted by any malicious, evil-disposed person, and that the prosecution could be extended to that Association, since they had mediums on their premises who charged admission to *séances*. Dr. Sexton said that for one he should like to see the prosecutions commence at once. He believed that nothing would do them so much good as the being prosecuted. He had been connected with many movements that had been placed in the same position, and he always found that prosecution was the very best thing that could happen to them.

Mr. E. Dawson Rogers now brought up the report of the "Offices Committee," upon the case of the relationship of Mr. Harrison to the Association, which had been referred to them at a previous Council Meeting. This report was worded as follows:—

That the Council be asked to agree to a resolution that Mr. Harrison shall not after a certain date, to be mutually determined upon, use the address of 38, Great Russell Street, as a publishing address, and to obtain Mr. Harrison's consent to this, previous to the Committee going further into the matter.

Mr. E. Dawson Rogers moved the adoption of this report, which was seconded by Mr. E. T. Bennett, and supported by Mr. G. King. The Chairman said he rose with great pain, but he saw they were being led into a difficulty from which they would not recover, and he maintained that the report was foreign to the intention of the Council when the matter was handed over to the Committee. Mr. Desmond Fitz-Gerald took a similar view and moved the following amendment:—

That the recommendation of the "Offices Committee" be referred back to

them, with the request that they consider the pecuniary terms on which Mr. Harrison can be allowed to continue the occupation of the room now occupied by him.

This amendment was seconded by Mr. Morell Theobald, and supported by Mr. E. Parkinson Ashton. The Chairman moved a second amendment to the effect that the affair should be referred to the "Finance Committee," but this failing to find a seconder was dropped. Miss Houghton made a few observations, but did not appear to take any side, and Mr. Pearce and Mr. Everitt spoke in favour of the original resolution. Mr. E. Dawson Rogers having made a few remarks in reply, the amendment was put to the Meeting, when six voted for it and eight against it, and it was therefore lost. The original resolution was then put, when ten voted for it and seven against. The original resolution was consequently carried. After some other business of no public interest the meeting closed.

BRIXTON PSYCHOLOGICAL SOCIETY.

On Thursday evening, the 16th ult., Dr. Sexton delivered a lecture, under the auspices of this Society, in the Angell Town Institution, Brixton, on "The Philosophy of Spiritualism, with Criticism of Adverse Theories invented to account for the phenomena." The lecture contained an elaborate defence of Spiritualism, from a scientific standpoint, and showed that, to a rational mind, judging of the matter philosophically, there was no escape from the conclusion that communion with the so-called dead was really established. The lecture created a great amount of interest in the neighbourhood, and was listened to with the greatest possible attention by an audience composed largely of persons to whom the facts detailed appeared to be quite new. Mr. E. Parkinson Ashton presided, and on the platform were seated Mr. Desmond Fitzgerald and Mr. Gray. The Brixton Psychological Society deserves great praise for its endeavours to spread a knowledge of Spiritualism among the inhabitants of the district. This is the third lecture that has been given under its auspices this season, the two previous ones having been delivered, one by Mr. E. Parkinson Ashton, and the other by Dr. Sexton, and another is already being talked of.

DEBATE BETWEEN DR. SEXTON AND MR. CHAS. WATTS.

As the time draws near for this great discussion, the interest felt in it increases. Not only in Newcastle-on-Tyne, but in many of the surrounding towns has it during the past month formed the principal topic of conversation. The large lecture room in

Nelson Street has been secured for the debate, and this it is expected will prove far too small to accommodate the great numbers of persons who will seek to gain admission. It is to take place as before stated on April 6th, 7th, 10th, and 11th. The subjects are as follows:—6th and 7th, "Is Secularism sufficient to promote the Well-Being of Mankind?" Mr. Watts to take the affirmative, Dr. Sexton the negative. 10th and 11th, "Is Christianity of Divine Origin and adapted to the Real Wants of Mankind?" Dr. Sexton will take the affirmative, Mr. Watts the negative.

SPIRITUAL PROPOGANDISM.

The "British National Association of Spiritualists" recently decided to engage Dr. Sexton to deliver ten lectures in different parts of the country, with a view to assist in the promulgation of the principles of Spiritualism in those districts where the Societies are too small or too poor to pay a lecturer's fees. Five of these lectures will be delivered at Malton, Seghill, Blyth, Seaham Harbour, and Cockermouth, on the occasion of Dr. Sexton's visit to the North, and the remaining five will be given early in May, in the neighbourhood of Manchester. The lecturer's fee in all these cases will be paid by the Association, and the Societies therefore will only incur the expense of getting up the meeting and providing accommodation for Dr. Sexton during the time that he stays in the town, together with such travelling expenses as may be incurred. The latter item will be small, because each of the series of five lectures will be given in the same district. Societies in Lancashire desirous of availing themselves of this opportunity must communicate with Dr. Sexton at once. The lectures in the Newcastle district are already arranged.

"CHURCH OF THE LORD."

In the absence of Dr. Sexton, during his provincial tour to the North, services will be held in the Cavendish Rooms on Sunday evenings, as usual. On the 9th inst. the Rev. F. R. Young (of Swindon) will preach on "The Lord's Lament over the Doomed City;" and on the 16th Mr. J. W. Farquhar will deliver a Discourse on "The Fundamental Doctrine of Christianity." It is expected that Dr. Sexton will return in time to resume his ministrations on the 23rd.

DEBATE ON SPIRITUALISM AT UTTOXETER.

Arrangements have been completed for a debate to take place at Uttoxeter, on Saturday, April 1st, between Dr. Sexton and Mr. Lakin, a local celebrity, who has recently made himself very active in his opposition to Spiritualism. The question for Discussion will be, "Is Spiritualism in Harmony with the Bible?" Full particulars of this debate, with, if possible, an extended report will be given in our next issue.

TESTIMONIAL TO MR. BENJAMIN COLEMAN.

Mr. Coleman is one of the oldest Spiritualists in England. His name was associated with the movement at the very commencement, and there were few men who stood up in its defence more boldly than he did, at a time when even to avow one's belief in spirit-manifestations was to run the risk of provoking the ridicule and even the animosity of friends and acquaintances, and the charge of being either insane or an abettor of imposture by society at large. Mr. Coleman is now considerably advanced in years, out of health, and in other ways so situated that his friends have considered that a Testimonial for his past services would prove acceptable to him. Such a Testimonial has, therefore, been started, and the following influential ladies and gentlemen have agreed to act as a Committee:—

The Countess of Caithness, Stagenhoe Park, Welwyn; Sir Charles Isham, Bart., Lamport Hall, Northampton; William Howitt, Esq., Rome, Italy; S. C. Hall, Esq., F.S.A., 50, Holland Street, Kensington; Charles Blackburn, Esq., Didsbury, Manchester; Alexander Calder, Esq., 1, Hereford Square, South Kensington; Jacob Dixon, Esq., M.D., 8, Great Ormond Street; W. M. Wilkinson, Esq., 44, Lincoln's Inn Fields; A. A. Watts, Esq., 119, Lansdown Road, Notting Hill, W.; S. Chinnery, Esq., 142, Strand, London, W.C.; J. Enmore Jones, Esq., Enmore Park, S.E.; C. Townsend Hook, Esq., Snodland, Rochester, Kent; G. N. Strawbridge, Esq., Annandale, Upper Norwood, S.E.; Cornelius Pearson, Esq., 15, Harper Street, Bloomsbury; William Tebb, Esq., 7, Albert Road, Gloucester Gate, Regent's Park; A. Leighton, Esq., 16, South Castle Street, Liverpool; James Wason, Esq., Wason's Buildings, Liverpool; Mrs. Makdougall Gregory, 21, Green Street, Grosvenor Square; Mrs. Tebb, 7, Albert Road, Regent's Park, N.W.; Thomas Hayle, Esq., M.D., The Crescent, Rochdale; Thomas Shorter, Esq., 23, Prince of Wales Road, N.W.; Epes Sargent, Esq., Boston, U.S.A.; W. H. Harrison, Esq., 38, Great Russell Street, W.C.; J. H. Gledstones, Esq., Junior

Carlton Club, Pall Mall, S.W.; W. C. Copperthwaite, Esq., Malton, Yorkshire; C. F. Varley, Esq., F.R.S., 2, Great Winchester Street Buildings, E.C.; J. O'Sullivan, Esq. (late U.S. Minister to Portugal), 10, Rue Kepler, Paris; Hay Nisbet, Esq., 219, George Street, Glasgow; Mrs. Hamilton, York Place, Portman Square, W.; J. Lamont, Esq., Fairfield, Liverpool; Thomas Slater, Esq., 19, Leamington Villas, Westbourne Park. Subscriptions, which will be duly acknowledged, may be forwarded to Alexander Calder, Esq., Hon. Treasurer, 1, Hereford Square, South Kensington, S.W.

THE "CHRISTIAN NEWS" ON "HAFED."

The controversy respecting this extraordinary work appears to continue, even outside the ranks of the Spiritualists. The literary world evidently does not know what to make of the book. All sorts of curious opinions are put forth respecting it. Some critics pronounce it a gross imposition, others think there must be something in it, although they hardly know what. One class declare that it is full of mystic fiction and another maintain that it contains much sound sense, even if the statements made regarding its authorship are untrue. The *Christian News* has a long article in defence of *Hafed* against Mr. Howitt's attack that appeared in our last issue, which shows, at all events, the interest that is being felt in the subject. We copy the following from the article in question, thinking that probably our readers may be interested in learning what a well-known religious periodical like the *Christian News* may have to say on this subject.

Amongst others, William Howitt heartily denounces the book (*Hafed*) as involving most obvious imposture, in a letter published in the *Spiritual Magazine* for March. He does not indicate any doubt of the good faith of those who have given the book to the world. We presume he knows them too well for that. But he believes them to have been thoroughly duped. He does not at all doubt the reality of communications from a spirit calling himself Hafed, and claiming to be one of the three Magi. But he regards him as unquestionably one of those lying spirits who should so work in the latter days, as that if it were possible they would deceive the very elect. It is simply with the reasons that he assigns for this verdict that we wish to deal, not with a view, as we have intimated, to set aside the verdict, farther than to say "not proven." He speaks of those with whom Hafed says Jesus sojourned in the East as Pagans, heathens, and repudiates the idea of Christ studying anything under them as He had His Father teaching at all seasons. Now in the first place, is it warrantable to assume that the reputed teachers were Pagans, such as were the great bulk of the inhabitants of Persia and the East generally? Good things do sometimes come out of Nazareth. A Nathanael may be found in a community where guile and self-conceit are the rule. Had the apostle Peter, previous to the vision he had on the house top, met with a brother Jew, who happening to be in Cesarea had got introduced to Cornelius, and having come to regard him as essentially a son of Abraham, had eaten and prayed with him—what would Peter have said? We may conclude that his denunciations would have been as energetic and as honest as Mr. Howitt's, in the case before us. Peter would

have had no doubt that Cornelius was an unclean Gentile dog—that the brother had committed a grievous error in having anything to do with him in religious matters, and would have in his own way protested that he at least would not “walk through Coventry” with him. Mr. Howitt writes seemingly in hot haste. He had not seen the book itself—only the table of contents and some notices of it. In the excitement of the moment he must not have reflected that the three men that came from the East guided by the star, must have been good men in heart—men in fellowship with God—and following Divine guidance, whatever the bulk of their countrymen may have been. It is surely a misapplication of terms to speak of such men as pagans and heathens. Mr. Howitt did not intend by the use of them to excite prejudice against *Hafed*, but that is the tendency of what he has written. Secondly, did the teaching that Jesus, *while in a human body*, received from His Father preclude all need for human teaching? This is not a question to be treated as Mr. Howitt virtually treats it. Jesus was at all times subject to His Father in heaven, but He was also subject to His mother. Does the same principle apply to teaching and learning? We are not overlooking the difficulties that may meet us in any attempt to answer the question, but we may protest against the summary answer in the negative which our critic offers us. Jesus in the Temple amongst the doctors was both hearing and asking them questions. Was this merely with a view to their instruction? We are not saying that it was not. But, before we admit that it was, we must have some better evidence than has been offered us. Mr. Howitt quotes the text that speaks of Christ as one in whom dwells all the fulness of the Godhead bodily; but although every Christian must glory in that text, it does not tell us that the Babe lying in the manger had in His infancy a conscious cognisance of all that existed in the universe—a knowledge of all the past and of all the future. Farther on, Mr. Howitt speaks of “those years in which His (Christ’s) mind and body were preparing for the great work of a world’s redemption.” Will he tell us what preparation a “divine” mind could require for anything? We are not here for a moment questioning the divinity of Christ. We only ask a question which the critic is bound to answer before he can expect us to adopt his conclusions. He may tell us his reference was simply to what was human in the complex mind of Christ. If so, he has still to prove that the preparation of that mind did not for a time involve need for human as well as divine teaching. We know that in writing thus we are near to ground on which angels might fear to tread. The question of the connection between the human and the divine in the person of the adorable Redeemer is involved. . . . Christ became so like unto His brethren, as to be in all points tempted like as they were. Did He also so humble Himself by the position He took as to have to learn somewhat as they had to learn? Until Mr. Howitt can answer this question in the negative, much of his reasoning is of no force. The reader will now see why we said, at the outset, that there were questions involved that had intrinsic interest and importance apart from their relation to questions touching the merits or demerits of *Hafed*. Great stress is laid on the ignorance of Christ’s contemporaries and kinsfolk of any such youthful experience as *Hafed* affirms. This will be regarded by many as a very strong point. It is asked how could the people have been so ignorant of such history, as they evidently were when they inquired, “How knoweth this man letters, having never learned?” if there had been such history. But is it so evident that they must have known of His sojournings and studies in the East, if He had sojourned and studied? Was there not what we might consider the most marvellous *inattention* to Christ until the time that His public ministry forced people to observe and think? Not the doctors only, but all that heard Him in the Temple were astonished at His understanding and answers. How did it happen that this wonderful Child was not inquired after—say, on subsequent visits to the city and Temple—so taken notice of as that those near to whom He lived would have had their attention marvellously fixed upon Him, and would have watched His progress from year to year with wonder and admiration? Even after His public ministry, atoning death, and ascension to heaven, how little notice is taken of Him by ordinary historians! No doubt all this could be explained. We refer to it at present because of its bearing upon the ignorance of the people, which their surprise at

His learning is held to have rendered unaccountable on the supposition that He had such a history as *Hafed* records. He was truly regarded as a root out of a dry ground. . . . Mr. Howitt, in the communication on which we are commenting, takes, Mr. S. C. Hall sharply to task for what he has said in commendation of *Hafed*. It is pleasant to note, that although they differ so widely about the reputed Persian's merits, they are both devout, admiring, loving disciples of the Lord Christ. Let the whole earth be filled with His glory!

CHRISTIAN SPIRITUALISM.

The following very excellent little article appeared in the *Religio-Philosophical Journal*, of Chicago, for December 25th. We should be glad to see the same sentiment more frequently expressed in the American papers.

Why is it that so many Spiritualists glory in their opposition to Christ and the Bible? I can see no reason, only a malignant hatred against everything connected with the established Churches. There are those who labour more to tear down old institutions, and set the world in commotion, than they do to build up truth. We can never elevate ourselves by pulling down our neighbour. We may reach a man in error by appealing to his reason, and presenting the truth with kindness, but never by ridicule and abuse. The fact is, many of our leading Spiritualists, like a steam engine, need a governor to keep them from "running off." They have accumulated a big head of steam, and letting it on all at once, with no balance wheel or governor, they soon attain a fearful velocity. The sparks fly, the machinery hums and grows red-hot, the belts break, and we stand in dread expectancy, lest the great revolutionary engine shall be thrown into atoms by its centrifugal force. We have the examples of social freedom extremes; of infidelic extremes; of anti-Christian extremes; and extreme opposition to the Bible and all established religious organizations.

About one year ago, I recollect reading in the *Journal* an ultra-blasphemous article, in which the writer attempted to show the fallacy and nonsense of that beautiful "Sermon upon the Mount." He defined the Golden Rule as free-love doctrine. He calls the whole sermon a "batch of nonsense, and clear as mud." This kind of spiritual teachers may do for giant intellects (?), but will not answer as leaders of the American people. We have nothing to gain by setting ourselves up in opposition to the Bible or Christ. That book has more evidences to support the truth of Spiritualism than any other in existence; and we have more reasons to accept Christ as the Founder of our philosophy, and the Head of our Church, than any other religious body. A vast number of Spiritualists never open the Bible except to hunt from its pages some immoral precept or apparent contradiction to be used as a weapon to condemn the book. If it teaches some errors, let us show the source of those errors, and why they exist. If it contains truths, let us present them in all their beauty. If it contains evidences to support our philosophy, let us teach them in a manner to reach those who will not believe only on the evidence of that book. If its prophetic statements, after an elapse of from eighteen hundred to three thousand years, are now being fulfilled under our own eyes, and in our own ranks, it is well that we should know these facts; lest in condemning that book, it may in the end condemn us.

We are told in prophetic history that Christ has a second mission to man; and however much we may ignore His claims, yet the evidences are rapidly culminating which point to the fulfilment of prophetic history relative to Him. No one will deny but that we need a new dispensation, which shall unite the conflicting creeds upon the broad basis of supreme love to God and universal love to all men. None will deny but that in our spiritual unfoldment, and in materializations of spirit, we are rapidly approaching the time when intercourse between the two worlds will be universal, and if we examine the pages of history we certainly find no man better qualified for a spiritual ruler than Jesus of Nazareth. Now, since it has been foretold that He would eventually be crowned as Spiritual Ruler over the earth; and since the prophetic history relative to "anti-Christian doctrines," "false prophets," "lying spirits," "performing of

lying wonders," "advising not to marry," "creeping into houses and leading astray silly women," which we are told should precede His coming, are being fulfilled, letter for letter, does it not present strong evidence that "not one word shall pass away until all shall be fulfilled." If this be true, then there is no book more important to Spiritualists than the Bible, and no historical character more to be beloved and revered than the Child of Bethlehem.

I can realize, in prophetic vision, the time when the world will look to a spiritual ruler for council to guide them; when all nations will be united in the bonds of filial and fraternal love; when wars will have ceased and universal love will reign supreme. I can see the rapid intellectual and spiritual unfoldment, under this reign of peace, until "every man shall have become a law unto himself," and Christ's labours being no longer essential, "He will give up His kingdom that God may be all in all."

Is there not grandeur in the contemplation of this glorious plan. Is it possible that man could conceive of his own destiny centuries in the dim unknown future, without the aid of angelic inspiration? Yet all this, which we see rapidly approaching its final fulfilment, we find recorded in that good old book which many Spiritualists read only to condemn. "Beloved, remember how I told you before that there should be mockers in the last days, who should walk after their own ungodly lusts, having not the spirit. They are wells without water, clouds that are driven by the tempest, to whom the mists of darkness are reserved for ever." Let us examine our position and see if we are not the "empty wells."

I hope this may cause some who have long since laid away their Bible, to open the old book once more, and see if they cannot find some beauties there. In a careful study of the prophetic writings of the Old Testament, and in the Revelations and Epistles to the different Churches, we find food for thought upon subjects of the greatest concern to Spiritualism. It not only gives us a prophetic picture of our condition, but also substantiates the facts of spirit-communion, and proves pure Spiritualism is indeed Primitive Christianity. I am glad to see a disposition on the part of many who have drifted as "clouds before the tempest," to return to a more rational and conservative basis. I believe the time is not far distant when the masses will be united upon the basis of Primitive Christianity, with Christ as the "chief Corner-stone of the edifice," as their Mediator between the two worlds.

Athens, Ohio.

J. MURRAY CASE.

DR. BRITTAN'S LECTURES ON LUNATICS.

Professor S. B. Brittan, M.D., so well known as one of the most philosophic advocates of Spiritualism in America, has been giving a series of most heart-stirring lectures, on topics of the greatest importance to mankind, in New York. On January 16th, he took for his subject the "Lunatics of Speculation," under which head he treated of the causes of poverty and its remedy. The following short report of the lecture appeared in the *New York Herald*:—

"I honour the struggling millions who bear the burdens of society, the great chain-gang of the honest poor, in whom a worthy ambition is restrained; whose hands are tied by the poverty of their circumstances. Their faith and hope and patience are sublime. Their palms are open, but their lips are sealed; they work and wait; they suffer and are mute. They are the victims of a false system and of cunning men who madly speculate in the world's misfortunes. If an ordinary lunatic breaks your window, you have him shut up; but the fashionable lunatic, who goes "on 'Change" and keeps a large bank balance, may take your whole house, from sleeper to rafter; and reduce an entire family to beggary, and he is left to run at large. The most stupendous fictions originate in the business world. They are created by the lunatics of speculation, who watch for lawful opportunities to do wrong. They set snares for the simple-

minded: they qualify the truth in many ways, until ordinary lying seems by contrast quite respectable. They buy up things necessary to subsistence; they seize the staff of life and hold on to it, and thus starve the poor. If a noble but destitute man, like Hugo's Jean Valjean, steals a loaf of bread for a starving family, he is arrested, tried for larceny, and locked up in a cold, damp cell.

There is no disguising the fact that the labouring classes, even in this country, are suffering under great wrongs that demand instant redress. A poor man may not sell a fresh shad or a dried herring in the street without a vendor's licence. He must pay the public authorities for this poor, beggarly privilege. Even this is not the worst aspect of this oppression. If an indigent widow wants three ounces of medicine to save the life of a sick child, she must pay for the Government stamp on the bottle! And yet the Government allows mere gamblers in public securities to freely buy and sell millions without one cent. for tribute. The vial of cordial must be taxed and sick babies contribute to the public revenue; but the bonds of millionaires require no stamp. This is rank injustice that challenges retribution. Can oppression transcend these limits under other forms of government? In the presence of such wrongs the seeds of revolution germinate. Our freedom is "a tinkling cymbal." Where is liberty when the wolf is at the door? American independence is a pale shadow without substance when strong men with large families must work all day on the Midland Railroad for eighty cents. Our boasted democracy is little better than a pitiful show until the burdens of society are left to fall on those who can bear them and even-handed justice is meted out to all.

On the following Sunday the subject taken up by Professor Brittan was the "Lunatics of Fashion," which the same paper reports as follows:—

In the course of his *exposé* of the evils of fashionable society the speaker said:—
 "We may find some mitigation of a great crime against nature in the ignorance of the thoughtless offenders. But the germs of our human nature are daily blasted in the exercise of a deliberate purpose. Fœticide has become the great crime of civilized society. In this respect the most polished nations are the most corrupt. In this war of extermination against nature we excel the rudest barbarians, and put savage tribes to shame. Such a vital and flagrant violation of the laws of life must be followed by the most terrible consequences. The natural world groans beneath the weight of this iniquity. The unalterable judgments of God, expressed and emphasized in the operations of His government, follow the offenders. Of all such it may be said, in the strong language of Scripture, "Their damnation slumbereth not." The inevitable results of this immeasurable crime are, in brief, the physical, intellectual and moral degeneracy of the race. The personal evils are the destruction of health, the deadening of moral sensibility, the loss of self-respect, and, perhaps, the desolation of a solitary, friendless, and comfortless old age. To the nation the consequences are of the gravest possible character. The suspension of its recuperative and reproductive powers, lowering of the standard of popular thought, public justice, and national integrity—in short, the rapid declension of all the physical and moral forces on which the true life, the permanent existence, and the lasting glory of a people are made to depend.

This is the crime of both sexes, and medical men are often accomplices. Thus millions are swept away, all unnoticed save by Him who heeds the sparrows when they fall. These are blasted fruits from the tree of life! Who shall number them? Our proud nationality is in its youth; our civilization is not yet ripe, and who shall witness its maturity? Alas! it is *rotten* when such gigantic evils flourish in spite of the laws and under the shadow of the Church. Such are the wrongs that make of our decent seeming a deceptive falsehood. Thus we label our religious institutions and stamp our lives as gilded trifles and hollow shams. By such base conduct, and this low conception of the sacredness of life and its responsibilities, we

Make the stately temple of the soul
 A dungeon of impure depravities.

Men may be rough; men may be cruel; men may be *criminal*, and not utterly

blast the prospects of the race. But who is not shocked to know that gentle natures can be so depraved? Ministers of mercy veil their faces and weep in view of such self-abasement. Womanhood is desecrated, humanity is outraged, and mortal pangs smite the deepest springs of being. Listen, all who are subject to this indictment, and remember it is by your ordination that grim death is made warden at life's portal. Fair hands hold and guide the fatal shaft. The facts stagger belief; we doubt before the witnesses; if it were possible we would dispute the demonstration. If this is not *insanity*, where shall we look for it, and who will show us an example? Oh, why should beings, radiant as the morning, bar the doors of life against the waiting generations? Why madly quench the life that you impart? Alas! for these white shrines of the Holy Spirit, they are defiled; they have become whited sepulchres for the forms of life and the germs of immortality."

DARK SÉANCES.*

By GEORGE SEXTON, LL.D.

THE daily increasing popularity of Spiritualism has given rise to a great amount of discussion upon the various phenomena connected with its manifestations. Amongst these the conditions requisite for the formation of the circle and the management of the *séance* have occupied, very naturally, a conspicuous position. Our opponents not unfrequently charge us with making the conditions so strict that it becomes a matter of perfect impossibility for enquirers to employ the same scrutiny in investigation that they are in the habit of adopting when dealing with any other branch of science. On this ground the dark *séance* is especially objected to, since it is held that in the absence of light man is deprived at least of the use of two of his senses. Sceptics are repeatedly quoting it as one of the strongest objections that they have to urge against Spiritualism, that the manifestations only take place in the darkness, and that therefore thorough scrutiny becomes impossible. Dr. Carpenter laid great stress upon this point when he was solicited to be present at one of the *séances* given by the Davenport Brothers at the time they were in England. He says—at least, that is, supposing him to be the author of the article that appeared in the *Quarterly Review* in October, 1871, which he is generally admitted to be:—

We were requested to join a committee for investigating the supposed "occult" powers possessed by the Davenport Brothers. Being informed that the members of the committee would be required, like ordinary attendants at the Brothers' performance, to join hands in a "circle," and that the essential part of the performances themselves took place either within a cupboard into which no one was permitted to look, or in a dark room, we replied that we did not consider these performances to be proper subjects of scientific enquiry, for

* The substance of this Paper appeared in the *Christian Spiritualist* for May, 1874, but as the subject is one which is just now creating considerable interest, we reproduce it with some slight alterations, in the *Spiritual Magazine*.

that no scientific man would consent to forego the use of his eyes and his hands, the most valuable of all his instruments for the investigation of objective truth.

The objection urged in this particular case was clearly a very absurd one, since, as I have remarked in one of my published lectures, when commenting on the passage in question:—

Now this is very far removed from the truth. Not only were the Brothers not placed "in a cupboard into which no one was permitted to look," but investigators were actually allowed to take a seat inside the said cupboard whilst the manifestations were going on. As to the joining hands in a circle, this was done to render imposture impossible, instead of to aid it. Whilst all had hold of each other's hands it was felt that no one could by any possibility assist in the performance of the tricks. The conditions, therefore, which this writer makes out to have an air of suspicion about them were in reality adopted as a safeguard against deception.

Still we cannot shut our eyes to the fact that very often an objection of this kind is urged with a large show of reason; and that Spiritualists act unwisely in ignoring what may be said on this score by their opponents.

In an article which appeared in the *Christian Spiritualist*, in 1871, written by a man whom all must greatly respect for his courage in defending Spiritualism at a time when it was very unpopular, and when to ally oneself with it was only to excite indignation and contempt on the part of the public, and ridicule or pity, or both combined, on the part of one's most intimate friends, the dark *séance* is not only defended, but the principle is laid down that we are justified in paying little or no regard to what scientific sceptics may say on the subject. Mr. Benjamin Coleman thus writes:—

Let us not delude ourselves with the idea that we can conciliate the materialistic sceptic, and advance the truth of spirit-intercourse by yielding to his scientific tests and educated prejudices. Let him understand at once, that if he desires to acquire a knowledge of Spiritualism and its phenomena, he must lay aside his presumptuous self-sufficiency, and come to the enquiry humbly and "as a little child." If the great facts brought out in our experiences *are true*—and we know they are—they are facts in nature and will not yield to man's philosophy; they are revealed apparently for a purpose to the "humble fisherman" of this age by an allwise Providence, and thus Spiritualism, being God's truth, *will*, and does, force its way, despite the misrepresentations of a time-serving press, and the opposition of all the learned bodies of the world.

Now, whilst I am very much disposed to agree with Mr. Coleman—and his opinions are usually so sound that one is sorry ever to differ from them—that we do wrong to attach too much importance to what scientific sceptics may say of spiritual phenomena, which, in the majority of cases, they have never bestowed five minutes' time in investigating, yet I think that, after all, we should do wisely in endeavouring to remove everything to which any objection can be raised, on the ground of its standing in the way of the very fullest and most searching examination.

I am quite alive to the fact that the parrot cry of "Oh! all the manifestations take place in the dark," is frequently raised by people who would never devote a quarter of an hour to the purpose of examining spiritual phenomena, whatever the conditions might be, and who are utterly ignorant of whether the brightest light or total darkness is requisite for carrying on the investigations. Such objectors I am frequently called upon to deal with, and I know, therefore, how to estimate their opposition. On this class of people we should hardly be justified in bestowing much consideration; and if, therefore, Mr. Coleman had such in his eye whilst writing the above paragraph, I should heartily agree with him. But these persons can scarcely be spoken of in connection with "scientific tests and educated prejudices," their prejudices being ignorant ones, and their tests never employed. The really scientific enquirer—be he as sceptical as he will, and as prejudiced as he may—certainly deserves other treatment.

Now it is quite true that some of the phenomena of Spiritualism can only take place in darkness, and no more objection ought to be raised to this fact than to the scientific experiments that can only be conducted under the same circumstances. Such a class of manifestations is, however, after all not very large. Certain it is that there are phenomena which are much more satisfactory if produced in the absence of light, but the number is remarkably small.

The objections to the dark circle are very numerous. In the first place it is quite true that thorough and scrupulous examination becomes under such circumstances exceedingly difficult. And here I do not so much refer to investigation on the part of sceptics as to examination requisite to be conducted by Spiritualists themselves. We need to guard against being imposed upon ourselves. It does not at all follow that because a man is convinced that Spiritualism is a great and mighty truth, and that manifestations do occur of a most marvellous character, setting at defiance all that we had hitherto thought possible, that, therefore, we should not be on our guard against imposition. Tricksters will creep into the movement, and they are all the more likely to do so now that Spiritualism is becoming better known and more widely appreciated. For the honour and credit of the movement itself we require to be ever on the alert to trip up such persons wherever and whenever they make their appearance, and this I need hardly say can only be done successfully in the light.

Then the darkness is unfavourable to the minds of the sitters. Every person who has remained for some time in a room from which all light has been excluded well knows the

prejudicial effect it is likely to produce upon the mind. The imagination runs riot, and all kinds of phantom forms are likely to be called up before his disordered vision, so that he becomes in great danger of mistaking the productions of his own fancy for heavenly visions from the bright Summer-land. These remarks of course apply with the greatest force to those persons whose nervous system is in a weak condition, and whose imaginations are fertile, but they are applicable more or less to all. In the light we are usually cheerful and our spirits buoyant, whilst darkness never fails to produce morose and gloomy thoughts even in the minds of the most light-hearted. So true is this that Goethe said of Schiller that "the stamp of midnight is indelibly impressed upon many of his works," as the result of his habit of reversing the usual order of things by working at night and sleeping throughout the day. This habit of the great German poet—even with the light of candles or oil—tended late in his life to cause a settled melancholy to pervade his mind, and to destroy that buoyancy of spirits which was characteristic of him in his earlier years. Darkness is unfavourable to accurate thought and critical examination, and no less so to a cheerful and happy tone of mind.

Arising out of this latter fact is a most important one, which concerns spiritual *séances* even more intimately than anything that has yet been named. If the class of spirits who attend us are in harmony with our own thoughts, clearly darkness is unfavourable to the manifestations of those whose assistance we most especially need, and whose aid is of the greatest value to us in our journey through this life. A gloomy circle can only bring gloomy spirits, whose idiosyncrasy can hardly be considered favourable to the better development of the minds of the sitters. And this quite accords with my experience, limited I grant it to be, and, therefore, of far less value than that of many others; but still extensive enough to be worthy of consideration. I have found that the higher class of spiritual agencies prefer the light, and that darkness seems better suited to the condition of mind of those who, if not evil in their nature and disposition, are yet pervaded with a settled melancholy and gloom, which can in no way influence beneficially those of us who are still in the flesh.

I give these thoughts to be taken for what they are worth. They are the result of my own experience, and in all probability are in accord with the experience of other men. Whilst I do not altogether condemn dark *séances*, I am certainly of opinion that they should be very greatly discouraged. There are persons in this world and in the next whose tone of mind is of so high an order, and whose society is so much to be prized,

that we are glad to be able to associate with them under any conditions whatever; of them we may truly say—

While we converse with them we mark
No want of day, nor think it dark.

The number of these is, however, very small. Most persons choose conditions which accord with their own minds. The Lord spoke long ago of men who preferred darkness to light, and gave a very cogent reason why they did so, and his words will probably apply with as much force to spirits on the other side as to mortal beings in the flesh, and who have not yet crossed the great river of Death.

Notices of New Books.

SWEDENBORG STUDIES.*

EVERY thinking man who takes the slightest trouble to observe the tendencies of opinion in this age, must be struck with the fact that the influence of Swedenborg upon modern literature is immense. On all hands, the effects of his master-mind is seen and felt. Great numbers of people in the churches, who would be horrified at the mention of his name, yet nevertheless drink in freely of his opinions. His views upon almost every question of religion are to be found now coming to the foreground, where we should least expect it. Whether this circumstance arises from the influence produced by the wide circulation of the writings of Swedenborg, and others who receive his doctrines, or whether from the fact that society is moving by spiritual agencies towards the great truths which he enunciated, is a matter of comparatively little importance. Suffice it to say that in either case modern thought is very largely leavened with his principles. The result of all this must be that when a writer capable of dealing with the subject, discusses some of the problems of existence, and the facts of every-day life, and deals with literary and historical questions from a Swedenborgian standpoint, his work will be certain to be well received by a large class of the thinking public. We have been led into these remarks by the perusal of a small volume entitled *Swedenborg Studies*, by Richard Mc Cully, a book of sterling value, and full of profound truth. It consists of a series of papers which, we believe, appeared originally in the *Intellectual*

* *Swedenborg Studies*. By RICHARD MC CULLY. London: JAMES SPEERS, 36, Bloomsbury Street.

Repository, and which the author has done well to reprint, and issue in a separate form, because by that means alone are they likely to reach the general public. The chapters in the volume are on various subjects, as will be seen from the following list of contents:—"Descartes and Swedenborg"—"Swedenborg's Conversion in 1744"—"Swedenborg's Years of Brightening Uses, 1745-7"—"Mary Magdalene"—"Theories concerning the Christhood of the One God our Father"—"Hettie Barclay"—"The Glory and Decline of Primitive Quakerism"—"Lazarus"—"On the Eve of a New Dispensation, 1750-56"—"The Last Judgment, 1757"—"The Aged Seer and his Lord"—"Foregleams of the New Civilisation"—"Faith and Fact"—"Emerson." Some of these chapters are in prose and some in poetry, but all are written with great ability. On the whole the volume is a most valuable one, and its publication most appropriate at the present time. It is well printed, neatly bound, and issued at a small price. Our readers will do well to purchase it, and make themselves acquainted with its contents; and we feel certain that anyone who does so will thank us for having drawn his attention towards it.

MRS. TAPPAN'S DISCOURSES.*

OUR readers will all be perfectly familiar with the series of Addresses, delivered by Mrs. Tappan, during the two years that she was amongst us. Even by non-Spiritualists, who had no faith whatever in her trance mediumship, she was regarded as one of the most extraordinary women that have appeared in modern times. Her Discourses were heard by tens of thousands of persons in different parts of the country, and as they appeared week after week in the *Medium*, they were eagerly sought for by large numbers who had not had the opportunity of hearing them. And now that they have been issued by Mr. Burns in a separate form, we have no doubt that they will find many readers who had not previously seen them. In the volume under consideration, the Discourses, to use the language of the Preface, "are arranged into two distinct series, according to the nature of the matter. Those which follow the Introduction are entitled 'The New Science,' embracing those lectures descriptive of facts concerning the spirit-world, and communion between it and the earth-plane. The second series is entitled 'Spiritual Ethics,' and consists of teachings of a moral and spiritual kind."

* *Discourses through the Mediumship of Mrs. Cora L. V. Tappan.* London: J. BURNS, 15, Southampton Row, W.C.

Appended to these is a smaller series, comprising the latter portion of the volume, and containing three orations on the passing away and experiences in spirit-life of "Judge Edmonds," constituting a distinct section. It will be seen that Mrs. Tappan in these Discourses has taken up a great number of topics, which she has dwelt upon in that glowing and graphic style with which all who have listened to her orations will be familiar. There is of course very much in the volume with which we entirely disagree. Some of the scientific statements are, as a matter of fact incorrect, and much of the philosophy we should hold to be erroneous. Despite this circumstance, however, we recommend the volume to our readers with great pleasure, since it contains a mass of most valuable matter. No man can read it without becoming wiser whether he agrees altogether with the conclusions arrived at or not. Distributed over its 700 pages will be found a great number of those admirable impromptu poems, which Mrs. Tappan was in the habit of giving—usually on some subject selected by the audience—at the close of her orations. There is also a most excellent portrait of Mrs. Tappan—from a photograph by Bowman, of Glasgow—which forms the frontispiece to the book. The volume is elegantly bound in cloth, and is admirably adapted for the drawing-room table or for presentation.

THY WILL.

"Thy will be done."

I KNOW, dear God,
These keen strokes of Thy rod
Have turned me from deep mires I
might have trod;

And often hath
That which I deemed Thy wrath
Been tender love to keep me in the path.

All chastisement
Which by Thy hand is sent
Is for my chastening, not for punish-
ment.

Why do I cry?
"My burdens too far try
My strength!" Who knows my need
best—Thou or I?

If sometimes, Lord,
My suffering maketh hard
The heart, and deaf unto Thine inner
word;

Yet as of old
Me with Thy love enfold,
And in my wanderings shield me and
uphold.

Give me each day
(In humbleness I pray)
The strength to still continue in the
way.

Give me each night
Thy peace, that added might
Be mine to labour with the morning
light.

Give me each hour
Some token of Thy power,
So shall the heart rejoice though storms
should lower.

Eye may not mark
The path. Though all be dark,
And to strange sounds the trembling
soul may hark,

Thy presence still
Goes with me. Good or ill.
Whate'er befall me, it is Thy good will!

Then in Thy way
Still lead me day by day;
"Thy will be mine, mine Thine!" dear
Lord, I pray.

Correspondence.

"CAN THE VERIFICATION OF ANY FACT OF NATURE BE DEGRADING TO THE HONEST SEARCHER AFTER TRUTH?"

To the Editor of the "Spiritual Magazine."

SIR,—This is a question lately put by Mr. Epes Sargent in his reply to Professor Tyndall: if matter of question at all, it will be an important question. Mr. Sargent, appealing to the common sense of men, evidently supposes it already answered in the negative. If the fact of nature sought for, however, can be verified only through a degradation of the humanity which supplies it—in which sense Spiritualism is alleged to be degrading by those German metaphysicians and English physicists who adopt their lead—then the question becomes one of import for all, especially for such as are engaged in Spiritualistic researches, and most of all for such as are instrumental in the pursuit, giving up, as do these, their individuality more or less faithfully to the supply of the facts in question.

But does the fact of mediumship, on the other hand, really imply a disintegration of the nervous system? Are mediumistic facts and revelations a result of such disintegration? That their source is abnormal, every one who is conversant with them admits; and they of the reflective class, who are most experienced, will best know whether a deterioration of the moral instrument generally takes place upon the continuous verification of Spiritualistic phenomena.

Early philosophers and theologians are found to agree with modern physiologists in deprecating all sorts of sensorial abandonment to the cosmic spirit as degrading to natural life which is established upon it. They condemn the individual solution further as ruinous to souls that are incapable of rationally comprehending, voluntarily reducing and recapitulating the same into a basis of higher individual attainment. The inclination to surmount in rational energy they regard as rare, the differential ability as exceptional; hence those warnings and exclusive claims with which their students are familiar. As a matter of course, and in everything it has been confessed that "to begin from principle according to nature is the greatest of undertakings."

To discuss exclusive or absolute processes is not the purpose of this letter, but with reference to the present leading question to ask whether our dealings with the same supposed nature in the present day tend to confirm or negate its traditional characteristics, and those *a priori* conclusions that have been expressed about it—whether the substratal relation which is everywhere now being brought into experience by means of *séances* is found to yield any more defensible revelations than in former days, when its whole circuit was declared to be fallacious? Whether in some, according to present evidence, its facts ought to be regarded on the one hand as transcendent, præternatural, progressive, genuine: or, on the other, rather as regressive, infranatural, immature, spurious? Facts either way regarded (and few now deny the manifestations) may be turned to account; to a more true, less expensive, and more permanent account, in proportion to the correctness of the gauge that is set upon them, whether on them severally or as a whole without coacervation.

If under present conditions, with all scientific appliance to arrest and test it, this our hypostatist continues to elude external force and threatens already to reverse some useful laws of nature;—if its subjective phenomena continue to be as generally precarious as its objective facts are evanescent;—a question next arises whether the repeated verification of such facts is worth the nervous suffering that it entails, and worse evils that are sometimes hazarded for their demonstration? Is it rationally likely that a free Universal will or can explain itself truly through passive, imperfect, and prejudiced media? Will it not

rather riddle the soul that cannot unriddle it? And if so, will it not be better that such an essence should remain bound under the law of providence to the common service of the senses than be lavishly set at large to the beholding of its own meretricious impressures, recreating these also by a detractive and devious correlation?

Experiments, it is true, do all involve some sacrifice; but the experimentalists here addressed are not of that furious order of vivisectionists who would pursue doubtful phenomena at all hazards except that of their own safety and satisfaction. The appeal is made respectfully to "honest searchers, who, perhaps, would not—if they admitted Hegel's theory of the subject, or Schelling's higher and stronger lead—expect by analysing unripe organisms to directly elicit truth."

M. S. A.

THE FUNDAMENTAL NATURE OF THINGS.

To the Editor of the "Spiritual Magazine."

SIR,—Professor Tyndall has published an essay on the scientific use of the imagination, but does not always himself keep within due limits, particularly in the use of misleading expressions as referred to in Mr. Epes Sargent's article. For instance, the Professor speaks of attraction and repulsion as a push and a pull and of the promise of matter, but all we know of the nature of matter is what we have observed it to do; but why it does that which we have observed is in every instance an equally profound mystery; and whether the substance be matter or spirit makes no difference. Now how can there be a chasm, intellectual or otherwise, between the perception and the perceiving body any more than between the motion and the object moving. That bodies gravitate, and that the black coal gives forth intense heat and a brilliant light, is just as much a mystery, though of a different kind; but, fortunately, conceivability is not the criterion of truth, though Professor Tyndall would seem to think so, by his ignoring the fact of Spiritualism, vouched for by men as capable of observing as himself. Professor Tyndall has written much on light, yet he cannot account for its passage through seemingly solid glass, or for the uninterrupted passage of innumerable lines of action, and in opposite directions, in a point in space. Let him give his scientific imagination what play he will, and he will have to confess himself baffled. Nor can he form any conception of the subtle nature of matter. The supposition of atoms may be convenient in calculation, but must give place to something that we can only term spirit after all, whatever may be the reason and nature of its efficiency, and of its fashioning or formative principle—a transcendental mystery, certainly as great as perception, seeing that it is the cause of perception, itself uncaused and not causable—as Bacon viewed it—then mind in nature would be no explanation, mind being an effect and result in nature. But since mind cannot imagine or be sensible of insensibility, it is forced to think of insensibility in terms of sense just as it fancies death as sleep or rest; and one step further, and we have the idealist, denying the very existence of an external world of matter altogether, and with whom the substance we call spirit of course must also give place to ideas. And idealism is not a matter to be passed over with a sneer; when we have had such a man as Professor Huxley lecturing upon it at the Royal Institution; so that Professor Tyndall has it not all his own way even at the Royal Institution. But what I think we are coming to is a more spiritual view of substance, and of its powers and efficient principles, whatever may be the fundamental fact and reason which it cannot be possible for the human understanding to grasp and comprehend. It is not a spiritual and enlightened materialism that is at fault, but the stupid, dull mechanicalism of our times, which really accounts for nothing. Let Messrs. Darwin, Wallace, Spencer, and Lewes work it as they will, neither mind nor instinct are mechanically supplied as inherited experiences. The process is simply impossible.

Boulogne-sur-Mer.

HENRY G. ATKINSON.

THE "SPIRITUAL MAGAZINE" AND THE NATIONAL ASSOCIATION.

To the Editor of the "Spiritual Magazine."

SIR,—Mr. W. H. Harrison, in his letter in your March number, has the following passage:—"When the principle was first mooted of union instead of dissension among Spiritualists, of publicly elected representatives instead of self-appointed would-be leaders of Spiritualists, managing their own affairs, expending their own funds, and obtaining properly audited balance sheets, the *Spiritualist* newspaper supported all these principles. The *Spiritual Magazine* placed every stumbling block it could in the way of carrying out these great purposes, but did not succeed. Page after page of abuse was printed for months in your periodical," &c.

It is true that several articles from the pen of Mr. William Howitt, in opposition to any national organization of Spiritualists, appeared in this Magazine. Whether Mr. Harrison has rightly described the principles which he opposed and the character of his opposition, I am not called upon to consider. The reader of those articles can determine this for himself. But surely if any man had a right to be fully heard upon this or any question affecting Spiritualism it was Mr. Howitt, and on no journal had he a stronger claim, or could his articles have appeared more appropriately than in the *Spiritual Magazine*, the oldest journal of the movement in England, and to which from the first he has been a constant contributor. Had his views been as favourable to national organization as they were adverse to it they would equally have been inserted. But if the pages of this Magazine were open to him they were also open to those who differed with him. And, in point of fact, letters in reply to his appeared from the Honorary Secretary of the British National Association of Spiritualists, and from a Member of its Council, and no letter sent to the editor on the question was refused insertion; while he carefully abstained from taking any part in the controversy on either side. That the views of the Council of the British National Association of Spiritualists do not coincide in this matter with those of Mr. W. H. Harrison may be inferred from the circumstances (among others) that its then editor received a pressing invitation from it to join the Council, and to take part in the first public meeting in London under its auspices, and received a letter of thanks from it for his compliance with the latter request. He has since, also by invitation, taken part in subsequent meetings and public conferences convened by it. I may add that the only advertisement of the British National Association of Spiritualists sent to him was inserted free of charge. I exceedingly regret that Mr. W. H. Harrison, in vindicating himself, should have gone out of his way to have this fling at the *Spiritual Magazine*, and, indeed, that such matters should be introduced at all into spiritual journals, which I hope in future will find better occupation.

THOMAS SHORTER.

AN ACROSTIC.

G od, in His love, hath set thy Spirit free,
 E rewhile in error's specious sophisms bound;
 O pened thy mental vision; made thee see
 R eason's supremest height in Him is found.
 G o boldly forth then in thy Saviour's name;
 E nfranchised by His truth, that truth proclaim.
 S ound earnestly, in every listening ear,
 E MANUEL! name to mortal man most dear;
 [E] X tol the matchless power of Jesu's love
 T o those who need Him, yet in folly rove
 O 'er sterile wastes, whose faithless barren soil
 N or satisfies them, nor repays their toil. E. P.